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Missionary Notices

OF THE

METHODIST CHURCH

OF CANADA.

TORONTO, JUNE, 1877.

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MISSION ROOMS, TEMPERANCE STREET, TORONTO.
(Richmond St. Church, South Entrance.)

Letters on the General Business of the Society are to be addressed to the Rev. Dr WOOD; and all Letters relating to Finances are to be addressed to the Rev. A. SUTHERLAND.

METHODIST MISSIONARY NOTICES,

JUNE, 1877.

SASKATCHEWAN DISTRICT.

NORTH-WEST TERRITORY.

DURING the summer of 1876, the Rev. John McDougall was requested by the Government to attend the gathering of Indian tribes, when Treaties were formally agreed upon and signed by Governor Morris and the Indian Chiefs. It may be remembered that in the summer of 1875, his excellent father was employed by the same authority to "allay a feeling of discontent and uneasiness which prevailed very generally among the Assiniboines and Crees lying in the unceded Territory between the Saskatchewan and the Rocky Mountains,"—"a task which he performed with great fidelity and success." In addition to this testimony by the Hon. D. Mills, in his Report upon Indian affairs, when alluding to his perishing upon the Prairie last year, he says,—“In him the Methodist body lost one of its most zealous and laborious ministers, and the Indian Tribes one of their most devoted friends and intelligent advisers.”

When on this journey, Mr. J. McDougall also visited the Mission Stations mentioned in the following letter, dated—

Morleyville, February 1st, 1877.

While north this summer it was my privilege to visit each one of the Mission Stations occupied by our Society in this District. What I saw and heard, and the various impressions made on my mind relative to those places and their workings, may not be without interest to the friends of Missions.

White Fish Lake being the oldest Mission in connection with our Church in the Saskatchewan, we will begin with it. Going there, my companions were my brother and Bro. Manning. It was a fine morning in July when we neared the lake.

Small fields of grain and vegetables, beautiful in their luxuriance, were to be seen on either hand, testifying to the twofold facts that the soil was good and that Missionary effort had taught the Native how to make use of it. I could not help but think of the last time I passed along this road. Then I was in the company of Dr. Taylor and my dear father. One was now away in the Highlands of Scotland; the other was in the "Highlands of Heaven." Often had I accompanied him on his visits to this Mission. Many a time had I interpreted, as he preached to this

people the same gospel of peace which enabled him, when worn out with the struggle for life, apart from any human help, to calmly lay himself out for death, and, closing his eyes, fall asleep on earth to awake in heaven.

I also thought of her who had shared our mutual toils and triumphs when first we started out in the mission field. She, too, had gone to that "rest which remains for God's people."

Reaching the mission house, we received a hearty welcome from the mission family. The hardship and toil, together with the many seasons of sorrow Bro. Steinhauer has passed through, are telling on him; still, he is vigorous and full of Missionary zeal, and, I trust, will long be spared to this work to which he has given his life. The same afternoon we held our District meeting. The minutes of this I sent on to you early in the fall. One of the things we recommended was that this Mission receive a small grant from the Society to aid in enlarging and making more comfortable the church at this place. Miss Barrett, who has charge of the school, seeing the necessity for this, has generously given \$100 towards it. I hope the Board will see their way clear to endorse our recommendation. Sunday morning it was my privilege to preach to the people, for in doing so my own soul was greatly blessed. What attention they gave! how they seemed to take in every word! In the afternoon we attended Sunday-school. This was the time of summer holidays. Miss Barrett was away at Edmonton, spending her vacation; but from what I saw and heard in the Sunday-school, I came to the conclusion that her work was one that paid. The class I heard read nicely in the Testament, and, afterwards questioning them in their own language, I found they understood what they had been reading. In the evening Bro. Manning preached. Unlike many not accustomed to it, Bro. M. has taken quite naturally to preaching through an interpreter, and had

a good time. We followed up the service with a speaking meeting. The Lord was in our midst, and preachers and people were much encouraged. The next morning we went out on to a rise behind the Mission premises, to look at a spot to which it is proposed to move the church. From this rise we looked around upon the scene, and the sight was gratifying. Here was a village of native Indians dwelling in houses, cultivating plots of ground; their condition in this life being bettered every year; their children going to school; the "sound of the church-going bell" ever and anon echoing through the village; the majority of the people members of the Church; all peaceful citizens and well conducted towards their fellowmen. How changed! Was not this a wilderness? Were not these men savage heathens? Yes, but the Gospel has been at work, its power has been felt, and we can stand and see the result. True, it has taken long years to effect this. The work has been slow. Well-nigh twenty years have gone since Bro. Steinhauer came among this people; and a Rundle had preached to them before. Sacrifice, time, money, life had been spent in the effort, and this is the result; but not all. Away out on the plains, among the roving tribes, the influence of this Mission is felt, and that for good. Of this there was marked evidence given at the Treaty, which took place this summer at Fort Pitt. Nor is this all. St. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." In our various visits to this place in the past, we have, from time to time, missed one and then another, and to-day we can call up quite a number with whom we were well acquainted—brethren we had been glad to fall in with far out on the plains, in those days which are past, when a man was glad to know that those he met with were friends, and in this little church before us often had we fellowshiped together. They are gone. How did they die? What took

place when they passed away? Was the conjurer's drum beating? Was the death wail of the heathen ringing in their dying ears? Had those aged men and women become a burden, and were they neglected or entirely forsaken, and left to perish alone, as many of their ancestors had been? No, for the gospel had reached them, and had also touched the hearts of their friends, and, amid acts of Christian kindness, and with songs of Christian melody, and "Christ the first fruits" lighting up the way and leading them on, they passed from time into eternity. Yonder, on that little rise, near those trees, is the burying-ground. There many of those I have been calling up in mind sleep; and by-and-by "They shall come from the North and West, and sit down in the kingdom of our God," and these from Whitefish Lake will be among the number. Now that the Government has made a treaty with these Crees, and has promised them help in many ways, they will be enabled to stay more at the Mission than in the past, and, in consequence, their material and spiritual interests will be advanced.

Victoria, the next place we will notice, and where we had the pleasure of making four visits, as we came and went from Whitefish Lake and the Treaty, we found still without a pastor, but in the meantime well cared for by our zealous teacher, Bro. Sinclair. Both he and Mrs. Sinclair seem to be well imbued with the true Missionary spirit; the deep interest they have taken in all parts of the work connected with the Mission manifests this. Bro. Sinclair has also set a good example by seeding the whole of the field belonging to the place, and has been very much blessed with the return. This will be a great help to himself, and also to the incoming Missionary, who they are looking for every day. Owing to previous neglect the mission-house and chapel are somewhat out of repair, and do not present the appearance they should; however, with a small portion of work and

expense this will be made all right. A severe hail-storm had passed over this place recently, and broken too panes of glass in the church and mission-house. Bro. Sinclair had, on his own account, sent to Edmonton and obtained the glass, which is quite an item out here. I felt it my duty to assure him that he would not have to bear the expense incurred by the accident. In visiting the day and Sabbath-schools I was much delighted with the progress made. Some of the little Indian boys and girls are rapidly learning English. This school, in common with the rest in this part, suffers from the want of some of the necessary appliances, such as geographies, maps, slates, pencils, chalk, &c. We were at this place two Sabbaths, and also attended some week-night meetings. The congregations, considering the season, were good; the spirit of the services was blessed, and we felt that, notwithstanding the drawbacks, and all that has been said to the contrary, Methodism has a cause at Victoria, and our Missionary Society need not feel discouraged at what has been done at this place. Though not as old by many years as Whitefish Lake, yet this has also been the scene of many Missionary triumphs. Paganism and civilized superstition, native war and intemperance, intrigue against the general well-being of the country, have each, in their turn, received hard blows, and in some measure been counteracted by the influence of this centre of Missionary effort. Your agents have, in the past, witnessed bright days at Victoria. With chapel full of attentive hearers, with school well attended, with a large population of natives, earnestly desirous to learn new modes of living in time and for eternity, around them, they have felt that the Lord was prospering His work in their hands. Again, the sky has been overcast; dark days have come, native wars troubled them, their lives menaced, their horses taken from the door; worse than this, fearful diseases came—measles, scarlet fever, small-pox, and hun-

dreds fell before these scourges. And were it not for the glorious fact that many of the dying testified to the power of saving grace, and that this same power sustained and comforted your Missionaries, gloomy indeed would have been the time. Those days and their scenes have gone, and many who figured nobly among their fellow-men at that time have also gone to where the "weary are forever at rest."

Edmonton, though for a long time on the list of stations, has but recently taken the position of an established Mission. A little more than five years since our late chairman came to this place. The people and their Missionary worked together with a will, and, in a comparatively short time, Methodism had a home at Edmonton. A comfortable church, a good parsonage, and other buildings were erected, costing the Society very little. A good congregation was gathered, other appointments taken up, and the work seemed in a fair way to go on and prosper. And so it did. By-and-by the Missionary was honored with an invitation to visit his native land. Once more, during his absence, serious drawbacks showed themselves, the first being the inability of the one sent to occupy the station, on account of ill-health, to fulfil the appointments, or carry on the work as it required to keep up the interest. Then another Church came upon the ground, and the community, not too large at first, was now divided, and such was the situation when Bro. Manning came to Edmonton last fall. We found our brother hard at work improving the place and doing what he could to improve the people; but we trust Bro. M. has been successful in both cases to a certain degree. The interest is reviving; some of the people are coming back, and who can estimate the result of the faithful ministrations of the Word of God made from this pulpit, and in connection with this Mission, in the past year? Bro. Manning was also teaching school, preparatory to its being taken

charge of for the year by Dr. Very, who is expected back shortly from Winnipeg. While there we had the pleasure of being present at a Missionary meeting, the result of which was, in a financial point of view, very creditable.

From Edmonton we went to Woodville, where, I am sorry to have it to say, we have no Missionary at present. This is not as it should be, for the place is very suitable, and a number of Indians look upon this Mission as their home. I found four families all members of the Church. These were living in houses, and have small patches of ground under cultivation. Their crops looked well, and their nets were supplying them with plenty of fish. "Are we abandoned?" was one of the questions asked. I assured them that they would yet be cared for: that it was from the force of circumstances and not from choice that this Mission was not supplied. The young man who has charge of the Mission premises told me that others had come in the spring and put in some potatoes and turnips, and he was expecting them back to see after their gardens. With a real Missionary here we would soon have a fine settlement of natives and others who would gather in to the Mission. The lake abounds in whitefish and pike; the timber is good, and plenty of it; there is a sufficiency of hay-ground, and the soil, whenever tried, has always yielded rich returns. To commence with, we have a 20 x 30 church, which, with a little repairing, would be comfortable, and a small, but very neat Mission-house. There is also timber for the walls of a larger building, lying ready for use. While we mourn over the backwardness of the material interests of this place, we do not feel discouraged when we think of what has been done for the spiritual well-being of the people who frequented this place in the past. Many attribute their change to a better life—to the influences and teachings brought to bear on them at this Mission.

It may seem useless to speak of

new fields just after taking notice of an old one unoccupied ; but, strongly believing a Missionary Society's vitality depends in a great measure on its aggressiveness, we cannot close without mentioning some. First, there is Fort McLeod, to the south. This is a centre, being the headquarters of the Mounted Police. It is also the depot of trade and transport from Montana and the east. A large number of Indians are constantly coming and going ; quite a variety of enterprises are already represented at this place ; but, as yet, no Missionary. Then there is the Blackfoot nation, consisting of differ-

ent tribes—Blackfeet, Bloods, Peigans, Sarcees—all speaking the same language. These, also, have no Missionary. On the other hand, away in the north, some 300 miles from Edmonton, there is a large band of Wood Crees, still in their primitive pagan state. "The harvest truly is plenteous, but the labourers are few." In conclusion we would again direct the friends of these Missions to our Saviour's words, where He says, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

WHITE FISH LAKE.

*From the Rev. HENRY STEINHAUER, dated White Fish Lake,
February 6th, 1877.*

Though I cannot send you any flattering account of the saving work of the grace of God at this station, yet, taking all things into consideration, I think there is abundant cause for which to thank God as a matter of encouragement to go on in the good work. As usual, there are many difficulties and opposing influences yet to be encountered in our work here, nor is it peculiarly so at this station, but is the common experience of all who are endeavouring to inculcate into the minds of any people the pure and vital principles of our holy religion ; not peculiar only to those who have lately come out from heathenism, as to be partially enlightened by the light and benign influences of Christianity, even better enlightened may be led away from the right path by outward and untoward influences, for the fallen and depraved nature of man is common wherever he is found, and much more so in this benighted land. We have a few who have edged in among our people here, formerly from Winnipeg ; they are English half-breeds, who have had the privilege of Christian instruction from the Church of England Missionaries, — who exceedingly trouble our people here, because

they are constantly reiterating the faults they seem to find in our system and manner of Christianizing and civilizing the Indian. You know that one of the worst traits of the Indian character is to live as easy as possible, yet his expectations are very high. This is a general characteristic of the Indian race—there are, however, redeeming exceptions. From every white man who comes and goes through his country—especially if he be above the common herd—he expects something as a token of kindness to him because he is poor. Now, in this manner he fully expects to be treated by the Christian Missionary—who comes and talks to him of God's mercy and great love, wherewith He loves all mankind. One who talks to him in this manner is the man for him, and then he considers himself a made man. Now, this is something similar to the character of those who live among us, and are constantly trying to dis-affect the minds of our Christian Indians here. They tell our people that their former missionaries did everything for them. Their missionaries did not require them to do aught either for church or school. All that was required of them was to go to church and send their chil-

dren to school. Now, they tell our people these are the sort of missionaries who ought to be your teachers, who will do so and so for you; then you will be all right and comfortable. It is not required of you that you should be always praying at prayer-meetings, and to go to a class-meeting was never heard of in our Church. It is the duty of the minister to pray in church and not yours. A few wavering ones from among our people may be affected by the uneasiness of these unstable people, who, I am sorry to say, have never promoted the interest of any community they moved in, at least they have not promoted the honor of the Christianity they profess, but rather brought a dishonor on it, and thus give an occasion to the enemies of the Lord to blaspheme.

Such are some of the difficulties and opposing influences operating and thus militate the good work within our borders; yet, in the midst of these, you will be pleased to learn the good cause is advancing in the hearts of our people, inasmuch as they manifest no abatement of their appreciation to the means of grace and ordinances which they now enjoy. From the time our people came home from the plains, I may say was the commencement of better times with us. After much humiliation and prayer by Missionary and people for a larger outpouring of the Holy Spirit on the various means made use of to advance the divine life in the heart and life of this people, I am thankful to say our prayers were answered, so that the aspect of our religious life presents an improved character, inasmuch as our members appear to have received the quickening influences of the Divine Spirit; and by these influences our young people have been greatly affected and benefitted; and careless sinners, who have never manifested a desire to serve God and save their souls, have been made to see the error of their ways, and have come in also. The Lord has done a great deal for this people, whereof they are glad; and for me

also; because I now see what I was most anxious to see, that the people of my charge should have not only the form but the life of godliness. To effect this, through the blessing of God, has been my solicitude, and I might say, has been my life-work.

During the first part of December, I took a journey to the upper part of the District, and visited Victoria, Edmonton, and Lake St. Ann's. The brethren at Victoria and at Edmonton are doing all they can to promote the good cause; the soil on which they are laboring is sterile, if they do not effect the conversion of sinners it will not be for the want of an effort, for they are good men and true. During my absence of three weeks my helpers, that is, the two local-preachers and class-leaders, kept up the meetings, so that the usual good feeling that pervades in our religious gatherings had not suffered.

Our Quarterly Meeting took place on Christmas day. Such an occasion is highly prized by the Christian Indians of this station, but more unusually so at this time. The feeling manifested by the people may by some be attributed to the excitable character of the Indian, but in my estimation it was palpably the work of the Spirit. I have been present and taken part in many such a meeting in our Missions in this country, in Ontario, and in England too, but I never saw a people so much affected as we all were at our lovefeast and sacramental occasion.

The speaking at the lovefeast was very lively—two and three got up to tell what God was doing for their souls, whose "tongue was as the pen of a ready writer." Some who never spoke on such an occasion were heard to speak in a language in which they were not accustomed to speak—"the wonderful works of God." Some of our old members were so much affected that they could only utter—Ne mah-me-chim-mahw Kis-sa Mah-ne-too (*i.e.*) I praise God. Heaven was very near to all of us on that occasion. We felt, though we could not utter the sentiment of the poet

" Oh, would He more of heaven bestow,
And let the vessel break;
And let our ransomed spirit go
To grasp the God we seek."

Our communion season was a time never to be forgotten by any of us. The Lord was indeed present, and made known to us at the breaking of bread. Many from that time commenced in earnest to serve God, although not permitted to partake of this most holy ordinance of our holy religion, because they saw and felt that there is a reality in what is called the religion of the heart. Some of our members after the meeting said, that that was the best Quarterly Meeting they had attended since they had been connected with the Mission.

Our watch-night was also characterized with the same good feeling. Two of our local preachers addressed the meeting. One of them, especially, was very happy and appropriate in his address, and greatly affected the people. Within a few minutes before twelve o'clock, we all knelt down in silent prayer, and a second or two before the clock struck twelve, we sung a verse of one of Charles Wesley's hymns—

" Lo! on a narrow neck of land,
Twixt two unbounded seas I stand
Secure, insensible;
A point of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell."

We all felt the force of these words, 'Time, how short; life, what a vapour!' Hence the necessity of watchfulness and preparation for the change which is to happen to all of us.

I am happy to say that our school is being carried on as prosperously as ever under the able management of our much-esteemed teacher, Miss Barrett, though laboring under some disadvantages as regards the language of those she is teaching. The Cree and English being so widely different from each other, was her first great difficulty to overcome, but now as she can, to a certain extent, make herself understood, she is now advancing her pupils to that degree which is satisfying to herself and to

the community. She is an exemplary Christian woman. If love to God and her fellow-creatures were not the leading principles she would not have withstood the many privations, sufferings, and isolation she has undergone since she came amongst us. Her devotion to the work has been very great; and we all feel thankful that our children are daily taught those things which shall be for their benefit in this life and that which is to come. This advantage which we now enjoy has all along been the want of this station since its commencement. To be deprived of a school would be considered a great loss by all at this station.

Our membership here now numbers eighty-five, and twelve on trial. Baptisms—six infants and one adult. Marriages, three; deaths, one. I have not travelled much this year, my circumstances not being such as to allow me to do as I used to. I have given up Lac la Biche as an appointment. There is only another preaching place besides this station, which I visit once a week.

I am anticipating during the coming summer there will be an influx of the wild pagan Cree from the plains to this and other places. As their main hope of subsistence is now being very scarce, they will be necessitated to flee to some lake or river, where fish is plentiful, and try and cultivate the land as their only hope of future existence; and as they have during the last summer ceded their lands to the Government, and that the treaty which has been partially effected, will be ratified the coming summer, when their Reserves will be defined and surveyed, they will then be required to come on to these Reserves. Then the Missionaries will have plenty of work to do.

Now, my dear sir, you see our position here. Some good is being done—is only a small speck compared to the field that is to be cultivated. We feel our smallness and feebleness. I trust, therefore, that the Church of God will hold up our hands at a throne of grace.

Extracts from Rev. H. B. STEINHAEUER'S letter to the Rev. THOMAS WOOLSEY, under date Jan. 12th, 1877.

Referring to the sainted dead, he remarks :—

“Abraham Mas-ke-pe-toon is gone to his reward. The voice of the great chief is hushed in the councils of the Cree nation. He, whose word was law to his people,—around whom, if he uttered the war-song, hundreds of warriors rallied, is now silent in death. He willingly embraced the gospel, as delivered by a Rundle and a Woolsey. These men he prized above others. The battle-axe, and the bow, with quiver full of deadly arrows, which he wielded so well in his heathen state, he buried at the foot of the cross. The Word of God was now his only weapon in the spiritual warfare in which he was engaged. He now became a man of peace; and in the pursuit of peace, he lost his life.”

He next refers to the conversion of another leading chief, Joseph Lapatak, of whom he makes very honourable mention, and then observes:—

“These men have been snatched from heathenism, and translated from its degradation, by the power of Christianity, thence to the regions of the blest, in the upper Jerusalem. How consoling the reflection of having been the humble instruments, in the hands of God, in effecting the change in these remarkable men.”

Others, occupying good positions amongst their own people, though of less note than those already mentioned, are then adverted to; a brief reference will suffice, viz. :—

“Old Stephen Ke-chah-yes and his son Joseph (both these good men are gone) died in the faith. There is yet one I must not forget to mention—the ever merry and vivacious, but sound Christian at heart,—

the Red Rank, *alias* Thomas Woolsey,* your namesake; a good man; a friend to all and an enemy to none, always having a good word for everyone he came in contact with. He, too, has gone to join the gospel-saved ones in heaven. How many of those who, by your labours and instrumentality, were brought to the Saviour, are now gone, and are hanging with their golden harps, in the glory above.

Bro. S., in conclusion, remarks :—

“And now, dear brother, what shall I say more—though I have not written so fully as I might have done? What I have written will serve to remind you of some things connected with your former field of evangelistic labours. It will, perhaps, gladden you to learn that the people, for whose spiritual and temporal benefit you have endured those arduous labours, sufferings, and hardships, still hold you in grateful remembrance. The Stoney of the Mountains, often inquires about Mr Woolsey: ‘Where is he? and what is he doing? Will he ever come to our country again?’ The Cree, as he sits by his camp-fire, surrounded by his wife and children, talks of the praying man who used to go about with them and talked to them of the good words which have done them so much good. And you will be happy to know that, by the grace of God, you have been the instrument of bringing those to the Saviour who have since made their escape to the better land. The faithfulness of those who still remain on this side eternity, will also cause you to rejoice to think that your work still remains to be seen which you have done for God in the Saskatchewan.”

* I gave my friend my name in baptism, remarking I wished to leave my name in the Saskatchewan.—T. W.

VICTORIA.

IN a note received from our excellent Teacher at this Mission Mr. R. G. SINCLAIR, he adds the following:—"You will no doubt be glad to hear that under the zealous efforts of our minister, Mr. WALTON, affairs generally are looking more hopeful, the faithful are edified, backsliders are recalled, and many of the careless are crying out on account of their sins."

From the Rev. J. WALTON, dated February 14th, 1877.

I am happy to be able to inform you that our work for God in this place is already bearing fruit. At our watch-night service there were deep impressions made on some hearts, and my own soul deeply humbled as the past was prayerfully and solemnly reviewed.

We began the year with strong determinations to live in a spirit of prayer, looking constantly for a revival of the work of God amongst us. I became increasingly burdened for souls, until on Sunday morning, 21st January, the feeling was overwhelming, and my opening prayer ended in sobs and tears. Many were similarly affected. The Holy Spirit was largely poured out during both services.

We commenced a series of special services at once. A spirit of religious enquiry was soon manifested, but we suffered on account of not having praying people, only two or three at most being able to engage in prayer.

I visited "from house to house," singing, praying, and exhorting the people to turn to God, and, by the blessing of the Lord, we met with considerable success. A violent snow-storm, and consequent bad roads, making it almost impossible for persons to walk after dark, compelled me to close after three weeks of the most exhausting labour it has ever been my lot to pass through. So lively were my impressions of the awful state of the unsaved, I could eat nothing for three days, and could only sleep for a few minutes at a time, my soul at all times groaning and agonizing for sinners.

It has been the most delightful and yet solemn experience I ever passed through, and it abides with me still, though not so keenly and deeply as at that time. I still feel an intense longing for the salvation of souls, and desire only to live for this great object.

At our Quarterly Meeting on the 11th, there were about sixty present. I had great liberty while discoursing on the privileges of believers. The power of God was very present, and we had over twenty clear testimonies of the saving power of the Gospel, some of them telling for the first time of "joy and peace in believing." There were twenty-two partook of the sacrament—ten of them for the first time. Some of the communicants were so affected they could with difficulty get the bread and wine to their lips. My own soul was "filled with joy unspeakable and full of glory."

When I came here in September last, there had been no class-meeting since the departure of Bro. Campbell. We have now a class of twenty members, most of whom have been converted or reclaimed from a back-slidden state since my arrival. "My soul doth magnify the Lord" for His blessings, and the gracious answers He has given to my prayers.

I am looking for greater things in soul saving, and for deeper revelations of God's will to my own soul. I need hardly say we are both contented and happy, and I believe both myself and wife will bless God through all eternity for sending us to the Victoria Mission.

BRITISH COLUMBIA DISTRICT.

From the Rev. THOMAS CROSBY, dated Fort Simpson, January 31st, 1877.

We have had a very mild winter, which has favoured my travelling to neighbouring places : still the winds on this coast are terrible. Last week I made a trip to Rit-cat-lah, sixty miles south of us. This is a village of about two hundred people, grossly heathen. We found the dancing and feasting going on, but most of the people gathered at a meeting we held the day after our arrival. Some of the younger people are desiring to turn to Christianity. Quite a number of them spent some weeks with us at Christmas, but the old people are not willing to give up the conjurer's drum and medicine bag. Eighteen of our Indians went with me. We had one of the largest war canoes, but it was none too large for the sea that dashed over us on our return trip. The wind was blowing a gale at times, and we made the sixty miles in eleven hours. I intend to visit these people again when I have opportunity. To-morrow, if the weather be favourable, I start for Naas, forty miles north. There is an English Church Mission at the mouth of the Naas River, where a village of one hundred or one hundred and fifty people has been built up : this is about fifteen miles from any other village. The Missionary has a trade shop also, to which, it is said, he gives most of his time, and the Indians say they will not leave their own homes to go there. They want a Missionary to be sent to them ; and I go now to visit them at an urgent invitation conveyed in a letter, written for the Indians by a white man, a J. P., who is fishing on the river.

Now I do trust we may be able to enter this field. If Mr. Green has to leave Nanaimo, he would be just the man for this place, and now is our time before the land question is settled—it would be a great advantage to secure a good site. The

work might be carried on for a time in connection with Fort Simpson—and thus we could feel our way. This is as promising a field as Fort Rupert, and a better one for a single man without long experience. If Mr. Green cannot be sent, let us send a native teacher till we can do better. How can we say we have no help to give them, while they are begging for the bread of life.

I am anxiously waiting to hear from the East about "Wrangle." I have had two boys there all winter at my own expense. We must do all we can to save the perishing.

Our work here is doing well. I think you will say that was a noble subscription at the church-opening—\$400 from these poor people ; for many of them are very poor.

The public means of grace are all well attended. Our church has been quite filled all winter. I think we have the largest Indian congregation in the Connexion. I have had to form two new classes, so we have six in all now. I baptized twenty adults a few weeks ago, and more are desiring baptism. There are many of them eager to take the word of life to the heathen around us. When I go to visit other tribes my crew is always composed of volunteers, and the only expense I incur is the board of the men for the time. I am obliged, however, to take large canoes and good crews. Two weeks ago, with a crew of ten men, we were wind-bound for forty-six hours, not able to move either way—and cases have occurred in this part of the coast where canoes have been delayed thus for two or three weeks.

Miss Knott has had good attendance at the school all winter, (it has been as high as one hundred and sixteen,) but now the people are beginning to scatter hunting, &c. Quite a number of houses have been built during the last year, and we

expect many more the coming summer.

Feb. 14th.—I have just returned from my Naas visit; had a crew of eighteen; we made the run up in one day. Next day we called the chiefs and principal men together, and wished to hear what they had to say. J. J. Robertson, J. P., was present. Some very interesting speeches were made: one and all wishing to give up the old way and have a Mission School among them. One said, "we are very bad—dark, dark; we just see a little light now since you came to visit us; we think we see the stars. It has been a long night of darkness; now, do let us have the great light as the people at Fort Simpson have it. We do wish to have a white Missionary. Our people are very dark, very bad. Do not expect to change everything in one day. You see that mountain all covered with snow and ice—hard, very hard; but by-and-bye the sun comes, and slowly the snow melts away, and so it will be with our people, only give us the warm sun. I promised the people that I would write you about them, and that I

hoped the Church would send them a Missionary.

I know the Society has had hard struggling, but no people need one more than the Naas people. It is supposed that there are 1,200 or 1,500 people up there perishing for the bread of life, and not as they were two years ago, when I first visited them, opposed to the truth; but they are begging for it. I must send a native teacher up there at once, and do let us have a Missionary. I cannot go back to see those people in a few weeks and tell them there are thousands of people in old Canada and other parts of the world who pray for them and who long to hear of their salvation, but there are no funds, or there are not men enough who are willing to teach them the way of life. No, no, never. I would be ashamed to say that, when I know there are friends at home who could support a teacher there over and above their ordinary subscriptions and feel none the worse for it, but a thousand times happier.

Then, in the name of the God of Missions, we will enter these open doors!

RED RIVER DISTRICT.

From the Rev. WM. HALSTEAD, dated Portage la Prairie, Dec. 28th, 1876.

SINCE I last wrote you I have attended our Missionary services in Winnipeg. I had a long cold journey. I was much pleased with what I could see of the state of our cause in Winnipeg. There is a confidence, and also a liberality, which must be very encouraging to Bro. German.

We had for Chairman at the Missionary Meeting, Mr. Sifton, from the Crossing. He is a warm friend to our cause. If he should have more contracts on the C. P. R., he will be staying at the Crossing, and will help to commence our cause there. Bro. German intended to visit the Crossing and neighbourhood the week I went to Winnipeg, but it was

thought inadvisable, on account of the small-pox about the head of Lake Winnipeg.

Last week I visited Palestine to see Bro. Lawson and assist him in two Missionary Meetings. A drive of eighteen miles across the prairie, brought me to Westborne, and about sixteen more, to Bro. Lawson. Found him well and prospering. Had a good little meeting in the evening. People seemed anxious to do what they could for the cause, and would have done more but they contemplate building a new church. Next day we baptized some children and came, *via* Pine Creek, to Squirrel Creek neighbourhood, fourteen miles.

Here we had a good little meeting, but could not expect much financially, as a new church is to be prepared for this winter and erected in the spring. There is a good healthy feeling in Squirrel settlement, and I trust the beginning of a good cause.

At Palestine, Bro. Lawson and Sunady-school teachers were preparing for a nice Christmas tree and entertainment for the children.

I cannot but be of opinion that there is an important future for Bro. Lawson's Mission. Its location is favourable for being in the line of a railroad bye-and-by; and the good soil, timber and other things are favourable. Nearly all the people are now very poor, and things are in a very primitive state, but there is a good spirit manifested. There is a prospect of an English colony commencing next spring just west of Palestine. Eight townships have been set apart for the purpose. I have some doubts of its success: should it succeed, we shall have a work to do.

I shall have to be more careful about protecting myself from the cold on my long drives. I got my nose badly frozen one cold night before I knew about it. There has been a scaling process going on upon my nose since, but I think it will retain its original shape and nearly its natural appearance. I must get a fur coat next winter, and be better prepared to meet "Jack Frost."

I was on my way from Winnipeg when that most sudden and fearful north-west storm came on. You will have read about it. I had often read about the winter storms of

Minnesota and thought I had some notion of them. I have had a personal experience now of what they are like.

My pony did not keep the road a moment, and at once I found myself on the prairie, not knowing which side of the road I was on. I was almost blinded in a few moments by the fearful wind and pelting snow, and began to think of what it would be to stay out in the storm all night. What a "poor show" a drunken man would have made that night!

I got out of my cutter, fixed robes, &c., as fast as I could, and then went north, then south, feeling for the road with my feet. At last I found it, but had to lead my horse the rest of the way home, as he would not, or could not, keep the track.

I saw the storm coming, and might have got to some house before it came up, but I expected it to be a little flurry of snow, such as we have in Ontario sometimes. The Lord has been my helper in many dangers and was with me in that terrible storm. Some perished in the storm, and others were badly frozen. The natives of this country know the signs of storms better than newcomers, and can make preparations.

Our Sunday-school concert at the Portage on the evening of Christmas day was a good success. We had our church ("Wood's") as full as it could comfortably hold, and the Christmas Tree was very interesting to the children. Mrs. Halstead would be in her element if she could have all the children and young people of the Mission near each other and in Sunday-school every week.

From the Rev. J. SEMMENS, dated Berens River, March 6th, 1877.

The spring packet, now daily expected, will shortly afford me an opportunity of communicating with you relative to the interests of this Mission.

The first thought which the mind suggests is an expression of thanksgiving to the Great Head of the Church that in so many ways He

has designed to manifest His power and reveal His love. A look-out upon the future has always a dash of uncertainty about it to those of little faith, and our loving Father is wont to help our infirmities occasionally by bringing about results which our feeble perception would have deemed impossible. Poor Elijah,

how little he knew of the hidden good lying all around him! How small his faith in the converting power of God when he lay down beneath the juniper and prayed that he might die! But God knew, and would shortly marshal the forces of existing good and overthrow the wickedness of high places. God knows how effectually invisible causes will produce visible results, and we, who cannot see the end from the beginning, must content ourselves with the belief that in spiritual, as in temporal affairs, "The things which are seen" are not always "made of things which do appear."

Before coming to this Mission, I had read much of the hardness of the Saulteaux heart, and of the viciousness of their heathen practices. They were always represented to me as a generation of vipers, wholly given to idolatry, joined to their idols. I entertained the popular feeling against them, and did not suppose that much positive good was likely to be accomplished suddenly, however much of evil might be presently prevented. It seems that the Master-worker proposed differently, and I feel quite enough humbled to give Him all the glory.

Some few days ago, an old man, with raven locks and a poisoned face, came in to see me. I had often seen him before, and supposed that he was to plead poverty and crave charity as such; but to my surprise and delight he began to talk about spiritual matters. And this is the sum of what he said:—

"I have lived many years and have spent them all in sin. I have served the devil, and that faithfully. I have practised every form of wickedness known to me. In witchcraft I was chief of all the people about here. In conjuring and in medicine work I have long led the van. My pagan countrymen look up to me as the priest of their tribe. Many a time I have extolled the gods in their hearing and urged the claims of our idols upon them. They follow me as I follow the devil; but," and here he drew a long

breath, "I want to put evil from me now and learn wisdom ere I die. My children and my wife are baptized. They go their way and I go mine, but my heart tells me that I alone am wrong. Long have I listened to Scriptural teaching, the truth dawns upon my soul and I am anxious to be saved after the gospel fashion. It seems my only hope. Perhaps the Indians will follow me in right-doing as they have in sin. At any rate I will try, by help divine, to set them a good example, and I will offer to God whatever influence I can command. I come, humbly trusting in Jesus' merits, hoping that through God's great mercy I may at last attain unto everlasting life," and then looking up at me he said, "Now! you have heard my story, will you baptize me to-morrow?" With all my heart, I replied, and proceeded to speak sure words of encouragement, as seemed necessary. So old "Sowinas," or South Wind, as his name implies, was on the 4th of Feb., 1877, baptized in the name of the Father, and of the Son, and of the Holy Ghost, and since that time his outward deportment has wholly changed. God grant that the conversion may extend to even the thoughts and intent of the work.

I mention this circumstance at length, because I regard it as a gleam of that dawn which yet shall ripen into day. Sowinas has in some notable instances hindered my work hitherto, and now, with him on the side of right and God over all, surely the cause of truth must go forward.

I have made several long trips to outposts this winter, and have been well encouraged and blessed in so doing. Congregations, ranging from twenty-five to one hundred and thirty, have listened gladly and reverently to the word of God. Thirty adults, and as many children, have been baptized during the year. Ten have been added to the Church, and others are, I verily believe, pressing into the kingdom of God.

Part of my circuit is overrun with small-pox. The safety of the un-

afflicted portions and strictly enforced quarantine laws forbid me the pleasure of moving south at the present time.

Some of our people have died, how many I cannot now ascertain, probably not more than three. Mortality seems to have been most prevalent amongst the pagans. Several prominent ones, who last summer

vowed that they would never become Christians, are now beyond the call of the Spirit and the reach of mercy.

At home everything moves pleasantly, but slowly. Class and prayer-meetings are well and regularly attended. Everyone comes out to church on Sabbath, and I think there is a general and growing interest in things divine.

THE FOLLOWING IS A STATEMENT OF

Receipts on Account of Ordinary Income of 1876-77,

Up to the 1st day of May, 1877.

TORONTO CONFERENCE.

Toronto District.					
Toronto First	\$1954 00	Reach	\$25 00	South Monaghan	\$18 00
" Second	527 31	Cartwright	20 00	Keene	14 90
" Third	1073 50			Norwood	25 00
" Fourth	114 00	Total	\$946 00	Bethany	50 00
" Fifth	127 28			Ballyduff	59 71
Yorkville	150 00	Cobourg District.		Total	\$454 27
Yorkville North	1608 63	Cobourg	\$150 00		
Scarboro'	197 81	Port Hope	60 00	Bradford District.	
Yonge St. South	692 81	Plainville	105 00	Lloydtown	\$140 00
" Centre	140 00	Colborne	180 00	Cookstown	152 00
" North	300 00	Brighton	90 00	Innisfil	115 00
Weston	311 84	Total	\$585 00	Alliston	94 00
Brampton	375 00	Belleville District.		Mount Albert	30 00
Streetsville	550 00	Belleville First	\$120 00	Rosemont	120 00
Cooksville	116 75	Thurlow	70 00	Without Names of	
Chinguacousy	22 60	Stirling	50 00	Circuits	216 00
Orangeville	50 00	Frankford	29 00	Total	\$867 00
Albion West	140 00	Wooler	20 00		
Klineburg	165 00	Bridgewater	20 00	Barrie District.	
Total	\$8625 73	Total	\$309 00	Barrie	\$54 24
				Allandale	12 76
Whitby District.		Picton District.		Bracebridge	11 00
Oshawa	\$288 00	Ameliasburg	\$160 00	Total	\$78 00
Bowmanville	45 00	Demore-tville and			
Newcastle	151 00	Northport	55 00	Walkerton District.	
Darlington	80 00	Total	\$215 00	Walkerton	\$3 00
Pickering	29 00			Durlham	44 00
Duffin's Creek	37 00	Peterboro' District.		Invermay	66 00
Markham	116 00	Peterboro'	\$74 66	Total	\$193 00
Stouffville	30 00	Millbrook	212 00		
Prince Albert	125 00				
		Total received from Toronto Conference			\$11,273

In this Conference, exclusive of the Missionary Districts and Indian Missions, there are 165 Circuits and Missions; of these 62 are reported as having made partial returns.

LONDON CONFERENCE.

Hamilton District.	Oxford Centre.....	\$51 00	Without Names of	
Hamilton, Wesley..	St. George.....	30 00	Circuits.....	\$388 75
" 1st M. C.	Simcoe.....	153 00	Total	\$430 00
" Zion.....	Without Names of			
" Simco' St.	Circuits.....	31s 00		
" Han'h St.				
Dundas.....	Total	\$1090 50	Guelph District.	
Waterdown.....			Guelph.....	\$110 25
Oakville.....	London District.		Plattsville.....	80 00
Milton.....	North Street.....	\$365 05	Without Names of	
Carlisle.....	Dundas St. Centre .	100 00	Circuits.....	40 00
Jerseyville.....	Pall Mall.....	80 00	Total	\$236 25
Glanford.....	London South.....	27 23	Wellington District.	
Bartonville.....	" North.....	50 00	Peel.....	\$150 00
Hagersville.....	St. Mary's.....	222 00	Listowel.....	26 00
Jarvis.....	Kirkton.....	15 00	Harriston.....	57 05
Total	Salford.....	63 25	Millbank.....	21 00
\$1737 55	Dorchester Station .	171 73	Total	\$254 05
	Westminster.....	200 00		
Niagara District.	Centralia.....	10 60	Goderich District.	
Drummondville.....	Total	\$1325 26	Goderich.....	\$58 50
Grimby.....			Clinton.....	50 00
Without Names of	St. Thomas District.		Londesboro'.....	126 00
Circuits.....	Tilsenburg.....	\$210 60	Seaforth.....	240 00
Total	Sparta.....	18 00	Mitchell.....	110 00
\$382 30	Pingal.....	184 00	Fullerton.....	130 00
Brantford District.	Port Stanley.....	30 00	Monkton.....	10 00
Brant Avenue.....	Stratfordville.....	54 00	Bayfield.....	46 40
Fairfield.....	Total	\$496 00	Bervie.....	130 00
Harley.....	Chatham District.		Blyth.....	75 00
Paris.....	Florence.....	\$41 25	Wingham.....	25 00
Woodstock.....			Lucknow.....	90 00
\$167 00			Total	\$1140 90

Total received from London Conference \$7,092 81

This Conference, exclusive of Indian and German Missions, has 192 Circuits and Missions; 60 of these have reported, besides a few whose names have not been furnished.

MONTREAL CONFERENCE.

Montreal District.	Lachute.....	100 00	Perth District.	
Montreal First	Total	\$2993 66	Carleton Place.....	\$60 00
" Second	Kingston District.		Almonte.....	30 00
" Fourth.....	Without Names of		Merrickville.....	40 00
" Fifth.....	Circuits.....	\$739 00	Wolford.....	40 00
" Seventh.....	Brockville District.		Newboro'.....	50 00
Hemmingford.....	Lyn.....	\$15 25	Total	\$220 00

Total received from Montreal Conference \$3,967 91

In this Conference there are, exclusive of French and German Missions, 146 Circuits and Missions; 13 of these have made returns, besides those on the Kingston District whose names are not given.

NOVA SCOTIA CONFERENCE.—Without Names of Circuits..... \$650 62

This Conference contains 79 Circuits and Missions.

NEW BRUNSWICK AND P. E. I. CONFERENCE.

St. John District.	German Street.....	500 00	P. E. Island District.	
Centenary.....	Total	\$705 00	Charlottetown.....	\$658 85
\$205 00			Total received from New Brunswick and P. E. I. Conference.....	\$1,363 85

In this Conference there are 76 Circuits and Missions, 3 of which have reported.

Total Amount received on account of ordinary Income of 1876-77..... \$25,348 19

SPECIAL CONTRIBUTIONS.

Metropolitan Church, Toronto, towards the erection of a Church at Gladstone, Palestine Mission, Manitoba.....	\$138 00
A Friend, Exeter, for Japan.....	20 00
Joseph Bullock, Esq., German St. Church, St. John, N. B., for investment, the interest to be annually acknowledged in connection with said Church, as Mr. Bullock's contribution to the Society's Funds.....	1000 00
" Anonymous".....	100 00
Bequest of the late Ann McMicking, Stamford, by the Rev. J. Ridley.....	20 00
A Lady Friend.....	4 00
A Friend, Sharon, per Rev. S. Rose.....	50 00