

one missionary. Of course two schools would be wanted. This, what I have said, is only an idea which has sprung up lately from the difficulty of our situation. The Council has not yet met to decide upon the question, and whatever may be the decision of the Council, if in favor of a removal, the affair will of course have to be presented to the Indian Commissioner, and perhaps to the Government in Ottawa.

Dear Doctor, I think I will now close my paper-talk with you—glad to inform you that the good providence of God has favored me so far with a good degree of health, so that I have been able to do the work assigned me. I have not been altogether idle, although I have not written to you very often. I have taken many a journey in different directions, trying to do all I can for the great Master while it is day, and happy to say that my labor has not altogether been in vain: it has been blessed, and I have been blessed myself. My family are quite well. I trust we shall still have a share in your prayers.

BRITISH COLUMBIA.

Letter from REV. A. E. GREEN, dated Naas River, November 7th, 1882.

I AM thankful to state that our Master's work is in a very hopeful condition, and we are looking for a mighty revival. During the past summer our Indians were much separated, working at various points. Quite a number went down to work on the C. P. Railroad, but I am glad indeed to say they have all returned home. We were grieved deeply by one or two who yielded to the temptation of liquor, but thankful they came back, confessed their sins, and sought the Lord's pardon. It is a great pity that the liquor law is not enforced. But it is not in Victoria, New Westminster, and Nanaimo. The Indians get all the liquor they want, and the officials wink at it. This has a bad effect upon any of our native Christians who may go seeking employment at any of those places. But we thank God that His grace preserved so many of them, so that they were lights burning among the darkness. Our Indians who went to the Fraser River were helped much by the Rev. E. Robson, of New Westminster. We feel very grateful for the great interest he takes in the Northern Indians. The proprietors of the Fraser Canneries tried hard to get our Indians to work on Sunday. They were told unless they did it they would be discharged. Refusing to break God's law, they were not allowed to work that week. They chose rather to obey God than man. I am surprised that the Dominion Government grant the Cannery proprietors permission to fish on Sundays.

We have had tokens for good during the past two weeks. An old conjuror named "Ulu-cheat" living at Kit-hicks has long been the terror of the poor superstitious people. He professed to be able to kill or cure by sorcery, and in this way extorted much property from the Indians. This last fall he was heavily fined at Port Simpson by the magistrate for extorting money by sorcery. Two weeks ago this old conjuror came to the Mission-house, and asked to speak with me. Several of our Christian natives

were in the room while he spoke to us as follows:—"Bring me the food of Jesus! I am filthy! I am bad! I am come to the fountain! Help me! help me! Long I have worked for the Devil. Long my heart has been troubled! Now I am come to Jesus for rest. When a little child has lost its father and mother, and its home, it cries in great trouble. Anyone who may see the lost one takes it by the hand and leads it to its father. Lead me; I am lost! Lead me to my Father. You know God, take my hand, lead me to Him. I want Him to forgive me and give me a new heart." We pointed him to the Lamb of God, and our native Christians prayed earnestly with him. The following evening in meeting he said, "I feel strange to-day! I feel like a little bird beginning to fly! The weight is gone from my heart. My trouble seems all gone! Last night I could not sleep; I wanted to sing. I feel that I belong to Jesus!" This man was simply dreaded by all the natives, but the power of God has reached his heart. He tells the people that he had no power to ill wish them, but his bad heart wanted their property, and so he professed himself a conjuror to get it. Now he is returning the things so taken to their owners. The other day he came up to the house, and coming in the inner room, he said, "If ever I came to this house when I was doing the devil's work, I used to feel ashamed, and so sat down just inside the door, but to-day I come right in for I am washed in the blood."

One of our leading men, Stephen Clark (Nee-wan), (the same man who gave a dinner and made a speech, which I sent you the first Christmas I was here), has been very sick for more than a year. I took him to Victoria in the summer, but the doctors could not help him much. He is very weak. Last Sabbath he asked that the Lord's Supper might be administered to him. So in the evening we went to his house, which we found already crowded. It was a very solemn time indeed. After we had explained the nature of the Lord's Supper, and our dying brother had taken of the same (supported by one of his brethren), he exhorted all to follow Jesus—to keep in the path—to look at the lamp (the Bible). Many wept as he called over the names of several who had previously died happy here. He said, "They are home, and now I am going—there will be room enough for you all—meet me in Heaven." His resignation, and joy, and his sufferings are having a good effect among the people.

The day school is improving; the maps, books, etc., brought by Bro. Crosby are most useful.

I was at Naas Harbor last week. We have a nice class at that place. The church is finished outside, but as I cannot get any lumber for completing the inside, we shall not open it till spring. Meantime, services will be conducted in an Indian house, and we have good hopes of much glorious work being wrought there.

SAUGEEN.

Extract from a Letter from the REV. T. CULBERT, dated Saugeen, Feb. 16th, 1883.

OUR Missionary Services were very successful. Our Sabbath-school is greatly increasing, and is doing well. As most of the Indians are at home this winter,