

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

B X 90
A 100

THE W MISSIONARY

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

Vol. II.

WINNIPEG, JANUARY, 1892.

No. 16.

NEW YEAR'S MORNING REVERIE.

Our Home Mission Editor sat himself down to think over the prospects of this grandest Home Mission field in the world. It extends from Lake Superior to the Pacific Ocean. It includes prairie and mountain, rockland and forest. The lumberer and the navy of Northwestern Ontario, the denizens of the wheat growing prairies, the miners in the mountains and the farmers and fishermen of the Pacific slope, all passed before the mind as a fair vision. What a glorious heritage is ours as western Canadians! What a splendid field for labor for us christians! We thought of the struggles and trials of twenty years, but they were as nothing when we surveyed the points six hundred or more, where sounds of sabbath praise now rise towards heaven. We thought of the hardships of our superintendent and the brave band of missionaries, who are "enduring hardness as good soldiers of Jesus Christ," but what are these compared to the crowns of righteousness that are laid up for them!

We thought of the unknown and uncivilized wilderness of 1871, and then of the peaceful christian land of 1891, and we could not refrain from exclaiming, "what hath God wrought."

But what for 1892? We hope in April to have large reductions of our Home Mission and augmentation grants that the money may be set free to go to newer fields, and to frontier work.

We hope more completely to overtake our Railway Missions—so that all our railway stations along the line may be bright spots because the gospel is preached in them.

We hope to do more work among the fishermen of Lake Superior, Lakes Winnipeg and Manitoba, and the Pacific coast, and to follow the miners and the lumbermen to their camps.

We hope to push on our Icelandic work. Our first missionary fell at the post of duty in December, but his brother is with us, and we have two Icelandic students in the College preparing for the work.

We hope to see the Summer Session a working reality in Manitoba College, and we know that it will enormously increase our Home Mission power.

We hope to see Algoma Presbytery formed, and British Columbia made a Synod with three Presbyteries.

We hope for precious revivals of religion within our bounds, and showers of blessing descending upon our land. Has not 1892 much in store for us?

HOLIDAY ECHOES.

During the three sabbaths of the christmas holidays, about thirty students of Manitoba College went forth to preach in desolate and neglected places. From their statements we make a few extracts:

LUNDYVILLE. (On Lake Manitoba, sixty miles from the railway).

Mr. Andrew Eddington says:—"The neighborhood is sparsely settled not more than a dozen or fifteen families being in the immediate vicinity, still it is steadily increasing and the people are looking forward to a boom when the Hudson Bay Railway is completed.

Five miles north there are a few protestant families, who came hither a few years ago from the Province of Quebec, and also a number of young men from the north of Scotland. These are engaged in fishing during the winter months, but intend home-steading in the near future.

Upon my arrival I was heartily welcomed as a bearer of glad tidings, also much gratitude was expressed towards the Convener for so kindly remembering them in their loneliness. My arrival being unexpected no service had been announced, but arrangements were speedily made, and services held in the northern settlement at 11 a.m. and Lundyville in the evening, at which a few of the people gathered to listen to the reading of God's Holy Word and to the simple message delivered by the messenger. Wednesday, had evening prayer meeting at Lundyville; on christmas eve at Mr. Doherty's, both delightful meetings; visited a number of families and found them very anxious for a missionary to be placed among them. Services were held the following Sunday as usual, prayer-meetings during the week, with much enjoyment; I left for the city amidst much handshaking and many farewells."

SHOAL LAKE AND LAKE FRANCIS. (A very neglected field).

Mr. C. McKibbin says:—"On Sabbath, December 20th, I arrived at Lake Francis, which is by trail from Winnipeg about fifty miles. No service has been held at this station for more than a year, except fortnightly by an English Church missionary, whose services, however, I learned were not well attended. It happened that the Sabbath I arrived was the one on which this man was to have held service. There being no time to go anywhere else and gather a congregation on the strength of a statement made that he would most likely not come, I resolved to go to the school house and hold service and notify as many as possible by the way. In

this way a fair congregation had assembled, when the English Church missionary arrived. He proposed to read the service if I would preach the sermon, which I agreed to do.

In the Shoal Lake District which I visited, there are about nine families who are for the most part Presbyterian. In the Lake Francis District there are about twelve families, these are a mixed community, some Presbyterian, but the majority belong to the English Church. In the Bonnie Doon District the majority are English Church, none that I know of being Presbyterian. All, however, in all parts of the field, were anxious that our Church should try and have regular services next summer. I was also asked to thank those who had been the means of giving them services for at least three weeks.

CARTWRIGHT. (In Southern Manitoba, without supply).

Mr. Christie McDiarmid says:—"During the christmas holidays I preached at Cartwright. Owing to the stormy weather I was unable to reach all the stations.

Whether the fault was mine or not I leave others to judge, when I mention that the train which was to have taken me from Cartwright to Holmfield got stuck on Saturday night within half a mile of Cartwright, and did not reach Holmfield till about 8 o'clock on Sunday night.

There are five stations in connection with this field, 1. Cartwright, 2. Chesterville, 3. North Derby, 4. Holmfield, 5. Rose Valley.

Service at these points is held in the schoolhouse. The field at the last meeting of Rock Lake presbytery applied for an ordained missionary, but owing to the scarcity of men one has not yet been found, but we hope such an important field may not long be kept vacant.

PERSONALS.

Minnedosa Presbytery has been busy: Rev. J. Hosie settled at Shanks, Rev. W. L. H. Rowand in Rapid City, and Rev. R. Frew of Birtle ordained, and all in two days January 4th and 5th.

Eight missionaries have responded to the appeal of the Convener of the Winnipeg Presbytery.

Rev. H. F. Ross, of Morris, lost his house by fire, and also some valuables. We are glad to hear a manse is to be put up immediately and the money for it is nearly subscribed.

Christmas missionaries all report good work done in the holidays.

Presentations of all kinds to our ministers, their wives, and other faithful workers have taken place. Our space is quite inadequate to the task of recording them. Our congratulations!

Prof. Hart and Prof. Baird both succumbed in the holidays to La grippe, but the scent of college work brought them around again.

Rev. Joseph Hogg had the pleasure of opening a new building lately for the Mission School of St. Andrews, Winnipeg.

WORDS OF LIBERTY.

Manitoba is at present engaged in a great struggle for free, unsectarian schools. What every other province has settled for itself, is surely her right! Hear Wordsworth's Many Voices:

"The land we from our fathers had in trust,
And to our children will transmit, or die—
This is our maxim, this our piety,
And God and Nature say that it is just."

"We know the arduous strife, the eternal laws
To which the triumph of all good is given,
High sacrifice, and labour without pause,
Even to the death;"

"Who the limits of that power can trace
Which a brave people into light can bring
Or hide, at will,—for freedom combating?"

"No foot can chase,
No eye can follow to a fatal place,
That power, that spirit,"
"No craft this subtle element can bind
Rising like water from the soil, to find
In every nook a lip that it may cheer."

"We must be free or die, who speak the tongue
That Shakespeare spake—the faith and morals hold
Which Milton held. In everything we're sprung
Of earth's first blood, have titles manifold."

THE COLLEGE OF THE PRAIRIES.

We never cease to look upon Manitoba College as a Missionary Agency. Its professors are all closely identified with our mission work, its students supply us fifty missionaries for summer work, and it has repaid the church many times over for the money spent upon it. Colleges are usually very conservative. They tend to cling to old methods. We are glad our youngest college is willing to make an experiment to solve the question of winter supply, which has agitated the church for twenty years. We believe Manitoba College will be in its summer session the rallying point for mission work. Under the new departure, besides our own teaching, we may expect assistance from abroad. No doubt we may look for a course of lectures on pastoral theology from some one of magnetic force like Mr. Macdonnell, or on history from Dr. John Campbell, or on criticism from Professor Thompson, not to mention the older heroes of a hundred theological fights, who have already promised their aid, some even from Britain.

TIMELY.

An anonymous giver has sent £300 through the Church of Scotland Col. Com. to our Church and Manse Fund. We rejoice.

MISSIONS TO THE INDIANS.

JOHN PASSAGE.

The readers of the WESTERN MISSIONARY will remember that in the first issue now more than a year ago, an account was given of an Ojibway Indian, John Passage by name, a godly man, who at his own expense and without any recognition by any christian church was conducting services and carrying on religious work in the neighborhood of his home at the Narrows of Lake Manitoba, where he earns a precarious living as a fisherman. Kind friends most of them in Winnipeg, made the editor the channel of conveying to this servant of the Lord an expression of sympathy and good-will accompanied at the season of the year when such a thing was most needed and appreciated, by a gift of some \$40. When some months afterwards Mr. Passage visited Winnipeg, he called to express his acknowledgements to those who had helped. His manly figure, his bright and candid face, his courteous bearing which triumphed over ignorance of social artificialities, won the admiration of all. The story of his work told in broken English and the simple account he gave of his spiritual life were very touching. The genuineness of the good work he carries on has had abundant witness borne to it during the year by traders and other visitors, who have had opportunities of seeing what is being done. One gentleman tells that on a dreary and cold November day he drove up to a house in which he expected to find Passage but he was not there. On inquiry it was found that he had been driven from the house by the filthy conversation of several half breeds who were loafing about. Further search was rewarded by finding him in a small cotton tent not far distant, without a fire, but happily singing "Jesus, lover of my soul" as he mended his nets. This good man has spent most of his life beyond the reach of church organizations and knows little of denominational peculiarities. He cannot be called a Presbyterian and so, funds collected for church purposes cannot fairly be applied to his support, but as last year a small purse is being made up to help him and his family through the severe weather of the winter, and if any of our readers find that the case appeals to them their gifts will be thankfully received by the editor.

QUARTERLY REPORTS.

Each mission sends a quarterly report of its work to the Synod's Committee in Winnipeg. These returns besides containing statistics have a space for notes of progress, change, &c. Of the reports for the quarter ending December 31st nearly all have already come to hand, and from these we select three specimens to show how the work is going on:—

Mr. Alex. Skene, of the File Hills, reports :—The attendance this quarter has been regular and the conduct of the children good. The Indians are very friendly, and at last recognize our right to the children—always asking permission before taking a child home, and if refused they take it good naturedly. We allow the children to visit the reserve occasionally on Saturdays but never allow them to remain away at night. Our success this quarter is encouraging. We have now 9 boys and 3 girls between the ages of 8 and 4 years, the largest at one time in the history of the school. We thank the Master and take courage. We are trying to get the parents to come together on the Sabbath—yesterday we had seven, they seem pleased to hear the children sing. Next Sabbath I propose going a little further, and will speak to them. Mr. Hourie has kindly offered his services as interpreter. A marked improvement is noticeable in the parents whose children are in the school. They dress better, have better houses, in short as the children improve the parents will also. With due deference to the large schools, after two years study of Indian work, I am convinced that the place for the schools is on the reserves, silently influencing the Indian in spite of himself.

Miss Fraser, of Portage la Prairie, writes :—The attendance during this quarter has been good amounting to more than 14; the pupils take a greater interest in their studies; ten of them have not missed a day during the quarter. An hour is spent every morning in reading a portion of scripture, singing hymns and answering catechism questions. Religious services are being held regularly every Sabbath. The attendance keeps much the same. The weekly prayer-meeting has been discontinued on account of the cold weather. Our interpreter (David Ross) was baptized last week, at the weekly prayer-meeting in Knox Church by the Rev. Peter Wright.

Miss M. S. Cameron, of Okanase, says :—Opened school this week with 14 pupils, the new ones too, bravely facing cold and deep snow. We closed school at Xmas with a Xmas tree and entertainment. Our school house was well filled, though the night was stormy, and we had a very nice time. The white people around came and brought baskets of good things to eat. The Indians cheerfully brought the tree and helped me to arrange the school house. We have Sunday School every Sunday in my house. The inspector visited the school last month and seemed well pleased. He wrote in the register "Miss Cameron has achieved most marked success and well merits high commendation." He said he would recommend that I should get the government bonus and that our building should be improved. Please excuse my seeming egotism on the ground that you have asked me to tell you all the good things.

THE "TROUSERS" QUESTION.

This is the time of year when letters come from all quarters saying how much our missionaries and those under their care appreciate the clothing sent to the Indian schools and reserves by the Woman's Foreign Missionary Society. After gathering experience for several years the selection of articles both in respect of style and of quality shows an accurate knowledge of the needs of the various reserves to which they are sent. It is gratifying to note that an increasing quantity of new goods—material both for knitting and sewing—finds its way into the bales, and this is all the more satisfactory, since almost every school has now a sewing machine and since the sewing class bulks so largely in the education of the girls. Indeed while schools and Indians cherish a lively gratitude for the bountiful and valuable gifts that have been sent, it is not to be forgotten that the sending of clothing that has been used is after all an expedient of the "second best" degree of usefulness. The articles in many cases require to be altered to make them fit, labor which usually falls not on the Indians but on a matron or teacher already worked almost to the limit of her capacity. And when made to fit, they wear for so short a time! White boys, every one knows, are heedless enough about their clothes, but what are they to these young rough-riders for whom their traditional buck-skin was scarcely tough enough, who career down the hill toboggan-wise on a barrel-stave and when they come into the house singe their trousers in front of the fire. One lady teacher reports that after her day in the school room, she spends many an evening till twelve o'clock with her needle in trying to make the children's clothes presentable for the next day.

A NEW PRESBYTERIAN PAPER.

The Editorial Table welcomes a new aspirant to a place among the Presbyterian newspapers of Canada. Its name is "Wah-Wah" and it is published quarterly at the Lakesend Indian Mission, under the management of the Rev. W. S. Moore, B.A. It has four very neat pages, half of the last being in Cree. The opening announcement says that it "is published in the interest of our boys and girls, not only those in our schools, but specially those who have now set up in homes of their own." The fact that a man on the field sees the need of a paper for such a class surely marks a new era in the history of our Church's work in Indian education. We take the liberty of borrowing a couple of items to show how lively and interesting a contemporary we have in the West:—

Three infants on Pasqua's Reserve and one on Muscowpetung's were baptized during the last month. The people on Pasqua's Reserve white and Indian, have raised about seventy dollars to help in building and fitting up the new church there.

We have received nice letters from Edward and Joseph, former pupils, now in Regina Industrial School. Joe, after most anxiously

enquiring about the health of all his relations, far and near, closes by asking for two dollars to buy skates. Now WAH-WAH thinks Joe is one of the best wood carvers with a jack-knife he has ever seen, and if Joe will just make up a few pocket mirrors similar to one he made when at Muscowpetung School, and send WAH-WAH one, WAH-WAH will send him in return fifty cents, and Joe knows that is the fourth of two dollars.

THE CHINAMEN IN THE ROOKIES.

The Rev. C. W. Gordon of Banff writes as follows of the work among the Chinese in the Rocky Mountains, under the auspices of Mr. Thomas Paton. Mr. Paton, before coming to Canada, was engaged in China as agent of the National Bible Society of Scotland.

The work progresses slowly, as indeed we must expect. The Chinese are scattered through the mountains in little bands from 15 or 20 to 60 etc. and organized work under a single missionary must be exceedingly difficult to secure and maintain. Schools have been established and are being carried on at three or four points. The different camps are regularly visited by our missionary, who speaks to the Chinese, distributes among them Christian Chinese literature (Gospels etc.) and tries to win their confidence towards himself and towards the cause of Christianity. This latter, no easy matter, in a country where the Chinese are often shamefully abused by nominal so-called christians. The opposition of even intelligent christian (?) people to the whole mission has to be overcome. And this is especially the case among the laboring classes with whom the Chinese come in conflict. Then too many of our leading contributors to Foreign Missions seem to prefer sending money to the Chinese in China rather than to the Chinese in Canada and among not a few of our church leaders I fear there are some luke warm sentiments in regard to the whole work. The support of the Western Synod in the midst of these peculiar difficulties is especially grateful. And I do hope we may be patient for results and not be disappointed if returns are not prompt and large. I am glad to be able to report in addition to the ten members in full communion, an inquiry class of six in Revelstoke. About these little can be said, and great caution must ever be exercised in regard to the Chinaman (as indeed with the Canadians) when interest and religion run in the same or parallel lines.

The WESTERN MISSIONARY is published on the 15th of each month at a subscription price of 15 cents a year. All communications intended for insertion should be addressed to the Editors of the WESTERN MISSIONARY, Manitoba College, Winnipeg; and must be in their hands not later than the 10th of the month. All business correspondence should be addressed to the Business Manager of the WESTERN MISSIONARY, Manitoba College, Winnipeg.