

of a disciple and apostle of the Lord Jesus," are strikingly appropriate to this Church.

*Difficulty of presenting correct views of divine truth.*

When "The terror of the Lord" is presented and the necessity of repentance and faith in Jesus Christ urged, perhaps one and another somewhat impressed with the truth will rise in a religious meeting confess that he has been a great sinner &c and then conclude by saying "Now I have made up my mind to *try*." From time to time he will continue to speak sometimes with much apparent feeling in the same strain, and by and by if he does not meet with anything which will bring out the real state of his heart he will indulge the hope that he is a christian. But when temptation or tribulation comes on account of the word alas! it appears in almost every such case that the seed fell upon stony places where it had not earth; and so withered under the scorching influence of temptation, in other cases the result will be different inducing a state of complete Phariseism.

Want of moral courage is another thing which at times is exceedingly trying. The natives in an uncivilised state are proverbially cowards. This leads them to attack their enemies in the dark or in an ambush. They dare not face an enemy in the open field. This trait of character adheres to the Indian even after he has hopefully embraced the christian religion. This has ever rendered discipline in the Church extremely difficult. The Indian will speak of a brothers' faults behind his back but to go to him, and in the spirit of meekness seek to convince him of his sin and bring him to repentance is a most difficult task to get him to perform. And during the past year I have found it impossible to prevail upon the members to do it.

*Indolence.*

To a civilised man the idea of a hardy, robust appearing race of people capable of enduring hardships and privations of some kinds which would break down a white man, amidst almost every natural advantage for obtaining a live-