

suiting my words to what they have learned, leaving the spelling and everything else entirely to themselves.

C. G. SIMPSON, *Teacher.*

WHITE WHALE LAKE.

Letter from REV. C. E. SOMERSETT, dated Jan. 4th, 1893.

PERHAPS it may interest some of the readers of the OUTLOOK to hear something of this Mission. For the last few years the Rev. J. Nelson, of the old Woodville Mission, had been paying an occasional visit to the people here and at Riviere Que Barre, but without a resident missionary very little could be done. The people need to be educated, as at present they are very dark and ignorant. Our last Conference appointed me to this field, and thanks to the Missionary Society, I had not to do again what so many Indian Missionaries have to do, build their own house, as orders had been given, and I overtook the contractor on his way out.

White Whale Lake is situated in a somewhat out-of-the-way place. It is very little known, the roads leading to the lake are none of the best, the country may truly be said to be Indian, as our nearest white neighbors are about sixteen miles from here.

Early in September the house was so far finished that I thought it wise to remove my furniture from my old station at Bear's Hill, and so saying good-bye to my late flock I started. Unfortunately it rained almost the whole time and I had six wet days. Mrs. Somerset went by train to Edmonton, at which station I met her. And now for our new home. As I had already been over the road visiting the people before the house was finished, I knew the way. We drove over prairie and through bush, up hill and down hill, through wet and mud, at times needing to use a little gentle persuasion in the shape of a whip, and at last we reached White Whale Lake. The Mission house and school are built upon high land about the centre of the reserve, and near the present Indian village. I set to work, arranged to visit Riviere Que Barre every other Sunday. Riviere Que Barre is about fifty miles by road from White Whale Lake. Started society classes at both appointments, called the people out to a week evening service, and soon had things in full swing. We very soon made friends, and for some time my kitchen was not often free from Indians, who came to see the new white woman and hear the news. We were asked all sorts of questions on all sorts of subjects, and were quickly told by some how a Mission should be carried on; and as my worthy chairman was not present, I was often told that "John, of Bow River," did such and such things. Very often, I am quite sure, the statements were not correct. One man told me that a missionary was sent to keep poor people, and so the best thing we could do would be to open our storehouse and hand out our supplies. I need hardly say I did nothing of the sort, but tried to show them, that while it was quite true a missionary was expected to keep the people, it was not by giving them flour and tea, but by teaching them out of God's Word and directing them how to live so that at last they would reach heaven; that while I was quite ready to help those who were sick, and anxious at all times to give advice and be their friend, yet I did not think it either wise or right to keep all the time giving as that would only make them lazy, and I did not see very well how lazy people could get into heaven.

I was very pleased to find, both at White Whale Lake and Riviere Que Barre, that the seed that had been sown in the past had brought forth some fruit. The people were very anxious to hear the gospel of Jesus Christ. They are ever saying, "What does the Word of God say?" The preached word is by no means lost upon them, and the services both on the Lord's Day and during the week are well attended. Of course, during the winter months most of the Indians are away hunting, and then our gatherings are not so large, but almost all who are upon the reserve turn out.

Someone may ask, What is the result of all these meetings? Does the Indian get any better? Does he improve in morals? Does he become honest, tell fewer lies, give up his lazy life? Is there any chance of making a man of him at last? To these and like questions I have no fear in say-

ing that the Indian under pure gospel teaching does become in every respect a man, but we must hardly expect absolute perfection from persons who a few months ago hardly knew what true repentance was. I talked to them about marriage, and since then I have married three couples who had been living together. I talked about keeping God's Day holy, and now I never hear a gun-shot on that day. I talked about wife-beating, and for months past no woman has come to tell her tale of woe. They are not perfect, but I trust some are at present walking in the road, the goal of which is perfection.

Last Sunday, Jan. 1st, we had our first sacramental service here. I asked those who were already members of the church to join with me in renewing their covenant with God. I then read and explained our rules, and knowing something of their faults I was very careful to direct the attention of all present to each particular rule. I then based some remarks upon the beautiful covenant service, and requested all who wished to renew their covenant with God, or to make a new start in life and unite themselves with the Church and become the children of God by faith in Jesus, to come forward. Twenty-two presented themselves, nine of whom were new members. This number would have been much larger, but unfortunately many who were away hunting had not returned. I then administered the sacrament of the Lord's Supper, after which I talked again, telling them how important was the step they had taken, and directing them to look each day to God for help. So after years of sowing, at last has come the harvest.

Those who only see the Indian in his poverty and wretchedness may perhaps cast a doubt upon our statements, but we who live with them, who are often in their houses and lodges, know that very many are fighting the good fight of faith.

I am now trying to get the Methodist Indians at Riviere Que Barre, who are few in number and surrounded by evil influences, to remove here. If they come it will save the society the salary of a teacher, and at present there is a difficulty in being allowed to establish a school at that place. Many of the people are very willing to come, in fact, two families are with us at present.

CAPE MUDGE, B.C.

Letter from A. E. GREEN, dated Dec. 19th, 1892.

AT the request of Rev. J. H. White, President of the Conference, I visited Cape Mudge Indian Mission, to consult with and assist Rev. J. W. Galloway in the affairs of the mission. He now suggests that I send you a few notes of the trip.

We left Nanaimo by *Glad Tidings*, November 15th; but after a run of seven miles, a big blow commenced, and the storm became so violent that the captain ran back for shelter to Nanaimo. The following morning we started again, only to run three miles; the steam was escaping, and it was necessary to blow off steam and fix up the steam pipes. We made a good run in the afternoon, and anchored for the night in Deep Bay. The next day was so rough that the captain did not think it wise to venture out.

On Friday, 13th, we reached the cove above the cape, and I was rowed around to the house. Bro. Galloway had just moved to a logging camp that had been left for the winter, and although a much better place than he had been living in, yet too far away from the Indians for him to be able to do much amongst them; for he depended on favorable weather and low tides to reach the villages, and so had not held many services and had not commenced school.

After consideration and consulting with the Indians, I advised Bro. Galloway to live near the Indian village.

The chiefs went out with us and selected a site for mission premises, and marked it out at the south end of the village, between the village and the graveyard. The latter (the Indians say) they will move half a mile further south if mission buildings are erected.

The Indians are willing to give sufficient ground, and I have no doubt the Indian Department will sanction the setting of it apart for mission purposes. It should be at least two acres. It is a lovely spot already cleared, and suitable for building purposes.

There are fifty children of school age, many of them very bright; and the young men and women are pressing for school to be opened; and the parents are anxious for the children to be taught. A good regular attendance can be obtained; and I advised Bro. Galloway to begin school at once. He had been waiting, expecting to hear of a small grant from the General Board, to buy some lumber for a house. But as this has not come, a place must be fixed for school for the present.

I found a very large number of Indians holding feasts and potlatches, and discussing old debts and grievances. The people are terribly demoralized, and the hold of witchcraft upon them is very strong. The older people look upon paper and books with superstitious fear. Other chiefs from Campbell River, Salmon Arm, and Green Point were at the "Cape," and said that they would, many of them, live at Cape Mudge, if school and church is there. Many of these people are inter-married with the Cape Indians, and spend a great part of the time there. I believe 500 Indians can be successfully reached by a missionary at Cape Mudge; and, by the blessing of God, the day is not far distant when many of these poor degraded Indians shall be numbered among the jewels of His kingdom. Brother Galloway has done a good deal for the sick, and they appreciate it. If he applies the same zeal to teaching and preaching to them the Gospel, the heathen superstition and darkness *must* one day flee.

At the close of a great heathen festival on Sunday morning, I preached to them in Chinook. In the afternoon I preached to a great multitude in the open air. Brother James, from the *Glad Tidings*, also preached. We also visited from house to house each day, pointing all to the Lamb of God. An old man said, "The medicine is good, give us some more," referring to God's Word. After a stay of five days, I bid Brother Galloway good-bye, and with two Indians started home by canoe. A night out on the beach, without blankets or food, and a raging storm, caused us to rejoice at a calm sunrise; on following day arrived at Comox and boarded the steamer, thankful that I had the privilege of visiting a brother and telling the heathen of One who is mighty to save.

Last week a deputation of Indians from Nitinat Indian village, seventy miles south of Victoria, came up and waited on Collector of Customs at Victoria, asking for a school and teachers. As at Cape Mudge, the greed and lust of evil white men with the whiskey have brought them into sad trouble. They are looking to the Gospel for help. Are they to call in vain.

Unless we have men to plant at these places, it is only a waste of time and money for the *Glad Tidings* to keep running. The missionary must remain with heathen people and give them line upon line. Then great victories will be won.

ALDERVILLE.

Letter from REV. J. LAWRENCE, dated January, 1893.

A FEW words from this old historic mission. Some four years ago we started out on the plan of running both our day and Sunday schools without any grants for supplies from any funds of any kind. This resolution we have so far carried out, the parents buying the needed supplies for the day school, and by aid of a Sunday School anniversary we have provided the supplies for the Sunday School. Our annual S. S. anniversary was held this year on the 29th of Dec., from which we netted in all the sum of \$25.20. The following account of the same I will send you as taken from the Northumberland *Enterprise*, of which we knew nothing until we saw it in print.

"The Alderville Indians held their annual S. S. Festival on the 29th ult. It was called a 'Christmas windmill.' The missionary, Rev. J. Lawrence, presided. On his left a good representation of a windmill about eight or nine feet high, and flanked by two Christmas trees, occupied a corner of the platform, and near to it a miniature wigwam made of evergreen, while a bow and arrow and other devices hung on the walls. The junior scholars, under their temperance banner, were on the chairman's right, while the seniors filled the choir in the rear. Miss Lawrence was organist. The programme was full and varied, and creditable to teachers

and pupils. Would that all such programmes were as replete with instruction, art and heartiness, and as free from coarseness, extravagance and nonsense as this. The programme over, that mythical personage, who 'shook when he laughed like a bowlfull of jelly,' entered the mill. The sails began to turn merrily, and soon presents in great variety and abundance began to come down the spout, and were distributed by the missionary. A box of warm clothing, coverlids, etc., from the W. M. S., Toronto, brought comfort to a large number. At a rather late hour a few words from Rev. Messrs. Tomblin, Sexsmith, and J. Thackeray, Esq., Indian Agent, brought us to the national anthem, doxology and benediction."

In addition to the above, let me say that we are very much indebted to Mrs. Briggs, of Toronto, together with the ladies of Salem, Wicklow, Teeterville and Grimsby for the gifts thus sent us. Particularly must we mention one quilt sent us from an aged lady at Wicklow, named Mrs. Rigg, nearly eighty years of age, who pieced the same herself. In honor to such an aged mother, we presented the quilt to the Chief's wife. During the week following the distribution of the presents, a number of the recipients called at the Mission House and signed their names to a card of thanks, which we have forwarded to Mrs. Briggs, Toronto. Another elderly man, who was the recipient of a warm muffler, called and handed me the following note:

"Alderville Mission, Jan. 3, '93.

"I am very much pleased, and do truly say, very much obliged for the present received from the hands of Rev. J. Lawrence, received from those ladies, the greatest we ever had since Father Case first came amongst us in the year 1825. Your reward will be great from our Lord Jesus Christ, when He will say, 'Well done, thou good and faithful servant.'"

This note was handed me by Thomas Marsden, one of the oldest men of this reserve, who occupies the position of class-leader in the church. Never since our coming to the Mission was the Sunday School in such a flourishing condition. We have now six classes, three of them taught by members of the missionary's family, and three of them young Indian teachers raised up from among the ranks of the Sunday School scholars during the past five years, the latest raised to that position being John Sunday, a grandson of the good John Sunday of a former day. May the mantle of Elijah fall upon Elisha, even down to the third generation. Thank God that we have not, in the midst of much discouragement, labored in vain or spent our strength for nought. To God the Father, Son and Holy Ghost, be all the praise.

THE first Indian convert was brought in by a physician, Dr. Thomas. Rev. Dr. Carey and he had labored for six years without apparent results. One day a carpenter who was working on the mission house broke his arm. While Dr. Thomas set it, he took the opportunity to tell the good news about Jesus to the curious crowd who gathered around. The carpenter's heart was touched and he came to hear more, and soon became a Christian. In spite of bitter persecution he took and held a firm stand for Christ, and for more than twenty years did faithful work for Him. He wrote many tracts and hymns, one of which begins:

"O thou my soul, forget no more
The Friend who all thy sorrows bore,
Let every idol be forgot,
But, O my soul, forget Him not."

GENERAL BOOTH, of the Salvation Army, appears to have chosen Australia as the most desirable place for English colonies. He thinks Australia is to become a second United States, although it is more English than American. His plan is to put his colonists on land, not giving each man 160 acres as in this country, but only a few acres which he can work in order that population may not be too scattered. He says the money for this immigration scheme must come from the English people, either by government grant or private subscriptions. General Booth's success in raising money, and his good use of it, will probably enable him to carry out his plans.