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# THE WESTERN MISSIONARY

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

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## THE PRAIRIE WOLF—A PARABLE.

On the banks of the Tiber a she-wolf was born and grew up. There is a tradition that she once did an act of kindness in suckling two little waifs—Romulus and Remus, but nobody now believes the story. She and her descendants have been better known for their cruelty and rapacity; indeed the whole race have gained the character of hungry wolves. Some of her cruel ravings are well known. On St. Bartholomew's night in France she cruelly devoured great flocks of Huguenots; in Spain her unheard of deeds of blood in the Inquisition have brought a disgrace upon humanity; and in England in the market place of Smithfield, thousands of helpless victims were worried by her in cold blood. Her boast is that she never changes (*semper eadem*). On the slope of Capitoline Hill the traveller sees confined from age to age a she-wolf in token of the fact. On the prairies of the Northwest the wolf has continued her old work. The Red River and Saskatchewan rebellions were entirely among her followers. Her grasping, voracious disposition is seen in her seizing the children of the poor red men of the prairies, regardless of parental entreaties and of right and justice. A poor Indian woman was brutally beaten by a priest and crushed into submission. In Manitoba the overtaxed settlers have insisted on giving no special privileges to this dangerous incomer. She would claim a special right to be free, and fatten on the community, because she says she has descended from that old wolf of the Tiber. The dwellers on the prairie are believers in heredity; and so will neither be coaxed nor frightened into believing that a change of disposition has taken place. And now the leader of the Jesuits in Manitoba is very angry, and berates the people of Winnipeg, the farmers of Manitoba, and the Privy Council itself. The prophecy is being fulfilled of the "grievous wolves" entering in, "not sparing the flock."

## GENEROUS GIFTS.

Mrs. McEwen and Mrs. Gillies, of Carlton Place, have generously offered to contribute, annually, \$250 for the support of the Alameda and Oxbow mission.

The Session of Knox Church, Galt, has offered, on behalf of the congregation, to give special contribution of \$250 annually, to support a missionary in Western Canada.

UNITED CHURCH  
ARCHIVES

The congregation of St. Paul's Church, Ingersoll, have responded to an appeal made to them and have subscribed \$250 annually, for three years, to support a missionary.

Dr. Robertson says: "Why not extend this system, and bring the Home Mission work of the church more nearly before our congregations. We heard of one missionary, who is only a student, of whose letters, when read to the congregation, some people said that 'they understood them and liked them better than Paul's letters.' And one word to Home Missionaries: Write more, send in items of interest, let the church know of your work and its progress, otherwise you will be forgotten and the H. M. treasury will suffer. The ordinary church memory is a coarse seive and leaks badly."

#### MISSIONARY NOTES.

A neat frame church, stone foundation, was erected at Fleming, and opened on the 31st August by the Superintendent of Missions.

The congregation at Wolseley is building a manse.

The congregation at Maple Creek is getting stone on the ground with a view to building a church.

The church at Sheppard, near Calgary, was lately opened.

A church is to be built at Springbank, west of Calgary.

Steps have been taken to build a church 8 miles south of Shoal Lake, on the Manitoba & Northwestern Railway.

Mr. J. C. Cameron is doing excellent work at Kenlis as missionary.

A church is being built at Innisfail and a manse at Edmonton.

Mr. J. T. Morton, of London, England, has lent £100 each, for five years, without interest, to the Nelson and Innisfail congregations to build churches, and £100 more for other points like Revelstoke in the Calgary district, on similar conditions.

The Rev. C. W. Gordon is leaving Banff this autumn to go to Scotland. He will be much missed.

The Rev. R. A. Munro, formerly of Pine Creek, returns to the Presbytery of Calgary from Scotland next month.

#### A MISSION OUTING.

Dr. Bryce, of Manitoba College, has handed us the following notes of a missionary tour:

*Oxbow and Alameda.*—Southeastern Assiniboia has now become accessible by the building of the Souris branch of the C. P. R. Hitherto it has been little visited by ministers of our church. On August 14th, Oxbow and Alameda were occupied by the writer. This is a field which, for the summer months, has been held for the last ten years by the Queen's College Missionary Society. It has been hard and trying work, for the people were 80 miles from the railway and had no market. All honor to this persevering students' society. Now they have their reward. Oxbow and Alameda, as the writer saw them with two audiences of 100 and 150, are a good congregation, and their young pastor, Rev. T. Scott, a

graduate of Queen's, has just been ordained and gives great promise of doing service for Christ, and of taking an oversight of mission work in Southeastern Assiniboia.

*Moose Mountain.*—A week was spent at Moose Mountain, a district forty miles north of Oxbow, and to that distance remote from the railway. It is a splendid agricultural region, entered by the first settlers ten years ago. The Moose Mountains are a range of clay, and at other points of gravel hills, interspersed with beautiful lakes, and wooded in many spots. The settlement is on the southern slope of the mountain. Services are maintained this summer by Mr. J. A. Urquhart, a student of Manitoba College. For several years faithful service has been continued here by the Rev. John Geddes, who by exposure and hardship has been compelled to retire. The broken-down missionary still lives in the district and gets only \$100 a year from the A. & I. Fund. Shame on our church that turns its worn-out servants upon the world with such a pittance! Six points are occupied by our missionary, and in each station fortnightly service is given. The writer preached at Percy on the morning of August 21st, to an audience of 40; in the afternoon at Clare to 120; and in the evening at Cameron's to 50. The reducing of the distance from the railway from 70 to 40 miles has made a difference in the circumstances of the community, and arrangements were made with the people for sending in a catechist during the coming winter. In the Moose Mountains are two Indian reserves. Both of these were visited by the writer. They number together from 150 to 200 Indians. One of the bands is Cree, the other Assiniboine. They have no missionary, no school among them, and are as much neglected in fact as if they were five hundred miles from white settlements. They are of course very degraded, and are not making much improvement in farming. A number of their children have been taken to the Regina and Qu'Appelle Industrial Schools. Alas! for our poor, perishing redman!

*Estevan.*—After returning to Oxbow, a railway run of 45 miles brought the writer to Estevan, the new coal city, at the junction of the Souris branch and the great "Soo" road. This point is 325 miles from Winnipeg. There is much excitement about it, as a coal and pottery centre. Seven days before the arrival of the writer, the first building in the town was begun. The writer found shelter at night in one tent, and took his meals in another tent half a mile away. A great rush took place for the lots. On the same train with the writer were two carloads of speculators. Fourth street for two blocks, with lots 25 feet wide, was entirely bought up in a week. The writer secured a fine site for a church 150 feet by 120 feet for \$100, the market price of the block being \$350. Twelve miles from Estevan, on the Souris river, the coal field, where a coal mine has been worked for six or eight years for the benefit of the farmers of Alameda, was visited. Twelve years ago a Pres-

byterian family named Price were the first settlers here, and for some time there was not a soul within thirty miles of them. The mother is now a confirmed invalid, but an earnest Christian, and her reception of a minister of her own church was very hearty. On August 21st, morning service was held at Coalfields with a congregation of 30, and in the afternoon the first Presbyterian service at Estevan. This service was unique. The first building in Estevan was enclosed around the sides, was floored, but had no roof. In this enclosure, with planks arranged as seats, a most intelligent congregation of 73 persons assembled and heard the gospel preached. The collection of \$11 was devoted to the first payment on the new church site. Arrangements were made for sending in supply at once, and October 1st will see the minister on the ground. Estevan promises, like so many Northwestern towns, to be strongly Presbyterian. The coal mines of Estevan are of great importance to Manitoba. The Dominion Coal Company and the C. P. R. are under bonds to deliver coal in Winnipeg at \$4 a ton.

#### THE FIRST FRUITS.

The Synodical Home Mission Committee meeting, in Winnipeg, has just closed. On previous years at this time there has always been a despairing feeling, because scores of stations were of necessity left vacant for the winter. This year the summer session scheme placed at the disposal of the Committee twenty-five theological students for mission work. Just about as many more are needed, and in no long time we hope to see Manitoba College with fifty theological students ready to rush into this gap for winter supply. The Assembly's Home Mission Committee meets in a few weeks. Before that we hope to see five or ten more from the Eastern colleges offering their services for Muskoka and Algoma for the winter. At any rate the quarter of a hundred available for Manitoba and Columbia Synods will leave many more catechists ready to go to the country skirting Georgian Bay and Lake Superior. We put in a strong plea for Algoma, Muskoka, and the Upper Ottawa.

#### MANITOBA COLLEGE.

The new building approaches completion, and is a credit to the city and province. At date (Sept. 15th), \$28,000 have been subscribed for its erection. Winnipeg is expected to contribute \$20,000 of the \$45,000 required. The young graduates have undertaken \$1000. Furnishing of students' rooms at a cost of \$1000 is being undertaken chiefly by ladies and Christian Endeavor societies. Friends in Ottawa have promised upwards of \$3000; and those in Montreal some \$7000. The canvass is progressing. The college property is now worth about \$100,000 and is yet unincumbered. The Board is very hopeful of having the whole of the new building paid for by the end of 1893. The formal opening will likely take place during Synod, about the twentieth of November.

# MISSIONS TO THE INDIANS.

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## WABA-KA-KA PROVIDES CHURCH AND Pews.

Here are some straws which show how the wind is blowing at the Crowstand. The letter is written by the Rev. C. W. Whyte and is dated August the 24th :

"We were delighted to have Mr. Frew [the minister at Birtle] step in upon us one night about eleven o'clock. He stayed over for two days. His knowledge of, and interest in the Birtle school made him an interesting and interested visitor. I was so glad to hear that a new school is to be erected at Birtle. The McLarens certainly deserve better accommodation than they have enjoyed. I believe they are doing excellent work. I was delighted with the school in almost every respect.

"We have received our first instalment of clothes, etc., from the ladies in the East, and if all the rest that comes is as good we will have an excellent supply that will be of great use to us. I am following Mr. Laird's plan of selling these things to the Indians. I give them nothing for nothing only to the very old. In most cases they work for these things. Some of them had the idea that these things belonged to them and that Mr. Laird was wrong in charging for them, but they have got pretty well over that idea now and are quite willing to pay. It is perhaps not very dignified to have the church carrying on a trade in old clothes, but it is certainly better than training up a lot of lazy paupers who come to look on the church as an organization whose business it is to feed and clothe them for nothing. I keep an account of all clothing sold, and the money thus procured will be put into clothing for the children or something else round the mission.

"A few children are coming into the school. This quarter's report will be a small advance on the last. The children remain very contented, and so far our plan of letting the children go home on the first Saturday of each month has worked very well.

"As for the mission work, the services at Waba-ka-ka's are increasing in interest. Although I refused, a little while ago, to baptize his child, explaining to him that until he himself became a Christian, baptism could mean nothing for his child, he has become more and more interested. The last Sabbath that I had service at his house he had had two long benches prepared for the people to sit on. This was done without any hint on my part and was certainly very commendable.

"Little Jimmy Crow who was brought back from Regina very ill, died some time ago. Another boy who ran away from the Regina school was thrown from a horse and suffered very severe injuries. His head was very badly hurt, and it is doubtful if he will ever be right again.

"We expect Miss McLean back on Friday next. We will all be glad to see her. The children will be delighted to have her with them again."

## THE ORNAMENT OF A MEEK AND QUIET SPIRIT.

The Rev. Egerton R. Young, the well-known Methodist Missionary to the Indians of Lake Winnipeg, has been revisiting after several years' absence in the East, the scenes of his early labors at Norway House. He brings back at least one good story which may well have a place here. While preparing for his western trip many friends of Indian missions intrusted him with supplies of clothing to be distributed among the people of his former mission. Among these articles was a black coat donated by a clerical brother which was bestowed by Mr. Young on a worthy old Indian who stood in evident need of such a garment. The missionary's visit culminated in a Sunday service and to this came the old Indian clad, not in his best coat, but in the tattered, greasy, and altogether disreputable capote which it had been intended to replace. "Why," said the missionary, "have you not come in the coat I gave you? Do you not know that you should show respect to God's house by coming to it as decently dressed as you can? I am displeased with you." "Oh, missionary, do not be cross with me," said the old man. "The coat you gave me is a very fine one; I am proud of it, and I thank you for it. But it is too fine to wear all the time. I take it out every day and put it on for awhile and think how clever the men must be who can make clothes so fine and so smooth and that fit so well." And here he stroked and caressed shoulders and breast and arms as he remembered the superlativeness of the coat he had left at home. "But," said he, "I come to the church to-day to hear you read from the Book and tell us the way of God, and if I had on my fine coat I would be thinking of it all the time. We grow accustomed to these new things gradually so that our attention is not engrossed by them. I put on my fine coat in my house for awhile each day, and I think by next Sunday I will be able to wear it to the church without being hindered by it from attending to the service."

Mr. Young found the Indians of his former mission standing true to their faith and living simple God-fearing lives such as put to shame much of our more pretentious Christianity. The mention of the name of this eloquent missionary gives us an opportunity of commending his book as one of the best missionary narratives extant for a Sunday School library. Its name is "By Canoe and Dog-train among the Salteaux Indians." It abounds in stories such as delight the hearts of young people, and it is withal the narrative of a mission that has been conspicuously blessed of God.

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The Rev. Hugh McKay has gone to Toronto to the Pan-Presbyterian Council where he is to present the case of North-Western Indian Missions. He takes with him a little Indian girl—who speaks English fluently—a fruit of his work.

### CHANGES IN THE STAFF.

It is with mingled feelings, as the maker of a maiden speech says, that we announce the approaching marriage of Mr. C. D. Mackenzie, until recently assistant principal of the Regina Industrial School, and Miss Walker, matron in the same institution. Whatever other affinities the union indicates, both parties are certainly like-minded in their deep-seated interest in Indian mission work. It will, we are sure, be a satisfaction to them to remember not only the part they have taken directly in this work of the Lord, but that they have inspired something of their own enthusiasm, refined Christian feeling and downright practical methods in those whose apprenticeship in Indian school work they helped to direct. This is the record Miss Walker left behind her in Portage la Prairie, and this too is the name Mr. Mackenzie made for himself in Sault Ste Marie, in Elkhorn and in Regina.

Mrs. Leckie, who has spent the past year in the Birtle school has been asked to succeed Miss Walker as matron at Regina. Mrs. Leckie's fine spirit and her readiness to put her hand to any kind of work, give full proof of the best kind of qualification for a wider sphere, and the committee is glad to welcome for her an opening where her special training as a nurse can be more fully utilized.

### GOD'S WORK FIRST—SELF AFTERWARDS.

When the Rev. C. W. Whyte was appointed last spring to the Crowstand he was promised that he should have for his own house a house already erected on the mission premises but separate from the school buildings. When he entered upon his duties he went to live temporarily in the school building appropriated to boarding purposes, pending the fitting up of the house promised to him. Now, with a self-denial on his own part and on that of Mrs. Whyte, which we are sure the whole Church will unite with us in admiring, he writes:

"I think it will be better for us to live just where we are. In fact I think a separate house would be a hindrance rather than a help. The idea must be to make a home for the children rather than a mere school. So that you may regard our claim as withdrawn so far as we can see at present."

### THE BIRTLE BUILDING DELAYED.

Considerably to the surprise of the Committee and very much to its regret, the attempts to find water by digging at the new Birtle Industrial School site have failed. Half a dozen wells have been dug in different parts of the site and in its neighborhood, and although it is hoped that the difficulty has now been solved, the season is by this time so far advanced that at the suggestion of Mr.



and Miss McLaren the project of building this summer has been abandoned. So large a building could not safely be completed in the cold weather of the later autumn. The school will be carried on as last year in the house formerly used as a residence by Mayor Crawford.

#### THE REV. F. O. NICHOL'S RESIGNATION.

The Rev. F. O. Nichol, the sad death of whose wife we chronicled a month ago, has resigned his charge of the Indian mission at Mistawasis. Mr. Nichol says: "My experience of the two months of Mrs. Nichol's absence in Ontario afforded me every opportunity to observe the true worth of woman's work and influence on the Indians and to ascertain that the value of the whole is largely diminished by her absence. Were I to remain much less work would be done than heretofore." The Committee has assured Mr. Nichol of its heartfelt sympathy with him in his bereavement and its hope that the God of the missionary may be with him in his loneliness.

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Mr. A. J. S. Morrison, who as teacher has borne a worthy share in the good work done in the Round Lake mission during the past two years, is about to retire from this work and to enter college to prepare himself for the ministry.

When Mrs. C. W. Whyte, wife of the missionary at the Crowstand, was in Montreal during the summer, a number of her friends expressed their sympathy with the mission by gifts of much practical value. A melodeon, a large bell, a supply of paint, and \$8½ in money, besides various other articles, testify to the practical interest taken by the people of Montreal in the work our young missionaries are carrying on in the West.

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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.