



# THE WESTERN MISSIONARY

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## ORGANIZE FOR HOME MISSIONS.

A gentleman, who travels widely in the Dominion, said to our Home Mission editor the other day, "You Presbyterians are a live church in the Northwest." We do not quite approve of the remark either in its spirit or its English; and we know that to feel self satisfied with our work is simply a symptom of decline. What we have rather to say to every congregation is Organize! Organize! The Synod wants a Ladies' Aid Society or its equivalent in every congregation—and wants the name further increased to Ladies' Aid and Missionary Society—and wants under that name Home Missions to receive marked attention. Will not every pastor and missionary listen, and set to work and organize immediately, and by the end of March have a goodly sum gathered into the Lord's treasury! THE WESTERN MISSIONARY does not preach sermons, but if it did it could on this subject take such heads and proof texts as these: 1. Christ's command (Luke 24, 47); 2. The cry of the perishing (Acts 16, 9); 3. Claims of kith and kin (1 Tim. 5, 8); 4. Personal benefit (Acts 20, 35); 5. Patriotism (Ps. 33, 12).

## OURSELVES.

An eastern paper borrows our news extensively and does not even mention our name. None of these things move us. On the contrary our items are thus more widely scattered.

An Ottawa lady writes: "I do not think I can afford to do without your little WESTERN MISSIONARY. I like it because it is little. Nothing tells like simple facts."

A prominent Foreign Mission worker in Toronto sends subscriptions for herself and fourteen other leading ladies.

An Ontario minister hopes "our modest but excellent little paper will expand before long into a larger sheet."

A Nova Scotian friend wants to know our "Business Manager." We are not ashamed of ourselves, but are strictly anonymous.

A Brandon lady writes: "Leaflet came to hand a few days ago. I think it very good indeed, and hope it may be the means of reminding people of the needs of our own land."

A suggestion has come to us from the east that we should give news from Algoma and Muskoka. Though these districts are not in our Synod we have no objection if the brethren send us their items. Ours is "no pent-up Utica."

## CALGARY.

Our Canadian Switzerland, which includes Calgary, has many features of interest. Mission movements in the mountains, even as far as the second crossing of the Columbia river, are directed from this centre. Our mountain missionaries have to be chosen for physique as well as for suitable moral qualities. To walk, to paddle a canoe, to sit up all night in a railway car, to climb a mountain, to ride through the valleys and foothills or over the plain on a broncho, or to feel happy in the company of miners, cowboys, or railway men is absolutely requisite. Calgary is increasing in importance as it is becoming a railway centre; Banff is our Canadian Wiesbaden, and has near by valuable coal at Canmore and Anthracite; Medicine Hat is a railway town and centre of Indian trade; Lethbridge and Fort McLeod are on vast deposits of coal, and railway communication is now open to Montana: while north of Calgary is Edmonton, the centre of a beautiful farming district on the North Saskatchewan. All over the prairie stretches between these towns are vast areas to be devoted to horse and cattle ranches and sheep runs. This type of life has its wild and dangerous sides, but our church is specially fortunate in having sent thither such devoted and capable missionaries as Herdman, McQueen, McKillop, McLeod, Gordon and others to show forth Christ in the far west.

### SILVER MOUNTAIN MINES.

On the shore of Thunder Bay, Lake Superior, near Fort William, may be seen the picturesque McKay Mountain. This is but the abrupt beginning of a range where are valuable silver mines, viz: Silver Mountain, the Badger and the Beaver, with which Port Arthur is connected by a good wagon road. At each of these mines the population is upwards of one hundred and fifty. Mr. J. S. Hamilton, an Arts student of Manitoba College, has done excellent work during the past summer here. He has also joined to the mines the new settlement of Slate river, with its thirty settlers, most of them Presbyterians, and promising to be the best farming region in a district where there is a great demand for farm produce. Sabbath schools were successfully maintained at the different points. Mr. Hamilton says: "It is very necessary that the mines should be supplied with a missionary remaining throughout the year. In no place are greater opportunities given for the growth of almost every form of sin than in a mining town, where the houses are so close together." The missionary however reports a "respect for service both in attendance and liberality." We are glad to say a missionary has gone to take the place of Mr. Hamilton, who has returned to college.

Rev. A. Lee, Sherbrooke, goes to Kamloops, and Rev. George R. Maxwell, of Three Rivers, to Vancouver.

Our first permanent Home missionary to the Northwest was Rev. John Black in 1851; and first missionary to the Indians, Rev. James Nesbit in 1866.

## LAKE WINNIPEG FISHERIES.

During two or three months of the fishing season Mr. Hope F. Ross, a Theological student of Manitoba College, was sent as missionary to the fishermen at the mouth of the Great Saskatchewan and of the Little Saskatchewan on the west side of Lake Winnipeg. Mr. Ross was most successful while there, and the following is taken from his report: "Service was conducted two or three times each Sunday. The missionary also preached every Sunday through an interpreter to a large band of Saulteaux Indians. Probably ten nationalities were represented among the fishermen, the majority of whom, however, were Icelanders. Services were held in the fish shed and on the fish barges. Over two hundred have been present at service on the fish barges. On my departure upwards of one hundred Icelanders came up in line each to give me a most friendly shake of the hand. During the summer two large boxes of the very choicest literature arrived, addressed to the fishermen employed by the Fish Companies. This literature was the gift of Knox Church, Winnipeg, and certainly no gift was ever received with deeper gratitude than the gift of reading matter by the lonely fishermen on the shore of Lake Winnipeg."

### THE PORTAGE NECKLACE.

In a semicircle around the north of Portage la Prairie are being erected the four new churches of Macdonald (opened by Rev. P. Wright, Oct. 26th); Oakland (opened by Rev. Dr. Bryce, Nov. 2nd); Prospect (opened by Rev. P. Wright), and High Bluff (soon to be finished), while last year Burnside church was refitted. We are reminded of Cowper's couplet:

"The villas with which London stands begirt  
Like a swarth Indian with his belt of beads."

All but the "swarth," for Knox church, Portage la Prairie, is a bright and shining light to the region around.

### BREVITIES.

A crofter's daughter from Saltcoats, brought by one of our ministers to Winnipeg hospital, has just gone home cured of one ailment but stone blind. Christian ladies in Winnipeg have fitted her out with warm clothing as she returns to her friends. Blessed are the merciful!

Showers of blessings are following the evangelists, Crossley and Hunter. Rev. J. Pringle, of Port Arthur, writes that he received at his communion 87 new members; Rat Portage was much influenced; Portage la Prairie is now having a month of special services from the evangelists; and Morden is to follow.

Rev. R. A. Munro had the pleasure of seeing, Oct. 5th, his new \$2000 church at Pine Creek, Alberta, opened. Revs. J. C. Herdman, of Calgary, and J. A. Matheson, of Davisburg, officiated to large congregations.

LOWER KOOTENAY, B. C.

Mr. W. J. Small, a champion football player of Manitoba College, was chosen for this difficult field because in addition to zeal and Christian energy he is blessed with a good physique. He writes: "The field is sixty miles in length, containing four stations, viz., Blue Bell, Hot Springs, Nelson and Sproat's Landing. Between the last place and Nelson a railway is building. In the meantime I am compelled to walk. Leaving here (Sproat's Landing) to-morrow morning (Tuesday) I will arrive at Nelson on Thursday evening, I visit the camps along the road and hold service where I can. I find a good many who appreciate the services, but the majority working on the road have become very careless and indifferent regarding their future welfare. Here I hold service in the dining room of the hotel. I have a very fair turn out. I find Nelson the hardest place to work. It is almost impossible to get together more than twenty persons, and I should think there are upwards of two hundred people there. There is indeed a great work to be done, but I feel I cannot do justice to such a large field. To be at each place only once in three weeks to my mind is not sufficient, and that is as often as I can possibly manage it. The Hot Springs and Blue Bell are my best places. Almost every person in these places attends my service—in the morning at Blue Bell and Hot Springs in the afternoon. I am indebted to Mr. Wright (storekeeper) and his wife for their aid in bringing the people out. The field on the whole is a very interesting one. Although my expenses are very high, I think through collections and subscription list, which I intend to circulate, that the field will clear expenses." These words have the true ring.—ED.

WINTER SUPPLY.

Some fifteen places in the east of the Synod will be supplied from Manitoba College for the winter. Superintendent Robertson has just returned from a raid on the east, and by hard work and skill has gathered the following men for the Presbyteries:

*Winnipeg.*—A. McNaughton, Silver Mt.; T. Kiernan, Posen; F. Forster, Nettley.

*Rock Lake.*—Rev. C. Stephen, Boissevain; J. R. Neilson, Ravenswood; S. Sharp, Cartwright; A. Barclay, Clearwater.

*Brandon.*—Rev. W. Murchie, Alexander; A. McIver, Ralphton; A. Edington, Elkhorn.

*Minnetosa.*—T. M. Richmond, Rosedale; W. Allison, Bridge Creek; T. A. Mitchell, Strathclair.

*Regina.*—Rev. W. M. Rochester, Prince Albert; A. M. Fenwick, Broadview.

*Calgary.*—Rev. R. S. Wheedon, Red Deer; G. S. Scott, Swift Current.

*Columbia.*—Rev. W. G. Mills, New Westminster; J. R. Mackay, Cheam.

## FALLING LEAVES.

Two standard bearers, James Herald and Angus Robertson—one a father, the other a brother in the church—have but lately passed away, and we are reminded that “we all do fade as a leaf;” but thank God valiant substitutes have hurried west to bear aloft Christ’s banner.

The falling leaves of autumn bring us sad reflections; but may serve to remind some sickly, fainting soul of the healing virtues of the “plant of renown.”

Have we congregations from which the Lord has been for years looking for results—beautiful spiritual flowers, and rich abundant fruit—and has found nothing, let them solemnly recall Luke xxi. 19.

Nothing tells in our farthest west like sterling character in the missionary. Oh that of every one we could say: “His leaf also shall not wither.” The spiritual man should be “sempervirens.”

### VERY IMPORTANT CLAIMS.

1. *French Evangelization.*—This means trying to rescue from superstition upwards of a million of our Canadian fellow countrymen. The Dominion Illustrated, of Sept. 27th, has a photograph of our rescue band of French Canadian missionaries. It states that there are now forty thousand French Canadian Protestants.

2. *Aged and Infirm Ministers’ Fund.*—The Revised Version says: “Remember them that had the rule over you,” i. e., the old ministers. Gray hairs and honorable service tell us with trumpet tongues that we should be generous to our aged ministers. Let there be no meanness about our spiritual pension list.

3. *Ministers’ Widows and Orphans Fund.*—The widow and orphan are especially dear to God, so should they be to his people; and especially when these are left to us as a precious charge by our pioneer missionaries and ministers.

### PERSONAL.

Prof. Drummond and Lord Aberdeen gave noble Christian addresses in Winnipeg on the evening of Oct. 19th; and Lady Aberdeen addressed one thousand of the leading women of Winnipeg.

Rev. Dr. Cochraue, of Brantford, preached in Winnipeg on Nov. 2nd, and opened 1st church (Rev. D. Fraser’s), Victoria, B. C., on 9th inst.

Mr. Henry Esson Reid, B.A., of Toronto, has entered on his duties in Manitoba College as lecturer in Philosophy.

Rev. W. L. Clay, B.A., of Morris, has accepted the call to Moose Jaw, N. W. T.

Revs. W. L. H. Rowand, B.A., of Burnside, and M. C. Rumball, B.A., of High Bluff, are to be congratulated for building two churches each this year.

Rev. Joseph Hogg is President of the Ministerial Association of Winnipeg.

# MISSIONS TO THE INDIANS.

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## MUSCOWPETUNG'S.

Mr. John Crawford, of Rosburn, Man., has been appointed principal of the new industrial school in the Qu'Appelle valley, which is to take the place of the school carried on so successfully by the Rev. Mr. Moore for the past four years. The school quite outgrew the limited accommodations provided for it in connection with the mission house, and a fine stone building to serve as a home for about forty children has been erected on the north side of the reserve, while Mr. Moore as missionary will continue to occupy the same house as before. Mr. Crawford was formerly an elder in the Rev. A. Beamer's congregation at Petrolea, Ont., and since coming to the west three years ago has been a successful teacher in Northwestern Manitoba. Let Mr. and Mrs. Crawford have the sympathies and prayers of the Church in the new and arduous work to which they are addressing themselves. The school has been closed since the midsummer holidays awaiting the completion of the new building, and Mr. Moore in writing last week says the children are enquiring when it is to be re-opened; they think the holidays have continued long enough.

## BOTH SIDES OF THE SHIELD.

What would mission work be without faith in God and the strength and hopefulness that come in answer to prayer? And yet even the faithful missionary sometimes finds the night dark and forgets that the dawn surely comes.

Here are two extracts from letters that came by the same mail and represent diverse aspects of similar work. Does the Church not see in them a call for prayer on behalf of these men? The first is from a man who fills one of the most difficult pioneer outposts in the mission service. "Our attendance still keeps small—just four children (three boys and a girl) since about the middle of July. Still I am not in the least dismayed." The next sentence begins with "I thank God," and the matter for thanksgiving is so small that to a less grateful heart it would seem scarcely worth mentioning.

The other letter says: "I told you in my last letter that I did not see the use of my being here much longer when I am not able to do anything. If I saw that there was any hope of my doing better in the future I would be content to stay, but as I have tried it already and failed to rouse the least interest in the Indians on religious matters I do not see that I can do anything further \* \* \* I am content to stay all winter and see what I can do, although I am sure I can do nothing here."

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Miss Baker has consented at considerable personal inconvenience to continue for the present at least as teacher of the new mission school at Prince Albert.

## ROVING INDIANS.

One of the crying evils connected with the Indian question is the tendency of the Indians to desert their reserves for the purpose of hanging about towns, where they contract drinking and other bad habits, and are not only demoralized themselves but become an occasion of demoralization to others. A case in point is that of the Rolling River Indians, who are scarcely ever to be found upon their reserve, but loiter about the suburbs of such towns as Minnedosa and Rapid City, and live such dissipated lives that it is impossible to carry on any effective mission work among them. Some weeks ago the Presbytery of Minnedosa called the attention of the Synod's Foreign Mission committee to this case, and asked that the Government be asked to assist in keeping these people on their reserve, and be asked also to provide them with a farm instructor, so that they may be encouraged to devote more attention to the cultivation of their lands. The committee wrote to the Government presenting and endorsing these requests. The Indian commissioner replied as follows:—

"I beg \* \* \* to inform you that a change was recently made in the Indian Act for the purpose of giving Agents power to deal with Indians loafing about towns, in the manner those of the Rolling River band are said to be doing. I have written to the Agent to exert himself to put a stop to the practice, which certainly must have a very baneful influence upon those addicted to it, but it is sometimes very difficult to prevent, especially when encouragement is given by the settlers. I regret that I am unable to see my way to recommending the appointment of a farming instructor for the Band in question, but am instructing the Agent to have stricter supervision of it, which I think will have at least as good, and possibly better effect."

## PORTAGE LA PRAIRIE.

A visitor to the Portage la Prairie Indian school reports: After service last Sunday evening I went down to the Indian school in Portage la Prairie. The two ladies, Misses Walker and Fraser, had driven down two miles in the afternoon with a pony and carriage placed at their disposal by Mrs. McKay (and this is a regular thing), and had held a service in the little log church in the woods with some 40 Sioux. The children in the school were nine in number, some having gone home to their friends for a day. All had been at church that day, and as the visitor entered they presented as interesting a picture as could have been seen in any Christian home. They sang a hymn in English (Louisa, one of themselves, accompanying on the harmonium), and then another in Sioux. The new school house adjoining the mission building is approaching completion, and will accommodate 25 pupils. After reading the 23rd Psalm and leading in a short prayer the visitor left, cheered and delighted with what he had seen. Two or three years of this school has completely changed the attitude of these Indian refugees.



## THE CROWSTAND.

A recent letter from Miss E. M. Armstrong, of the Crowstand, after speaking of the new building and the furniture needed for it, says : "I am afraid I am making this letter long, but I want to tell you about our Sunday school. We have nearly all the school children every Sunday, besides a great many married people. Miss McLean takes all the little ones, I think twenty ; Mattie has eleven big girls ; Mrs. Laird has a class of boys. The big boys and men go Mr. Kerr's class. I have a class of married women, each with a baby. Sometimes I cannot make myself heard for the crying of babies and rattling of cradles. Both Mr. Kerr and myself have interpreters. I think we are making some progress. The women speak quite freely to me of their troubles and their desire to know the right way. Though we have much to encourage us, yet it is very up-hill work. The indolence of the Indian nature makes them incapable of continuous effort in the right direction. We are all fairly well. The doctor has visited us to-day. There are some cases of sickness among the children."

The Miss McLean mentioned above is the assistant matron. "Mattie" is Miss Armstrong's younger sister, who is now assistant teacher in the school, which has an attendance of sixty children—all boarders. Mrs. Laird is the wife of the missionary, the Rev. G. A. Laird, who on Sunday afternoons conducts a service at the north end of the reserve. Mr. Kerr is a young Scotch farmer in the neighborhood, who for several years has taken a keen interest in the work of the school.

The note at the close about sickness among the children has been supplemented by a brief and hurried note from Mr. Laird, written a week later, and saying that scarlet fever had broken out, and six children in the school and twelve on the reserve were ill ; that a doctor had been summoned from Yorkton (35 miles distant), and that there were some grounds for hoping that the epidemic would not turn out to be of a violent character. Newspaper reports of a more recent date indicate that the disease has spread among the white settlements in the same part of the country, and that there have been a number of deaths from it. It must be a time of much distress and anxious watching to the little band of missionaries at this outpost.

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