

good you go for he has sent for me." I remarked, it may do for us both to visit the sick. But he answered, "I am going one road and you the other, you reject God's Word," &c. Well, I said, which road are you going, for I am on the road to heaven, and taking out of my pocket a copy of the Word of God, I remarked, this is my guide, and Jesus declares Himself to be "The Way," and His is the only Name by which we can be saved. "No, but," said he, "you reject the Saviour." No, I asserted, I love Jesus, and I am going to heaven through an infallible Jesus, and not an infallible Pope. At this he got angry, and my native companion took the bible and read, "My little children, I write unto you that you love one another." But the priest said he wished to turn over the book, supposing Bro. David did not know how to read, so at this time he, David, turned to our Lord's sermon on the mount and read, "Let your light so shine." So the priest turned around to my brother and said, "Oh! you are

poor (Siwash) Indian and don't know much." Yes, said my friend, in the most Christian manner, holding up the word of God in his face, I am a poor Siwash, but I read in this book if I love Jesus I shall go heaven; and then he sung with much spirit, "Jesus, the name high over all;" and all joined in singing the well known hymn, "Come to Jesus." The priest turned away in a rage: then we all knelt down and prayed for him and all who are in error. And on his leaving I should have said the Chief gave up his pictures of Mary, &c., and told him not to come there again. I might tell you of many such instances, but I must close, saying I have formed two new classes among Indians. Our church was filled last Sabbath, and we feel we want help to instruct those poor Indians. If one of our native brethren could stay up here all the time it would be well. Many prayers are offered by our white brethren for this work, and all seem willing to help. Pray for us.

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*Letter from MR. BRYANT, dated New Westminster, Sept. 30th, 1870.*

Having been nearly three months in charge of this Mission, you will doubtless expect from me some report of the work of God in connection therewith.

By direction of the Chairman of the District, I arrived at New Westminster on the 13th of last July, and received a general and most hearty welcome from the members and circuit officials. It has also been my privilege to enjoy their united sympathy and active co-operation in every effort put forth for sustaining and extending the work of God.

I found on my arrival a circuit-plan, which the Chairman, — the Rev. E. White, — had previously prepared, containing five preaching appointments and the names of one local preacher and three exhortors. We have since added two appointments for preaching to the Indians: one in town, and the other at Burrard's Inlet, about ten miles distant.

This leads me to mention the commencement in town of an Indian Sabbath-school, for which a building has been provided upon our Church lot, chiefly through the efforts of James

Cunningham, Esq., the Recording Steward. The school was opened two months ago, and is attended by about twenty young men and boys, who are taught twice on each Sabbath, by a number of efficient and devoted teachers, male and female, who have volunteered their services in this department. In connection with this, we have just commenced the preaching service before mentioned, though in this effort we need the help of a suitable interpreter. We are also trying to harvest the fruits of the late camp meeting at Chilliwack, as several of our Indians who were there profess to have realized a change of heart, while others were much awakened.

Bro. Crosby will doubtless write you fully as to the character of the work done at that meeting, but I may venture the assertion that it was the most remarkable visitation of the Spirit yet witnessed among the Indians in this Colony.

The extension of the work thus effected among our Indian population, calls loudly for the employment of the two native agents, Bro's. Cushan and