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WESLEYAN MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. X.]

FEBRUARY, 1871.

[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,

FEBRUARY 1st, 1871.

SASKATCHEWAN DISTRICT.

VICTORIA.

“THE pestilence that walketh in darkness, and destroyeth at noon day” has swept over the broad and fertile plains of the great Saskatchewan, not overlooking the settlement of Victoria, where many have been “obedient to the faith,” and many also have died happy in the Lord. We bespeak attention to the following letters from the Rev. G. McDougall, and then we are sure of the churches’ sympathies, and the churches’ prayers. Rarely has it been our lot to present such instances of deep affliction, combined with such Christian fortitude and heroism. May God comfort the bereaved mourners!

Letter from the Rev. G. McDougall, dated Victoria, Oct. 21st, 1870.

As there will be no other chance for writing until winter expires, I send this on to Carlton, hoping it may reach you.

Since I last wrote, the harrowing scenes we have passed through cannot be detailed. Small-pox has swept away hundreds. To relieve the sufferers, and seek to lighten the sorrows of the bereaved, has been our work. Of all men, the ignorant, destitute red man is the most wretched when a strange disease appears amongst them: many have died alone and unattended. Not a few have sought relief by plunging into the river; and multitudes who recovered from the disease have perished from destitution. We have sought, by every means in our power, to stop the spread of this great destroyer; and with deep gratitude I record the fact, that, up to the present date, not one of the old settlers of White Fish Lake or Victoria have died of small-pox. Our trouble has been with the poor Plain Crees who fled to the Mission in their distress. Many of these have died within sight of our door; and yet my own family, which, including adopted children,

numbers nineteen souls; have hitherto escaped. To God alone be all the praise!

Never was the arrogance and bigotry of Popery more manifest. Having taught their deluded followers to look to them as to a god, when the scourge first appeared they collected their people into large camps: the bodies of the dead, the infected, and the well, were all collected in the Church. The spiritual power of the Priest proclaimed the grand specific, but all has failed. At their Mission, 10 miles from Edmonton, upwards of 100 have died, mostly French half-breeds; while numbers of the same people have died on the Plains.

My son has gone with the Victoria Camp to the Plains. Our people must have provisions. Bro. Steinhaur is out with his people. I enclose you a note written the day he started. Brother Campbell was here last week; my son and he have arranged (D.V.) to start on a visit to the Mountain Stoneys, the first snow. Our poor Stoneys! I fear most of them are gone. So great has been the mortality amongst these Western tribes in the last eight years, that

but for the assurance that numbers have died in the triumph of our faith, our work would be most discouraging.

I have just received a letter from Mr. Hardistie, of Fort Edmonton. Two hundred of the St. Albert people are reported dead, and many are sick I fear there. There will be great distress this winter, the fall hunt being a failure.

When I left for Red River, I had three good horses; I took two with me, leaving one with Mrs. McDougall. The Blackfeet, during a thunder storm,

stole the horse from the door yoke, and also killed one of our cows; but these are small matters compared to the loss some have sustained. My most intelligent neighbors believe that Jesuitism is at the bottom of all our Blackfeet troubles. One thing we do know, that we have been represented to them as harboring their enemies, killing their people, &c. If ever the rights and liberties of British subjects are enjoyed by Saskatchewanites, the world shall know some of the dark deeds of the past two years.

Letter from the Rev. G. McDougall, dated Victoria Mission, Dec. 2nd, 1870.

When I wrote you last, our people, accompanied by my son, were starting for the Plains. We used every precaution to prevent all that were infected with small-pox from going with the party. I followed them to their first encampment, and there we detected small-pox, and had the family removed. Thanks to the great Preserver of life no other case occurred among them during their long sojourn. This was the more remarkable, as they passed over a part of the country where the Blackfeet had left scores of their dead in an unburied state. At one place they passed the tent of the celebrated Chief Nah-doo, the principal murderer of our Mas-ke-pe-toon. An enemy more to be dreaded than the Cree had overtaken him; and now, surrounded by numbers of his dead warriors, his body was left to be devoured by wolves. From a pole projecting at the top of the tent floated a Union Jack and the warrior's coat, mounted with ermine. We have not yet ascertained the number of Blackfeet who have died with small-pox; but, judging by the number of unburied bodies left at each encampment, the mortality must have been very great. In the Upper Saskatchewan, not including the Blackfeet, there cannot have been less than one thousand deaths; at the French Half-breed settlement, near Edmonton, three hundred have died, and many are still afflicted. Our position at Victoria has been a trying one. The more intelligent of our people, who acted upon advice given them in the early part of the season, have escaped the disease. There

has been but one case here among the English half-breeds; and our old Chief, who, with a part of his band fled to the woods on the breaking out of the disease, has, up to this date, escaped the sickness.

Yet great have been the sufferings we have witnessed. Our Mission has been a centre to which the diseased from all parts came destitute of food; and, in dread of the Blackfeet, they crowded around the Mission house. We have had to bury the dead and wait upon the dying. In these labours we have been nobly assisted by the H. B. Company's officers, who, at the risk of their lives, have never failed at the post of duty.

September 25th.—The disease first appeared in my own family; and on the 13th of October our youngest daughter, aged eleven years, died. How precious to our bleeding hearts her dying words! Flora loved the Saviour.

October 23rd.—We are now passing through deep waters, all prostrate with the fearful disease except Mrs. McDougall—and she exhausted with watching. Yesterday I felt it was high time to set my house in order. For two nights my mind has been wandering, and what course the disease may take I cannot tell; but I bless God, come what will, I feel all is right. I feel I am an unworthy sinner, but a sinner saved by grace. I had a long conversation with my much beloved daughter, Georgiana, and gave her directions as regards the future. Little did I think, as she stood beside me the

picture of health and youthful energy, that before I fully recovered myself I should lay her in her grave! Last night she was taken very ill, and to-day it was distressing to witness the change that has taken place in her appearance.

24th.—Last night I resolved to sit up and not allow myself to sleep. Most earnestly I prayed that I might retain my senses, and, blessed be God, he has heard my prayer; and to-day, though the disease has developed, I am enabled to wait upon others.

25th.—This morning a Cree woman came to me and begged that I would baptize her infant grandchild, who had been taken with the small-pox. I walked to the tent and attended the duty, and though the day was stormy I have felt no evil consequences.

26th.—This morning I heard a person crying at the garden gate, and on going out found a worthy Cree, whose family were all suffering from the sickness. The poor fellow said that his only son had just died in his arms and he wanted me to help to bury him. I went and dug the grave, and assisted the afflicted father in burying his child. In less than a week he himself was in his grave.

28th.—This morning I buried our Anna. My son-in-law, Mr. Hardistie, dug her grave at the foot of Flora's. They were warm friends in life, and in death they have been but a few days parted. Anna was fourteen years old. She was the daughter of the late O-gemah-wah-shis. He gave her to us a few hours before his happy death. She was the best looking native girl in this part of the country; of a docile, tractable disposition. We were all much attached to Anna.

Nov. 1st.—At five o'clock this afternoon our Georgiana breathed her last. The last intelligible words she uttered were prayer. A few days before she was taken ill she told her sister that during one of the services in the church her soul was greatly blessed, and we all observed a marked change in her conduct. The great Master was evidently preparing her for a better life. Georgiana died at her post. For months she has laboured incessantly for the good of this suffering people. Conversant with their language and modes of thought, she proved herself a judicious

counsellor. My kind neighbours, Messrs. Hardistie and Lait, brought the coffin and placed it at the gate, and my son and self carried her mortal remains to the grave. When we were filling in the earth, he uttered an expression which found an echo in my poor heart, "Father, I find it hard to bury our own dead;" but just then the words of the Apostle were applied with such force to my mind that I could not restrain myself from shouting them aloud, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

13th Nov.—This morning I returned from my sixth visit to a miner, who lives about ten miles north of Victoria. The poor fellow has been very ill with inflammation of the lungs, and I trust the Lord is sanctifying his affliction. About twelve o'clock last night I noticed that he was very much excited, and throwing up his hands he exclaimed, "O wretched man that I am! The son of a pious mother, often have I laid these hands upon her knee and repeated prayer, and many a time has she led me by that hand to the class-meeting—and yet, for twenty years, I have forsaken my mother's counsel. Oh, my God, I will return!"—and my afflicted neighbor has returned, and found peace in believing. And here let me say, take courage, ye praying mothers. This is the third case I have met with among these wild adventurers who, in the time of extremity, have turned their thoughts to their pious mothers. The mother may never know it, but a covenant-keeping God has answered her prayers.

18th November.—*Quarterly Meeting.*—After an intermission of two months we have again ventured to hold a public service. Our meeting was deeply affecting: there were vacant seats to remind us of the past. There could be little done in the way of preaching. Both Missionaries and people wept before the Lord. I could not refrain from reviewing the past. Since my connection with this Mission more than one hundred adults, natives, have passed away. Some of these were marked men and women, earnest Christians, who were a credit to the Church of Christ. Then the multitude of dear

children, my own among the number, who delighted in singing the sweet songs of Zion. These have all disappeared from among the living. At first sight there was something very discouraging, and we felt that if in this life only we had hope, we should be most miserable; but ours is a work for eternity, and these are not lost to us. Our love-feast was a season of power, and the Comforter was present.

22nd November.—Started for Edmonton in company with Captain Butler, Mr. Hardistie, and Mr. Clarke. The Captain is out on a tour of inspection, and takes a deep interest in the great North-West. He declares the fact is humiliating to an Englishman that so fine a country should have been totally neglected.

The weather is very fine,—the plains free from snow,—stock of all kinds taking care of themselves. When I told the Captain that the average of such winters was two out of three he appeared surprised, and declared the country superior to parts of the United States boundary of miles south of the Saskatchewan. At Fort Edmonton

we were cordially received by Mr. Christie, whose long residence in this country enabled him to give much valuable information to the Commissioner.

On Monday, I was present at a novel ceremony, (at least in the Saskatchewan), the swearing in of Mr. Christie and Mr. Hardistie as magistrates for the Western Territory. Their power will be nominal until troops are sent in; and yet it will enable us to protect ourselves against the whiskey traders, for if we cannot enforce the law here we shall assuredly follow them to Manitoba.

We have also the prospect of a monthly mail next summer, and this will be a grand advance when compared with one express in the year. While at Fort Edmonton, through the kind co-operation of Mr. Christie, we raised one hundred dollars towards finishing the Stoney Church. I would just add that I have recently heard from all the brethren in the District. They and their families have, up to this date, escaped the pestilence.

RED RIVER DISTRICT.

HIGH BLUFF.

THE Mission to High Bluff, opened by the Rev. George Young, and to which the Rev. M. Robison was especially appointed, has been attended with very encouraging results. He was warmly welcomed by the lonely and destitute settlers, who have contributed, according to their power, very liberally to his support, and to the erection of buildings wherein to assemble for Divine worship. Their limited means prevent the immediate completion of sanctuaries for holy and devotional exercises; and, naturally, they look to their more favored brethren in Canada, some of whom can erect buildings for the same purpose costing tens of thousands of dollars. Possibly they call to mind the Divine injunction, "Look not every man on his own things, but every man also upon the things of others;" and judging from the connexional principle developed in so early a part of the history of the Church, when the outside disciples of Jerusalem made a collection for the poorer saints inside of the city, and sent it by St. Paul to make distribution of it among them; they may have

reasoned and concluded their brethren in Canada would come to their help in this movement, and generously assist in the completion of their buildings to be devoted to God as Wesleyan Methodist Churches. Hitherto, the policy of the Missionary Society has not comprehended in its benevolent designs this part of the work ; but has confined itself purely to the maintenance of those who have gone abroad as the messengers of the Churches to convert men from sin to holiness. In doing this, the Parent Society has gone a little further :—hence they have made loans without interest, occasionally, to assist in the erection of places for Divine worship, to be repaid when the circumstances of the community so improved that they no longer needed to remain under such an obligation. In the present unformed state of society, it is impossible to expect men to advance loans to complete such enterprises ; and the only refuge the Missionary has in his zeal and labors to form churches of living members who shall have a consecrated spot in which they will gather for worship, is in the Society who has authorised him to go forth and preach the “unsearchable riches of Christ.” The fact of their needing such places after so short a time has passed from the commencement of his Mission, should command our gratitude and praise, and, if possible, lead us to devise means to give solidity and permanency to the work he has, with the Divine blessing, so auspiciously began.

Letter from the Rev. M. ROBISON, dated Sept. 7, 1870.

If there are circumstances in which letter-writing becomes a duty, I must acknowledge it to be a duty in which I have not yet learned to take delight. I feel conscious, however, of your interest in the work, and of your anxiety to know how and where it is progressing, and consequently try to discharge my duty, and let you know just how matters stand in connection with this Mission.

The year has been one of changes. The anxieties, perplexities, and discouragements of a lifetime seem to have been crowded into the short space of one year. The rebellion, which was styled by some “a tempest in a tea-pot,” has had its horrifying accompaniments. To be imprisoned in small unventilated and unheated rooms, and fed on pemican and water, is a trifling matter ; but to see one of Britain’s noblest and truest sons murdered in

cold blood, without the shadow of a trial in a dialect intelligible to him, is an action that no Briton can look upon without mingled feelings of horror and revenge. The Christian world may and should refuse to cherish these feelings of revenge so common to the outside world ; but she should, at the same time, raise her voice and use her influence to have justice meted out to those who are guilty of such a base crime, and cry shame upon the nation or people who would allow such outrages to be perpetrated with impunity, or such cold-blooded murderers and accomplished rascals to go unpunished.

It is quite natural to suppose that the feelings of those who have been opposed to this movement, and have suffered in consequence of that opposition, would be, to say the least, very much soured. In a word, the influences for evil, which have been consequent

upon the troubles prevalent in this country during the past year, have been so great that the efforts of the few in this land who have been striving to battle against those influences seem but useless, and were it not that the God of nations has promised to be with us, and to fight our battles for us, those efforts would be worse than useless—would be folly and madness.

In reviewing the past we cannot but be thankful to the great Giver of all good for His grace, and for the gracious influences of the ever-blessed Spirit which have enabled us, in the midst of these heart-rending and troublesome times, not only to retain our ground, but to make some little progress in the things which belong to our eternal peace, and thus we realize the truth of the saying, "If God be for us, He is more than all that can be against us;" or, as St. Paul says, "If God be for us, who can be against us?"

At the High Bluff we have service every Sabbath morning and evening alternately, with a congregation of about forty, a membership of seventeen, and a Sabbath-school of forty or more, all told. During the months of June and July, there were nearly 3,000 verses recited in this school, and we are looking forward to the time when there shall be an abundant harvest gathered from the seed which is being scattered. We have a church under way here, but are not able to complete it this fall, in consequence of the scarcity of material, and of the where-with to procure it. Our love-feast and sacrament will be held (D.V.) next Sabbath, and as they have proven to be seasons of refreshing to our souls in the past, we are expecting a happy day. May we realize the fulfilment of the promise, that "they that wait upon the Lord shall renew their strength!"

At Poplar Point the Lord is doing a good work. We have here a congregation of over fifty, Sabbath-school numbering about the same, and a membership of nine, none of whom were members a year ago. There is one fact often spoken of by even our enemies, that this people have forsaken the bottle, which was so great a curse to them, and have become temperate. Our church here, which was raised this summer, must remain unfinished until

next year, for the same reason that we have delayed the completion of the one at the Bluff—scarcity of means. We are willing to do all we can in the way of church building and improvement; but I ask the question, Must we depend altogether upon our own resources? We need churches at every appointment, and must have them, or be hampered and prevented from accomplishing that amount of good we might otherwise do.

At Gowlers' we have a congregation of about forty, mostly young people, a class of six, and a Sabbath-school of twelve or fifteen in attendance, and are contemplating the erection of a church next summer. The people are attentive listeners to the word proclaimed, and we are striving to lead them to the Saviour. I have realized the truthfulness of the remarks of our beloved President when he told me I might expect much opposition; but I believe the clouds of prejudice will vanish before the refulgence of the Gospel sun; and thus I go on in the name of the Lord, feeling confident that whatever work is of Him shall succeed. The great good which I believe our heavenly Father will bring out of the great evils done during the past year, will but prove again the truthfulness of the words, "The wrath of man shall praise thee."

At Portage Laprairie our congregation is about the same as at Gowlers', and we have a small Sabbath-school; but as I am only there every fortnight, and circumstances have transpired to prevent parties who would take charge of the school from being regular in their attendance, it is not in so prosperous a condition as we would desire. This is likely to be a place of some importance, and we shall be compelled to build a church here to accommodate the congregations, particularly as this seems to be the point of attraction for immigrants, and as we expect a detachment of the Volunteer force to be stationed here.

In my letter to Dr. Taylor, I proposed to add 25 per cent. to any amount not exceeding \$1000 which might be granted me for building purposes. Please let me know if there is any possibility of doing anything for us.

I have lately commenced an appointment at Rat Creek, eight miles from the Portage, where there are three families settled: one, Charles Fawcett, the son of one of our old local preachers in Canada, and the others Presbyterian. We have a Sabbath-school of fifteen persons who, by the way, make up my congregation at that place. There are better days coming for Rat Creek, and whoever may live to see another year, will see not only three families, but a good many times three settled in that neighborhood.

In order to get these Sabbath-schools in working order, I have been laboring almost incessantly for the past eight months. My Sabbath work has been to preach three times; superintend three Sabbath-schools; lead a class, and close up at night with a prayer-meeting. This, with preaching on Monday and Tuesday evenings, and the other necessary work of the Mission,

has been more than I could bear: so I have left the schools mostly in the care of the different superintendents, praying that the blessing of the Lord may rest upon their labors. I look upon our Sabbath-schools as the hope of our cause here. This is the best place to get recruits for the army of the Lord. We are greatly in need of books for our schools. We have over 130 teachers and scholars in the different schools, and have no books but Testaments, and not half enough of them. I need not mention what books are needed in our schools. A great amount of good might be done here by the distribution of tracts, and I hope some of our warm friends will undertake to supply us with these things.

Please let me know if anything will be done in assisting us to complete our churches. We need additional laborers here. May the good Lord raise up and qualify men for this work.

NORWAY HOUSE.

Letter from the Rev. E. R. YOUNG, dated Rossville, Oct. 4th, 1870.

As the last boats are just passing from York to Red River, I will improve the opportunity offered, and write, as there will be no other chance until the Christmas packet.

We are thankful to be able to report that a degree of spiritual health and prosperity has been given us since we last wrote.

Yesterday we held our love-feast and sacrament services. Although two brigades of our people had not yet returned from their long trips, as we expected, yet the church was crowded, and over one hundred and fifty came to the Lord's table.

Perhaps I cannot better please you than by giving you a report of the experience of some of our red brethren, uttered in the love-feast. There was a gracious spiritual influence felt, and we knew we were among a people who spoke from hearts glowing with the love of God!

Timothy Bear said: "I want to tell you a little of what I feel in my heart to-day. I feel it good to be here in the Lord's house, and with those who love Him. The greatest anxiety of my

heart is to serve God better and better as I grow older. I know I cannot do this, but by Almighty help God will help us. And may we love Him more, and each other more; and may God help us to pray more for each other, and for ourselves."

Hymn—Ayumeoowinah, &c. "The praying spirit breathe."

Thomas Walker said: "We have all found out before now that there is nothing like religion to comfort us. When the Spirit of God shines into our soul instead of darkness, our way is like the sunlight on the waters. I am glad to see so many here waiting to bow at Jesus' table. Let us try hard to see Him in heaven."

William Memotas—"I am very glad and happy to serve Jesus so long as he lends me health. By-and-bye I shall be with Him, and there I shall have no pain, and will praise my Jesus for ever. I ask God to be with me, and to assist me to serve him every day."

Hymn—Pe-tahna mahme-cha-te-yok, &c. "Oh! for a thousand tongues."

Robert Ateron said: "I also want to tell you a little about the service of

God. I am trying to belong to God wherever I am. As God is everywhere, I want to serve God everywhere. I am trying to say a few words for God in private places. I hope God will give me knowledge and understanding. I am not worthy even to talk about Jesus; but He died for me, and therefore I may talk about Him; and as He died for all, so I may go and tell them this good news."

James Cochran (a chief) said: "I am glad once more to be with you in God's house. I often think, how can I arrange my huntings and journeys so as to be at all of these love-feasts and sacraments? Since I decided many years ago to give up paganism and become a Christian, I have never missed one of these meetings, though sometimes I have had to travel hundreds of miles to get here. I ask God to give me his Holy Spirit to help me to follow Christ's example, and to keep all of God's commandments."

Hymn—Jesus neteta ye moo-win espemik, &c. (English.) "Jesus, my all, to heaven is gone," &c.

Mary Cook, an old woman, said: "I am glad to be here once more. I have been very sick, and thought God was going to take me home to heaven. I

felt very happy in my sickness. The room often seemed light with the presence of the Lord. I refused to go with my relations to live in the woods because I so love to meet with God's people in his house."

Big Tom said: "I am not worthy to stand up and speak of the goodness of God, I am so sinful, but my trust is in Jesus who died for sinners. I have the good feeling in my heart that God hears my prayers when I pray to Him."

Many more uttered similar sentiments to these, which the teacher noted down at the time. There is something remarkable in the zeal, and even sacrifice, which many of the people exhibit for the services of the sanctuary. James Cochran, for example, whose testimony is given, will never go on a trip for H. B. Co., no matter how lucrative, unless he is sure that he will be back in time for the Sacrament service. He says he is always rewarded for coming in from his hunting grounds in winter, even if a whole week is consumed in coming and returning over such a long dreary waste as separates his hunting ground from the Church. This is no rare exception: there are many others equally zealous and devoted.

Letter from the Rev. E. R. Young, dated Rossville, Jan. 4th, 1871.

I am slowly mastering the language, and can attend to all my Missionary duties, with the exception of the principal Indian sermon on the Lord's day.

Please convey to the Committee my very kindest thanks for their kindly feelings and liberal appropriations. These appropriations seem large, but they seem to be so necessary in such a place. Very frequently the best off here have to go for a day or two without food. Think how much worse off are the poor and sick. I cannot go to the bedside of our own poor sick members, and offer them the "Bread of Life," until I have given them of the bread that perisheth; the want of which is often the cause of their sickness.

I have not time to write a long letter at this moment, as the packet-men are in a hurry to return to Red River, but will hastily note down a few little things

not devoid of interest for you. I completed, a few days ago, my Christmas visitations at all the houses, conversing with the people individually. About fifty young men and women gave me their names as probationers. They seemed all very anxious to commence the New-Year as members of the Church. I also received back into the Church, at their urgent request, on trial, all who had been expelled in the past for drunkenness. The liquor traffic is abolished, and none are more thankful than these poor Indians who were expelled from the Church on account of it.

We had a most delightful watch-night service. As so many Indians come in from their hunting grounds during the holidays, I always give them the sacrament at the watch-night service. About a hundred and sixty came to the Lord's table.

The best description I can give of those hallowed midnight hours, are the words of a good old Indian woman, "If we could always feel so good, earth would be heaven."

Over five hundred called upon us on Christmas-day, (Monday kept this year,) with kindly greetings, and received their usual cup of tea and cake.

The great Feast was held on the 2nd. It was a bitterly cold day, but Indians seem to feel no cold and fear no storm when there is a good feast in the question. In spite of its been forty-eight degrees below zero, every man woman and child put in an appearance. Icicles formed inside the church, on the heads of the nails, and little snowbanks were made under every place where the cold air, rushing in through crevices, met the warm air charged with the vapors from tea-kettles, &c., &c.

The Indian is called stoical; so he is when a stranger is present, but when he likes he can be just as full of fun and wit as a pale-face. After their great feast, they had their usual speech-making. A chairman was appointed, who discharged his duties admirably. He called on about a dozen men, one after another, who spoke as well as the

same number of whites could have done, called up so at random.

The head Chief was called on to speak. They spent a joyous evening, and went home after praising God that they enjoyed so many mercies. Nothing occurred to mar the proceedings. The utmost good humor and kindly feelings abounded.

But I must close this hurried letter. My fear is you will hardly be able to decipher it, owing to my limited time.

P. S.—My dog train has just returned from Red River with part of my outfit ordered a year ago. I went in for these things in the summer, but they had not arrived. Mr. Geo. Young paid some boatmen \$17 to wait 24 hours longer last fall, and as they did not arrive then, I have had to send, at an additional \$40 expense, for half of them. These extras foot up very much, and also prevent attention to ministerial duties. I ought to have gone to Oxford instead of to Red River, but must have supplies. I ought to have gone to Nelson River with the dogs, instead of sending them to Red River, but we cannot live very well here without flannel. I hope to start for Oxford in four weeks.

BRITISH COLUMBIA DISTRICT.

CHILLIWHACK.

Letter from the Rev. GEO. CLARKSON, dated Chilliwack, Nov. 10th, 1870.

I have now been on this my new Circuit two weeks. Knowing it to be my duty to write to you occasionally, I conclude to write now while first impressions are strong and vivid, rather than wait longer.

I arrived here a few days after Mr. Crosby's departure, and was kindly received by the people—with most of whom I had a prior acquaintance. I purchased a horse and equipments, and was thus in a position to get through the mud and water, with which this place abounds in this season of the year, and to reach my various appointments.

The settlers are somewhat scattered, and as the roads are not good,—in fact they are mere trails—no money having been expended by the Government and

very little by the people for their construction, the people find it extremely difficult to get together at the church; those who have no horses and live at any distance from the church seldom meet with us there during the wet season. As far as I am concerned, it would be next to impossible for me to attend to my duties without a horse.

Meetings among the white population are held as follow, viz., Sunday morning at 11 o'clock, preaching, followed by a class-meeting in the church; and alternately on Sunday in the afternoon, preaching at Sumas and upper end of Chilliwack settlement by the itinerant; the service at Sumas being followed by a class-meeting. One of our local brethren preaches on the Sunday when the itinerant is absent.

There is prayer-meeting at Chilliwhack on Wednesday evenings, and at Sumas on Thursday evenings.

Meetings among the Indians are as follow, viz., preaching on Sunday at 1 o'clock in the church, followed by a fellowship-meeting, while the preacher gallops off to his next appointment. Tuesday evening, preaching at Kultus Lake, followed by class-meeting; and preaching again the next morning, at daylight, before leaving: this place is 7 miles away. A class-meeting at Scowkale, about 3 miles away, on Wednesday evenings, led by Bros. Peers and David Saloselton, but which must be visited occasionally by the itinerant. Another class-meeting at the head of Sumas Lake, 15 miles away, led by Bros. Vedder and David Saloselton. Bro. V. has to travel 10 miles to meet this class; which fact will show you that we are not without *zealous* co-labourers. Our fourth class is held at the Squi-hallu camp, close by, on Sunday morning before service—joint leaders, Bros. Bertrand and David Saloselton.

The blessed fruits of the late camp-meeting here are plainly observable among the Indians. Before the Maple Bay camp-meeting there was not a single member here, and now there are four classes. I have been astonished whenever I have gone among those camps which are not swayed by the Priests, at the earnest spirit of enquiry which is manifested—by old as well as young. They are thoroughly in earnest, and avail themselves of every opportunity of hearing the Gospel. Both Sundays I have been here there have been some who came from all the places I have mentioned, some as far off as 15 miles, notwithstanding that it was raining steadily. I think I cannot do better than give you an account of my visits to these places.

SQUI-HALLA.

The first Sunday after my arrival I attended the class-meeting at this place—I need scarcely mention that on all occasions when visiting Indians I am accompanied by Bro. David Saloselton, who began interpreting and preaching at Nanaimo, and who received his instruction in our Mission-school

there. My own knowledge of the language is not near sufficient to permit me to preach to them or sustain a close conversation without the aid of an interpreter. Well, this little band (there were eight in the class) were very glad to see me, for the Priest had been trying to get them back, by telling them that Mr. Crosby had left them and that no one would take his place, and they would be like sheep without a shepherd. Not being quite sure that the Priest was wrong, they had been feeling somewhat disquieted until they saw me. I told them that I intended to remain several months, and that when I went away another Pastor would be sent to them. Part of this camp still remain Papists; but it will not be long I think ere they all abandon the mummeries of that religion. Those who spoke in this meeting seemed much in earnest; some were very happy and told of Jesus' love to them and of theirs to Him in such a way that I am convinced they are really converted and understand what experimental religion is.

KULTUS LAKE.

We started on Tuesday afternoon for this place. The road, which has been much improved by the Indians since camp-meeting, led us right over the spur of a mountain, from which we had a fine view of the surrounding country. At the foot of the mountain on the other side we came to the Chilliwhack River, on the opposite of which are several houses, and the little church which the Indians put up mostly at their own expense, under the direction and with the manual assistance of Bro. Crosby, who has certainly shown himself by the abundance of his labors to be the Indian's friend. We forded the river here. It was almost full with salmon; so much so, that with every step the horses took there was such a violent commotion produced as to send the waters in our faces. We found Captain John, the Chief, at home. He is a fine specimen of the Indian. He took our horses, and it was not long till his wife set before us a very respectable meal. His house is built of cedar, and though not so large or so well-adorned as that of Solomon, yet I think it might compare well as to cleanliness with his.

There we found a cooking-stove, table, benches, and other articles used by Europeans. The bed we slept in that night was clean and comfortable. We visited all the houses and spoke to all the people about Jesus. In one of these places was an old man who was bed-ridden. He told us that he had been very glad to see the "King George" (English) missionaries coming among the Indians. He, himself, had never leaned to the Catholic Priests, because their words and actions did not please him. He had heard years ago, when a young man, of salvation and Jesus, from some Indians who had come across the mountains from the Far East. He was glad to see us because we told him of God, and heaven, and Jesus. He could not expect to live much longer, and he wanted to know about the heavenly country and how to get there. He had long been wishing to see this day, when God would send them teachers, and now he was glad that his people were leaving the Priest and enquiring what God's commands concerning them were.

We preached to a congregation of twenty-three, and afterwards had a prayer-meeting, in which nearly all took part. In the morning, we preached to them again, and had class-meeting, and then started back. We visited Scowkale the same day, preached to about a dozen, and then had class-meeting. Here is where the chief lives who, after the camp-meeting, went home and broke in pieces the cross, which had been planted in his camp by the priest. He is much in earnest, and wants us to get a little house near by, which the priest formerly used, to hold our meetings in; he will give liberally, and I think I will be able to secure it.

SUMAS CAMP.

We had previously sent word that we would visit this place on Friday, the 4th of November, but it was such a stormy morning (snow fell for the first time this season) that I felt but little disposed to move out. David's courage and hardihood, however, shamed me into going, for he said that he would go, even if he went alone. It was a long, wet ride, through the prairies part of the time, then along

the base of the mountains, on which, but higher up, the clouds were depositing the snow as they passed along. We got it in the shape of rain. On account of the weather, the way (15 miles) seemed very long; but about 3 o'clock we arrived at the camp, and repairing to the chief's house, we proceeded in the first place to dry our clothes, after which we preached to about 20 Indians, and held a fellowship meeting. Some of the people had come several miles through the rain and storm, and even some very old people had walked a considerable distance. We slept in the chief's house that night.

I trust that God will carry on his work which has been so wonderfully begun among the people: but means must be used. It is absolutely necessary, in order to sustain the work already begun, and to carry it still further into the enemy's territory, that I should always have an interpreter. At present, I have a good one in David, but I know not how long he will stay with me. He is under no obligation to remain, and it is only owing to the generosity of Bro. Wells, who has so far given him his board, that we have been able to keep him here. Clothes have been procured for him, but are not yet paid for, and he is in urgent need of some other articles. He has been laboring on the New Westminster Circuit and here since the 1st September, and laboring faithfully too. I shall be glad to hear that you have given our respected Chairman supplies and orders to pay the expenses incurred.

My desire to see our work prosper among this poor people, causes me, even at the risk of being thought presumptuous, to give advice to our Missionary Committee. My advice is this, that they allow or advise the Chairman to take out at once, for the Indian work, both David and Kushan. There is plenty of work for them to do, and even for more native laborers, if we could lay our hands on them. The Lord has thrust out the laborers, but the Lord must also send the means of subsistence. As good stewards of His, can you not help us?

My Trust Board are commencing to build me a couple of rooms; when they are finished, I will be in a position to teach David every day, and perhaps

have him live with me. He is very anxious to learn, is improving daily, and will, I believe, when a little older, be a host in the battle against sin. Even now, though so young, he has much influence from his godly life and from the fact that he is able to read for himself, and not take what another says as true, simply upon another's word. This gives him a great advantage, and, being of their own race, they trust him more than they would any white man.

This is the best agricultural district yet known in B. C. We have some extensive farms, and some of our farmers are well off, but the majority are just beginning, and at present are

laboring under difficulties. Every week land is being pre-empted, and I have no doubt that in a few years we shall have a large population; and I trust, by the blessing of God, a large Methodist society. A school-house is now being built, and the school is to begin next spring. This will make Chilliwhack a still more desirable place for settlement.

I expect to hold my first Quarterly Meeting the last Sunday of this month, which, I believe, will be presided over by the Chairman, Mr. White, who I am glad to hear is so far recovered from his illness as to be able to preach again. May he soon be able to be as abundant in labors as ever.

Letter from the Rev. CORNELIUS BRYANT, dated New Westminster, Dec. 8, 1870.

Our November quarter has now closed, and we find cause for thankfulness to the great Head of the Church for the degree of prosperity vouchsafed. True, we do not report an increase of numbers, but we rejoice over an increased piety within the Church. We report on the whole Circuit, members, 30; on trial, 1; removed, 1. Total 31; the same as last year. The congregations are generally good, and the Sabbath collections have increased.

Early in October, the hearers at our Burrard's Inlet appointment, urged me to give them a preaching service fortnightly, instead of once a month; and with the hearty concurrence of our official brethren, I acceded to their request. My lack of service in town occasioned thereby has been ably and cheerfully supplied by the local preachers, and the increased attention to Burrard's

Inlet has been appreciated by a proportionate increase in that congregation.

Whenever I have an opportunity, I hold services among the Indians, although their migratory habits interfere much with any systematic efforts. The Indian Sabbath-school in town is kept up, but often with diminished numbers from the same cause. We labor on in hope.

Several recent events have conspired to give an impetus and zest to my pastoral work. The retarded recovery of our dear chairman; the sudden death of a devotedly pious mother in England, many years a Missionary collector; and frequently recurring cases of sickness and death within the sphere of my Circuit labors, all, all urge me to renewed exertion in the Master's cause, knowing "the night cometh when no man can work."

FRENCH MISSIONS.

THERE are many who are much interested in the progress of scriptural light and truth among the French-speaking population of the Dominion. The following extracts will show something of the character of the work, and the difficulties attendant upon its prosecution.

Extracts from the Reports of the FRENCH LABORERS.

ADAMSVILLE.—This place has a manufacturing appearance, there being in it a large tannery. Strictly speaking, there is here but one Protestant family,

though there are several French families that say they have not any further connection with the Church of Rome. The average attendance here is from

10 to 15, the whole of them French. Work progresses here very slowly, and needs much visiting, which is given as much as practicable. We have some fruit—one man readily testifying that the meetings had been made a blessing to him. Four families have given up connection with the Church of Rome, but only one person truly converted to God.

STUKELEY.—Here we need a re-organizing process. Seven persons have expressed a willingness to join us, and become members of a class. I have visited about Adamsville, Grauby, Waterloo, Shefford Mountain and Stakeley, holding many conversations with the people. I distributed 3 Bibles and 14 Testaments.

ROXTON.—I have been able to fill all my appointments, and to visit quite a number of the several localities; and I found many with a good hope in the promises of the Gospel. The meetings are becoming more and more largely attended, and I am much encouraged to see a strong brotherly spirit prevailing among the people. I have great hope of rich blessings from the Lord upon the people generally. At *Macook* the promise of good is not great at present. Only one French family here are Protestants. At *St. George* we have much more encouragement. Here there are seven or eight families, Protestants, and I purpose visiting and preaching here once a month.

KNOWLTON.—I have visited about 15 families in Knowlton, and gave them some tracts. I preached 4 times in the open air to numbers of the French, who listened very attentively and behaved very well. I visited the mines also, and preached twice there to some French and English, to whom I gave some tracts. Visited *Sutton*, and preached in the open air to 50 French persons, some of whom came 5 miles to hear. I gave one Testament and some tracts. *Brome*, I preached twice, and gave tracts. On the whole, I have some encouragement: to God be all the praise.

GRANBY, ETC.—Left Granby this morning, for West Farnham; my soul greatly blessed. I made a few visits, but with little success. Was received kindly in their houses, and was permitted to read and pray in two of

them. Felt an assurance this morning in prayer that God would give me some encouragement in my work to-day. After being ordered out of two houses, I went to a third, and asking for a drink of water the man gave me a chair. I sat down, and after talking about the weather, &c., I turned the conversation to religious subjects. I showed the man a Testament, and talked of its value. While thus engaged, the wife came in and looked somewhat alarmed; but as I talked of the love of Jesus her countenance changed to an expression of kindness. She said, "Sir, the words you speak touch my heart, they are superb indeed; but I would have you to know that we are Catholics, and do not want to change our religion." I said, I am aware you are Roman Catholics, but I did not ask you to change your religion. This, however, I will say, that the name of belonging to a church will not save us. We must come to see ourselves lost sinners and fly to Jesus for mercy and pardon, and throw ourselves into the arms of the loving Saviour who died upon the cross to save you and me, and who has promised to cast none out that come to Him. I said you will see in that book (the Testament) the blessed encouragements He has given, which, if you read with prayer, the Holy Spirit will help you to understand, and bring "them home with comfort and power to your heart. She said, "Yes, and we must pray to the Virgin Mary and the Saints to intercede for us." I said, I believed that was of no use. At this she seemed astonished, and asked me if I did not pray to the Virgin Mary. I said, no; I thought such would be a sin. Upon this, she asked me who had so much influence and power with the Son as the mother? I said, dear madam, allow me to ask you, who loves you the most, the Virgin Mary or the Lord Jesus Christ? After a short pause, she replied, "Jesus loves us most, for he died for us; but then we are so weak we want all the help we can get." I said the blessed Saviour brought himself down to our level; He became bone of our bone and flesh of our flesh, and the first desire in your heart to come to Him He sees and encourages, and aids. I then read the parable of

the Prodigal Son to them, and afterwards made remarks thereon. This had an effect, for the tears came streaming down her face, while the husband sat in the most solemn silence. I now prayed with them, after which I bade them good-bye, hoped that God would help the interview thus closed to their good.

BOLTON, ETC.—I was in Bolton and Grass Road, where I had two meetings; the distance is about 9 miles apart. The meetings were not largely attended, there being but 8 persons present at the first, and 10 at the second. I preached on the necessity of knowing God's word in order to be saved. Was at Granby; congregation 22 persons. In the afternoon I went to Shefford Mountain, where I held a preaching service followed by a prayer-meeting—attendance, 10 persons. At Adamsville, preached and held a prayer-meeting—attendance 15. Three of the persons joined in the prayer-meeting. Was again at Granby. The attendance was rather large. I preached from Daniel xii. 10: the necessity of being co-workers with Christ in order to the redemption of our race. We had a good prayer-meeting at Bolton. Considering the importance of visiting, I have followed it very closely. I have visited in Adamsville, 10 families; Shefford Plain, 7; Granby, 8; Waterloo, 11; Bolton, 13. These are families beyond our own people. They are, in this sense, on new ground.

FROM LATER COMMUNICATIONS.

KNOWLTON.—In Sutton I have preached during the month 5 times; 3 times in the open air, and visited some families. *West Broms*, preached once and gave tracts. The people seemed much interested. *Bolton Mine*, I preached in the open air to a very large company. After the service they came to speak to me on the subject of religion. In this way we conversed for a long time. They wanted to know if confession to the priest was enjoined in the Bible. I told them no, that it was not in any Bible, Protestant or Catholic. "Well," but they said, "if that be so, the priest must have told us what was not true." I said to them, you must judge for yourselves.

Potton, preached once, and visited for 3 days, distributing tracts. May the Lord bless the work!

SINGULAR CONVERSATION.

In visiting from house to house, I had many conversations with the people. In one house the man said, "The Protestant religion was too late to be good." I asked him to explain his meaning. He then asked me, where was my religion before Luther? I showed him my Bible and said, Sir, my religion and that of every good Protestant, is now, and has always been, within the covers of this book. This book is our guide, and St. Paul says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." He said, "Don't you think that our religion is in the Bible, as well as yours?" I said, No, sir, you cannot show me in any place in the Bible a sanction for praying to the Virgin Mary and the Saints, purgatory, works of supererogation, confession in the ear of the Priest, transubstantiation, and many other things that are preached in the Church of Rome. "Well," he said, "you have no sacraments; you do not believe in the real presence when you go to communion, and you use common bread and wine." I said, You will not blame us for doing exactly what our Divine Master did. I then read the passage, 1 Cor. xi. 23, 26. I said, now, Sir, you see he (our Lord) did distribute it in both kinds, bread and wine, saying, Do this, as oft as you do it, in remembrance of me. "Yes," said he, "but did He not say, that 'except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you?'" I said, Yes; but he said also, "The words that I speak unto you they are spirit and they are life;" and we are no more to understand Him in a strict literal sense in this than when He says, I am the door; or, I am the way; or, I am the vine. Our blessed Lord had a spiritual meaning in what He then said. Besides, the psalmist says, in prophesying of Christ, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption." But this would not be the case were

we to receive the communion after the manner of the Church of Rome: for then Christ would see corruption every day; for "that which goeth into the belly is cast into the draught." Now, I said, I have maintained my position from Scripture, I will sustain it equally by reason if you will permit me. He said, "I want to hear all you have to say." Well then, I observed, God has given us five senses. They are those of seeing, hearing, smelling, tasting and feeling. You believe the testimony which these give, and so do I. You look at this book; you believe it to be a book, and all the world could not persuade you to believe otherwise. Why? because your feeling and your sight bear witness of it as such. Thus you judge of what is cold or hot, light or heavy. Thus also in things subject to the sense of taste. But in taking the communion, as the Church of Rome gives it to her people, you must tell these good guides (the senses) they all bear false witness on this subject; and you make yourself a fool in believing in opposition to their plain and clearest testimony. To think that a poor worm-like man can, by a few gestures of his hand, and of words by his lips, bring down the blessed Lord out of heaven; place Him in a wafer; confine Him in a little box, and carry Him about in his hand. What an absurdity! He said, "these were new ideas to him." I said, Per-

haps so; nevertheless they were both scriptural and rational, and as such should have weight with him. He told me to call again and see him when he had more time. Visited Dunham, going from house to house, with whom many interesting particulars arose. Preaching in the evening by Bro. DeG., after which I gave an exhortation. God gave us a large company, and great liberty in addressing them. Two women who heard us preach, came to our lodgings to enquire the way more perfectly. They were French Romanists. To one of them my young brother gave a Bible. Started next day with Bro. Sadlier, for Roxton. Attended the meetings there; my soul filled with joy to see so many French Protestants; souls plucked from the trammels of Romish superstition and idolatry. The prayer-meeting in the evening was an especial time. The house was crowded, and it seemed as if heaven had come down to the earth. I shall never forget that season, for the power of God was present with us. Several days visited from house to house. Preached one afternoon in the church to a congregation of about 100 persons; they were mostly French Romanists. I had a happy time. Visited and preached in the evening to an audience of about 50 persons. Some of these persons came afterwards to our lodgings to converse with us on the subject of religion.

DOMESTIC.

BARRIE DISTRICT.

Extract of a letter from the Rev. F. BERRY, Chairman, dated Collingwood, December 15th, 1870.

OF MUSKOKA, he writes,—The Mission is doing well. The preachers are working harmoniously and faithfully. A large number have been added to the Church since Conference, and the work is rapidly extending. Deputations from settlements many miles distant, have waited upon Mr. Webster, begging for a supply.

The Circuit, in its present form, is 60 miles long, by 40 broad. We dedicated the first Wesleyan Church in

the District on Sabbath. The village of Bracebridge, in which the church is situated, is at present the business centre of the District, and promises to be a town of great importance in a few years. The new church is frame, beautifully situated in a central position, very neat and well finished, and furnished with a new cabinet organ. The church cost \$600, the whole of which was most cheerfully paid or provided for on the spot.