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WESLEYAN
MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. XVII.]

NOVEMBER, 1872.

[QUARTERLY.

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TORONTO:

WESLEYAN CONFERENCE OFFICE, KING STREET EAST.

MISSION-ROOMS, TORONTO:—ALL 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. DR. TAYLOR.

WESLEYAN MISSIONARY NOTICES,

NOVEMBER, 1872.

FORTY-EIGHTH REPORT OF THE WESLEYAN METHODIST MISSIONARY SOCIETY, CANADA CONFERENCE.

SERMONS were preached in the Wesleyan Church, Brockville, on Sabbath, October 6th, 1872, on behalf of the Society, by the Rev. W. M. PUNSHON, LL.D., *President of the Conference*, and the Rev. J. BORLAND, *Co-Delegate*.

The Annual Meeting of the Society took place on Tuesday Evening, the 8th Oct. By request of the Committee, W. H. GIBBS, Esq., M.P., of Oshawa, occupied the Chair, who, on opening the business of the evening, observed:

I feel deeply honored in occupying this chair. I owe everything, under God, to Methodism, and ought therefore to be loyal to her interests. The past year has been one of great prosperity, and we should remember that this imposed upon us weighty obligations. The day of small things, as regards the Dominion, was past, and the same was true of our Mission work. We have occupied the great territory of the North-West, and we would hear more about that great country from the

members of the Deputation who had visited it during the past year. Our work had now crossed the continent, and our Society was now about to launch its ship on the Pacific, and he hoped that ere long she would cast anchor in the harbor of Yokohama, and our Missionaries would preach the Gospel to the millions of Japan. We have a glorious future before us in this great country, and I trust our Mission work will keep pace with our material advancement.

The Rev. Dr. WOOD read the Report, from which it appears:

The Society is maintaining 11 Missions to the settlers of British Columbia and Manitoba, and 9 Missionaries; 34 Missions to the Indians of the Saskatchewan, Hudson Bay Territory, British Columbia, and the Provinces of Ontario and Quebec, 28 Missionaries and 4 assistants; 138 Domestic Missions in the Provinces of Ontario and Quebec, and 158 missionaries; 4 Missions to the Germans, and 4 Missionaries; 5 Missions to the French, 4 missionaries, and

1 paid agent. Total,—192 Missions, and 203 Missionaries. The membership connected with the various Mission Stations is as follows: Settlers in British Columbia and Manitoba, 390; Indians in the Saskatchewan, Hudson Bay Territory, British Columbia, and in the Provinces of Ontario and Quebec, 2,253; on the Domestic Missions in Ontario and Quebec, 14,441; on the French and German Missions, 299. Total Members, 17, 383.

The Rev. Dr. TAYLOR read the Financial Statement, which shewed the following Income and Expenditure:

| | | | |
|-----------------------------|-------------|--------------------------|-------------|
| Subscriptions & Collections | \$74,839 65 | There is a net increase | |
| Juvenile Offerings..... | 1 433 13 | over last year of..... | \$10,397 25 |
| Legacies..... | 469 32 | The Total Expenditure... | 87,710 46 |
| Miscellaneous..... | 1,254 78 | The Increase of Ex- | |
| From other Sources..... | 2,885 40 | pense over last | |
| | | year | 7,421 6L |
| | | Net Surplus..... | 6,30 |
| Total..... | \$93,882 28 | | |

The Rev. Mr. BORLAND was called upon, and moved the first resolution, which was as follows:—"That the Report, an abstract of which has been read, be adopted and published; and that the following be the officers of the Society for the ensuing year,—The Rev. E. Wood, D.D., and Rev. L. Taylor, D.D., General Secretaries; John Macdonald, Esq., and Rev. L. Taylor, D.D., Treasurers." He said:—"There are many things in the abstract of the report just read that are pleasingly suggestive. The evidences that God is still with us in our great missionary enterprise are clear and inspiring. The liberality of our people in supporting the work, and the many triumphs of grace in the conversions which our missionaries are enabled to report, show that the great Head of the Church is still with us. The temptation to advert to several topics in the report I must resist, in order to confine myself to the particular work placed more immediately under my supervision,—the French and Indian work of our church in the Province of Quebec. That we have a mission work among the French Canadians is known to many of our friends, who think that we were late in commencing this work. To relieve our church from reflection on this subject, I remark that the parent Conference of England sent a missionary to the French as early as the year 1815, by which it is seen that our parent church was the first to engage in this work. It is true that their missionary did not remain as long in the country as the importance of the case demanded; yet he remained sufficiently long to sow the seed which germinated to the production of the first members of the first church of French converted to the Protestant faith. And further, it may be remembered that many members of our church were united in council and effort—pecuniary and otherwise—with the first united society of the several evangelical churches, for this great work in this country. We have now, however, a mission to the French distinctly our own. We have 6 missionaries thus engaged; men of God who are laboring with much zeal and effect in this field. The work is opposed by many difficulties; a well organized priesthood—numerous and inspirited by enormous resources of wealth and agency. Yet, with the

blessing of God upon the labors, they have succeeded in bringing a number from the darkness of popery to the light and liberty of the people of God. There are some who question the propriety, or at least the importance, of a mission to people of Papal faith. They evidently do not apprehend the decidedly antagonistic character of Popery to the faith of Christ. We admit that popery has the truth in all its fundamental verities, and yet it is proper to show that side by side with each truth is a fundamental error, by which the truth is neutralized. They believe in God; but the honor due to God they give to the priesthood, and thus they rob Him of His glory. They believe in Christ as a Mediator, but by multiplication of mediators they denude Christ of His glory; they admit the sacrifice on Calvary; yet they know nothing of this sacrifice, but as it is reproduced in the mass. Thus while they rob God of His glory they defraud and degrade man; facts that excite in the heart profound and strong emotions of regret, if not of indignation. The restlessness of the French, increased even when they embrace the Protestant faith, is felt a difficulty in our work and many times discouraging. In not a few instances, communities that have been impressed with the truth—and in reference to whom much hope has been entertained—have been blighted by the removal of the whole, or greater part of them, to the States, impelled in many instances with the desire to get away from the influences of the priests and their missions. Still it is proper to say, that while some go away carrying with them the truth to the neighboring States, others return to our country with the truth. A case of this kind occurred some time ago. A young man had been to the States where he was converted. When, on his return, his parents and friends learned the fact,—and that he had left the Church of Rome,—they were much excited, and urged with much earnestness that he should go and see the priest, not doubting but that he would be able most readily to convince him of his error, and induce him to return again. He at once acceded to their wish, and went with them to the priest. The priest, moreover, would not converse with him in their

presence : but took him into another room. Having omitted to shut the door after him, the parents of the young man heard what transpired as easily as if the conversation had taken place in their presence. Hearing the conversation, they were much surprised to perceive that the priest could not hold his own with their son. His quotations from the Scriptures, and the arguments he founded thereon, were such as to confound the priest, and thus the whole affair concluded in the discomfiture of the priest, and in the astonishment of the parents and friends of the young man. This turned out very much in the interest of the truth, and in the fuller access of our missionaries to the family and friends. Another incident of interest narrated by one of our missionaries is as follows : A priest knowing a young woman to be in possession of a copy of the Scriptures, went to her father to ask if such was not the case, and being answered in the affirmative, commanded the father to take the Scriptures from her. The father said "No, I will not do that, but do you see her, and converse with her on the subject ; for I assure you that she reads many things in the Bible that seems very strange to our religion." The priest, however, refused to do so, and left the house ; the consequence being that the man and his family left the priest and his church for ever. I must now make a few remarks upon our mission at Oka—the Lake of Two Mountains. About four years ago the Indians of that place were thrown into our hands. Owing to the tyranny exercised over these Indians by the priests of the place, they revolted from them, resolving never again to submit to their rule. We then sent a missionary to labor among them, and subsequently our Indian brother, Sickles, was brought to visit them. His labors among them there, and since, have resulted in a work of God the most interesting, I venture to say, all things considered, of any work we have in any part of our mission work. To think that about four years ago the whole of this band of Indians were under darkness of popery, that now about one hundred and fifty of them are truly converted to God, and fully united to us in church

fellowship ! They have their class and prayer meetings, as any other society of our people, and in these and our other services they take much delight, and on which they regularly attend. Several incidents have occurred which show that the religion they possess is not a mere superficial thing. One of these I heard from an unquestionable source, is as follows : A person dealing largely in lumber was engaged in their neighborhood, and finishing his business on the Saturday, he asked an Indian to drive him to his home on the morrow, promising to pay him for his services. The Indian looked at him and asked him, "Are you a Protestant? for I thought it was only Romanists that travelled on the Sabbath. But," added the Indian, "if you will stay and go to our meeting to-morrow, I will drive you home on Monday for nothing." Another was that of a young woman who, on her death bed, was very anxious to see Mr. Sickles, who was from home at the time. Seeing her anxiety, some person present proposed to go for the priest. To this she said "No ! no ! I do not want to see the priest any more, but do you sing for me." This they did to her great delight ; for when they ceased she said : "O, I feel so happy while you sing, that I forget all my sickness." She then took her aged grandmother by the hand, and said, "I am going to die ; but I am going to Jesus : I shall soon be with Jesus." And then in great peace and holy joy she passed through death to her home in heaven. Another incident, and the last I shall mention now, is : That last winter the priest at Cagnawaga, went over to Oka, taking with him over twenty sleighs, in each of which were three or four Indians, male and female. He arrived on the Saturday, and at once sent his Indians among ours to induce them to go to their church the next day. But notwithstanding all the pains they took to gain their end, not one of our Indians would go with them ; on the other hand a number of these Indians went to our service in the Sabbath evening school, and were evidently much impressed. So mortified was the priest at his manifest failure that, instead of remaining several days to effect and rejoice over a triumph he promised himself, he left the next

morning before the daylight broke upon the place. The treatment of these poor Indians of the Lake of Two Mountains by the priest of the Seminary, is such as to excite the sympathies of all Christian hearts who know them. I commend them to you, my Christian friends, that they may have a place in your sympathies, that your prayers may be offered to Him who has promised that "the rod of the wicked shall not rest on the lot of the righteous."

J. LISTER, Esq., of Hamilton, seconded the resolution.

An anthem was then sung by the choir, after which the resolution was put and carried unanimously.

The Rev. JAMES ELLIOTT moved the second resolution:—"That this meeting recognizes the Divine adaptation of Christianity as the only remedy for the miseries of mankind, and rejoices in the ample proofs which are given of its power in the gathering souls to Christ by the agencies of all Evangelical Societies, from the nominally Christian and the actual heathen world." The speaker was glad to take part in this meeting. He had not intended to make a speech, but as the esteemed Editor of the GUARDIAN was absent through sickness, he would occupy a few moments. He sympathized heart and soul with resolution, for it spoke of gathering in souls to Christ,—not to Methodism, but to Christ. He liked it also because it recognized the work being done by other Christian churches. He was glad we could congratulate each other on continued success. The Society had never yet been compelled to chronicle failure; and the present year was one of the most successful in its history. If our fathers who initiated this work could be present, what glowing emotions would fill their hearts. It is matter of thanksgiving that all the changes taking place in the churches were encouraging. It was a remarkable fact that until the era of modern missions, the church had no missionary hymns. It was inspiring to mark the rich missionary biography of the church. He knew of no more delightful and profitable reading to a man of heart than missionary biography. He had a high idea of the honor of the Christian ministry, but the highest honor must be assigned to the faithful

missionary. He believed that if St. Paul were on earth again, he would find abundant material for another 11th chapter of the epistle to the Hebrews. It was not for senates to legislate in regard to human salvation; it must be left to just such agencies as that convened in that church to-day. One-third of the world was nominally Christian, and the nominally Christian part had the intellect of the world and must win. He was glad we had men who had large estates and large hearts. The possession of wealth would not make a man liberal,—the grace of God must do that; but the man who used his wealth and influence to bring living sinners to Christ, would himself get nearer to Christ. The speaker then referred to the efforts of Romanism to exclude Protestantism in the Province of Quebec, and urged the importance of maintaining our missions in that region.

DR. LAVELL, of Kingston, in seconding the resolution, said, that in the report which had been read, there were inspiration enough to evoke a speech from any one. The Society stands in this position—it is free from debt, and there is a surplus in the treasury. He claimed, and it would be conceded, that this could hardly be called a Methodist Missionary Meeting, if it did not recognize the doctrine of the resolution, namely, the adaptation of the Gospel of Jesus to meet the wants of sinful men. It saves them from their sins, and consequent miseries, cheers them in life, and supports them in death. Now, efforts must not be diminished to extend the operations of this Society. The people generally know but little about *sacrifice*. None know so much about sacrifices as the ministers of the gospel, and especially the missionaries of the cross. And until more is known of *real sacrifice*, that success which may be achieved, and which God designs to give, shall not be realized.

JOHN MACDONALD, Esq., of Toronto, moved the third resolution, which was as follows:—"That we devoutly record our gratitude to God for the tokens of his blessing upon this Society in the past year, viewing our spiritual successes and enlarged income as encouragements to our faith in the Di-

vine promises, and stimulating to our earnest and humble endeavours to spread the knowledge of salvation beyond the boundaries of our own nationalities, as the liberality of the Church and the openings of Providence may indicate our obligations and duty." He said:—It is nine years since this Society held its anniversary in Brockville; do not be impatient, therefore, should this meeting be a little longer than an ordinary meeting; bear in mind it only comes once in nine years; there is much work to do to-night, and I am persuaded you will do it well. It may be expected that I may have a few words to say about the Red River, being one of the deputation to that distant part of our work. Time was when a visit to that land, the Red River of the North, meant a long and fatiguing journey. To reach it from Toronto it was necessary first to go to Montreal, to follow the old canoe route of the Hudson Bay Company, by water and portage, to be bitten and tortured by mosquitoes, as our good President was, to reach that land maimed and wounded, and then to be shut out from civilization for years, perhaps for many of them. The journey itself was one which could be undertaken only by those of rugged constitution, those having great powers of endurance, and these would be abundantly called into exercise before he reached the end of his journey. The land itself was a sealed land, apart from the traders of the Hudson Bay Company; none but some hardy adventurer undertook that journey, and he, when he ventured, became as much an object of wonder as he would have been had he been an Arctic explorer; and should he furnish a paper on that country less important than it is in the power of the members of this deputation to furnish, he was as certain as he was a living man to be made a member of the *Royal Geographical Society*. All this is now changed. We came back not to find that we are objects of wonder—not to be feted or made members of the Senate, for contributions which we have made to the existing knowledge of that country, but to find that we are only ordinary mortals; that we have done only what you may do, and do so quickly that your friends will scarcely no-

tice your absence. The land is no longer a sealed land; you can now reach it by lake and railroad in a few days; and although our visit has been so recent, yet since then railroad communication has been extended within seventy miles of Fort Garry; so that now even an invalid can go there and not only be none the worse, but much the better for the journey. Sir George Simpson, in a work which he published of a "Voyage Round the World," spoke of that district as amazingly fertile, very salubrious, and large enough to receive the millions from the overcrowded cities of the old world. When examined before a select committee of the British House of Commons, he withdrew any statement of the kind, and represented it as unfit for settlement, and the climate so uncertain as to render the growing of grain very precarious. The Hudson Bay Company, I have no doubt discovered, ere this, that their interest lies in diffusing information about the country, not withholding it, and that in proportion as the land is opened up will their own interests be promoted. Well, I will not detain you with the journey down the river, beautiful as it is, of the tortuous windings of the river, so many, that a distance of 250 miles by land is extended to about 700 miles by river, where all the bends in the river are so alike that you cannot tell one from the other, and all so beautiful, that despite the unvarying sameness you can look at them day after day without tiring, and feel that

"A thing of beauty is a joy for ever."

Nor am I going to speak to you about the boundless prairie, stretching away for a thousand miles, and I cannot tell how much further—and fertile as boundless. Nor am I going to speak of the climate, charming as that was when I was there, and pleasant and healthful as I was told the winters were. Nor am I going to speak of the political opinions which prevail, for I hold that a society like this should have nothing to do with political parties. Their work is to do good to the bodies as well as to the souls of men; without reference to their politics, nationality, or creed. My remarks must have reference only to our work there.

You will remember that the effort for the building of the Fort Garry Church originated at the meeting of this Committee in Guelph four years ago. That was the first meeting of this Committee at which the President sat, and his name was at the head of the subscription list. Very wise was the election of the Rev. George Young for that work, who has so labored as to have secured the confidence of all classes of the community. His circuit to day is one of the most desirable in the Dominion. The church property itself is a beautiful property; the church, as chaste as any that I have seen in any of the rural districts. The windows are all of beautifully stained glass, and four designs in the centre show that they have been the gifts of the Sunday-schools from Main Street, Mount Zion, Centenary, Hamilton; North Street, London; Ottawa, Brantford, Picton, and Quebec. I do not remember seeing Brockville, but any neglect there, you purpose, I am persuaded, correcting now. Of the church itself, an Indian who came with Rev. E. R. Young from Norway House, said, on seeing it, "This is very beautiful. I am going to heaven, and I hope it will be as beautiful as this." At the request of the other members of the deputation, I brought under the notice of the Governor of the Hudson Bay Company, the Hon. Donald Smith, the matter of a grant in Winnipeg for an educational establishment, and with the same princely conduct which marked all the other acts of that Company towards the members of the deputation, Mr. Smith said a suitable grant would be given; in fact, all that would be needed; and when you are told that fifty-foot lots were sold in Fort Garry, while we were there, for two thousand dollars, you will understand that such a grant means money. If we are to do our work there as we should do, we must have our educational establishment. The Church of England has one. The Free Church has one. We should have one. We want about \$3,000 to commence this work, and we have good hope that we will get it to-night. I was in hopes, Sir, that you would have the honor of commencing this work, as Oshawa had the honor, that is the Sunday-school, of contributing the

bell, the only one in Winnipeg. And let me say of this bell that it not only calls to the House of God, but during days of darkness, when the land was in the midst of a rebellion, it rang out not only sounds of deliverance to the settlers, but sounds of welcome to our volunteers who came to their help. Well, Sir, I have in my hands a note about this scheme: If it be true (and you as a politician will know whether it is or not,) that one vote before 12 o'clock is worth two after, then what I am about to announce will have an important bearing upon this effort. Mr. John Torrance, who I regret is unable to be with us, writes me with a readiness and liberality which characterize all his efforts in connection with our funds, to put him down for \$250. That is a good commencement, and I think assures us of the result. The resolution with which I am entrusted has matter enough to enable one to speak for a month; it speaks of "gratitude to God, spiritual success, enlarged income, Divine promises, providential openings, and increased liberality." Now, upon this I must only venture a few words: Why the increased wealth which is flowing in so abundantly to Christ's people? Is it to make them increasingly sordid? is it to lead them to say that they have much goods laid up for many years? What does the remarkable prosperity of the past few years—(the most remarkably prosperous perhaps, the world has ever seen)—say to us? "Speak to the people that they go forward." What does the surplus mean, if it does not mean that we are to take up the openings which present themselves? Would it be less imperative on us to take up openings which were clearly made for us even if the balance were against us? The work is God's, and He will not only care for it, but take care of the workers. We have spoken of God's promises. "Have faith in God." These words are sufficiently assuring to me, even in the face of discouragements. There are men here, and if they were to tell us that in an enterprise involving an expenditure of \$100,000, they would stand by us and sustain us, we should prosecute our work without faltering. Shall we attach an importance to the word of any man, while we hesitate in obedience to God's command

to do his work. I am to be followed by the President, and must not longer detain you, but trust that this evening we shall raise the amount we require for this Institution.

The Rev. Dr. PUNSHON, in seconding the third resolution, said: My friend Mr. Macdonald, in moving this resolution, said it was one on which a speech might be made for a month. But I am not disposed to make a speech to-night, and were I so disposed, the taste and temper of this congregation are not, at this hour, disposed to listen. But one thing you have the opportunity of doing, under the influence of what you have heard,—that is, to follow up the challenge given in reference to the proposed Institution at Manitoba. I must say, I don't like this pronunciation of Manitoba, this Frenchified mode which some purists have adopted. But Mr. Macdonald has really stolen my speech. I have been dwelling on the hope of giving some account of my visit, in company with him and with Dr. Wood, to the Red River country. In this, however, he has anticipated me. I may just note, with respect to our journey, that while it was interesting, it was a most eventful journey. We were mercifully delivered from the disaster of shipwreck after we had crossed from Sarnia, and were approaching the opposite side. I shall not soon forget what I then witnessed of the wonders of the Lord on that wonderful lake. After reaching Duluth, we proceeded by the Northern Pacific Railroad. From what we witnessed in this land journey, and from a sense of duty to carry out the advice of Mr. Wesley, to "go not only to those who want us, but to those who want us most," there are many places through which we passed in the United States to which we should send missionaries. Of these I may mention Brainard, a village on the bank of the Mississippi. I cannot tell whether or not it is named after the celebrated missionary, and therefore predestinated to be missionary ground. It is a little city in a forest. Each inhabitant seems to have cut away the trees only that were required to give space for his house. Thus there were presented vistas most picturesque and beautiful. This town dates from a year ago last month, and has now about 800 inhabi-

tants. We passed through it twice, once on our outward journey, and again, after an absence of three weeks, on our return, and in that short time one man had been shot, one stabbed, and two Indians were tried by Lynch law, and strung upon tall trees in front of a saloon, with the appropriate name of "the last turn." We certainly might send missionaries there with advantage if we had the means, if only to teach them reverence for human life. Then there was the town of Moorehead, of which Dr. Wood has a pleasant and salubrious remembrance. There, every second dwelling is a gambling-house, a dance-house, or a saloon. There is no church; no school, no Sabbath, every one carries arms, and as one of their own citizens remarked, "It is a dull day which passes without a shooting." Possibly some missionary effort might not be wasted there. You may imagine that travelling is not altogether pleasant in these parts. I say nothing of the voyage down the Red River for 700 miles, nor of the mosquitoes—as blood-thirsty cannibals as ever stuck spears into human flesh, nor of the discomfort of the steamboat, nor of the tortuous character of the river, which winds so persistently and so extremely, that we passed by a man's house on two sides of it, and were half an hour by the watch in getting from one side to the other. I pass on to notice our work: Our first Sabbath in Winnipeg was a high day. First, we had a love-feast in the morning, starting in good Methodist fashion; then in the forenoon I preached, after which the ordination of the Rev. John McDougall took place. In the afternoon we held a missionary meeting. In the evening Dr. Wood occupied the pulpit; and this remarkable day closed with the administration of the Sacrament of the Lord's Supper, at which were present Christians of all colors, white and red and yellow, all animated by the one hope, and rejoicing in the one Saviour. We were made glad in witnessing these results of missionary toil. I have always believed, as Mr. Elliott remarked, that the Christian missionary is the "highest style of man." I esteem most highly the office of the Christian ministry. I would rather, if I know myself, have the seal of its baptism on.

my brow than the coronet of any earthly patented nobility. The missionary is, if possible, higher than the highest in the ranks of the servants of God, pre-eminent where all are honored. The Rev. Mr. Elliott spoke of the feeling of the missionary when leaving the joys and comforts of home. [After some further remarks on the self-denying labors of the missionaries, and an emphatic testimony to the fidelity of our own men in the North-West, the speaker proceeded]:—When Dr. Coke, of world-wide missionary fame, was about leaving for India, an uncle of mine, the Rev. Mr. Clough, was one of those who accompanied him; he was then a young man of eighteen, ardent and sensitive. They were driving in the doctor's carriage from London, on their way to Portsmouth, to embark on their long voyage. A feeling of melancholy took possession of the young man's mind as he thought that he was leaving, perhaps forever, the dear hedge-rows of his native county, his friends, sweet Christian Sabbaths, and the sanctuaries where he had been uplifted and blessed, and he turned to the doctor with the words, "I wonder if we shall ever see all these scenes again?" "Excuse me, dear brother," was the doctor's reply, "I am dead to all things but India." "Well," my uncle thought, "there's not much sympathy here. I must look into myself, and to my God." And rallying his spirit and his faith, he broke out into hearty singing, feeling a pang of not unnatural melancholy, and then driving away the evil spirit from his heart, as David did from the unhappy Saul, with a burst of sacred song.

"Gladly the toys of earth we leave,
Wealth, pleasure, fame, for Thee alone;
To Thee, our will, soul, flesh, we give;
O take! O seal them for Thine own!
Thou art the God, Thou art the Lord;
Be Thou by all Thy works ador'd."

It is difficult which to admire most, the heroism of the veteran who had so completely triumphed over the world, or the conduct of the impassioned, generous youth. Mr. Macdonald, in his description of the effect produced upon the Indian on first seeing the beautiful church at Winnipeg has, happily for me, not completed the description; the poetry of it he has left me the opportunity of

attempting to describe. As the Indian first beheld the stained windows of the church, he remained, Indian-like, for a time in silence; and then in rapture exclaimed, "Sagastao!" "The sun rises." Meet and beautiful is it not, and emblematic of our work in these regions beyond? It is a time of promise, the shadows vanish, the darkness is under our feet. The sun rises not to scorch and consume as with the "blast of the terrible ones," but with healing in His wings, and with light like the path of the just, showing brighter and brighter unto the perfect day. It is said that Humboldt, when travelling on the southern part of this continent, suddenly heard a sweet refrain from voices ahead. It was from his negro guides, who were guiding him through the forest: "Past midnight, for the cross bends," referring to the constellation of the southern cross in the heavens. It is now, thank God, past midnight for the nations, because the true cross bends. It bends towards all, that it may save them. "For I, if I be lifted up from the earth, will draw all men unto me." Our object is to point to this bending cross, and to proclaim the name of Him who is lifted on it, and who is able to save to the uttermost all that come unto God through Him. Now, in reference to this work, have we the right sort of faith in our cause, or have we thought only of the adaptability of the gospel, or been impressed with a vague impulse of benevolent feeling? Let us ascend the mount and view the land—not Mount Ebal, that is the mount of cursing and bitterness; you won't find a Christian lingering on the slopes of that; but to the summit of Tabor, and then above the region of Swamp Shadow, in the clear light and in the bracing air. Look upon the cause, the need, the sorrow, the conflict, the triumph, as they are known to God. Then, surely, as William Carry said: "We shall attempt great things for God, and expect great things from God." Thank God, we believe in a living Christ. Some one quoted the passage to Dr. Alexander, of Princeton, when he was dying: "I know in whom I have believed." "Not so," said he, "I know *whom* I have believed. I cannot have even a proposition between me and my Saviour." Have

faith in this living Christ, as living Christians. Lively faith will bring the blessing down which only living churches can claim. Has it never struck you that the missionary enterprise is an offshoot of Christianity? Only various forms of this living religion have this spirit of enterprise. Sadducees have no missions—how can they, when they have no immortality to proclaim? Infidelity has no missions—why should it, when it only thunders out the everlasting “No.” Philosophy has no mission—Pythagoras and Solon crossed the seas to learn, but not to teach. Those only who have tidings of life, and light, and power, which are worth proclaiming, are baptized with the missionary spirit and aims. Now, in the objects brought before you to-night you have the Education Institution in Manitoba; you have the new Mission to Japan, and you have, as Mr. Berland has presented it, the claims of the French and Indians in Lower Canada. You will say we have too much. One will jostle against or injure another. Not at all. Here let me, at the hazard of repetition, tell you a story. It was given me by a Scotchman, and Mr. Arnot gave us the idea in Exeter Hall. Did you ever see a woman carrying a bucket of water from a well? How unsightly she is,—that is if woman ever can be unsightly—all on one side, one shoulder high, the other low, disproportionate, without symmetry, a one-sided and uncomely piece of humanity. How are you to restore the symmetry? Give her two buckets to carry, and she walks perfectly straight. From my experience of the Canadian people, I have every confidence in their faithfulness and devotion in every good cause. You have a right to be thankful for being Canadians. If the Roman citizen gloried in his citizenship so should you, from higher motives, in yours. If he would say, “Civis Romanus sum,” you assuredly may say, “Civis Canadensis sum.” Your country is large and great, but not by size is greatness measured. The best foundation for a great nation is the religion of Jesus. Your country, yet young, is not yet corrupted as many of the cities of Europe, and already some in the United States. No ridicule is yet heard in this land when an appeal is made to God or

Gospel motives, and there is so far a national respect for religion. Mr. Macdonald, in his remarks about Manitoba, and the church and coming institutions, is sure to have some scheme in his head. As Mr. Elliott told us, in giving we should stick to it, and I like that way of putting it. If you belong to the Methodist Church you may be sure they will make you stick to it. Now there is a luxury in the habit of giving, that is continuing to give, not a large sum once for all, and live on the reputation of it ever after. “The three day’s praying” of a rich man before he was able to do his duty in giving would probably be only at the first; the second time it would be easier, until eventually he would reach the beautiful unconsciousness of his own good deed, that is, it would be done so sweetly and regularly that he scarcely knew what he was acting, just as physicians say the healthy man is not conscious of his own limbs, they move so perfectly and so regularly. Now, why should not good habits be as powerful as bad habits? It is not the man who gives the largest sum that can always be accounted as giving most, but the man who leaves least in his treasury. I do not ask the question what has he given? but what has he left? I am no tax commissioner, and cannot tell you what your proportion may be. This I know, that since I adopted the principle of proportionate giving I have not wanted the opportunity of giving, neither have I been without the supplies required. I wondered, after the unexpected circumstances of to-day, if an appeal was not at hand. Well, it has come, and I am willing to say something, if I cannot do as those who have already given their \$250. Put me down \$75 for the Institution in Manitoba, \$75 for the Mission to Japan, and \$85 for the Indian and French work in Lower Canada. (Applause).

The amount of collections at the Anniversary services was \$130.

The thanks of the meeting were presented to Ministers and Laymen, to Collectors, Subscribers, and Sabbath-school Scholars, who have so generously aided the Funds of the Society; and especially to W. H. Gibbs, Esq., M.P., for his kindness and ability in presiding over this Anniversary.

REPORT OF THE DEPUTATION APPOINTED TO VISIT MANITOBA.

By the President's direction, the Missionaries in the Red River and Saskatchewan Districts were summoned to meet the Deputation at Winnipeg on the 1st of August. Through the good Providence of God, the whole of the brethren were in Winnipeg,—with the exception of J. Sinclair, Native Teacher at Oxford House,—on Tuesday, the 23rd of July. One party had been travelling twenty five days, and another twenty days. These were from the Saskatchewan District, who, having their horses and travelling equipage, preferred camping on the prairie, in the vicinity of the town, during the whole of their stay, choosing the air and freedom of such a home before the best accommodation they could have in the houses of friends who would willingly have received them as guests for their works' sake. The Deputation being completed on the 25th, by the arrival of Messrs. Punshon and Macdonald, the following are the names of the members who constituted the Meeting, which began its Conversations upon the State of the Work of God in this vast country, on the morning of July 26th, 1872, in the Wesleyan Church, Winnipeg, Province of Manitoba :—

The Rev. W. Morley Punshon, LL.D., President of the Conference.

The Rev. E. Wood, D.D., Secretary of the Missionary Society; and

J. Macdonald, Esq., Treasurer of the Society,
Deputation from the Committee and Conference.

The Rev. George Young, Winnipeg, *Chairman of the Red River District.*

The Rev. George McDougall, Edmonton House, *Chairman of the Saskatchewan District.*

The Rev. Michael Fawcett, High Bluff.

The Rev. Matthew Robison, High Bluff.

The Rev. Nelson R. Brown, *Superannuated, from High Bluff.*

The Rev. Henry B. Steinhaur, White Fish Lake.

The Rev. Peter Campbell, Victoria.

The Rev. John McDougall, Woodville.

The Rev. E. R. Young, Rossville, Norway House.

The Rev. A. Bowerman, Winnipeg.

After religious exercises, the first question which engaged the attention of the Meeting was the spiritual state of the several Missions. The Deputation heard with pleasure, and gratitude to Almighty God, that at all the Stations occupied by the Society the "signs" of true Evangelical prosperity exist; this they attribute, in connection with the Holy Spirit's influence, to the devotedness of the missionaries to their high calling, other testimony than their own being given that they pay no more attention to the secularities of life than what they are compelled to do from a sense of duty in providing for the wants of themselves and families, and presenting an example of industry in their domestic arrangements for the converted Indians to imitate. The congregations in Winnipeg vary much, as the people arrive and depart to other locations. The building will easily accommodate 250; at times the place is crowded with a devout assemblage. The means of grace, peculiar to us as a church, have been established by Mr. Young, and are much appreciated by the more spiritually minded. Up to the time of the visit of the Deputation, the only week-evening service among Protestants in the Colony was held by Mr. Young. Beside supplying Winnipeg, the missionary has extended his visits occasionally to a distance of 50 miles,—hence Boyne River, Sturgeon Creek, Headingly, and Victoria settlement, are places where he has been welcomed as a minister of Christ. Now that an assistant has been given him, and the population at these appointments being rapidly on the increase, the prospects of usefulness are very cheering.

The High Bluff Mission was visited, embracing Poplar Point and Portage-la-Prarie. Mr. Robison's labors here have been greatly blessed. The people highly appreciate the ordinances established among them. In addition to the two churches already built, preparations are being made for one at Gowler's, and another at the Portage. Mr. Fawcett has entered upon his labors

— A Candidate for the Ministry, George Edwards, employed by the Chairman, was also present.

here in a cheerful and self-denying spirit. The Deputation regret the inconveniences he and his truly devoted wife had to endure for the want of household accommodation. Should success attend the efforts made for the erection of a parsonage, or the hiring for the time being of a house to shelter themselves, we may anticipate continued prosperity in the discharge of his ministerial duties, and of those associated with him in this truly missionary field. Settlements are forming beyond the Portage, which have already been visited by the Society's missionaries, and as these extend and increase in numbers they should secure our practical sympathies by sending to them additional laborers.

The statements of the Rev. E. R. Young respecting Norway House Mission were full of encouragement. Far away from the many allurements to evil which beset other Indian communities—especially in Ontario,—these converts display a consistency of deportment, attention to the means of grace, and practical remembrance of religious instruction, which result in an intelligent growth in Christian knowledge and experience. Beside visiting Oxford House, and administering the ordinances to the members of the church there,—which is more than 200 miles north-east of his own Mission,—his visits to Nelson and Beren's rivers have been attended with great success. At one time he met at Nelson river 250 Indians, of these 110 have been baptized, 70 of whom were adults; several of these were at Winnipeg, and sought an interview with the Deputation for the purpose of entreating them to send a teacher to their people. Two of them belonged to bands 500 miles still further north. The whole region is purely a fur-bearing country, the people unsettled and migratory in their habits, and yet hundreds of them are calling for that knowledge which can only be imparted by the Bible and the servants of God. The most feasible plan for supplying these wants, as it appeared to the Deputation, would be to employ one or more native agencies, and allow the Missionary at Rossville to direct their labors, and administer the ordinances of religion at their gatherings each year for purposes of trade. The months of

April and May, and August and September, are the best times of the year for meeting large numbers of Indians at Nelson river and other places. Norway House is 340 miles north of Fort Garry; and Beren's river,—where the Hudson Bay Company have a trading post,—a little more than half-way to the Rossville Mission, being on the eastern shores of Lake Winnipeg, 180 miles distant. Connected with this is Pigeon River, the residence of a small band, ten miles by water, and six by land from Beren's river. There are 250 Indians, all accessible to your missionary, 68 of whom have given in their names for Church membership, and 10 of whom Mr. E. R. Young pronounces to be soundly converted to God. The land in this locality is very good for settlement, and the fisheries inexhaustible. As Rossville is becoming overcrowded, and the soil there for agricultural purposes only limited, if the Society establish a substantial Mission at Beren's River, having the same spiritual advantages which are enjoyed at Rossville, no doubt a number of Indian families would make Beren's River their home, and thereby constitute a growing, healthy Mission Station, midway between Red River and Norway House. The Indian, will leave his hunting and trapping, and hesitate not to travel 150 miles, if necessary, to attend Sacramental service; and that, too, without any reliance upon ritualistic merit, but purely from the love of Christ in his heart, and obedience to the law of his Divine master. It was reported to the Deputation that for the want of the ordinances once enjoyed at a Mission Station 500 miles away from Rossville,—transferred some years since by the Parent Society to another branch of the Church of Christ,—35 members had removed the whole of this distance to Rossville for no other reason than that they might enjoy class and prayer-meetings, in addition to what they called a different ministry, without which they declared they could not live.

From the long period of time Oxford House has been left without an ordained Missionary, there are not the same gratifying features of life and vigor existing there which we all earnestly desire. In the judgment of the

Deputation, this post should immediately receive the appointment of a minister in full standing. Whilst approving of the appointment by Mr. E. R. Young of the excellent brother now at Beren's River, yet the authorities of the Church would act quite in accordance with the importance of the work if they appointed an ordained man to take charge of this Station, and for which, in addition to the free-will offerings of generous and esteemed friends, it is hoped the Committee will make suitable appropriations.

Lengthy conversations were held upon the religious state of the work at Edmonton House, Woodville, Victoria, and White Fish Lake,—Saskatchewan District,—from which the Deputation received favorable impressions of the present healthy and prosperous condition of all the Missions. The two day-schools have received much support from the Hon. Hudson's Bay Company's Officers, and the settlers who have located where these are in operation. The Deputation are convinced that the brethren there are truly devoted to their work; and whilst they have been preserved amidst many dangers in their frequent and laborious journeys, God has graciously owned their testimony of the truth as it is in Jesus, so that the Cree and the Stoney join their songs of praise for converting grace with their more favored brethren, "the pale faces." The Deputation commend to the Committee a new post selected by the Chairman at Bow River, as a most favorable point to operate among the Blackfeet, whose disposition to receive a Missionary is now very earnest, but whose wants cannot be fully met until another Missionary is sent to that District, which they hope will not fail to be done early in the ensuing spring.

Upon the subject of Education, the Deputation desire to draw the attention of the Church to the desirableness of an early effort to establish a College at Winnipeg. Mr. McDonald was requested to name this to Governor Smith, from whom he received the assurance that if the Wesleyan Church entered into this enterprise the H. B. Company would provide, gratuitously, sufficient land for this purpose. A Day-school should also be established

at Oxford House, Woodville, and Edmonton House.

The Deputation feel much indebted to Governor Smith for the great courtesy and hospitality which they received from him during their stay at Fort Garry, and for the interest which he and other Officers of the Company showed, especially in the trouble and expense incurred in fitting up accommodations in their commodious new warehouse for Dr. Punshon's Lecture on the evening of the 30th of July. This large and respectable assemblage was presided over by His Excellency Gov. Archibald, whose attendance at the ordination service, in addition to this, evinced a catholicity of spirit encouraging to all labourers in the Church of Christ. The proceeds of this lecture, and one delivered in the Wesleyan Church on the previous Friday evening, when Jas. W. Taylor, Esq., American Consul, presided, were generously presented by the President toward the liquidation of the debt upon our church and parsonage. The religious services excited much interest in the settlement, and were seasons of profit and delight.

In conclusion, the Deputation congratulate the Committee on having brethren in these Districts whom gentlemen, in high authority, speak with great respect, and hold them in much esteem as Christian ministers; and for them and their work they bespeak a continued manifestation of that confidence, sympathy, and liberality which have hitherto marked all their dealings with these new and distant Missions. Considering the vast extent of their work, their appeals for a few extra grants are not very large, to which it is hoped a cheerful response will be given. They would also press upon the attention of the Committee the following resolution, being deeply convinced that great good will result from its being practically, and at an early day, complied with:—

Moved by the Rev. George Young, seconded by the Rev. Geo. McDougall,—"That it is the unanimous judgment of this Meeting that the remoter Missions of these Districts should be visited by an Officer of the Society, or a senior Member of the Conference; and we earnestly solicit the General

Committee to make arrangements for this desirable object as early as practicable."

In the accomplishment of so long a journey, the Deputation would gratefully acknowledge their indebtedness to the goodness of God in preserving them from harm. Two of them experienced a remarkable deliverance from imminent peril on the waters of Lake

Superior; an interposition of Divine mercy to many others embarked on the same steamer with Messrs. Punshon and MacDonald, which resulted in voluntary thank-offerings that will greatly assist in the erection of Providence Church at Prince Arthur's Landing, commemorative of their marvellous rescue, and their heartfelt gratitude to Almighty God.

INDIANS ON THE NORTH SHORE OF LAKE SUPERIOR.

THOUGH these wandering bands have been long without ministerial visitation, how encouraging to know they have not lost their attachment to the Saviour, His Ordinances, or His Servants. The following letter from our worthy and zealous missionary records remarkable fidelity and perseverance in the ways of the Lord. It is rather humiliating to us as a Church that these fruits of former labors should have been left so long exposed to allurements to abandon the simple faith of the Gospel. After waiting seven long years for the "Black Coats," they repelled the solicitations to forsake their Church, by a resolution to wait "two years more," and then, if no one came, "they would think about it!"

From the Rev. E. S. Curry, dated Sault Ste. Marie, Sept. 21, 1872.

I intended to have written immediately after my return from Michipicoton, but pressing duties prevented, and my recent illness caused further delay.

Our Camp-meeting, which commenced on the 10th of July, was a success. There were about two hundred present, about twenty converted to God, and all refreshed and revived. Our ministerial help failed to arrive,—a parallel with last year,—yet, through the blessing of God on men and means of the post, a band of preachers have been raised up who do honor to their office, and good service to the Church, and God owned his own Word, and Divine converting power was manifested, and souls rejoiced in sins forgiven. We held a missionary meeting on Mouday afternoon, in order to give them some idea of the extent of our work, and the working of our machinery, and to infuse a missionary spirit. We took up a collection amounting to \$15, to de-

fray expenses. Considering the congregation and collection this was no mean display of liberality. I have never met an Indian who would not ask for bread and pork if he were hungry, and I never met one who was a debtor to the Gospel but would give his last cent. for its support. Several Indians spoke at the meeting. Chief John Waiskey, our Chairman, in feeling terms, and with much gratitude, acknowledged his indebtedness to the Missionary Society, referring to his early recollections of the first visits of the *Black Coats*,—they then found him and his father's family steeped in heathenism. His parents were soon baptised with water, and soon after with the Holy Ghost. He hesitated for a while, but the minister offered him a little book if he would be baptised; he then consented, as he wanted the book,—he did not know what it was then, but soon found that it was a

little book of Ojebwa Hymns. Said he: "Oh! that precious little book led me to Christ; O, that book! the greatest blessing that the Missionary Society ever gave to the Ojebwa Eneshanabeg." Chief Pe-an-pe-dan-sonne said he was one of the few remaining who connected the past with the present. He was perhaps the oldest man at that missionary meeting, and expected that his sun would soon go down; but it would shine brighter in heaven. He was one of the first converted to Christianity in these parts, when John Sunday and others first came with the Word of God. He had been sometimes long years without seeing a minister, but he always tried to keep that religion which made him so happy to-day. Last winter the priest tried to get him to turn Papist, but he said "No." He had seen Methodists live and die well; he had never seen Catholics live very well, or die very well, nor be very happy. The Methodist people were his people, and their religion his, and he wanted to be with them in heaven. He thanked God for missionaries.

Our meeting closed on Tuesday, to meet again at Point Irisquois on the 12th July, 1873, and at Michipicoton on 23rd July, 1873. We purpose to get the Indians from Nippigon, Pic, Batchawana, J'Anac Grand Island, and Waiskey Bay, to attend the latter. If we could secure a small grant from the Missionary Fund to provide provisions, and extend our meeting over several weeks, it would accomplish more for these wandering bands than we could in six months' visiting them at the Posts. This would be a saving to the Society in lessening the travelling expenses. We should have an Indian Preacher travelling among the five hundred on Nippigon; another at the Pic, and surroundings, laboring with the three hundred there; a third at Michipicoton, ministering to the wants of three hundred more; a fourth at Batchawana, with Gaulais Bay and Ogawaung in his boundaries, partially supplying the wants of the two hundred and twenty Indians and whites. We regard the latter field as an important one, and likely yet to be somewhat prosperous. Jones & Co., with an excellent saw mill and lumbering

operations, employ a considerable number of men. Mr. Hadden, of Gaulais Bay, is also engaged in the same business. Here, the land being very good, it will not remain long unsettled. Then, there should be a missionary at Fort Francis, and another at Lake Saul, these two would have a population of at least five thousand. Nearly all of the above-mentioned posts are asking for a school. At Michipicoton twenty children would attend during winter, and forty in summer. I shall never forget my first visit to these poor souls. I was informed that nearly all had left for the hunting-ground, yet I had sixty-two of a congregation. I arrived at half-past eleven on Saturday night, and my congregation began to gather at sunrise for the eleven o'clock service. All claimed to be Methodists except two. This Sabbath was a high day to those who have been looking, and waiting, and praying for the *Black Coats* to come for the last seven years. The meeting continued all day, and until two o'clock Monday morning, giving only time for dinner and tea. At sunrise they again began to gather: we had a short service with them, and then packed up our canoe for a start; but now the old and young began to come and be brought for marriage and baptism. We stood on the shore and married and baptized until our time forbade longer delay, and we had to leave these long-neglected, yet worthy souls, while they entreated us with tears to tarry with them a few days. Just a few days before we arrived there the Jesuit priest was there, and urged the chief with his band to become Papists; urging that we had left them and would not return; but the Chief said, "Well, we have waited for one of our ministers to come for seven years, we shall wait two years longer, and then if he does not come we will think about it." I was anxious to know how they in any degree kept the fire alive in their hearts for so long a time. It came out during our fellowship-meeting that God had called away from them by the hand of death yearly one of the most faithful, their dying testimony to the power of our blessed religion to comfort and save was their human instrumentality, and their means of grace. Their last prod seemed to have been removed last sum--

mer when their class-leader, and two other members of our church were burned to death. We left Tommie Wauboo there, the young preacher who kept our Society together at Batchawana for five years, until we could get authority to do so from you.

A person looking at the names of these posts or proposed missions as they stand on this sheet, appearing so near each other, might conclude that less laborers would meet the demand, but the shortest distance between any two of them is one hundred miles, along a dangerous coast, exposed to the treacherous seas of Lake Superior, and the mode of travelling is in a frail bark canoe in the summer, and no possible means of intercourse between them in the winter, with one exception. The greatest distance between two places is about five hundred miles. My present mission cannot be less than eight hundred miles in length, thus requiring sixteen hundred miles travel to visit all the posts once. If no better can be

done, could we not have a school teacher at each of these places?—this itself would be an oasis in their life's desert, and would tell favorably on our future efforts to bring these thousands of pagans to Christ.

Have not any of our Institutions yet turned out pious young Indians, local preachers, with sufficient ability to take charge of some of these places, and act as Preacher and Teacher under proper supervision; other churches think so, for not long since I met with two of them employed in this capacity by another denomination. And has not God yet given to our church men with sufficient wealth, and zeal, and missionary spirit to send the means of salvation to the multitudes of heathen who are perishing in our midst for the bread of life? We rejoice at the thought of soon having missions to Japan, and other foreign lands, and may God hasten that day. And may the Lord roll on our Society a burden for the salvation of our own heathen.

MISCELLANEOUS.

WE regret to record the death of Mrs. Evans, the endeared wife of the Rev. Dr. Evans, now in charge of the Mount Elgin Institution. She willingly shared the inconveniences of the extensive travels and labors of her now bereaved husband, and in every place was much beloved for her many excellences. After twenty minutes suffering she passed to her eternal home, on the night of November 16, 1872, aged 70 years and six months.

ORDINATION.—For special purposes, the Rev. John Semmins was ordained by the President, assisted by Messrs. Wood, Rice, Morton, and Poole, in the King Street Wesleyan Church, Hamilton, Nov. 14th. He left on the following Monday for the Red River District.

SPECIAL DONATIONS.

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| M. A. Jarvis, for Berens River | \$17 00 |
| "Divine Mercies," (Ingersoll P. O.), for the British Columbia Wesleyan Missions | 10 00 |
| "A Lady in Pembroke," by the Rev. R. Whiting, as a small token of admiration of the Rev. E. R. Young, in his "work of faith and labor of love" | 3 00 |
| Legacy of the late Robert Craig, Lanark, by Edward Ball, and John McIlraith, Executors, per Rev. W. Sanderson..... | 100 00 |
| "A Debtor to Grace," formerly of Toronto, now in the United States, by the Rev. W. J. Hunter..... | 10 00 |
| Subscriptions received up to date for 1872-73..... | 193 47 |