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THE WESTERN MISSIONARY

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Vol. I.

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HOME MISSIONARY SOCIETIES.

One of the chief objects of our journal is being served by the renewed interest shown in Home Missions. We have advocated strongly Home Missionary Societies and from all quarters is coming good news about them. The movement is assuming various shapes. The Sunday Schools—in some cases with their boys, in others with their girls—are forming juvenile Home Missionary Societies. In some quarters, as in New St. Andrew's Church, Toronto, young men are thus banding themselves together, and we are glad to see deputies were lately sent to urge the matter on the Assembly's committee. That committee has formed a constitution for these Societies, and will see to their organization. Elsewhere we learn some societies are dividing their gifts between the two sister schemes of Home and Foreign Missions. This is as it should be. The West for Christ!

A SUMMER COLLEGE SESSION.

The very general favor with which the proposal to hold a summer session in Theology has been met encourages us to speak of it. The need is patent. Formerly many fields were left vacant in the winter, and this entailed heavy loss to us. Six months of spasmodic summer growth was checked by the dearth and frost of winter, and our good name suffered, and what is more, precious souls were lost. Now a new danger is meeting us; dozens of young men brought to Christ by Y. M. C. A. agency, or revival movements, etc., offer themselves. They have never been at college, but their zeal is commendable. Their knowledge and fitness to give religious instruction are small. These are now used for our winter work. We thank God for them, but we see a more excellent way. If from the six colleges we could have in the Western Mission field say 25 of our theological students, who would drop out a session and then take the summer session following, we should be greatly satisfied. Where this summer session should be held we would not venture to say. We have a shrewd impression that the inspiring ozone of our Western air, and the delightful cool summer of Manitoba would conduce to study. But it would be selfish of us to press this too strongly. We believe all the six colleges should co-operate in the scheme, wherever held, and if this were done the choice of each professor would only come every sixth year. It would be a beautiful specimen of college unity and would be an enormous advantage to our Home Missions.

ROCK LAKE PRESBYTERY.

Lying along the southern boundary line of Manitoba, is the Rock Lake district. It is one of the most beautiful and fertile portions of the prairie Province. Rising up from the Red river valley we ascend to it by the Pembina mountain, the second prairie steppe, which lies on an average 800 feet higher than the first prairie level. This region is one of the most populous in Manitoba, containing one-fourth of the Parliamentary representation of the Province. It is settled to a large extent by people from Western Ontario, and among these the settlers from "Huron and Bruce" largely predominate. The last mentioned fact accounts for the strong Presbyterian leaven that pervades Rock Lake district. The chief part of this region is under the local option law, and as a temperate, sabbath-keeping, industrious and thrifty people, no part of Manitoba can be better spoken of. The best known of its Ministers is the Rev. James Farquharson, of Pilot Mound, while the oldest Ministerial member is the Rev. H. J. Borthwick, who has resided here ever since his arrival in Manitoba. Facing the western frontier is the Rev. John Brown, on the wide Mission field of the upper Souris. The chief town of the region is Morden, where Rev. A. McKenzie is pastor. Among late arrivals in the Presbytery are the Rev. W. Caven, of Manitou, the energetic Missionary, Rev. Jas. Whyte, B. A., of Killarney, and the Rev. R. G. McBeth, M. A., the vigorous pastor of Carman. A thriving Crofter settlement receives service in Gaelic, and the Presbytery has its hands full of struggling mission stations. No Presbytery does its work in a more quiet, steady and business-like manner.

A POLYGLOT CHURCH.

The reception of three Chinamen into Knox Church, Winnipeg, and the purchase of a building for their own worship, by eight Presbyterian Chinamen in Donald, Calgary Presbytery, brings before us one of the most interesting features of our Western work. We are fast becoming a Church of "divers tongues." We rejoice in this, for we believe our simple scriptural faith and government, combining strength and liberty, are most likely to meet the requirements of the Universal Church of the future. We have before referred to our Gretna congregation with its representatives of ten denominations, most of them with a bent towards speaking the German tongue. In our Martin Luther Icelandic Church and West-end Mission, Winnipeg, we find a goodly Icelandic band consorting with us, while at different parts of our Synod Icelanders worship in our Churches. Gaelic-speaking congregations we have, and here and there Welsh Calvinistic Methodists are active workers in our congregations. Our Indian congregations indeed represent the three tongues: Sioux, Cree and Chippewa. "Many shall come from the East and West, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven."

NEWS ITEMS.

Mr. A. Barclay, of Knox College, who did excellent service on the wide mission field of Posen, for three winter months, has returned to Toronto.

St. Andrew's Church, Winnipeg, has undertaken the support for the summer, of Mr. H. McLelland, of Manitoba College, in the Mission field of Stuartburn.

We do not abuse confidence in stating that Rev. P. Wright, of Portage la Prairie, has guaranteed \$100 for the summer to supply Mission stations in Plum Coulee, where no service has ever been held.

Rev. John Cairns has gone west to the wide field of Alameda, to give Regina Presbytery a helping hand.

Three Manitoba College students, Messrs. W. Beattie, ('90). H. F. Ross and D. Campbell, B. A., are now entering on their ministry to occupy Gretna, Morris and Dominion City, a three-fold cord not easily broken.

Three of the graduating students, Messrs. J. H. Munro, B. A., P. Fisher and C. McKerracher, will be stationed at Strathclair, Binscarth and Lake Dauphin, in the uplands of Minnedosa Presbytery. We wish them God-speed in helping this weak Presbytery.

Mr. G. Lockhart, at Alexander, in Brandon Presbytery, Mr. C. P. Way, at Donald, in Calgary Presbytery, and Mr. J. Buchanan, at Miami, in Rock Lake Presbytery, will, we trust, uphold the honor of their Alma Mater. We shall follow with interest the remaining student of the ten, Mr. R. E. Knowles, B. A., in his field of labor, a new station, we believe in Ottawa City. See how easily the west absorbs a graduating class of ten!

Rev. R. Whiteman, who occupied Fort William in the summer of '89, is appointed to Fort McLeod, in Calgary Presbytery, and will be an acquisition to the west.

Rev. R. Stephen, a young Scottish Minister, has gone west to supply Medicine Hat, vacant by the appointment of Rev. A. J. McLeod to the Regina Indian School.

We have received a cheerful note from our old friend Rev. P. F. Langill, from Vernon, B. C. We trust his health is better.

We regret to hear of the illness of Rev. A. McLean, B. A., of Manistique, Mich. He is compelled to go on a sea voyage, and will cross the Atlantic. It is said one of the Professors of Manitoba College will supply the place of his old student for a couple of months in his absence.

Rev. P. Wright, B. D. the hard-working pastor of Knox Church, Portage la Prairie, will, with his daughter, take a three-months' trip to Scotland this summer. Bon voyage!

We are glad to see back with us Rev. D. Stalker, of Gladstone, from a trip to California.

APRIL THOUGHTS.

Spring has come. The opening anemones, the budding aspens, and the springing prairie meadows are its proof; while the voice of birds, the swollen rivers, and the sower going forth to sow his seed declare it.

"Consider the lilies of the field how they grow." "This is the voice of Nature echoing the whole evangel of Jesus: Come unto Me, and I will give you rest."

Is it springtime with us spiritually? Are we clinging to the cold, hard life of the formalist? If we are not growing in grace we must be sinking spiritually. We shudder at the thought of gradually weakening soul-power. "An . . . , says Goethe, is death anticipated."

"Up — God has formed thee with a wiser view,
Not to be led in chains, but to subdue;
Calls thee to cope with enemies, and first
Points out a conflict with thyself, the worst."

NOBLE GENEROSITY.

Through the Superintendent the following noble gifts are promised for our Home Mission work in special fields:—

Mr. Mortimer Clark and wife, Toronto, \$400 a year to North Bend, B.C.; Mrs. Topp, \$400 a year to Northfield; Ten men in Hamilton, \$250 a year to Mount Lehman, B.C.; Young men of Hamilton, \$250 a year to Bow River, Calgary Pres. Young people of McNab St. Church, Hamilton, support a congregation; and Central Church, Hamilton S. S., the same; Central Church, Toronto, gives a like assistance. Mr. John Lees has promised a large but undefined sum, and an anonymous giver in Montreal is to support the Nelson & Kettle river men. It is hoped 30 missions may be sustained in this way. This is most encouraging.

OURSELVES.

In beginning the WESTERN MISSIONARY our object was to acquaint many outside our Synod of our great mission needs. Besides requiring upwards of 2000 copies a month for the Synod, we determined to send out more than 1200 copies free of charge. This included one to each minister of the church, and several hundreds of copies to Britain and elsewhere. We have had scores of letters expressing approval of the MISSIONARY. These have come from every province of the Dominion, and from abroad as well. We did expect a little help from the Assembly's H. M. Committee, which is always lamenting a want of interest in its work. Our Synod's Committee make a request for a small amount, which would have been a good investment as the expenditure on the Ladies' Foreign Mission leaflet is. The Committee did not grant our request. We are unwilling to cut off our outside mailing list. If any friends of missions choose to send us small contributions to meet this disappointment we shall be grateful.

MISSIONS TO THE INDIANS.

THE GRIST MILL AS A CIVILIZER.

The following extracts are made from a letter written by the Rev. Hugh McKay, of Round Lake, on the 9th of March :

"When I arrived at the Agency I found a little excitement. The agent, Col. McDonald, has just got the new mill in operation, and the Indians were very much interested in bringing them little grists, taking them up to the hopper and then watching the flour falling into the sacks. This little mill placed at that place by the Indian Department at a cost of about \$1000, will do much to stimulate farming among the Indians. I am sure there were as many as twenty, men and women, watching the mill with deep interest. I got to Jacob Bear's about dark, and had a good meeting with the Indians. They seemed to be much interested in their new day school. Jacob has an attendance of nine and expects more as soon as the weather becomes warmer. Yellow Calf said : "I know the children would be much better at the school at Round Lake, where they get their food and clothing and are regular at school, but the mothers don't like to let their little children go so far, yet are willing to let them come to this little school as they can be with them every night and then neither mother nor children will be lonesome. Perhaps after being here a little while they will be willing to go to Round Lake." After a talk of two hours with the Indians I drove to the house of Mr. Cockburn where I spent the night. Then at 9.30 I met with the Indians again according to last night's promise to speak about the Bible and its teaching. Mr. and Mrs. Cockburn came with me to the school house where we found most of the Indians of the band, only the men and the boys, however, I remained with them until noon then bade them good-bye. Took one little boy (who was never at school before) with me to Round Lake.

The Rev. A. J. McLeod entered upon his duties as principal of the Regina industrial school during the first week of April. He is assisted by Mr. C. D. Mackenzie, a gentleman of decided executive ability, and of considerable experience in Indian industrial school work. He was Superintendent of the Shingwauk institution at Sault-Ste.-Marie, and afterwards of that at Elkhorn.

Work is to be undertaken by the Presbyterian Church among the 16,000 still pagan Indians in British Columbia. Ground will be broken at Alberni, on the west coast of Vancouver Island, and Mr. John A. McDonald, a graduating student of Queen's College, Kingston, who has looked forward to this work for several years, will be the first missionary. For the first year at least he will combine home and Indian mission work.

INDIAN WOMEN HELP TO BUILD A CHURCH.

Miss May Armstrong writes from the Crowstand to a friend in Winnipeg on the 17th of March, and permission has been given to make the following extracts from her letter. The "Ellen" spoken of, is a little girl of six years who had sent a specimen of her handiwork to Winnipeg. The little house in which Miss Armstrong and her sister live is a temporary building intended for their use only until the new stone house, the walls of which were erected last summer, is completed this spring and ready for occupation.

"I am very thankful for your kind remarks about Ellen's work. Hers is not exceptional. The rest of the class make their own mittens and knit many for the big boys as well. They sew very nicely too, and Miss Mattie is about to teach them to make button holes and to darn. Now, I hope you do not think we keep the little girls at *work* all the time. No indeed, they run and romp and laugh and shout enough to exercise their limbs and lungs in the fullest degree.

I do not think I told you that we have an "Indian women's sewing circle" in aid of the "Mission Church building fund" for Côte's reserve. We have been working since January, and we are making very good progress. Meetings are held every Wednesday afternoon. Upwards of thirty women are members of the society; fortunately they do not all come at once, I mean, on the same Wednesday, for, as each woman brings her baby, and sometimes one of the older children—and our house is only 16 x 20 feet—I fear we should need to move the walls to get room. How often we wish for more room! surely we could do better if we had it. I hope the Church building will be started this summer. We do not intend to keep the "circle" open very long, but close before we get tired, and open again later on. The work done is chiefly silk embroidery and beading on leather and plain knitting and sewing. We have been kept busy filling orders, but as the quality of work improves, we shall try to make something for sale in town. I am glad to see them (the women) come together so willingly and to understand what they are doing.

The school attendance still keeps up remarkably. We seldom have "runaways." The children are making very good progress. Our Sunday-School too is improving, the singing is very good: we do not use the organ. We often have hymns sung in the Cree: one man prays in Cree. The children keep very good order and most of them are attentive during the lessons. As the children understand English better we find less difficulty in holding their attention. The next step is to see that they put in practice the lessons they learn, this is very hard, I think we shall make more impression on the children by example than by precept. I daresay, if we combine the two we shall succeed very well. How much I need to watch myself, and how often I come to grief, I need not tell you."

✓ A MEDICINE MAN SINGS "HAPPY LAND."

Miss Baker, of Prince Albert, writes thus on the 24th of March about work in her recently erected school building:

"I opened with ten pupils and have the promise of four more next week. I spend a good deal of time after hours reading to the adults. I am pleased to say that I can now read to them quite fluently in Sioux. I cannot say that I see any desire on their part to abandon their heathen practices, but I feel that you know *what patience* is required in the Indian work and can sympathise accordingly. And then, the Indian is so reticent, that one never knows what is going on in his mind. We have only one Medicine Man who is in favor of the school. He puts on my fires. To-day he remained all school time looking on. I tried to teach the children one verse of the hymn "Happy Day" in English and then in Sioux. He seemed quite taken up with it and remained for half an hour after school trying to learn to sing it. He would exclaim every little while, "tokestan," meaning, soon he would be able to sing it. I was quite delighted.

THE CHURCH - GOING BELL.

Through the kindness of a lady in Nova Scotia a bell is being provided for the Crowstand Mission. The uncivilized Indian disdains any instrument for indicating the flight of time. "Hours" in his opinion "were made for slaves." But with school for his children at nine o'clock in the morning, with religious services for himself and his family on Sabbath and week day, and with the dawning idea that time is a gift that brings responsibility, this will be a most acceptable gift for the reserve.

CHINESE MISSIONS IN THE HOME FIELD.

The ladies who for several years have been sowing the seed in faith in a Chinese Sunday-School at Winnipeg, are now coming back with joy bringing their sheaves. Three Chinamen were last week received into the membership of Knox Church, two of them by baptism. Coincidentally with this comes a letter from Mrs. C. B. Pitblado, of Santa Rosa, California, saying that the Chinamen in the Sunday-school had invited their teachers to a festival, and some eight or nine of them presented to the superintendent envelopes containing contributions amounting to \$71 for the building fund of the new Church.

Acting upon the recommendation of the Presbytery of Calgary, an attempt is being made on behalf of the Synod to secure the appointment of Mr. Thomas Paton, to spend part of his time among the Chinamen along the line of the Canadian Pacific Railway, in the Rocky Mountains, and partly among the white pioneers in the same region. Mr. Paton spent twelve years as a colporteur in China, speaks several Chinese dialects and has already been remarkably successful among the Canadian Chinamen.

THE SPIRITUAL FATHER OF MANY.

The Mission work of our Church among the Indians of the Northwest has sustained a great loss in the death of one of our oldest and most successful missionaries, the Rev. John McKay. This sad event took place at Prince Albert, on the 26th of last month. For the last two years Mr. McKay was not in good health. In October last he paid a visit to Winnipeg with the intention of remaining here a few weeks under medical treatment; but the sight of old friends and the scenes of his youth benefitted him so much that after a few days he returned to his mission and resumed his labors among his people. Early in the year, however, he was obliged to give up his duties and go to Prince Albert for medical advice. Here dropsy soon set in, and he gradually grew worse till he sank in death. He leaves a widow and a large family to mourn the loss of a kind husband and affectionate father.

✓ Mr. McKay was connected with our Indian Missions from their beginning at Prince Albert, in 1866, under the Rev. James Nisbet. His whole missionary career was passed in that place and neighborhood. Until Mr. Nisbet's death in 1874 he acted as his interpreter, and thus received under that devoted missionary an excellent training for his future work. After nearly four years of probation, he was ordained in 1878 and placed in charge of the reserve of Chief Mis-ta-wa-sis, whom years before he had been instrumental in leading to the truth. Among the Indians of this band Mr. McKay's labors have been very successful. He found them a band of wild, blanket nomads; and to-day they are a civilized and Christianized community of fairly comfortable farmers. Most of them—taught by the missionary—are able to read and write in their own language. And they form a good congregation of over 50 communicants, who feel keenly the loss they have sustained.

Mr. McKay was a Scotch half-breed, and a man of more than ordinary ability. He was considered one of the most eloquent orators in Cree—his mother tongue—in the Northwest, and was chosen by the late Governor Morris as his interpreter in negotiating the treaties of Forts Pitt and Carlton in 1876, and used his great influence with the Indians to secure their acceptance of the offers of the Commissioner. His death leaves a gap in our work that will not easily be filled.

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.

Will ministers to whom this leaflet is sent confer a favor by passing it on, after they have read it, to the Secretary of the Woman's Foreign Missionary Society, or of any other organization in the congregation devoted to mission work? With a view to sending specimen copies, the editors will be pleased to receive the names of persons likely to be interested in the work the Presbyterian Church is trying to overtake in the West.