

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

WESLEYAN MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. IV.]

AUGUST, 1869.

[QUARTERLY.]

CONTENTS.

	PAGE		PAGE
Domestic and German Missions,—		New Credit,—Letter from the Rev.	
Letter from the Rev. D. C.		Thos. Woolsey	58
McDowell	50	Norway House,—Letter from the	
Cainsville, Brantford District,—		Rev. E. R. Young.....	59
Letter from Rev. G. H. Cornish	52	From the Parent Society's "Mission-	
Smith, Cobourg District,—Letter		ary Notices,"—Murder of the	
from the Rev. C. A. Jones.....	53	Rev. Mr. Whiteley, and Mar-	
British Columbia,—Letter from the		velous Conversion of an African	61
Rev. E. White, and the Rev.		Red River Church,—Annual Meet-	
Thomas Derrick.....	54	of the General Committee, and	
Saskatchewan,—Letter from the Rev.		Acknowledgements	64
G. McDougall.....	57		

TORONTO:

WESLEYAN CONFERENCE OFFICE, KING STREET EAST.

ALL COMMUNICATIONS ON THE BUSINESS OF THE MISSIONS ARE TO BE ADDRESSED
TO THE GENERAL SECRETARIES, MISSION-ROOMS, TORONTO.

WESLEYAN MISSIONARY NOTICES,

AUGUST 1st, 1869.

DOMESTIC AND GERMAN MISSIONS.

PEMBROKE DISTRICT.

WE are indebted to the Rev. D. C. McDowell, who for three years was the active and much esteemed Chairman of the Pembroke District, for the following graphic sketch of a part of the Conference field of labor, which is liberally sustained by the Missionary Society. It is fully expected that some of these places will ere long pass into independent Circuits, and in their turn, like many others which formerly received help in their early time of need, will contribute to the assistance of newly-formed settlements. The tide of immigration, and the liberal policy of the Ontario Government, command the special attention of those Chairmen of Districts who have charge of localities in the vicinity of new townships, as well as other officers of the Church.

According to request, I send you an account of the state of the work of God upon the Missions within the bounds of this District. The brief references, however, which I must now only make to some of the Missions, will not I trust prevent the Missionaries from giving full details of the prosperity with which the Great Head of the Church has crowned their labors.

ALICE MISSION

Presents to us the cause based upon a solid foundation, and by its steady progress has elevated the hopes of the community, as it has secured their attention and confidence. Bro. Rose has been sustained and cheered in performing the arduous duties of his extended charge, by beholding, in the conversion of sinners, "The pleasure of the Lord," and by seeing the fruits of his labors abiding and variously acknowledged. In the Missionary Meetings there last fall, we had animating tokens of the Divine presence; they were eminently seasons of holy delight and power.

AT RENFREW

Bro. Walker and his colleague have been for some time in the midst of an interesting revival of religion, by which

the little Society there has been greatly refreshed, and I doubt not will be considerably augmented.

PORTAGE-DU-FORT

Bids fair to become one of our most interesting Stations at no very distant day. There certainly are there some noble souls, who devise liberal things for the cause they so much love. The church and parsonage are entirely free of debt, although the Society is comparatively small. During the year they have had times of refreshing, souls have been converted and added to the Church, and peace has been given in all their borders. The result of Bro. Creighton's administration has proved his appointment owned of God.

THORN,

Although but planted as a Mission last Conference, and sharp as its name is, has nevertheless become a fruit-bearing branch, and, by the blessing of God upon the labors of Bro. Stewart, the work has been properly organized and promoted, whilst the hopeful conversions that have taken place have afforded accessions to the Church.

ON SLOW

Could readily supply ample work for two men. Still Bro. W. C. Washington, M. A., toils on, endeavoring to sustain the numerous appointments. It is painful to one who desires to see vital religion progressing, to behold those institutions adapted and designed to promote it, occupying an unpromising position, where the Methodist ministers *only*, for years before a village was thought of in the locality, supplied the settlers with the Word of Life, but now, for want of a suitable residence for the Missionary in the village, or from some other cause, Methodism is placed at a disadvantage, and therefore shunned by some who are ready to inquire, "By whom shall Jacob arise, for he is small?" The roofed frame of a church, partly enclosed, has been standing in the village for two or three years, but for want of funds has advanced no further towards completion. We have a few interesting people in the village and at the various appointments, who cheerfully aid the efforts of their ministers to promote the work of God in their midst.

When I commenced this article I designed, more particularly, to write respecting the

GERMAN MISSION

On this District, than which I think we have not within the bounds of the Conference a more spiritually successful, interesting, and promising field. There are numerous fruits, genuine converts, and faithful members, who honor their profession by consistent and devoted lives, beside some ripe sheaves already garnered in heaven amid the songs of the reapers.

Since we entered upon this Mission, two ministers belonging to other denominations have come to labor among the people, which in some respects I fear has rather tended to retard than promote the cause of Christ. It is pleasing, however, that our brethren have no difficulty in ascertaining what is their duty, as God has evidently opened for them a wide and effectual door.

From among numerous instances of religious awakenings and conversions, which have taken place, and which strikingly exemplify the power of

Divine Grace upon the human heart, I select the following :—

A Mrs. Brown, a widow, when the ministers of Christ visited her neighborhood, was much opposed to the work of God, and did all in her power to resist and destroy it. Being naturally of a strong will and warm temper, for a time she excited a most violent opposition, notwithstanding the Lord owned the labours of His servants, and a blessed revival took place. At last the influence of the Holy Spirit reached her heart, conviction seized her, she cried aloud for mercy, declaring her "sins lay like a mountain on her soul and must complete her ruin." She literally wrestled all night in prayer, and as the morning light dawned upon the land, the light of salvation broke in upon her mind, she rejoiced in the witness of her justification before God, and soon after started out to declare to her neighbours what a glorious change she had experienced. She was one of the first to join the class formed in the place.

Her death, which has recently occurred, was as victorious as her conversion was striking. With a smiling countenance she sang the praises of God while her strength continued. Shortly before her departure she called upon the bystanders to unite with her in a hymn of thanksgiving. Soon after which her happy spirit triumphantly passed to the mansions of the blessed. The scene was so overpowering that a German unbeliever present exclaimed, "Now I believe in religion! I will now seek the Lord!"

Sometime ago a gracious revival of religion commenced at one of the appointments. Satan roared against it, and raised such a tempest of opposition that it was feared everything would be torn to pieces. A young woman who, after a desperate conflict, was powerfully converted, was soon after so overcome by the persecutions of her relatives, that she turned aside from Christ, instantly she lost all comfort, and nearly her reason. As this was somewhat a peculiar case, the adversary seemed for a time to triumph, and the flame of hostility burst out with redoubled fury against the good work. Meanwhile the revival progressed, and when this person came to herself and

calmly considered her peril, despite the powers of darkness and earth, she fled to Christ, regained her peace, united with the Church, and is now walking in the fear of God.

In one settlement there were some young men who combined together to resist and stop the good work. Among other schemes which they devised, was that of sending for the Lutheran minister to set up an opposition altar; but all in vain; the people would not leave where Christ was saving souls. God defeated the plans of the wicked, and smote themselves with fear and trembling, so that they began to cry mightily to God for mercy, which resulted in their conversion and the furtherance of the Gospel.

The last Quarterly Meeting on the Mission was a time of great power, nine persons present united with the Church. Some of the people walked ten, twelve, and even twenty miles, through the deep snow, to enjoy the services, which continued four and a half hours. One on returning to his home, having to travel twelve miles on foot, when asked if the journey was not too far that evening, exclaimed, "No, no, I never was so happy in my life." Another, who had to go about the same distance, started singing, "We're travelling through Immanuel's land to fairer worlds on high."

Many of these Germans when brought to God, not satisfied with seeking the salvation of their families and neigh-

bors, write to their native land to inform their friends of the precious religion they have found, and exhort them to seek the Lord, and these letters, dictated amid tears of joy, contain expressions of the fervent gushing feelings of the "New Heart." Some have borrowed money at a high rate of interest to assist their relations to come to this country, chiefly with a view to their conversion. In one case the sum of one hundred dollars was procured and sent. When the strangers arrived, they were without delay and with many prayers taken to the church, where they heard the Gospel for the first time from the lips of a Methodist minister. It was not long until four out of five persons obtained religion, and the fifth is in a hopeful way to enjoy the same blessing. The above facts I have received from the Missionaries and from the people themselves.

The Germans are an energetic and decided people, and will evidently, by the blessing of God upon their prudence, economy, and application, rise to a position of considerable importance and affluence, and will yet wield a powerful influence in moral and civil affairs in this land.

The brethren Kapelle and Schuster are faithfully prosecuting their work, furnishing numerous evidences that the Lord is owning the labors of his servants, and looking for the period when sower and reaper shall rejoice together.

Of the progress made on the Cainsville Mission, now to be considered as no longer needing help from the Missionary Society, the Rev. G. H. Cornish furnishes the following pleasing account:—

CAINSVILLE, May, 1869.

As you have solicited information from the Missions, domestic and foreign, for publication in the *Missionary Notices*, I thought a few lines from this Mission would not be out of place. We have, by a kind Providence, been brought to the close of our third year on this moral battlefield, and we are thankful to say that success has attended our labors. This will be apparent to you by a reference to a few statistical facts. Three years ago this field had but 1 minister, now it has 2; then the membership numbered 152, now 244 then the con-

tributions to the Mission Fund were \$160.57, now \$242.75; then the Super-annuated Ministers' Fund was \$15.45, now \$48; then the amount raised by the classes was \$503.24, now \$737.42. Notwithstanding this large increase in Connexional and Circuit Funds, we have been largely engaged in the improvement of the church property. An Act of Parliament was obtained by which a valuable lot of land in the Shaver neighborhood has been secured according to the provisions of our Model Deed. On it a beautiful cut-stone church with basement has been erected, at a cost of

\$3,034. It was dedicated last October, and we are glad to say it is out of debt. At the Plank Road appointment, the old frame church has given place to a neat and substantial brick structure, which was dedicated last February. Its cost was \$1,350, and is also free from debt. In the old village of Ancaster we have succeeded in purchasing an eligible building lot, which has been regularly deeded to the Connexion; and a substantial stone church is now in course of erection, to be completed by the 1st of October. This will greatly strengthen our Society there, and will give us a position which ought to have been our's years ago. This Mission now has five comfortable churches; and when the Ancaster church is completed there will be good church accommodation at each of its six appointments, and all free from debt except the one not yet complete, and we hope that it too will have all its cost provided for when dedicated. As I am now to leave this Mission, it may not be out of place for me to give you a brief summary of the work done during the past three years. From an

examination of my diary, I find that I have travelled in that period 12,426 miles, preached 487 sermons, led 235 prayer meetings, met 114 class meetings, and made 1,069 pastoral visits. For health and strength thus to labor, and for the measure of success enjoyed, we feel under a heavy debt of gratitude to our Heavenly Father, and to Him we give all the praise.

According to the decision of the Missionary Committee, this Mission is henceforth to be deprived of aid from the Mission Fund. Our official members regard this as being rather premature. We have a noble-hearted and liberal people, but many are not by any means in affluent circumstances; yet it must be manifest from their liberal contributions to the Mission Fund, that they are not behind more wealthy circuits in supporting the various funds of the Church, and they think that if they could get help from the Missionary Committee for one or two years longer, they could then voluntarily assume a position of independence.

SMITH—COBOURG DISTRICT.

Extract of a letter from the Rev. C. A. Jones.

I send you a glance at our work on this Mission. The Mission takes in parts of the townships of Harvey, Smith, Burleigh, Anstruther, Chandos, and Cardiff, and we expect next year to add Harcourt to our list.

On coming here at the close of the Conference of 1867, I found the field an exceedingly rough one—almost destitute of vital—and with very little pretended-piety. But in many places the people were given to dreadful wickedness. I found that the Mission was divided into two parts by an unbroken forest, dotted with lakes and threaded with creeks. On account of which my predecessor was unable to make it a two weeks' circuit—but would remain two or three Sabbaths at a time on either side—the travelled road between passing, circuitously, quite out of the bounds of the Mission. After going once over the ground, and by examining maps and making inquiries, understanding something of its topography, I resolved to give them fortnightly preaching. Accordingly I procured, at

a cost of \$24, a light boat built of thin basswood boards and rigged with oars, weighing, with rigging, about 70lbs. With this I ran from lake to lake along the creeks, shooting the rapids when practicable, and when not practicable carrying the boat round them on my head, and almost invariably carrying it a distance into the thicket for security at the stopping places. Thus I travelled back and forth, preaching three times nearly every Sabbath, and occasionally on weeknights, until the close of the season.

During the months of August, Sept., October, and a part of November, I travelled on foot 500 miles, in my boat 400, and by other conveyances about 200. I have at different times been a number of miles on my journey, sometimes on land and sometimes on water, before daylight in the morning. Had I been met by a stranger during some of my journeys I would scarcely have been taken for a minister of the gospel. With a hatchet slung to my belt on one side, and a revolver on the other, I re-

sembled more a hunter than a preacher. The hatchet was necessary for cutting brush and small trees, which sometimes disputed my passage along the creeks—and for making fires when that was necessary. The revolver I found to be excellent company in the lonely forests, and especially in the event of camping out, which I did one cold night near the last of September—on a small island—being overtaken by night a number of miles from my destination.

Altogether I must say I rather enjoyed the rough work. My health was better than at any time previous since joining the Conference, and my soul was happy in Jesus. I was cheered during the summer with occasional tokens of success in the salvation of souls, but the harvest time was coming. My hostess obtained the blessing of purity in her own house soon after my going there, and her husband was converted some time after, at his family altar, while his wife was engaged in

prayer. A few others were either justified or sanctified wholly, at the ordinary means or at their homes. But God gave the reaping time in October and the two or three following months. A blessed work broke out, resulting in the conversion of over one hundred souls at one place. Some came from other neighborhoods and some from an adjoining circuit, and returned happy in Jesus. Numbers in other parts of the Mission were converted and gathered into the Church, and I trust will be eternally saved.

During the present year the Lord has greatly blessed our labors. My colleague, Bro. Winter, has been much owned of God in the conversion of sinners. About one hundred have professed salvation, and most of them are holding on their way. My heart rejoices greatly for what God has wrought, but I long to "see greater things than these."

BRITISH COLUMBIA.

Some indications of prosperity cheer the laborers on this Mission, and lead us to hope that brighter days are in store for these infant Churches. We cull the following paragraphs from the letter of the Chairman, accompanying the District Minutes, and also give one of more recent date. The Rev. E. White writes from

NANAIMO, B. C., March 31, 1869.

I returned last Friday from a complete tour of my District (excepting Cariboo), and now hasten to forward my Report, the Minutes, &c., of our March District Meeting, which was one of much harmony and dispatch. The whole business, which was more than usual, was got through with in less than two days. Excepting our honored and beloved brother in Cariboo, the attendance was full, and all matters of importance were fully discussed.

I send you a detailed account of Mr. Derrick's moving expenses, which, though higher than I estimated, were legitimate and necessary. He had more baggage than I supposed, and he moved just after the burning of Barkerville, when freights ranged high, and it was difficult to get goods, except food, carried at any price. The stage proprietor, who, two years ago, said, in his haste, that he would give no more

to the Wesleyan Missionary Society, made no reduction on Mr. Derrick's account. Some months after, when in Victoria, I read to him Mr. D.'s report of his journey up and commencement of the work, and he was so well pleased that he gave me one hundred dollars, with a distinct direction that it should be given to the Circuit Funds of Cariboo Mission. Only for the burning of Barkerville, our people could have used the neat Welsh Methodist Chapel, and would not have had to build at once, in which case the Cariboo Mission would have been self-supporting, or nearly so, from the time your Missionary arrived.

The fire scattered the population, destroyed \$1,000,000 worth of property, and rendered the immediate building of a church and parsonage an absolute necessity. In view of all the circumstances, the success of that Mission, thus far, is to me cause of great re-

joicing and gratitude to God, and I am sure will be very satisfactory to you.

The Circuit Reports will present to you many features of encouragement, in regard to the religious state of the District as a whole. A net increase of 36 members in a work like this is considerable. The tone throughout our work is healthy and hopeful, and we fully expect the incoming year to be the best of all.

The spirit of earnest, united, and believing prayer is poured out on our members; and everywhere, among the hardest and worst of sinners, the softening and awakening power of God is manifest.

The glorious revival at Chilliwack, among the whites, the immediate fruit of Bro. Crosby's Mission to the natives there, is eminently a work of God. It began so suddenly, and progressed with such quiet but overwhelming power, that nearly every settler in the District is converted.

The report of this great work has spread a thrill of joy through our members and friends, and a feeling of enquiry and alarm through the ranks of the enemy. Another hopeful sign is the answer to prayer, by the Lord of the harvest, in suitable men for our itinerant work.

The conversion of a gifted Indian is a subject for gratitude and praise to the God of Missions. We attach great importance to this fact, hopefully anticipating that Mr. Crosby's hands being thus strengthened, numbers of these degraded bands may be brought to the foot of the cross, and be saved. The following from the Rev. E. White, is dated

NANAIMO, B. C., June 15, 1869.

As over three months of our current year are gone, I am reminded of my duty to forward you my Quarterly Report.

FIELD MEETING AT CHILLIWACK.

On the 24th ult., "Queen's birthday," I started in a canoe, accompanied by Mrs. White, two sons, and several Christian Indians, for a field meeting at Chilliwack, appointed to be held on the last Sunday and Monday in May. As we had to take part in our anniversary Sunday School pic-nic the day of departure, we could not get away till 3 p. m., too late to cross the Gulf, so after running twelve miles among the lovely Islands, we spread our blankets under a tree, and soon forgot the pleasures of the day and the beauties of the scenes which we had just past. The next morning, at half-past one, the wind being lushed, and the moon shining sweetly, we launched our little bark and started for the other shore, over thirty miles distant. When out about two hours, an adverse wind arose, and soon became so strong that my native crew became alarmed and wished to turn back. This I could not relish, so we steered for an island not

far from the main land, but near twenty miles north of the point we first started for. We found our destined haven, a pleasant and secluded cove, well supplied with wood and water. Very soon three fires were blazing, and our blankets, clothes &c., completely saturated with the spray which came over the canoe, hung up to dry. Raining in the afternoon, and the wind continuing foul, we fixed up mats and encamped for the night. Our bed-rooms were not the most inviting, but having risen at one a. m., and encountered much tossing and toil during the day, we retired early and slept soundly. The next morning, at four, our old pilot chief aroused us by shouting the cheerful song that the wind had "Killipyed" (turned), and was strongly in our favor. In a few minutes we had all on board, and hoisted sail and steered for the Fraser. The breeze being lively, aided by ten paddles, we were not long in reaching the river, and breakfasted with Betts and Mole on the North Arm.

At New Westminster, we took steamer, and in a few hours were on the *Field*. At Chilliwack, the meeting was well attended by both whites and Indians.

YOUNG NATIVE PREACHER.

I was nobly assisted by brother Clarkson, in preaching to the former, and by a young native, to the latter. He is a youth of much promise; and with a better education, and the blessing of the Master, he will yet make his mark. He preached several times with great self-possession and fluency. All were delighted and amazed who listened to him, and desired me much to leave him for a season with the Fraser River Indians; but I felt that he was too young to be left alone, and that he must pursue his studies. He is about seventeen years old, and, as a Christian, a noble example to all. I enclose an excellent likeness, taken two weeks ago. We have another boy, the son of a first-class chief, who is very promising. Their names are David Seloselton, and Solomon Sewel.

HAPPY DEATH OF AN INDIAN.

The sister of the former died happy, a few weeks ago. This is the first of our native class that has been taken home. Her parents are heathen, and did what they could to have their customs adhered to; but she was firm to Christ, and was buried in a Christian manner. When near death, she said "an angel had spoken to her, and

warned her against having two hearts and serving two masters; that she was to have nothing to do with the conjurer; that Jesus had need of her, and was coming to take her home; and that she was to tell her brother David, that he was to be true to God, and preach Jesus to his people boldly."

BUILDING CHURCHES, AND PREPARATIONS FOR A CAMP-MEETING.

While at Chilliwack, I met our building committee, and gave the church there, I trust, a slight move forward. Brother Crosby's illness and other hinderances have delayed it longer than we wished.

I returned home by way of New Westminster and Victoria, attending the Quarterly Official Meetings at both places; and then I came "overland" to Maple Bay, preaching at Saanich, Salt Spring, Somenos, and Maple Bay. While waiting here for the Nanaimo steamer, we made two successful bees,—one to clear the ground for our camp-meeting, and lay the foundation for the preachers' stand, and the seats for the congregation; and the other to raise the walls of our new church in Cowichan. On reaching home we found all well, and the work well sustained.

CARIBOO.

Warm appreciations of the appointment of the Rev. Thomas Derrick to this new Mission are shown by the following Extracts of a Letter very recently received by the Rev. James Elliott, with whom he was associated during the year of Brother E.'s Presidency:—

We have been improving our Church and house since the fine weather came, especially the entrances to both. Mr. Holt and myself met last night, and went into Trustee accounts. We found the cost of Church and house, about \$2,000, all met, and a small balance in hand.

"Praise God from whom all blessings flow."

And I hope to dedicate on Sabbath week, June 20th, the first Church of any denomination built in Barkerville, and free from debt.

My field of labor is, in some respects, trying, and compared with other Circuits, peculiar. An ever-shifting population; no young people

to mould; all men of strong will and habits formed, yet all respectful to me.

The congregations are good, larger in summer than in winter. On next Sabbath I walk seven miles after morning service and preach at three o'clock. Walk back and preach at seven o'clock. It is tough work, yet I keep well and the Lord greatly helps me. I am, on the whole, happy in my work, and have had some proofs of souls saved. I am aiming to be pure in heart and life, and useful to others.

Our brethren write me cheering news from the coast—souls saved, Churches building, and candidates for the ministry raised up.

SASKATCHEWAN.

MASSACRE OF CREES BY THE BLACKFEET INDIANS, NEAR THE ROCKY MOUNTAINS.

Many of our readers will remember the graphic description given by the Rev. G. McDougall of the effect produced upon a band of hostile Blackfeet by the approach of a converted Cree Chief, having no other weapon in his hand than a copy of the Bible. We much regret that this devoted Christian, with others of his tribe, has met a martyr's death while engaged in a peaceful embassy to those heathen and war-like people. The following letter from the Rev. G. McDougall, will be perused with sadness by hundreds who are interested in the success of our Missions in the Far West.

Great caution will have to be exercised by our Dominion authorities in the treatment of the Cree, Stoney, and Blackfeet Tribes, before hazarding the lives of settlers, or even sending out engineering companies to survey that vast and fertile territory. Canadian history has hitherto been free from records of collision between the Aboriginal and British races, thereby forming a remarkable contrast with the United States, whose Indian wars are terrible records of revenge and murder. We pass no opinion on the equity of Treaties, but rejoice that peaceful "Councils" have ended in the good understandings which have secured the inhabitants of this country, their homes and families, from molestation. If the Indian has not made the same progress in mechanical arts and agriculture which his more energetic and patiently-plodding white brother has done, his condition has been greatly improved when compared with his former homeless and wandering character.

We are convinced that the religious element has had much to do with the social agreement and peacefully dwelling together of these different races in Canada. Whatever may be thought of civilization, of law, or military power, if these alone are depended upon, then our future schemes of colonization will be marked with collisions and bloodshedding, before any great successful measures can be completed. Some years ago a suggestion was made by this Society to Sir Edmund Head, as to the practicability of forming an Indian Settlement on the Saskatchewan, by persons of good reputation and industrious habits, selected from the different bands in Canada, who might be willing to emigrate. At times there has been a good deal of uneasiness among some of them as to their continued occupancy of their Reserves; and probably in future movements something might beneficially result in practically carrying out such a suggestion. At any rate, it will be the duty of our rulers to respect the rights of the thousands of Indians who now claim that Territory as their own, and by which alone they live, principally through the chase, and the productions of their vast rivers and lakes. If a wealthy Corporation is to be paid three hundred thousand pounds sterling, beside other untold

advantages, as the country becomes inhabited and improved, the rights of the Indian must command the most thoughtful consideration of a Christian Government. Justice, humanity, and good policy, all call for this; and in accomplishing this end there will be found no agency so powerful as the Religious one. Mr. McDougall's letter is dated

VICTORIA, May 1st, 1869.

We received yesterday from the Plains the most painful intelligence. Our noble old Chief, Mas-ke-pe-toon, and most of his family, have been killed by the Blackfeet. The old Chief, who has ever been a peace-maker, started about two weeks ago for the Blackfeet camp, hoping to arrange for a peace among the tribes. He was approaching the camp, bearing a white flag with one hand, and carrying his Bible in the other, when a blood-thirsty Blackfoot, called the Swan, rushed upon the old man and shot him, and then the work of death began; seven of our own Crees were literally cut to pieces. The death of our old Chief is regarded by both Whites and Indians as a national loss. He was a staunch Protestant, a friend of the white man, and exerted more influence than any other Chief east of the Mountains. In two weeks from this date I had arranged to meet him and his people at camp-meeting. Many of our people from White Fish Lake, Woodville, and Victoria, have already started for the appointed place;

but he who would have sat Chief in our Councils is gone. I cannot tell you how deeply my own mind is afflicted. The poor Crees are paralyzed. May the blessed God overrule this great calamity for His own glory and the good of a suffering people! Your Missionaries in the Saskatchewan will have no opportunity of corresponding with you for some time. Scarcity of food compels us to take our families with us to the Plains, and we shall not be able to return before the first of July. This has been the hardest winter I have ever witnessed in the Western country. Scarcely any snow, the hunter has found it next to impossible to kill animals. But notwithstanding our sufferings in temporal matters, a blessed influence has rested upon our labors. To-morrow Bros. Campbell and my son will hold the first service in the Woodville Church, a great day for our Mountain Stoneys. Pray for us! We are often deeply perplexed, but, being conscious the Lord reigns we shall never despair.

In this Mission field, the Rev. Thos. Woolsey spent the greater part of his Missionary life in the Territory. Referring to this tragic event, being well acquainted with the Chief whose death is recorded, he writes as follows:—

NEW CREDIT, July 23, 1869.

I can assure you that the mournful intelligence we have received, respecting my old friend, the Cree Chief, and his family, has been perused with feelings of unutterable grief, I had the honor of being most intimately acquainted with the aged chieftain during my lengthened sojourn in the Saskatchewan Valley. We have frequently traversed those plains together, amidst vicissitudes too strange for ordinary language to portray. I always regarded him as "the friend of all, and the enemy of none." Occasionally, being somewhat acquainted with the ver-

nacular of the Blackfoot nation, he has acted as my interpreter to that people, and I believe that my predecessor, the Rev. R. T. Rundle, was occasionally greatly indebted to him for like service rendered from 1841 to 1848, though Mr. R. had at times another interpreter.

I would not attempt to palliate the cruel and murderous onslaught made upon the aged veteran and his family; but I am of opinion, that the whole affair has been an act of retaliation for the ruthless and bloody murder, by a Cree, of the then Chief-elect of the Blackfoot tribe. A short time before I left the Territory, the said Chief-elect

being shot down and scalped near Edmonton House. The Pagan Indians know no law but that of revenge. And now, satisfaction having been taken, it is more than probable that the two tribes may become reconciled to each other, and thus the way be opened up for our Mission amongst the Blackfeet.

The transaction, painful as it is, need not, I think, militate against our occupancy of that field of labor, as I believe that the Blackfoot nation,

including the Blood Indians and Slave Indians (all speaking the same language), are as accessible as any other Indians.

If some noble, self-denying, heroic brother could be found, who has the faculty for acquiring languages, and could make the sacrifice consequent upon living *with* that people for two or three years, visiting the Company's forts occasionally, then you might anticipate marked success.

NORWAY HOUSE.

This Station is so much shut out from the busy world, and communications with it for one half of the year are of such rare occurrence, that any afflictive visitations resting upon the Mission family, or the Indian community, cannot be known in time to afford practical and sympathetic relief. We received with grief the statements of inconvenience, and even sufferings, endured at this Mission for want of food; doubtless, long before this, plentiful supplies have reached them. The Committee have had frequent occasions to speak in commendatory and grateful terms of the gentlemen in charge of the Hudson Bay Posts; to those at Norway House they are again under obligations for their noble and generous conduct in sharing with Mr. Young and his family "their last bag of flour."

NORWAY HOUSE, June 8th, 1859.

Through the abounding mercies of Providence our lives have been preserved, and we rejoice that after being isolated from the outside world for months, we have an opportunity of communicating with them.

We are still in the possession of our usual health, and are thankful for it, for we have seen some of the "dark shadows" of missionary life since last we wrote you. Starvation and sickness have made havoc in our numbers, and in common with our people we have felt the hand of pinching want. Often have our supplies been so scant, that as we have risen up, hungry from the table, we hardly knew where to turn, except upwards, for our next meal.

For months we have had fish for breakfast, dinner, and supper. We fared well when the nets yielded a good supply, but when the sum total amounted to but a small sucker, it was otherwise.

I often felt for my interpreter. He was a good fur hunter, and used to live well before I engaged him. I could not have blamed him had he left me, as for a time our nets yielded us nothing; and all we could buy, after going a long distance, amounted to but very little. One day he was so hungry that he went and scraped off some black moss that grows on the granite rocks, and ate it to keep himself alive.

The typhoid fever raged with much fatality among us in March and April. One week we had a funeral every day. Some of our members have fallen before its power, but in their hours of consciousness told me that, through believing in Christ, they had no fear of death, and desired, if the Good Spirit willed it so, that they should exchange this world of want and pain for that best abode, where they hunger no more, and where the inhabitants never say, "I am sick."

I caught the fever while visiting at a house where four were sick at the

same time, but by timely remedies and heaven's blessing, I was soon able to attend to my duties. I only was absent from the Lord's house for two Sabbaths.

We are under very many obligations to the Hon. the Hudson Bay Company for their great kindness to us, especially would we mention the name of Jas. G. Stewart, Esq., the gentleman in charge of this important Fort. Owing to the grasshopper plague they too have suffered. But when reduced to their last bag of flour, and with over seventy-five persons to feed, they nobly shared it with us.

I have been meeting the classes every night during the last two weeks, and have been very much pleased with the large attendance and the clear testimonies given.

A little incident occurred a few weeks ago which pleased and encouraged me, and will, I believe, be received with pleasure by the lovers of Missions. While sitting in my study, preparing for my public duties, the door was quietly opened behind me, and in glided a young Indian, who was an entire stranger to me. Through my interpreter I questioned him as to his visit. He stated that he had come up all the way from Oxford in a canoe (a distance of 200 miles) that he might be baptized. He said that his mother was a Christian Indian, his father a pagan. When a little boy his heart used to be affected by his mother's prayers. He had never forgotten these feelings. He had de-

cid to worship his mother's God, and had come to be baptized. I questioned him closely in reference to his knowledge of the way of salvation, and was very much pleased with the originality and clearness of his answers. Great interest was displayed by the large audience at the time of his baptism; I publicly questioned him again before all, and had him state why he wished to be a Christian. I used the circumstance as my theme in talking to our young people, and within four days I had the pleasure of taking several of them into the Church as probationers.

Mr. Stewart has, with his usual desire for the happiness of all interested, fitted up for our religious services at the Fort, a large and comfortable room, capable of seating all the people of the place. The large dining-room was too small to hold all who wished to attend.

I have just been informed that if the news is true which reached us in reference to the arrangements made by Canada and the Hudson's Bay Company, viz., that the latter should receive five thousand acres of land around each of their Posts, that these whole Mission premises will fall into their hands. Should there not be some understanding in reference to these Missions?

A boat belonging to some free traders, which came here loaded with liquor, is just returning. As it is so long since you heard from us, I will send this without waiting for the packet, which may be delayed several days.

In a letter of more recent date from Norway House, Mr. Young writes in a more cheerful strain, and gives several gratifying statements of continued prosperity on the Mission, and openings for additional laborers. Would that the means of the Committee were equal to their desires for Missionary extension and spiritual conquests!

We had a delightful Love-feast and Sacrament. I was busy the two previous weeks in meeting the classes. I gave out tickets to 250 persons. I think we have a perfect right to return a larger membership here than we do. Our test is the class-meeting; but there are some Indian families who live in their wigwams in the forest, and only come here to purchase their

year's supplies at the Fort. They come to church at those times, and profess to be in the enjoyment of the favor of God. They have prayers regularly in their tents, and are the fruit of Wesleyan Missionary effort. They are our people. I do not see why we should not return them under some head.

The village is rapidly increasing.

Quite a number of York Indians are settling here. They have a nice little village on the Lake Shore, about three miles across from here. They all come over to service once a week; but they are anxious for service there, and I intend, if all is well, to preach there on Friday's; they are also begging for a teacher. They think I can do everything, and urge me to send them a teacher for their thirty children.

I had the pleasure of meeting two Ministers of the Church of England. One, Mr. Kirkly, remained all night with us; the other, a Mr. Reeves, is on his way to McKenzie's River. It is pleasing and amusing to see how their exclusiveness evaporates. Mr. R. took part of my work for me, and did it up in a thorough Methodistic manner. He seemed at first to be a little reserved; but I told him, that for a hundred and sixty thousand square miles my parish extended around here, and that I expected him to help a

brother Missionary, and not stab a fellow-soldier against the common foe. The Council is being held here at the present time. All the gentlemen come to church. Mr. Campbell, from Swan River, is urging us to go there. That is a splendid country, and we might get the ground, as it is now vacant. It is about six hundred miles from here. I think I will go and survey the ground there next winter. Perhaps of all the gentlemen in the H. E. Co.'s service, Mr. Campbell is the most exemplary Christian. Mr. McDougall told me that Mr. Campbell used to shame him by his superior attention to his Bible and prayers when on some of their journeys together. At the request of the noble Evans, years ago, he gave up Sunday travelling, and now, like these Indians at this Mission, he rests on the holy day when on his travels.

I must close, the hand is weary, the grey of morning has come.

From the Parent Society's "MISSIONARY NOTICES," for August, 1869.

NEW ZEALAND.—AUCKLAND,

Extract of a letter from the Rev. James Buller, dated Auckland, March 2nd, 1869.

MURDER OF THE REV. MR. WHITELEY BY THE MAORI PEOPLE.

Never had I to communicate any thing so startling or painful; one of your oldest and most valuable Missionaries has been wantonly and barbarously murdered by rebel Maories, belonging to the Naatimaniapoti tribe of Kawia,—a tribe who owe so much to his long and self-denying labours for their good. We thought our lamented brother Whiteley the last man against whom a hand would be uplifted. I do not think that through his thirty-six years of missionary toil in this country he made an enemy. His heart overflowed with kindness, and he was always ready for every good work. At the ripe age of sixty-two he was as vigorous and active as he ever had been. The Maori people had not a truer friend or a more devoted Missionary. His mind was practical, while his heart was sound. He consecrated his life to the well-being of the natives, but he knew their character.

He was no weak sentimentalist. Never did he sink the Englishman in the Missionary. In the scales of a well-balanced judgment, he was "the friend of all, the enemy of none," and he "served his generation according to the will of God," in the interests of the colonists as well as the Maories. No morbid sympathy with race, but love to souls, influenced his conduct. "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise," was his motto. Thus, in circumstances requiring great delicacy, throughout the whole Taranaki campaign, he won the confidence and esteem of the settlers, while he was the acknowledged friend of the Maories. He was a loyal subject of our British Queen. His services were always at the disposal of the Government, within the line of consistency as a minister of the Gospel of peace. I may safely say that no Govern-

ment officer ever did more than he in the native department, though, of course, without pay or status from the Government. His loss will be mourned by the whole community, and I am persuaded that numbers of the Maori people are horrified at the atrocious deed.

It was a wild day, Saturday, the 13th ultimo, when in the morning he left his family, as was his custom, that he might visit a number of isolated settlements, at each of which he intended to hold a short service on the following Sunday. His extreme appointment was at Pukearahu, near the White Cliffs, about thirty-six miles north of the town of New Plymouth. There he was to sleep. He stopped at a farm-house within five miles of his destination, and partook of tea with the family. He appeared in high spirits, and spoke somewhat hopefully of native matters. He purposed to return thither early on Sunday morning, for worship. But he was never seen alive again but by his murderers. From all that we can learn he reached the gate of the Redoubt about dusk, and was surprised at finding a number of Mokau natives prowling about. Some of them (as now reported by themselves) desired him to return, but he declined to do so; supposing, no doubt, that his presence might prevent bloodshed. Whereupon they shot first his horse, and then himself. It is said that this party numbered from thirty to fifty. The weather proving very bad on Sunday, there was no surprise at Brother Whiteley's non-appearance. A gentleman was riding to the Redoubt on Monday morning, and came upon his dead body. He at once returned, and gave the alarm, which filled the town with consternation. Major Strapp, commander of the militia, immediately proceeded to the fatal spot with an armed escort. They found the corpse of our late brother lying a few yards from his dead horse; his coat and waistcoat were gone, and one leg was doubled under him; but it does not appear that he was at all mutilated. He had five bullet wounds; all the inmates of the Redoubt were found frightfully tomahawked. Lieutenant Gascoigne and his family had been rudely buried;

Milne and Richards were found outside; all the buildings had been burnt. The following is the list of those who perished, most probably before our dear brother reached the place:—John Milne aged forty years; Edward Richards, aged thirty-five years; Bamber Gascoigne, aged thirty-eight years; Annie, aged twenty-seven years; Laura, aged five years; Cecil John, aged three years; and Louisa Annie, aged three months. This mournful event has made a profound sensation, not only at Taranaki, where the out-settlers are now quitting their farms, and, moved with fear, are coming into the town, but all over the colony. After years of war, the expenditure of millions, and the cost of many lives, we are in a more desperate case than ever. This cruel onslaught, not without reason, looked upon as only part of a deep-laid plan by the rebel tribes, for the extirpation of the whites. Not one of the unfortunate victims had given them any provocation. Six months have not elapsed since the horrible massacre at Pverty Bay. On the Whanganui coast our commanders are out-generalled, our forces beaten, and the country devastated by that arch scoundrel, Titokowaru. There numbers of enterprising settlers are utterly ruined. Many of our bravest officers have fallen, and the victory is virtually on the side of the savage foe. Great alarm is being felt in the Waikati District, which is comparatively defenceless; and, if a furious horde should sweep these plains, there is nothing at present to stop them coming to the very vicinity of Auckland itself. We are in a pitiable state. I pray God to restrain those bloodthirsty and cruel men. No one is safe when Whiteley is shot! Extermination of the white man is the only meaning of the foul deed. Alas! what a sad change has come over the character of this people! And to what is it owing? There are not wanting men who ignorantly or wickedly say, "To the failure of missionary effort." But I will give the right answer in one word, and that is, *mismanagement*. The Government is paralyzed: the rebels are desperate, and the whole colony is jeopardized by a miserable indecision.

SOUTHERN AFRICA.—NATAL.

Extract of a letter from the Rev. W. H. Milward, dated Indaleni, April 14th, 1869.

REVIVAL AND MARVELOUS CONVERSION.

In my last letter I referred briefly to a gracious work of God which had appeared at Mr. Hulley's place, in New Ginqualand, about fifty miles from Indaleni. When I visited the Society there last September, I found that several of the members were apparently quickened to newness of spiritual life: and my visit was fraught with blessing to myself, and, I trust, also to them. Shortly after I left, copious blessings from on high were shed forth upon them, and several among the heathen around began to inquire concerning the way of salvation. In the midst of this, two Native Local Preachers from Tshungwana, where Mr. Hulley was formerly employed as a Catechist, came to visit Mr. Hulley and their native friends; and, as Mr. Hulley knew them to be men of God, and "full of the Holy Ghost and of faith," he requested them to hold a series of special services, at the neighbouring kraals; hoping, by this means, and in connexion with existing local agency, to secure a larger and more speedy in-gathering of souls to the church of God. They consented. God blessed their labours; and altogether, some sixty persons unconnected with the Christian Church professed to experience spiritual good, and sought admission as candidates for church-membership. When I visited them in January last, I had the joy of welcoming these newly-found in Jesus as co-partners in the saving grace of God, and of giving them notes on trial. That first Sunday in 1868 was to me a day of great joy and gladness; and, as I saw what wondrous things the Lord had wrought among the heathen, I was reassured that "God is no respecter of persons," and that the Gospel of Jesus Christ is indeed "glad tidings of great joy, which shall be to all people."

In connection with this revival, a very remarkable instance occurred. A certain heathen man was very much opposed to the Gospel; and, hearing that his wife and other members of the family were attending a religious service at a neighbouring kraal, he started

up in anger, picked up his knob-kherries, &c., and ran to the kraal, to drive his friends from the service. I think (as far as I remember what Mr. Hulley told me) that he succeeded; but, as he was returning home, his eyes suddenly became very sore, and his sight rapidly failed. He was soon totally blind: his eyes were very painful, and remained so for some time. Medicines were applied, but in vain; and while he was thus rendered comparatively incapable of persecution, his friends attended the special services in their neighbourhood; and some of them found that the Son of man has still "power on earth to forgive sins." One day, while they were absent for such a purpose, and their prosecutor was sitting in his hut, almost foaming with madness because of his blindness and severe pain, he thought he heard a voice distinctly bidding him to pray to Jesus. Such advice made him very angry; and as the voice was a strange voice, he inquired, "Who are you? I do not know your voice." Again and again he was told to pray; but for a time he was so opposed to compliance, that he only cursed and reviled the Saviour and His people. At last, however, as he was so helpless and miserable, he thought he would try the effect of prayer; but his misery only increased. By and bye his friends returned, and he inquired of them who had been in the hut speaking such words. They told him they were not aware that any one had been there, and asked him whose voice it was. This surprised him the more, as it was now utterly unaccountable. I ought to have said, that when he inquired, "Who are you? I do not know your voice," upon receiving no reply, except a repeated invitation to pray to Jesus, he crept all round the hut, and poked with his assegai and sticks in every corner, striking fiercely here and there, for the purpose of discovering his strange tormentor. When he could obtain no clue to the mystery from his friends,—to whom he related what had happened, and who were as

surprised as himself,—he began to pray, and soon was in an agony of distress in his desire to find Him in whom alone is salvation. While he was thus praying and confessing his sins unto the Lord, with many tears, his sight suddenly returned; and he was at length enabled to rejoice in that Jesus, whom, like Saul of Tarsus, he had prosecuted; and who, like as He did to Saul, had opened his eyes to see the light of the sun, and opened the eyes of his understanding to behold in the Crucified his Lord and his God. I have not given this narrative in the exact words of Mr. Hulley and another European gentleman, upon whose farm this native resides; but the facts are substantially the same as they were related to me by both these gentlemen; and the news has spread far and wide, shutting the mouths of European and native gainsayers, as a thing they cannot possibly account for.

From such an extraordinary occurrence may we not conclude that the God of the Prophets and the Apostles is still our God; and that wherever signs and wonders are needed to demonstrate the Divinity of the Chris-

tian religion, and consequently of the Bible, they will not be withheld? And surely, in these times, and especially in this country, when a professedly Christian Bishop would teach us that the Pentateuch is a myth, and that the Gospels and other parts of Scripture are simply "cunningly-devised fables," imposed upon us as the truth of God "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," such manifestations of the wonder-working power of God are His protest against the blasphemous assertions of rabid infidels, and of all who call in question the inspiration and Divine authority of the Scriptures. Instead of cavilling at the Divine procedure, or doubting for one moment the Divine origin of that Christianity which has "set" Missionaries and some of our people "in heavenly places in Christ Jesus," we would rather say with the sweet singer of Israel, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be His glorious name for ever; and let the whole earth be filled with His glory. Amen, and Amen!"

RED RIVER CHURCH.

Amounts exceeding Two Thousand Dollars have already been received for the above object, for which the Committee express their grateful thanks to the Donors. These are spontaneous gifts to this new Mission. We wish to keep the subject before the friends of the Society, and hope, before the conclusion of the next General Committee Meeting, the sum will have reached the point aimed at,—*Three Thousand Dollars.*

The next ANNUAL MEETING of the CANADIAN WESLEYAN MISSIONARY SOCIETY will be held in OTTAWA, commencing on Tuesday, October 19th, 1869. Particulars of the Sabbath services (Oct. 17th) will be given hereafter.

The cordial THANKS OF THE COMMITTEE are presented to the SABBATH SCHOOLS at the Centenary Church, Hamilton,—Mount Zion Church, Hamilton,—Brantford,—and Bellerive, for one Window each of beautiful stained glass for the New Mission Church at Red River; to the SABBATH SCHOOLS at Ottawa and London, for one between them; and to the Wesleyan Methodist CONGREGATION at Brantford, for one in addition to the School. Also, to Mr. J. McCausland, of the Canada Stained Glass Works, for a handsome Rosary Window. Two are yet wanting. Those wishing to subscribe to complete the number required, will please address JOHN MACDONALD, Esq., Toronto; or W. E. SANDFORD, Esq., Hamilton.