

of the people, as his writings evince, why, he might have acquired this later, and the work would have become intensified because of better equipment. But how absurd is all this, just as if one could numerically and by arithmetic judge such work.

Let me continue to quote: "He has sat at a communion table with over 400 native church members." In the report of 1873-74 there are entered 317 church members for Norway House. Dr. Taylor speaks of a great number partaking of communion, and gives the number as 220. Let us pass on. "At Fort Simpson, on the Pacific coast, his friend Mr. Crosby, has the largest Indian Mission in the world, with 1,200 and 1,300 communicants on his roll." In the report of 1894 there are returned for Mr. Crosby's Mission 378 communicants, and for the whole of British Columbia, covering three districts, 1,437 members.

Now, I will quote from a letter before me, and by the way not written to me nor yet at my request, but written by a brother minister who was contemporaneous with Mr. Young in the West. He says: "I am not sure of my memory in everything, but this I do know the roaming band of Indians Rev. E. R. Young saw I never saw, and at this late date I don't expect to see them. Perhaps the good brother had a hearty meal before going to bed and a bad attack of nightmare followed, bringing up the warpath and the painted warriors so vividly that imagination was forgotten, and the reality was before the mind. My memory is not long enough nor fruitful enough to remember what never happened."

The above refers to a story my reviewer is fond of telling from the platform as one of his experiences in 1868, while crossing the plains with a mission party between St. Paul's and Fort Garry, and this quotation is in answer to inquiry made by another of his brethren also contemporaneous with him, the latter also being ignorant of any such occurrence as that described by the Rev. E. R. Young.

I have written this letter in defence of myself and others who have been maligned by the Rev. E. R. Young.

As to my criticism of his book, it is there and immovable, because true. His ridicule and sneers and assumptions are not arguments or facts, as every level-headed reader will have seen already.

I wrote the "Criticism" partially from a sense of duty and partially because several of our prominent ministers and laymen urged me to. This letter in reply to his personal attack, was due to myself and the cause I serve.

Let the Rev. E. R. Young tell the truth and stick to what was his own experience, and not assume that "He is the