This paper explores the affective tensions—both explicit and suppressed—that early twentieth century missionaries experienced in their pursuit of both "Indian work" and "white work" during the early phase of settler colonialism in northwestern British Columbia. Many missionaries were well aware that indigenous peoples resisted the occupation of their land under declarations of Canadian sovereignty at the same time that many of them embraced aspects of Christianity—in effect, they rejected secular state power but accepted some version of the religion that undergirded that power. As missionaries pleaded with church leaders in Toronto and England to send them more money and more men, they shifted between appeals for funds for work with "Indians" and appeals for funds for missions to the white settlers streaming into the region along with the railway. Focusing on the similarities and differences of these appeals, especially in terms of affect and claims of nation-building, this paper argues that any study of affect, nation, and religion in North America must consider how land remains a critical, contested, and affectively weighted ground of thinking about the secular and postsecular.