

# VISIT TO MANITOWLIN ISLAND BY REV. J. ANDERSON, OF TIVERTON, ONT.

REPORT TO PRESBYTERY OF BRUCE.

Your deputy appointed to visit the Manitowlin Island, left home on the 16th of August last, and went by way of Owen Sound, where he took passage on the steamer *Cumberland*. In fifteen hours of a pleasant sail as could be desired, reached Little Current on the afternoon of Friday, 18th August, where he was kindly received by Mr. Miller and his lady, who are warmly attached to our cause. Here he was met on the following day by Mr. Hugh McKay, student in Divinity, who for the last, as well as the present summer, has been laboring with great zeal and efficiency in connection with "Knox College Students' Missionary Society," on the north side of the island. Mr. McKay's suggestions were of very great value, both in arranging meetings among the preaching stations, and in securing the necessary mode of conveyances to fulfil the appointments made.

My first Sabbath was spent at Little Current and Sheguandah, a station about eight miles south-east of Little Current, and where the student preaches once every two weeks. Went to this station or village, as it is called—consisting of a grist mill, a store, and a few houses—on horseback, from Little Current on Sabbath morning; met a Sabbath School conducted by the student and others, which he addressed, and preached to an attentive audience of about fifty persons; then returned to Little Current where another very interesting Sabbath School was met, and a sermon preached to an assembly of about sixty persons. The audience at both places was composed of people of all creeds.

Little Current is a village situated on the north-east corner of the island. It contains fourteen dwelling houses, and about as many more buildings, among which are seen three stores, two hotels, two light-houses, one steam saw mill, two or three workshops, and two places of worship, one connected with the Church of England, and the other with the Methodist denomination.

The village gets its name, it is presumed, from the singular fact that a strong current is constantly running past it at the rate of four or five miles an hour. For days this current runs from west to east, and then turns its course and runs at equal speed in the opposite direction; or in other words, for some days it runs from Lake Huron to the Georgian Bay, and then it turns its course and flows from the Georgian Bay to Lake Huron. It seems to be controlled by the wind.

Standing on a high eminence overlooking the village, a most magnificent view of the country and channel is obtained—the lofty hills of the island clothed with all sorts of trees and foliage, the steep and picturesque line of gray cliffs on the mainland extending as far as vision can carry, and the numerous islets varying in shape and size dotting the whole channel—though not marked in any map—with their wigwags, and with small boats and canoes sailing around them, afford a sight beyond description to the admiring eye. The Thousand Islands below Kingston, of which so much is said and written, is not to be compared with it.

At this village Presbyterianism is not very strong. Indeed religion seems to be at a very low ebb in the place. There is too much intoxicating liquor sold there for the well-being of the people. Methodism, Episcopacy, and Presbyterianism are so mixed together, that the people hardly know what they are.

The land adjacent to the village is not good; it consists of bare flat rock, and where there is any arable, it is in small patches, and is of such a nature that it can never be of much value for agricultural purposes. Yet the place is of importance, as it is about the centre of the island, and called at by all the boats that sail through that great channel. Besides, it may yet become a place of resort to many who prefer the beauty of the Manitowlin to that of the mainland. Many spent their summer holidays there last season.

Left Little Current on Friday, 22d August, on a small boat with a crew of four, and with nine hours' sail arrived at Gore Bay, a station north-west of Little Current, about five miles by water. Here I was hospitably received by Mr. Alexander Thorburn and his lady, who are true Presbyterians. Gore Bay is a small village, which derives its name from a Bay on whose banks it is situated. The bay runs three or four miles into the land, and forms a beautiful and secure harbor as can be found in the Dominion; or in the words of a stranger who, when a young and kindling enthusiast, had there never been, "It is the harbor of the Dominion and cannot be best."

On the high banks of this most beautiful lake a large village or town has been recently laid out by the Government, and a number of building lots are already bought, and some buildings are now in the course of erection. At present the village consists of a few dwellings, one store, one grist and saw mill, a post-office, a boarding-house, and some workshops. And to no credit, let it be stated, that not a drop of intoxicating liquor is sold within its limits; hence, there are no drunkards there, and what is still more wonderful, there has been no deaths there, nor is there any need of passing the *Dunkin Act* there, as the Maine law is in full force in all the district. The wine required for the Lord's Supper could not be got in the place.

The land in this district is excellent. Four townships have been surveyed, mostly all of which is good land fit for cultivation,

and secured by the settlers at fifty cents per acre. Besides a large tract of good land still farther north of this district, or rather north-east, and not yet surveyed, is being rapidly taken up by squatters. This district is the most important part of the island, and promises to become a place of wealth and influence. Considering that the first settlers entered the district about four years ago, the improvements are wonderful.

Laboured here for a week, visiting from house to house, and preaching in the evening in convenient places for the people to assemble, at all of which was very much encouraged, for very manifest tokens were given of the presence of the Holy Spirit. The Word of God came with great power to the hearts of both old and young. In every house visited the heart of some of the family, like that of Lydia of old, seemed to have been opened to receive the truth, and a goodly number, as far as man can judge, were led to accept the offers of Christ held forth in the Gospel, who declared their determination to live henceforth not to themselves, "but unto him who died for them and rose again."

Fifteen persons applied to be admitted for the first time to the Lord's Table. Ten or eleven other persons were in deep exercise of mind respecting their soul's salvation, who would also very probably apply were the dispensation of the ordinance a week later.

On Sabbath morning, the 27th of August, the Lord's Supper was dispensed in the school-house, after preaching to a most attentive and deeply impressed audience of about eighty persons. Twenty seven, including Mr. McKay, the student, and the officiating minister, sat down at the table of the Lord. Three of these were members of another denomination; two were old members who communed last summer; five were received by certificate, and fifteen by profession of faith in Christ Jesus. But five of the old members who communed last year were, for some reason or other, absent, or at least they did not communicate; so the communion roll at Gore Bay stands just now at twenty-seven persons.

In the evening of the same Lord's Day a service was held in the village, and in the house of Mr. Alexander Thorburn. Between fifty and sixty persons were present, and some of whom came a long distance through the woods. Very deep impressions seemed to have been produced at all the services of that interesting day, which had an outlet in tears.

Through the energy of Knox College Students' Missionary Society, and the zeal and devotedness of the students who have been labouring at this station, Presbyterianism is predominant. Indeed, mostly all the people are connected with our body, and if our church gives proper attention to this field she shall soon, with the help she now has, have a large and vigorous congregation at this place.

A site for a church has been granted by Mr. Robert Thorburn, and steps have already been made to secure a glebe, and gather materials for the erection of a place of worship next season. But anxious as the people are to have a church erected where they can worship God, yet this cannot be accomplished without some cash, and cash cannot be got there just now; for the people are poor, and require every cent of money they can raise to secure homes for themselves. Some of them helped to build churches where they resided before going to the Manitowlin, which gives them a claim upon the church. It is, therefore, to be hoped that the Presbytery will devise some means by which they can be relieved from their present straits.

Left Gore Bay on the 28th of August, at noon, by the "Silver Spray," and after two hours of a very pleasant sail, arrived at Mudge Bay, which is about thirteen miles from Gore Bay by land, but twice that distance by water. The distance is miles through thick woods, the steamer has to travel on for every two weeks, without any road except a trail, which Mr. Braun had unfortunately been in.

Mudge Bay, or as it is better known by the Indian name *Kagawong*, is a small settlement between Gore Bay and Little Current, where Mr. McKay, the student, spends the most of his time, and preaches the children during some days of the week. At this place there is a large saw-mill in full operation, with a quantity of water power, owned by Mr. Henry, of the town of Port Huron, who is a friend of religion, and a true Presbyterian. He has a number of houses, a grist and saw mill, a boarding-house, and a place of worship, which seems not to be in use.

At Mudge Bay I preached on the 31st and 1st of September, and on the 2nd of September. The meetings were very successful, and a large number of persons were converted. The Lord's Supper was dispensed on the 31st of August, and on the 1st of September. The audience at both places was composed of people of all creeds.

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were so completely exhausted that once and again it was proposed to draw the craft to shore, and put down their stakes for the night, a custom not at all uncommon at the Manitowlin. But finally, the chime of a cow-bell, and the bark of a dog reached the ear through the darkness of that dismal light, which assured them that they were approaching some human beings, though it might be, for all they knew, a tribe of the red-man. A sail of a few minutes more brought them to the Manitowlin-log dock, which was not discovered till it was reached.

Travelled next morning on foot six miles out from the village, to the boarding-house of Mr. Andrew Baird, the other student who most zealously and faithfully labors on the south side of the island in connection with Knox College Students' Missionary Society. His suggestions were also of very great value. Indeed, without him those distant stations in the southern districts of the island could not have been reached by your deputy without spending another week there. It was decided to begin the journey to Michael and Providence Bays next morning, the 1st of Sept., and leave the Manitowlin district for the following week.

But here a very serious obstacle was met. Providence Bay, the farthest off station, was a distance of over thirty miles. To travel this distance and back through thick woods, was indeed a very serious difficulty to a person not accustomed to travel. To Mr. Baird, who agreed to accompany your deputy, it was no obstacle; as he performs the journey every two weeks. What was to be done? A vehicle of any kind was not to be thought of. A boat could not be secured, and horses were scarce. The only possible chance of accomplishing the journey was either to foot the distance or secure a horse. Mr. Baird, after spending the half of a day in search of one, succeeded, and then a journey was commenced which can never be erased from your deputy's memory. The road gets the name *Government Road*, and passes, without house or clearance for miles and miles, through the thickest part of the woods; goes over steep rocks, and high cliffs, and broken and burnt bridges, all a terror both to horse and rider—more to the rider than to the horse, for the latter knew the road well, and understood how to overcome the obstacles on the way far better than the former. Three hundred dollars per mile is said to have been expended on this long dismal bush road; but it would require three times this amount to make it a good road.

Reached Michael Bay about nine o'clock in the evening, where we were warmly received by Mrs. Lyon and family, whose house ever welcomes the missionaries of the cross. Though Mr. Lyon was not at home, yet everything was done to make the stranger feel at home and comfortable.

At Michael Bay there is a small village consisting of about twelve dwelling houses, a store, and post-office, boarding-house, and a large saw-mill, and shingle and lathe factories. The owners, Messrs. Lyon and English, are warmly attached to our cause, and anxious to see our church take a permanent possession of the field. The place will evidently become of importance on that part of the island. Steamers and schooners now call there, and a Government dock is expected soon to be erected, which will make the place more convenient and attractive, besides any amount of water power can be got there.

Next morning, 2nd Sept., Mr. Baird left for Providence Bay to announce the approaching Sabbath services the best he could, while your deputy remained to visit the families of the village. In his visitations he met a few, to full communion with our church, who appeared anxious to have an opportunity of commemorating the death of Christ on the next Sabbath. But to go to Providence Bay, where the ordinance was to be dispensed, a distance of sixteen miles through thick woods, they were not prepared to venture. In the circumstances, it was resolved to remain at Michael Bay on Sabbath after the morning services, and on Monday morning to travel on to Providence Bay, and then to the farthest station, Old Woman Lake.

Left Michael Bay on Saturday, 3d Sept., at 7 p.m., and arrived at Providence Bay at 7 p.m., where the ordinance was to be dispensed. The distance was sixteen miles through thick woods, they were not prepared to venture. In the circumstances, it was resolved to remain at Michael Bay on Sabbath after the morning services, and on Monday morning to travel on to Providence Bay, and then to the farthest station, Old Woman Lake.

On the following morning, Sabbath, walked out for miles to Old Woman Lake, and preached at Old Woman Lake. It is at this lake that the Sabbath services are conducted by Mr. Baird, who has been a very interesting Sabbath School, where your deputy had opportunity of meeting several. Here I preached, and conducted communion services. This was the first time the Lord's Supper was dispensed in that district. About sixty persons were present at the service, at which many appeared to be deeply interested and improved.

Around this lake, which is about six miles long, three or four broad, and a distance of six miles from the bay, the land is very good, and a large quantity of it is now occupied by settlers who are making rapid improvement. As the settlement is not under the shadow of any company, it has every prospect of becoming a place of wealth and influence.

Our church is the only denomination known here. Through the energy and devotedness of the students, who have a good supply of the people, and if a company could be supplied with regular services, she might very soon have a large and influential congregation in the district.

Started on his journey back to Michael Bay at 8 p.m., when, in addition to the almost insurmountable obstacles on the way, he had to pass under a heavy cloud, which unmercifully poured its contents for hours on that desolate part of the island; so that between the heavy pelting of the rain, and what was worse, the thorough drenching of the thick and bending brush through which he had to pass, there was

no need of a bath that evening. He, however, arrived at Michael Bay in due time, and in full life and good spirits for the services before him, experiencing the fulfillment of the promise: "As thy day is, so shall thy strength be."

The school-house, where the services were held, was well filled. Between fifty and sixty persons must have been present. Communion services were conducted, a small company partook of the symbols of the Saviour's death and sufferings; it being the first communion observed in this place. The audience was most attentive during the whole services. Every eye was fixed; and though it was half-past ten o'clock at night before they were concluded, yet there was no weariness manifested by any of the hearers. Monday and Tuesday, following, were spent at this station, and services were held on both evenings; the meetings were interesting, and it is to be hoped, lasting impressions were made.

Left Michael Bay on Wednesday morning, the 6th inst., and on the afternoon of the same day, held two short meetings at a place called the *Green Bush*, about twelve miles south-east of Manitowaning. In these woods there is a large settlement of people, sixty families are now scattered there, and the district is capable of maintaining as many more. A short distance from this place is Lake Manitow; the largest lake on the island, said to be about fifteen miles long, seven or eight miles broad, and one hundred feet above the level of Lake Huron. Without any visible inlet; and yet from it the river Manitow flows, which is from fifty to one hundred feet broad, and has a swift current. The soil around this lake is of good quality, and is being rapidly occupied by settlers. Our church should give special attention to this settlement, as in the course of a very short time it will become a place of importance.

Leaving this settlement on the afternoon of the same day, came to what is termed, and that very justly, *Fossil Hill*, where fossils of every imaginable formation are found. Arrived at nine o'clock, p.m., at Mr. Stewart's house, within six miles of Manitowaning, where Mr. Baird boarded, and where every mark of kindness was experienced. Not a little comforted at the thought that a good deal of the *incurable seed* was sown, and that the plan adopted on the previous week respecting those distant stations, was carried out to the very letter.

The people in the Manitowaning district being in their harvest fields, there have been but very few visits made amongst them. Three sermons were preached in the district, and the Lord's Supper was dispensed at the village, on the afternoon of Sabbath, the 12th inst., when twelve persons, besides the officiating Minister, partook of the symbols of the Saviour's death.

Manitowaning is the largest village on the island. The place was first occupied by the Indians, who are now gathered to the opposite peninsula, which is reserved for them, and where they are in great numbers, and carefully looked after by the Church of Rome. It is said, that there are about two thousand Indians on the island, and are divided into three classes: the Protestant Indians, who belong to the Church of England; the Roman Catholic, and the Pagan Indians. Those of the latter class will not listen to any religious instruction, as they think religion makes Indians bad Indians. "Indians are good," they say, "till they become Christians; then they steal and do many bad things."

The soil at Manitowaning is not of the best quality; though very good crops are secured when it is properly cultivated. Our cause does not appear to be making much progress in this district, nor can it be expected to flourish, till the people enjoy more of the means of grace than they now do. The friends of the cause, however, are very sanguine of success, if once an ordained minister were settled among them, and to enjoy this privilege, they are willing to contribute to the utmost of their ability. At both Sabbath services in this district, the attendance was good, and the attention marked.

The following statistics may give the Presbytery a still clearer idea of the strength of our cause on the South side of the island. There are at Manitowaning nine Presbyterian families; at Bader's School House, eight Presbyterian families; at St. John Bay, twelve Presbyterian families; and at Green Bush, nine Presbyterian families; making in all, in connection with these four stations, thirty-eight Presbyterian families; besides nineteen families favorable to Presbyterianism, and would support our cause; also, in connection with these four stations, there are twenty communicants. Then, further south, we have at Michael Bay, five Presbyterian families, and six communicants. And still further south, at Providence Bay, there are ten families, and seven communicants. Making a grand total on the South side of the island, of fifty-three staunch Presbyterian families, and thirty-one communicants.

Should any of the readers of the foregoing extract feel inclined to contribute any amount to aid the struggling friends at Gore Bay to erect a place of worship, the Rev. J. Anderson, Treasurer, a unity of Bruce, will gladly receive their contributions, and carefully forward it to Gore Bay. A number of our young people cannot be found within the boundaries of the Church.

If thou wouldst know who dwells within the heart, watch well at Lippate.

"HAPPINESS no more depends on station, rank or any local advantage; it consists in individuality. Then a man's life is connected with the center of his garment. The mind is the seat of happiness; and to make it so in reality, nothing is necessary but the bath of G and peace and the saving knowledge of the Son of God. As for those who know what is good by the teaching of God's Word and Spirit, and the earnest cry of our heart is, 'Lord, lift thou up the light of thy countenance upon us,' they know that every good is laid up for them in Jesus Christ; and in ances, providences, and even crosses, shall work together for their present and eternal good."—De Courcy.

## He Loved His Mother's Bible.

The following incident is sent for publication in the *Record*, by a gentleman who heard it narrated at a children's meeting in this city not long ago:

Some years ago, a small boy came into the office of a steamboat company in Albany, N. Y., and setting a gentleman busy writing he took off his hat and approached him, waiting to be spoken to. "What do you want, boy?" soon said the gentleman. "I am a poor boy, sir, and have walked much of the way from Canandaigua on my way to New York, to my aunt's; my money is nearly all gone, and I have come to see if you won't send me in one of your steamers." "Have you run away?" "No sir, my mother is dead, and I promised her I would go to my aunt in New York, sir, and I am going, if I have to walk there." "What is in that bundle under your arm, that you hold so close?" "It is something I value very much, sir, and I would sooner walk to New York and back again, sir, than part with it." "Let me see it." "You will give it to me again, sir, if I let you take it?" After unrolling it from a dirty cloth, it proved to be a small Bible, which his dying mother had given him, with her blessing, on his promise to read it and go to his aunt. "Have you read it much?" "Yes, sir; when tired and hungry, I have often sat down by the roadside and read my mother's Bible, and it seemed to feed and rest me." "I will give you enough for it to pay your passage." "I cannot sell it, sir—indeed I cannot, even if I have to walk to New York."

The kind gentleman gave him a line to the captain to take the boy free to New York, and, when there, to place him in the care of a policeman to find his aunt, and also to see that he went to a good school, and follow him up to higher schools, and he would pay all his bills for schooling, books, etc. A short time since, at a great Sabbath-school convention out West, one of the best addresses was made by that boy (now a man) who loved his Bible so.—*Bible Society Record*.

## Random Readings.

TROUBLE and perplexity drive to prayer, and prayer drives away perplexity and trouble.

He that escapes affliction may well suspect his adoption. God's house of correction is His school of instruction.—*Trapp*.

I see the tear that falls and the sigh that is heaved! Do I take from thee that beloved one? I will never leave thee! I am ever with thee.

Empty hours, empty hands, empty companions, empty words, empty hearts, draw in evil spirits as a vacuum draws in air. To be occupied with good is the best defence against the inroads of evil.—*Arnold*.

Consider what heavy responsibility lies upon you in your youth, to determine, among realities, by what you will be delighted, and among imaginations, by whose you will be led.—*Ruskin*.

As we are nearing the grave, it should be with accumulated sweetness and dignity, and generous allowance for the follies of youth, the failures of the unfortunate, and the fallings of the tempted.

If you go to court, you know whether you have seen the king, and whether he has spoke to you or not. And when you attend an ordinance, you know whether you have enjoyed the presence of God or not.

One man said to another, "Which is the heavier, a quart of rum or a quart of water?" "Rum, most assuredly, for I saw a man who weighs two hundred pounds staggering under a quart of rum, when he could have carried a gallon of water with ease."

This soul of ours hath love, and cannot but love some fair one; and oh, what a fair One, what an only One, what an excellent, lovely One is Jesus! Oh, but Christ is heavenly wisdom, and earth's wisdom is a mere shadow. His bride said, "It is altogether lovely!"

Do not be troubled because you have no great virtues. God made a man a spirit of grace, and he made one true. The earth is fragrant and carpeted, not with roses, but grass. Only have enough of little virtues and common fidelities, and you need not be troubled because you are no more a saint than a hero.

EARTHLY wisdom is gained by study; heavenly wisdom by prayer. Study may form a skilled scholar; prayer puts the heart under heavenly influences, and thus, forms the wise and spiritual Christian. But prayer must not stand in the way of diligence. Let it rather give me aid and energy to—*Endrejs*.

A MAN may die at three-score and ten, and stand ready for his eternal peace. He has not wrought the will of God. On the other hand, a child may die out of his mother's womb; it had more time to do than the man of many years. The prediction of the prophet may be fulfilled—"and the child shall die in his mother's arms." The true life begins at the moment of birth. There is a birth and a death at which time the soul is born.—*John R. Allen*.

A MAN'S success in the ministry does not depend so much upon his natural gifts, as upon his persistent faithfulness in preaching the Gospel and applying it to the souls of the opportunities secured by pastoral visitations. His ability, to sing, to play the organ or the piano, to rouse at times to turbulent enthusiasm the crowds he gathers around him, all be sacrificed to the more important of gracious results; but his most permanent harvest will be obtained by the faithful, consistent, unflinching discharge of the ordinary duties of the pulpit and of the pastoral office. It is not genius, or the cultured intellect, or art, or natural or acquired eloquence, or human might, or the brilliant intellect, but the Spirit of God, who works with the humblest, when they are con-