

sometime since addressed to you in your capacity of President of the Canadian Wesleyan Conference, and Superintendent of the Missions of that body, from the fact of your having forwarded these productions for publication in the *Christian Guardian*, thus putting the stamp of your official approval to every statement they contain.

As soon as I saw the two first letters of the series, I lost no time in forwarding my replies to the editor of that journal; but having been refused the use of his columns, though the letters contain a distinct challenge to reply, I sent them to the editor of the *Echo*, in which journal they appeared.

Some of the statements made in the third letter of the series to which I refer (of which, with great difficulty, I have at last obtained a copy) being personal to myself, I beg to call your attention to the following observations on them, that I consider it my duty to trouble you with.

The passage to which I particularly refer is as follows:—"By the appeal we are taught that the New Testament, the Psalms, and the Book of Common Prayer have been translated into the Indian language by the agents of the Church Mission. This is well: we rejoice to learn this, and feel thankful that Divine Providence has raised up so efficient a translator as Mr. Johnson, an intelligent half blood, to enable our brethren to accomplish this work. At the same time we cannot forget that translations now used in private and public worship, were previously made by the Wesleyan Missionaries. In this respect both parties have done the same work." Now, sir, this passage contains two distinct assertions—1st, That the translations claimed in my letter to the Church Society, published in the appeal to be my work, are not mine at all, but the work of a Mr. Johnson, an intelligent half-blood. 2ndly, That they were a work of supererogation, the same having been previously done by the Methodist Missionaries—both of which are false.

With reference to the first of these assertions, I have only to call on you as the party who have assumed the responsibility of publishing it, to state on what grounds you did so. It is well known, sir, that I claim to be the sole author of the translations in question; a glance at the Appeal, which appears to have been carefully conned over by your correspondent, or a call at the office of the Secretary of the Upper Canada Bible Society, would at once have satisfied you of that; as from the former you would have seen that in two places, at least, of my letter I claim that honor for myself, and by the latter you would have been informed that that gentleman's authority for advertising those translations as mine, is my own statement that they are the result of my labours. If you neglected making these inquiries before making yourself responsible for the statement referred to, I do not see how you can clear yourself of the charge of a degree of carelessness as to what you attach your seal of your official approval to, which would go far towards proving you to be utterly unfit for the office you hold; and if on the other hand, you made these inquiries, you have then knowingly published what amounts to an accusation against me, of falsehood and fraud of the very worst description, which, duty to me, to the Christian public, to that body at whose head you are placed, unite in requiring you to substantiate. It is but justice to Mr. Johnson, the gentleman referred to, to state that I am in possession of documents under his hand, which show that no such claim could have originated with him; the burden of proof lies, therefore, with you and your missionaries on Lake Huron, and it matters not to me or the church of which I am a minister, in what portions you distribute it among you.

The incorrectness, Sir, of the second assertion, you need not have gone beyond the precincts of your own office to have ascertained: you had but to call one of the clerks of your book room to show you what portions of Holy Scripture had been translated by Wesleyan Missionaries, and he would have brought

you three very thin volumes, which, on examination, you would have found to contain respectively—The Gospel of St. Matthew, by Rev. Peter Jones, a half-blood, published at York, 1831. The Gospel of St. John, by the same, London, 1831, and the book of Genesis, by the same, Toronto, 1835.

Is this, Sir, the same work that has been done by the Church of England? Two Gospels and Genesis the same as the whole New Testament and the book of Psalms? Surely, Sir, you must have been somewhat oblivious when you sent such an assertion to the press. I cannot avoid asking you, Sir, where is your much vaunted faithfulness to Scriptural teaching, of which we have such a pompous and gratuitous display in the communication on which I am commenting? Were two Gospels and the Book of Genesis all that your Missionaries could afford of scriptural teaching to their converts for over thirty years? Have they in this all important respect followed the example of St. Paul, in giving their hearers the opportunity of applying the Berean text to their teachings? or is it not, to say the least, passing strange, that those missionaries, who your correspondent would have us believe are so devoted to the inculcation of sound doctrine and holy practice, should have been so indifferent about furnishing to their converts what in that case would have been so all powerful an auxiliary to them, while whom he so often and so loudly accuses of unsoundness and laxity on those points have laboured to put into the hands of their converts, and the Indian tribes in general, the whole testimony, which supposing your correspondent's assertion true, is from beginning to end a testimony against themselves and their teaching.

But that your missionaries did not always think my labours in this particular so uncalled for, is evidenced by application for copies of my translation of the New Testament from two of your missions on this Lake, which lie on my table while I write, containing acknowledgments of the indebtedness of Indian missions in general to me in that behalf—The letters referred to are dated respectively, Owen Sound, July 23rd, 1851; Saugeen, February 21th, 1852, and August 11th, 1852, and are signed David Sawyer! Their perusal would convince, I do not say you, Sir, nor yet Mr. Sawyer, who gave your correspondent so unfavorable an account of the results of his great experience of Church missions, nor his co-missionaries on Lake Huron, but any fair and honest opponent of the Church of England, that the Rev. David Sawyer, so quoted, was not always of the same opinion on that head—namely, that he had never known one person brought from sin to holiness through the instrumentality of Church missions. At all events he could not surely have had the same experience of the inefficiency of the Church missions, when a considerable time after the date of his last letter to me, he applied first, to the Rev. Mr. Mulholland to be admitted to our communion, and afterwards to me for employment in our missionary work. On receiving this application through a third person, I, of course, made some inquiries, and was informed that he was at that time under ban of your conference on a charge of adultery; it not being any part of my duty or that of the Rev. Mr. Mulholland to examine into the grounds of that charge, we sent him word that he might be received into our Church on producing a clean bill of moral health from his former employers. Hence, Sir, the new light that has shone on Mr. Sawyer's past experience of the moral tendencies of the Church of England Missionary teaching; and this, doubtless, is the secret of his being transferred from the scene of his disgrace to one where the vindictive feeling thus engendered might be made useful in carrying out the views of his employers on one of our Church missions. I am grieved, Sir, to be obliged to drag such things to the light of day, but you and your friends have left me no choice. I am bound in justice to the subject I have in hand to show on what a rotten peg you hang your charges against the Church of England of laxity both with regard to principles and practice, when

you make them depend on the testimony of such men as the Rev. David Sawyer, sometime missionary at Saugeen and Owen Sound, and now assistant at Garden River, in correcting the principles and purifying the practice of the Church Indians there.

It would be quite superfluous for me to pursue the communications published by you to which I have been referring through all their tortuous course of folly and falsehood, inasmuch as I am quite satisfied that the whole issue should be left to depend on the determination of the two questions, the one contained in my second letter to the *Christian Guardian*, published in the *Echo*—viz., were the Methodists or the missionaries of the Church of England the baptizers of the Indians at Garden River, and that now brought before you—viz., am I, a clergyman of the Church of England in Canada, or Mr. Johnson, a half-blood native and resident American of, I believe, the American Presbyterian denomination, the author of the only translations of the New Testament and Psalms ever made in British North America, for the benefit of its Indian tribes. I now renew my challenge to you, to establish the Methodist side of these questions, if you can: the first by the application of the test which I have suggested; and the second by proving my claim to the authorship to be false and fraudulent. The manifest advantage that would accrue to the denomination over which you preside, should you succeed, and the disgrace inseparable from failure are so manifest, that you cannot escape the conclusion that will be drawn from your silence, should you decline being put on your trial before the Christian public.

I have the honour to be, sir,
Your obedient servant.

FREDK O'MEARA.

REVEREND ENOCH WOOD, President of the Canadian Wesleyan Conference, and Superintendent of Wesleyan Missions.

[From the Barrie Herald.]

We have much pleasure in publishing to-day the Address presented to the Rev. F. L. Oker, M. A., Rural Dean, by his congregation and parishoners, on the occasion of his leaving for Dundas, near Hamilton.

During the lengthened period of Mr. Osler's residence at Bond Head, in the early part of which his duties were most harassing and arduous, he has been most zealous and energetic amongst his parishoners, and has been the means, we believe, not only of procuring the erection of two or three other churches, but of obtaining an additional Missionary to Cookstown and Nottawasaga, and has indeed proved in every particular that he has had the interest and welfare of the Church truly at heart. His departure is much regretted, and will deprive many of his neighbours of a kind friend, as well as pastor.

As a testimony of the respect and esteem in which he is held by the members of his congregation, a beautiful chased massive pair of candlesticks was presented on Tuesday last to Mrs. Osler, from the ladies of Tecumseth, and an elegant tea service and salver from his congregation to himself, accompanied with the following Address:

TOWNSHIP OF TECUMSETH,
February 17, 1857.

REV. AND DEAR SIR—We have learned with unfeigned regret that circumstances have arisen causing you to remove from this District, of which you have been Minister for upwards of nineteen years, and to resign the charge of an attached flock, among whom there is not perhaps a single family, some of whose members you did not during that period, either admit into the Christian Church, or marry, or consign to their last resting place.

You have not only been ever prompt to seek and visit your parishoners in time of sickness, but visiting in your pastoral duties at all seasons, visiting