



# THE WESTERN MISSIONARY

Published under the auspices of the Synod, in the interests of Presbyterian  
Home and Indian Missions.

Vol. I.

WINNIPEG, MAY, 1891.

No. 8.

## A MISSION PARABLE.

Two settlers in Manitoba took homesteads, the one being known as Farmer Home and the other Farmer Foreign. They both had large families. Shortly after settling, Farmer Home gathered his family together and said: "Now this land is to be ours. We must work at it early and late; but remember, none of you must think about or go to see our neighbors. We'll fence in the whole homestead, and I repeat, you must have nothing to do with anyone outside our own family, especially with that pauper Redman."

Farmer Foreign said to his children when they settled: "We have a homestead here, but I believe the other settlers are poorer than we are. John, you go and plow for neighbor China, and you, William, give a hand to that sick fellow India, and let Thomas go over and help that wretched Aneiteum, and never mind our own homestead: it will take care of itself."

Years fled past.

Farmer Home was on his homestead, but the neighbors said his soul had been shrivelled up to be a mere dry fungus, and his family were the fossils of the neighborhood.

Farmer Foreign had lost his homestead through neglect. The neighbors agreed that both were bad cases, and that there was a better way than either. They declared the most successful man of the settlement to be Farmer Greatheart, who had taken as his motto: "Honor the Lord with thy substance." His own farm had been well cultivated. He had been known to help China and Aneiteum and Redman more than Farmer F., for he had more to do it with, and he was far ahead of Farmer H., for he had a soul left.

## ORGANIZE! ORGANIZE!

When the politicians have a campaign ahead they are loud for organization. They are in this wiser than the children of light. A suggestion of some value in this connection has reached us. This is, that at the approaching meeting of the assembly the convener, or some member of the home mission committee, be set free from his ordinary duties for three months to organize Young Men's Missionary Societies, such as that found in St. Andrew's Church, Toronto. Surely something will be done!

UNITED CHURCH  
ARCHIVES

## SYNOD ECHOES.

Regina has greatly improved since we last visited it. Handsome blocks of brick speak of the importance of the place. Knox church is by far the first church in the town in numbers, in influence and, we trust, in spiritual life. The new manse is a credit to any place. It is the best house in the town. We know the pastor, Rev. J. A. Carmichael, is just the man, who will not have his head turned by such distinction. The hospitality of the Regina people, and we speak from personal experience, was unbounded.

“It was the best meeting of the Synod we have ever had.”

Our congratulations are extended to the retiring Moderator of Synod, Rev. D. Stalker, B.A., of Gladstone, for his terse, well expressed and thoroughly practical sermon on “Be not weary in well doing” etc.

If the moderatorship is a reward for faithful service, never was the position filled by a more worthy occupant than by Rev. James Farquharson, B.A., of Pilot Mound, Pastor, Presbytery Clerk, H. M. Convener, and Examiner in Manitoba College. What shall we more say?

Three obituary notices were prepared: Of Rev. Angus Robertson, a faithful home missionary, of Rev. John McKay, our well-known Indian missionary, and of Hon. Gilbert McMicken, a prominent and staunch elder of the Church in Winnipeg.

A graceful act was done by the Synod, in urging that Mrs. Robertson and her two children be put on the Widows' and Orphans' fund.

Regina Presbytery asked that Rev. John Geddes, who has endured great hardship on the prairies of Assiniboia for the cause of Christ, be recommended to the Aged and Infirm Minister's fund.

The Nisbet Academy difficulty was managed well. Rev. Dr. Jardine was present and made a good appearance before the Synod. The late board has paid off all claims, and upwards of \$6,000 are still in Dr. Reid's hands. It is not the intention to rebuild the academy in the meantime. A good working majority of the board was appointed from among our people in Prince Albert, and the objectionable synodical controlling committee was not re-appointed. We congratulate the Synod on its course on this vexed question.

The “Western Missionary” was complimented by the Synod, and continued.

An overture was forwarded through the Synod from two of its members for a summer session in theology.

The Superintendent reported \$9,800 a year for five years, as promised, to help up the Home Mission finances. No wonder the Synod rejoiced!

Next meeting of Synod will be held in Brandon in November.

## A NEW MISSIONARY AGENCY.

Rev. C. W. Gordon, B.A., on whom rested the burden of representing the whole Calgary Presbytery at the Synod, brought up the very important matter of having a circulating library organized by the Presbytery for the benefit of miners, fishermen, cowboys, railway men and the like. Infidel literature finds its way into the camps. Cheap and immoral fiction is plentiful. Sunday, instead of being a day of improvement, is a day of sin. It has been determined to organize Presbyterian libraries, to be managed in connection with our Home Mission work. The fishermen of Lake Winnipeg last year received from Winnipeg an excellent collection of literature, and read it with avidity. Generous friends who have books, illustrated magazines, or other interesting matter to bestow, may now find a channel for their gifts. Write to Mr. Gordon, Banff, Alberta.

## THE "FIVE CENT" MISSION SCHEME.

The Synod Report on Systematic Beneficence, prepared by Dr. Duval of Winnipeg, was excellent. We select one point especially. For weak congregations and stations it is recommended that pledges be taken of 5 cents a week from each family for the schemes of the church, to be gathered by ladies once a month or once a quarter. Now we have seen this work well. We give one instance. A town in Manitoba, which had suffered much financially, with a considerable debt on its church, and the minister receiving a supplement from the mission board, had been unknown almost as a missionary giver. The small congregation of 33 families and 12 single persons was induced to try the "5-cent" or "chicken feed scheme," as one of their humorists called it. Last year this congregation contributed \$120 to the schemes of the church. Nothing further need be said.

## NEWS ITEMS.

Darlingford, Rock Lake Presbytery, is building a new church.

We regret to announce the untimely death of Miss Hargrave, of High Bluff, sister of Rev. Isaac Hargrave.

Manitoba College has provided three students, Messrs. S. Polson, John Ross, and A. McIntosh for the Presbyterians of Dakota this summer.

Winnipeg Presbytery licensed Messrs. Walter Beattie, H. F. Ross, D. Campbell, B.A., P. Fisher and J. Buchanan, students of Manitoba College at its meeting on the 14th May, and ordained Messrs. Beattie and Ross.

## MAY MUSINGS.

“ We live by hope  
 “ And by desire ; we see by the glad light  
 “ And breathe the sweet air of futurity ;  
 “ And so we live, or else we have no life.”

Arbor Day is a feature of our prairie life in May. Oh, that of every Christian worker we could say, “ He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season : his leaf also shall not wither.”

We have just passed through 400 miles of prairie wheat fields. May has made all things green. The wide extent of our great cereal which has been sown never looked better than it does this year.

We hear the same hopeful strain coming to us from the mountains; and both from beyond them, in Columbia in the west, and from the Laurentian regions of Algoma to the east, reaches us the click of the pickaxe of the miner, and of the railway builder. There is an exuberance of life. The currents of our western life are moving fast—“ like rivulets in May.”

May the abundance of material vigor not check our flow of religious enthusiasm ! We have a mighty work to do. We have not time to revise the confession ; we haven't time to hunt heresy ; we have hardly time to take up remits sent us by the General Assembly. The work of organization, of preaching and of reaching out with missionary effort to the new settlements completely fills up our thoughts.

## OUR POSITION.

Although our editorial committee sends out 1,200 copies a month free, including one to each of our ministers, we have determined to pay for this within the bounds of our own Synod. The Synod at Regina voted us \$50 for this purpose, for which we are thankful. Forty dollars more has come to us for this object, and the remaining \$60 will reach us, we know, from our friends.

We omitted to notice last month that D. D. McKay, B.A., one of the best graduates of Manitoba College, has been appointed to Crystal City, Rock Lake Presbytery, as a missionary.

Winnipeg Presbytery is this summer maintaining service at some forty places where no other preaching is heard.

A student of Queen's College, Kingston, has just gone west to Kinistino, in the Carrot River district, on the Saskatchewan.

# MISSIONS TO THE INDIANS.

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## A VISIT TO MUSCOWPETUNG'S.

By appointment of the Synod's Foreign Mission Committee two of its members were appointed to visit the reserves under the charge of the Rev. W. S. Moore, B.A., to advise with him about changes in the management of his school, and to consult about the erection of churches for the accommodation of the Indian worshippers on these reserves.

A drive of twenty-five miles north from Regina brought the party to Piapot's encampment on the banks of the Qu'Appelle River. The Indians were found engaged in putting in their crop and fencing the big field within the circle of which nearly all of them carry on their farming operations. They have already about 130 acres sown and there is room for more without enlarging the fences. At present the Indians all live in tents on the prairie in the neighborhood of their farm, but in the winter they live in their little log houses which are in the valley a mile or two distant. After calling upon Mrs. McKinnon, the former teacher, whom we did not find at home, inspecting the site proposed for the church and enjoying an *al fresco* lunch, the drive was continued down the romantic Qu'Appelle valley—banks 250 feet high hem in the river. These banks are almost covered with trees on the south side, but are as bare as the right bank of the Nile on the north side—a peculiar characteristic which, it is said, marks the course of the Qu'Appelle from source to mouth. The hill is climbed to visit Mr. Lash, the Indian agent, and to view the site of a church on Muscowpetung's reserve,—then on to the Lakesend school, to reach which we cross the river in a boat and then Mr. and Mrs. Crawford welcome us from our fifty mile drive. Sabbath morning calls us to service on Pasquah's reserve and then the party breaks up. Chief Factor Arch. MacDonald, of the Hudson's Bay Company, who had driven up from Fort Qu'Appelle for the purpose carries off Dr. Robertson to conduct service for two Home Mission congregations, and Mr. Baird returns with Mr. Moore for an afternoon service at Lakesend. On Monday morning a church site is selected on Pasquah's reserve, and the work for which we had come being done the party re-unites at Fort Qu'Appelle for the homeward journey.

A description of the Sabbath morning service on Pasquah's reserve will give a hint of what we saw. It was a beautiful morning, sunny but not too warm, the leaves unfolding and the blossoms of saskatoon and cherry whitening the trees,—the great Spirit summoning all his children to gratitude and gladness. Mr. Moore, to suit the convenience of the delegates, had cancelled another service that day, and arranged this at the last moment. But although some of the people had not received notification a congregation of 42 gathered for worship in the house of John Plain, an Indian. It

is a good sized one storey log building, well whitewashed, and with the grounds about it neatly cleaned up. The interior is in one large room with a big clay fire place in the side opposite the door. There are no chairs, but benches and upturned boxes are provided for the white men and such of the Indians as wish to use them—some of the men and nearly all the women and children sit on the floor. The hymns are in Cree, and are taken from a little book compiled by Mr. Moore, the translations being made in most cases by other missionaries. Prayer is offered in Cree by Mr. Moore and Thomas Stevenson, an Indian with some white blood in his veins, who became a Christian under Mr. Moore's preaching some two years ago, and now acts as interpreter. Mr. Baird reads a chapter with comments and Dr. Robertson preaches a simple sermon—these being interpreted sentence by sentence. Then follows the baptism of two children, one being a son of the man in whose house we met. With the exception that one man, apparently without any irreverent intention, drew out his pipe and lit it, and that the infants once or twice distracted the attention of the congregation, the service was of the most decorous character and the attention shown by the listeners was evident. There was a decided innovation upon Presbyterian usages when immediately after the service a bag of candies which had been brought by Mr. MacDonald was produced for the regalement of the children.

Altogether both in material comfort and in appreciation of spiritual truth there is very decided advancement evident in the Indians on these reserves, and there is little room for doubt but that the generation now growing up which has had the advantage of being trained in an industrial boarding school will be greatly in advance of the status reached by those Indians who were adults before they came within the reach of christianizing or civilizing influences.

#### MISTAWASIS RESERVE.

The work left vacant by the death of the Rev. John McKay is being carried on in the meantime by Mr. Jacob Bear, the Rev. Hugh McKay's native assistant, who will remain until a permanent missionary reaches the field.

It gives the Committee pleasure to announce that a successor to Mr. McKay has been found in the person of Mr. Frank O. Nichol who completed his course of study in Knox college this spring, and who with some knowledge of what Indians are like, gained from a summer's Home Mission work in the neighborhood of one of the reserves, has volunteered for this work. Mr. Nichol will, it is expected, be ordained in Toronto during the month of July, and will, we are assured, enter upon his work supported by the sympathies and prayers of God's people everywhere who wish well to Indian missions.

## LIGHTS IN THE DARKNESS.

Great as is the amount of good work that is being done among the adult Indians, it is admitted on all hands that the hope of our work is among the young. One looks therefore to see how the young people who pass from the schools, carry out the lessons they have learned when they go back to the reserves. There are among Indian educators not a few who claim that it is not fair to send back to the reserve an Indian who has been trained in an industrial school. The dead weight of influences he must struggle against, added to his own hereditary weakness in the same direction, put the balance too heavily against him, and there is little hope that he will succeed. Against this it is to be said in the present instances that the man is under the friendly eye of agent, farm instructor and missionary, so that although it is true that the influences against him are many, there is no place when the active influences in his favor will be more numerous, and besides he is in the sphere where a righteous and steadfast decision on his part will tell most decisively for the benefit of his neighbors. In view of the critical nature of their cases and the value on one side or the other of the influence they choose to wield, it is of importance to note that two young couples are this spring going out from Mr. Moore's school to make their own way in the world. One young man and woman are already married and have settled on Muscowpetung's reserve; two other young people are about to be united and will settle on Pasquah's. Three out of the four, Mr. Moore says, are decided Christians, and the fourth too is quite under Christian influences. The writer, in company with Mr. Moore, visited one of these young men last week. He talked freely in English, showed us with evident pride the house he is building,—a good sized log structure with an upstairs above and a porch in front, and pointed out his little farm which includes some half-a-dozen acres of breaking, half of which had already been sown in wheat. It is true these young people may not have the push and aggressiveness of white settlers (indeed, is it not possible to have too much of that same?) but what a distance they are in advance of their fathers, and how important it is to secure them as allies of the missionary to be living epistles in commendation of industry and right living! We are sure our readers will unite with us in praying that these young people, James Kapenes and Alex. Matoney, with their wives, be upheld in their endeavor to exhibit the graces of a christian walk and conversation amid difficult and distracting surroundings.

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The Synod passed a strong resolution urging the establishment of a mission among the Chinese in British Columbia.

## THE REGINA SCHOOL.

During the recent session of the Synod in Regina, the board of management of Knox Church kindly provided conveyances to take the members of synod to visit the new school. About twenty availed themselves of the opportunity and spent a very pleasant afternoon. Mr. Hayter Reed, the Indian Commissioner, and the Rev. A. J. McLeod, the principal of the school, did the honors. The building is substantially built of brick on a stone foundation, the heating and ventilation are provided for by the Smead-Dowd system, and there is a well in the basement from which tanks in the attic are filled, so providing for the baths and the fire extinguishing apparatus. Mr. McLeod is assisted by Mrs. McLeod who has kindly consented to act as matron until a suitable permanent appointment can be made, and by Mr. C. D. Mackenzie as assistant principal. Dr. Willoughby, of Regina, has been appointed medical attendant. Sixteen children, eight boys and eight girls, were in attendance at the time of the synodical visit which was about a fortnight after the school was opened for the reception of pupils. These were from Indian Head and from Muscowpetung's, and several other reserves have promised to send in detachments while of course many parents are waiting to hear what the children now in attendance have to say of that school, before they commit themselves to it. Altogether the prospects for a good attendance and for successful missionary and educational work are very hopeful.

After the visitors had inspected the building from cellar to garret they gathered in the school room where Mr. Baird read the parable of the Good Samaritan, Dr. Bryce led in prayer for the blessing of God upon the undertaking, and after a few words from the principal, coffee and cake were served; several very small brown-skinned waiters shyly helping with cream and sugar and cake basket.

## AN EPIDEMIC AT THE CROWSTAND.

The Rev. G. A. Laird, B. A., writes on the 18th of April:

Our school has again been visited by a somewhat serious sickness. The children have all been laid up with *la grippe*. Teaching was suspended for several days and the school turned into a hospital. The children have only partially recovered, and great care is necessary as the weather at present is very damp. Several of them suffered severely and one boy is still in a precarious condition. We have also a little girl in an advanced stage of consumption. Her mother died lately and her father sent her here to see if anything could be done for her. There are 60 children in school at present, a great many more than we can properly accommodate. Several were sent in by the agent to be nursed through this sickness which has been prevalent all over the reserves. Of course these will be permanent scholars.