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Missionary Notices

OF THE

METHODIST CHURCH

OF CANADA.

TORONTO, APRIL, 1875.

CONTENTS.

	Page
THE RED RIVER DISTRICT :	
LETTER FROM THE REV. GEORGE YOUNG.....	18
TESTIMONIES OF INDIANS AT ROSSVILLE	26
LETTER FROM THE REV. JOHN H. RUTTAN.....	29
LETTER FROM THE REV. J. SEMMENS.....	33
NEWFOUNDLAND : FROM THE PRESIDENT OF THE CONFERENCE	33
BRITISH COLUMBIA DISTRICT :	
LETTER FROM THE REV. THOMAS CROSBY.....	36
LETTER FROM THE REV. C. L. THOMPSON.....	39
MISCELLANEOUS	40

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

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

John Maclean

METHODIST MISSIONARY NOTICES,

APRIL, 1875.

RED RIVER DISTRICT.

MANITOBA.

THE Chairman's narrative of his journey to Beren's River, Rossville, and Oxford House, depicting, as it does in detail, the state of our Missions in that sterile country, is full of interest. Can any benevolence be more pure than that which has prompted the establishment and maintenance of Christian ordinances among a people so placed by Divine Providence, far away from the advantages and pleasures of civilized life? Whatever may be thought of brother G. Young's prudence in undertaking such a journey at that season of the year, all must admire his courage and self-denial, and rejoice in his safe return to his family and charge in Winnipeg.

On the 7th December last it was my privilege to assist in the opening services of a new church on the High Bluff Mission, about forty-eight miles west of Winnipeg. My good Brother Fawcett has cause for rejoicing in the completion of so comfortable a church at a point where it was much needed. Mr. W. Gowler, whom I found, on my first visit in 1868, more than willing to give me a hearing, and to show kind hospitality, has by the power of grace become a happy, consistent and zealous Christian, and as the Lord has prospered him in worldly pursuits, he has evinced a commendable liberality in giving several acres of land near his residence for church premises, besides a considerable sum in contributions, and a good deal of labour on the building. The opening services were attended by large and seemingly devout congregations, upon whom gracious influences rested during the day, as a result of which special services were commenced. On my return home, Monday evening, I

found the Rev. E. R. Young waiting, with Indians, dogs and sleds, to take me to Beren's River, on my long trip to visit the Indian Missions of the North. I was led to decide on making this trip by a conviction, long felt, that I could not discharge aright my duties either to the missionary committee, or the missionaries, without such a knowledge of the field and the work as can be secured only by actual observation. My purpose had been to make the journey during the summer, but I chose the winter instead from a wish to get in my report before next Conference, because of a saving of time in making the trip—larger numbers of Indians to be met at certain points—and greater press of duties in Manitoba in the summer; besides which, I desired, as a means to an end, a just appreciation of the toils, privations, exposures, and expenses inseparably connected with the long winter trips in this "Wild North Land," which are being made by my brethren in the prosecution of

the great work of evangelization. To be the more systematic in my statement I shall group my observations in the following order: *The Journey, The Country, The Missions.* The journey made, the country passed through, the missions visited.

THE JOURNEY extended to a distance of well nigh one thousand two hundred miles, occupied twenty-eight travelling days, and was performed by some walking, and a good deal of riding in dog sleds. The sixteen dogs, four sleds, four Indians, and two missionaries made up such a procession, as we left in the early morn of December 9th, as would have brought to the front a crowd of spectators had it appeared on King Street, Toronto, instead of the Red River of the North. Let me describe. Foremost of all was "the runner," Jake Savanas, or Southwind, a fat, young Indian, a good runner, a still better feeder. Then came the Rev. E. R. Young, with his valuable train of dogs; and a sled, heavily laden with supplies needed at home. Next in order, my cariole, with its one hundred and eighty pounds, more or less, of humanity; and how much of bedding, clothing, pemmican, etc., etc., I know not; and then two other trains, loaded with flour, pork, and fish, either for use on the trip or to meet the wants of the people at Beren's River. Two of the four teams of dogs and sleds were required for my use, the other two were independent, though "attached," for reasons sufficiently apparent. The dog sled, used as a cariole, is made of thin oak, about an inch thick; fourteen or eighteen inches wide, and about ten or twelve feet long; with the front end turned up like a skate, while the sides and back are made of parchment drawn tightly around a framework, and so hinged to the bottom of the sled as to yield a little when it runs against blocks of ice or trees, and thereby escape being wrecked, even though the passenger experiences an unpleasant squeeze from the collision. The whole thing is very light, and runs easily and

rides smoothly on smooth ice, or a well-beaten road; otherwise, not. My experience in dog sledding was of the following order.—First period,—quite amusing; the thinness of the oak bottom and the pliability of the sides render it a springy sort of thing; and as it runs over an uneven surface, the bottom changing quickly from the straight to the convex, and then to the concave, and back to the straight again—the sides meanwhile working like the leather sides of a bellows, it seems almost like a thing of life, and might easily suggest to a half-awake passenger the idea of his being a sort of second Jonah, who by some hook or crook had got inside some monster, who, though on the ice, was making desperate strides toward an opening, through which to plunge with his victim into his native element, the "vasty deep." Two months before this, to a day, I was enjoying a ride on one of the beautiful and comfortable Pullman cars, between Chicago and St. Paul. Between that ride and this there was but little semblance, save that in each, one is conscious of being strangely jerked, feet foremost, toward some place, he scarcely knows where. The second period,—barely enjoyable, with interruptions; sitting for hours, not as in a chair, but after the fashion of a Jack-knife half open, with an occasional let down, when the sled drops from a cake of ice or log, while the dogs are at a trot, and to be capsized and find oneself as helpless as an Indian babe in a "moss-bag," to say nothing of the cool attentions of Jack Frost, when thermometers indicate forty or fifty degrees below zero. These things act as interruptions to the barely enjoyable in a dog sledder's experience. The third period is one of desire to have done with dog sledding forever. This I reached while yet far away from the home-side end of my journey. The dog train is managed by a driver running behind without any reins, but with many words of which "Yee," "chaugh" and "march" are among the most important, and in some instances, the least objectionable; to these words are

added certain *persuasive measures* in which a whip, often loaded with shot, is brought into painful requisition. Unlike the horse or ox, the dog speaks out his feelings in relation to these passing matters. By "running" in this connection, I do not mean that either Indians or dogs literally run; nor do they walk much; both take a kind of "shack," a kind of nondescript gait, which they can do very well, even to the extent of sixty or seventy miles per day, *on a pinch*. In that case they set off from camp at two or three in the morning, and deducting simply brief rests, during which two meals are taken by the men, they continue running until sunset, or even late in the evening when the end of the journey is to be reached. These long day journeys can only be made with good dogs, and smooth ice or roads. To those who have not witnessed it, the statement that these men can travel so far in a day seems incredible; but so much for *use*. The Indians are not alone in being able to do it. I saw the Rev. E. R. Young, after suffering all night from tooth-ache, and being engaged from 11 p.m. to 2 a.m. in keeping up our camp fire, lead off with his dogs across a bay twenty-five miles, making that distance in running before the sun rose. When the other train came up, three quarters of an hour later, he had our breakfast nearly ready, and then before sunset he travelled about thirty miles more; nor was this, by any means, equal to what he has done. There are but few Indians who can out-travel him; and but few of his brethren and the patrons of this great missionary society know or can appreciate the full amount of toil, privation and exposure which have been involved in his missionary life in the north. And let no one imagine that all this is done quite *easily*; not so, these achievements are the results of straining, fatiguing and *wearing* efforts, which in many cases are followed by an early breakdown.

The *Camp* for the night is quickly made by all hands setting to work;

some scraping back snow, some cutting spruce boughs and carpeting the place, building up a back wall with them about three feet high, and others getting fuel for the fire. Thawing fish for the dogs, getting supper, getting frost and ice from clothes, preparing flat cakes and cooking pork for the next day, constituted the work of the evening around the camp fire. Then after our evening hymn and prayer the weary ones retired for rest in the open wild, sometimes with snow falling thickly and wind blowing sharply, with "spruce feathers" under them and a blanket or two over them, to sleep comfortably *sometimes*. I found that as long as I could avoid turning in bed, I could keep warm, but to turn or to strike a match to see my watch, for I kept time for the men, was to give the cold an entrance, and then to sleep or to shiver became the question. Among the last things to be done before sleep, and the first on waking by most of the men, was to drink strong tea and smoke tobacco, large quantities of which have to be supplied them. Nor can such exertions be sustained, and such intense cold endured without frequent replenishings with nourishing food. Four meals a day are requisite; a strong tea, pemican, or pork, or venison, or fish, with flat cakes often baked in fat, are necessary. In these almost arctic regions such a head of steam as is requisite can be kept up only by a heavy supply of fuel. This will account for the fact that the supplies for one of these trips, in the land of "magnificent distances" and high prices, run up to an amount that cannot but astonish the uninitiated. The different stages in my journey were, from Winnipeg to Beren's River, about five days; thence to Norway House, four days; thence to Oxford House, five days; the return trip occupying about the same time. During these twenty-eight days I camped out some twenty-three or twenty-four nights, some of which were colder than any I had ever before experienced. My aim was to walk about five or six miles a day, but in crossing a long, rough portage

I made one day about fifteen miles, and suffered for it too.

THE COUNTRY through which I passed is one in whose praise I cannot say much. From Winnipeg to the last house in the lower settlement, about thirty-five miles, the land resembles the other portions of Manitoba, rather flat, some timber, but generally prairie; the soil, however, of the richest description. From that point to Lake Winnipeg, about fifteen miles, we passed over a marshy, murky region. The beach at the lake is high, made up of sand and flat stones. Once on the ice of this great lake, which is nearly three hundred miles long, and of peculiar shape, we struck for the western shore, along which we found for a long distance large quantities of timber, mostly poplar, which may yet serve us in Manitoba for building purposes and for fuel. The soil here is no doubt very good. Our day's run brought us to the region of evergreen trees—spruce, Norway pines, all too small to be of much value except for fuel or fences. Here I had my first night in a winter camp. From that point until I came back to it, excepting barely portions of country near Beren's River, I saw very little affording any encouragement to the agriculturist. In fact there are two things which would discourage any farmer, and which must be met all through this northern region,—want of soil and want of season; of soil in *depth* and of season in *length*. As a general thing the soil barely covers the rocks to a depth sufficient to grow shrubs or small trees, whose roots often strike down into the clefts of the rocks. In the lake there are two large islands on which timber large enough for saw logs, or for small frames, can be obtained. On one of these a steam saw mill has been recently erected, and from the other Mr. E. R. Young obtained the timber used in the buildings he has erected on his mission premises, drawing it with dogs across the ice, a distance of ten or twelve miles. From Norway House to Oxford House the country

seemed to have no higher destiny than to be what it now is, the roaming, feeding and hiding ground of game and fur-bearing animals, and the home of those who hunt, trap, fish, or "trip" for a living. The soil is thin and poor, the timber fit only for fuel or to supply poles for the Indian's cabin, or for his use in making the traps or dead-falls wherewith he kills his game. Small lakes, rivers, marshy grounds, tamarac swamps and rocky hills,—these make up the variety between those two points. Unless valuable minerals should be discovered, I should think that fifty years hence a thousand acres of this land might be worth a thousand cents. On the east shore of lake Winnipeg there are large quantities of iron sand, which the magnet takes up readily; what this may betoken I know not. The tracks of game and fur-bearing animals, however, all through the northern region, abound, while in the lakes and rivers the finest fish in the world are to be found. Fish is the main dependence of the people as food for themselves and dogs. During the trapping season the Indians are obliged to scatter in every direction. We saw the wood traps all along the shores of the lakes and rivers as we passed, and the number of skins of beaver, otter, mink, fox, lynx, bear, &c., which these hunters bring into the Hudson's Bay Company stores, at the different trading posts, all tell of their success.

THE MISSIONS I visited belong to the Methodist Church; no other denomination has ever occupied this ground.

The *Rossville Mission* is very pleasantly situated on the shore of a beautiful little lake, within two miles of Norway House Post, and is the oldest and by far the strongest of our Indian missions in the North-west. It was established in 1840 by the Rev. Mr. Rundle, Wesleyan Missionary from London. In looking over the register of baptisms and marriages, which has been carefully kept from the first, I found the first baptism recorded on the 28th of May, 1840, by Mr. Rundle,

and the last on the 3rd January, 1875, by myself; between these dates one thousand five hundred and sixty baptisms were registered. Mr. Rundle was succeeded by the late Rev. Jas. Evans, who, in labours and travels and successes, was "more abundant," and whose name is ever mentioned by these Christian Indians with profoundest respect and gratitude. Probably one thousand Indians or more consider this place, and neighbourhoods adjacent, their home. The mission itself embraces a large number of families who live in very comfortable and clean-looking little houses, not far from the church and school and mission house. The church, which has been enlarged once, was built by Mr. Evans, and is at present about 60ft. by 30ft., and as it is closely seated, I suppose contains occasionally some four hundred, little and big, of a congregation. The mission house is by far too large a building for a simple mission house—if the missionary contemplated taking boarders, or "quartering" a large staff of servants it would do very well.

It is a great mistake to build such large houses as residences for missionaries, not alone on account of the unnecessarily large expenditure involved, and because of what it must cost to furnish and warm them—but because of the fact that those wandering ones, who like very much to "put up" or "camp" at the mission, think that as there is so much spare room it must have been intended for their accommodation, and they do not see why they should not be allowed to occupy it. To yield to this feeling on their part is impracticable, to refuse creates prejudice. All this may be avoided by building snug, warm houses, none too large for the wants of a missionary and his family. The mission-house, church and school-house, &c., &c., must have cost the committee in England a very large amount. Since the Rev. Mr. Evans, the mission has been occupied by Messrs. Thomas Hurlburt, Brooking, Geo. McDougall, Stringfellow, E. R.

Young and their present pastor, Mr. Ruttan, all of whom have been made great blessings to this once benighted people. At present there is a membership of three hundred and eighty-one, of whom forty-seven are on trial, making a nett increase this year of sixty-four. There are eighteen classes with leaders and assistant leaders, one day-school and one Sabbath-school at Rossville, and one day-school and a Sabbath-school at "Crooked Turn," about eight miles away; in these schools there are about one hundred and fifty scholars.

At the lovefeast there were present about three hundred people, while nearly two hundred came to the Lord's table, among whom one was over one hundred years of age, and one came one hundred miles to attend the services. New Year's day was "a high day" with the Indians at Rossville, over five hundred of whom feasted on "fat things," all of which were "gratis" to the feasters. From morn till even the eating went briskly on amid indications of good appetites, and great enjoyment, and but little weariness. I reached the mission on my return trip from Oxford, about ten a. m., just in time for the feast. In the evening they had their public meeting with "Big Tom" for a chairman, who, by the way, is a good man and true, but oh so slow in getting up to speak, and in speaking, exceedingly slow. Just imagine a great tall man getting up an inch at a time, and waiting between the inches. But he got all the way up at last, and spoke, I presume, very sensibly, which is more than many a white man does who gets up with less hesitancy. A number of speeches were made, and a very enjoyable meeting indeed terminated in good time. I visited both schools, and while pleased with the appearance of the children, regret that I can't report more favourably of their study of the English language. My impression is that at Rossville especially we very much need as a teacher, a young lady of zeal, and faith, and patience, and good government, with some experience in teaching, to bring these child-

ren forward in their studies. As it is now going on, I fear we shall be unable to get either teachers or interpreters from among them in a few years; as the young people speak less English than their parents who were taught by Mr. Evans and his immediate successors. The Rev. Mr. Ruttan has succeeded admirably at this post; his kind, prudent and Christian walk, and his zealous and faithful ministry have borne fruit abundantly, while his excellent young wife, right from the Wesleyan Female College, Hamilton, only a few weeks elapsing from the day she left her studies there till she entered upon her duties in this far off mission, has been "a helper indeed" to her husband. Long may these devoted servants of Christ be spared to each other, the Church, and the great work they are now so heartily and so *cheerfully* prosecuting.

At Norway House I received the most kind and considerate attention from the Chief Factor, Mr. Ross, and also from Messrs. Sinclair and McTavish; in fact this holds good of all the officials of the Hudson's Bay Company at every post I visited. They are all manifestly interested in the mission work, and in sympathy with our missionaries, of whom they spoke to me in the kindest and most commendatory terms.

The mission at Jackson's Bay, near Oxford House, and about two hundred miles north-east from Norway House, was established at a more recent period, and has been occupied by Rev. Messrs. Steinhaur, Brooking, Stringfellow, Sinclair, and the present missionary, Mr. German.

At the outset, premises as mission and school houses and a church were erected, and, I understand, paid for by the missionary society in England. The expenditure must have been very heavy. At the present time the tendency of the settlement seems towards the fort, which is about fourteen miles from the mission house at the bay. The decision to build a church near the fort was a wise one. Here large numbers collect every sea-

son for trading purposes, and several families reside permanently, who, with the officers and servants of the Company will make a good congregation throughout the year. A beautiful site has been selected and a comfortable church erected, and is now in use, though not quite finished. The mission house at the bay is occupied by Mr. German, our bachelor missionary, who has his interpreter and family residing in a portion of the building, by whom he gets his "house-keeping" managed. A comfortable building, comparatively new, is used both for the school and the place of worship. It seems necessary to keep these two extreme ends of an awkwardly shaped mission, as many families will continue to reside at the bay on account of an excellent fishery there, while others will reside near the fort as the employees of the Company. In working the mission, Mr. German gives one Sabbath at the fort and the next at the old mission, holding two services at each place, with prayer meeting and class and bible class during the week, as he can get them together. During the summer a school is kept open at the bay with about forty children, but in winter the families scatter, as elsewhere, to their hunting grounds, and the school is interrupted. The membership when Mr. G. went there in September, 1873, consisted of about sixty—since that date he has received fifty-seven on trial, and the membership is now one hundred and seventeen. He also visits an outpost about one hundred and fifty miles away, where he has instructed and baptized a large number who were unevangelized prior to the above given date. I was greatly pleased with the heartiness and cheerful spirit manifested by Bro. German in the prosecution of his work, notwithstanding his lonely position and hard field. "The Lord loveth a *cheerful* giver," whether the gift be in money or in service.

We reached the mission on the evening of Christmas day, after a very fatiguing day's run, from early morn till long after dark. On Sabbath I

preached and gave the sacrament and baptized a child at ten a. m. at the bay, and then we crossed over to the fort, fourteen miles, and held service there. The night was the coldest I had ever experienced, and when we set off next morning before sunrise to cross the lake, a distance of about forty miles, it is said, with wind sharp ahead, neither present experience nor future prospects for that day were very pleasing. The Indians with me froze cheeks and ears in a general way, but said very little about it, while I felt the cold very much with all my mummy-like wrappings, till finally I had to get out and run to keep my feet from freezing. The thermometer at the fort was useless in such intense cold—I have no doubt it *should* have gone down to fifty degrees below zero. I mention this to show under what circumstances of discomfort and peril our devoted missionaries are *often placed*. Dr. Taylor *once in his life* endured the almost purgatorial sufferings occasioned by the swarms of mosquitoes which gave him such a warm reception in this same region, and gloriously did he depict his sufferings; *once in my life*, for a little while, I have felt the discomfort and faced the peril and endured the toil of a trip through there in mid-winter; but what is all this in either case to what our dear brethren stationed out here have to *meet with every summer and every winter*, and are they not equally susceptible to suffering as either of us?

Let our good brethren in the more comfortable home work bear them up in their prayers, and use all allowable means to secure to them the most liberal "appropriations." These are the toilers who *earn and really need* the highest salaries going. High prices prevail, hungry Indians clamour, and perquisites and presents are unknown—*these are note-worthy facts*.

The *Nelson River Mission* is situated about two hundred miles north from Norway House, and is the most northerly point of our mission field. The work of instructing these poor pagans was commenced by Rev. E.

R. Young during his occupancy of Rossville, and by him a large number were baptized. Through his representations and influence mainly, the authorities of the Church were led to open a mission there, and to appoint the Rev. J. Semmens as their first missionary. Upon him rests the heavy responsibility of making (if possible) this mission a success, and his will be the honor in that case from the Church of the future. As I understood that the Indians were generally away to their hunting grounds, I decided not to extend my long and tedious and costly trip to that point, but during my visit to Oxford House the missionary arrived at Norway House, so that on my return I met him there, and received from him a full statement of the work done and of his plans for the future. During the last few months he has baptized fifty-five persons, and conducted services regularly on the Sabbath, with congregations not very large but attentive, some seven of whom have become communicants. According to the returns made to the Hudson Bay Company's officer, Mr. Ross, the Indians in that vicinity numbered in 1872, fifty-five husbands, having among them sixty-eight wives, ninety children and fifteen widows and several orphans; but I believe there are other bands near by, so that Mr. Semmens reckons about five hundred Indians as placed under his pastoral care. According to the judgment of chief Factor Ross, as well as Rev. E. R. Young, this field is a central and very important one, which should be worked with energy and true faith. Mr. Semmens will require an interpreter and teacher in the spring, and a grant of \$250 or \$300 to enable him to get a small mission house suitable to live in with his interpreter, in a part of which he can meet the Indians for instruction and worship. Chief Factor Ross agreed to get one of suitable size erected for an amount not exceeding \$300, and I hope the missionary committee, with their wonted generosity, will make the appropriation.

The *New Mission* at Beren's River

is situated on the shore of a pleasant little bay which puts in from Lake Winnipeg, on the east side of the lake, and about midway from the mouth of Red River and Norway House. The mission was opened by Rev. E. R. Young in 1873. When the statement of Rev. John Ryerson, as published in his book of travels through this land in 1854, is remembered, that this point ought to be made a mission, that the Indians and the Company's officials desired it, and that missionaries in passing had promised that they should have a missionary, and then the fact noted that despite all this importunity and recommendation and promise, no missionary was sent until 1873, the old adage, "large bodies move slowly" will be apt to occur to the mind. On Sabbath, the 13th December, I reached this pleasantly situated mission in time to enjoy a service in the "tabernacle," as they call it, erected a few months ago. Our arrival was followed by no small stir among the natives, who, on the call of the beautiful bell given by Jas. Ferrier, Esq., assembled, and gave earnest attention to my message from "Behold, I bring you glad tidings" &c. A number of buildings—as mission house (a very good one), school-house and place of worship, kitchen, wood-house, fish-house, cow stable, house for interpreter, and bell tower, &c., have been erected during the last summer, and a large quantity of building material for a church when required, collected, all of which, as may well be supposed, has not been done without a heavy outlay. But in this case "the end justifies the means." The missionary has secured a grant of three or four hundred acres of land, about one hundred of which he reports pretty good, ten of which are partially cleared, and one under cultivation. Each Sabbath services are conducted in the tabernacle at eleven a. m., in Indian, through an interpreter, and at six p. m., at the fort, in English. Class and prayer meetings and a bible class are conducted in the afternoon or during the week. At the three ser-

vices I attended the congregations were very encouraging; about twenty received the sacrament and three were baptized.

As a *centre* the mission is of great importance. Large bands of Indians, yet unchristianized, can be easily reached—as at Poplar River, Jack's Head, Sandy Bar, Pigeon River and Grand Rapids, many of whom will probably settle near the mission ere long.

The fisheries and hunting grounds are the best, I suppose, on the lake. Being about midway between Norway House and Red River, it will afford our missionaries, as they pass to and fro, a much needed and quiet resting place; securing to the mission a visit and to the weary travellers a home and a Sabbath rest. To my mind the field here is attractive and the prospects of the mission are cheering. Mr. and Mrs. E. R. Young are toiling hard, and even with weeping, to scatter "precious seed." May they soon realize the promise fulfilled, and "come again with rejoicing bringing their sheaves with them." I felt it my duty here and elsewhere to speak with plainness on the real mission of a missionary, informing the Indians that it was not to scatter presents, either of food or clothing, so much as to teach them the way to the Saviour. The idea of some of them seems to be, that a missionary must be a sort of unvariable giver, and with such I am sure I must have made myself very unpopular. In my judgment our missionaries will have to *insist* on a little more of "self-help" among them. During my journey I had several conversations with uninstructed pagans, all of whom professed to feel dissatisfied with their position, and to desire more light, and to be anxious for instruction in the doctrines of christianity. From several I got a promise that they would pray to the Great and Good Spirit to lead them into the true light. Polygamy, a superstitious dread of their medicine men and conjurers, wandering habits, and an idea that he who would *teach* them ought to *feed* them to a considerable extent—these

are obstacles in the way of their christianization, but they are surmountable, and have been surmounted in thousands of instances. The difficulty of mastering their miserable language so as to preach in it, or of getting the truth properly before them through an interpreter, is felt by all our missionaries. From them we need fear neither violence nor opposition. The term "savages," if by any applied to the Indians of this country, whether Christian or pagan, is a misnomer. Openings for schools and missionaries abound—"the fields are white unto the harvest"—the labourers are comparatively few, and the funds are not as plentiful as they should be in the treasury of a Church bought with the Redeemer's blood.

After parting with the kind people of Beren's River on the 11th of January, I reached home on Friday, the 16th, weary and sore indeed, better as I supposed in health, and yet after the services of Sabbath the reaction came, and for several days it seemed uncertain whether an attack of fever or inflammatory rheumatism awaited me; however, deliverance came, as has

been usual with me, through the infinite mercy and goodness of God. I am thankful that I have been enabled to make the trip in the winter, but this one, with its fatigue and exposure, must suffice for me; were I possessed of the vigour and activity and endurance and *lightness* which were mine thirty years ago, I might decide otherwise. Providence permitting, I hope to start in a day or two for the extreme limit of our Province to the westward, and to visit the missions in that direction. This journey over, I shall have visited each mission on this large district since December 9th, excepting barely that at Nelson River, and travelled one thousand two hundred miles with dogs and five hundred with my horses. It affords me great pleasure to state that my brethren are not only in health, but, as I believe, energetically, faithfully and successfully prosecuting their great work. Our District meeting is appointed to be held in Grace Church, Winnipeg, on the 9th and 10th of March, when we hope to make our full returns for conference, and trust that they may prove in every way satisfactory.

Testimonies of Indians at the Lovefeast at Rossville, 3rd January, 1875.

Reported by J. SINCLAIR.

THOMAS WALKER.—"When I first heard the Gospel, as preached by the first missionary, Mr. Evans, I was convinced of my sins and led to believe in Christ my Saviour. I felt myself a sinner before God, and I felt that without his pardoning mercy I should be lost for ever. I mourned and wept before God, and at last was enabled to exercise a living faith in Christ and on the atonement. God then spoke peace to my soul, and I heard a voice say, 'My son, thy sins are forgiven thee, thy sins are all blotted out, go in peace.' I then felt peace and joy. I felt that I was cleansed and clothed with the garment of righteousness. I still feel happy, and my heart is filled with the love of God; and I have the assurance that I am growing in grace; and in view of partaking the dying

emblems of Jesus, I feel that my soul is feeding on Christ, the true bread of life."

HENRY BUDD.—"I praise God for what he has done for my soul. I feel very happy. My heart is filled with happiness and love. I rejoice in God my Saviour who has done much for me. When I first felt a desire to seek God and the salvation of my soul, I felt myself a poor sinner before God. I was troubled on account of my manifold transgressions, my mind was full of doubts and fears, and still I was anxious to be saved. But at last I was enabled to rejoice in a knowledge of sins forgiven, through faith in the Lord Jesus Christ. I am now delivered from all my fears and doubts. I feel that I love God, and that God loves me. I am growing in grace and in

the knowledge of God my Saviour. My desires and hopes are brightened, and I am cheered with the assurance of one day seeing my Father in heaven. For this end I desire to be faithful unto the end, that no man take my crown."

JACOB OSEMEMOW.—"I am very happy at this moment, because I feel that I love God, and that he loves me. During the past week I have been pouring out my soul before God in prayer, and have endeavoured to examine myself; and in doing so my faith has been increased, my heart has been comforted and cheered in contemplating the love of Christ. I feel a great delight in the service of God, and it is my meat and drink to do the will of my heavenly Father. I have the assurance that I live in the favour of God, and that I am growing in grace, and that I am living nearer to God and to heaven. I desire to be faithful. As we are about to commemorate the dying love of Jesus, my heart is full of joy, and my soul is feasting with Christ."

THOMAS MURDO.—"In reviewing the past, I desire to praise God for what He has done for my soul. Few years ago, I was careless and indifferent to religion and to my soul's salvation; living without God and without hope in the world. But when it pleased God, in His infinite mercy, to convince me of my sins, I felt my sins as a heavy burden on my soul. I was in deep distress, and in the anguish of my soul I was led to exclaim, 'What shall I do to be saved?' till it pleased God to point to me the way of obtaining the forgiveness of my sins, by believing on the Lord Jesus Christ. I desired to know Christ and the cleansing efficacy of His blood, and I was enabled by faith to cast my guilty soul before God. Then God spoke peace to my soul, my sins were forgiven and blotted out; and now I am happy. I feel His love. My heart is full of joy and peace, in believing. I find Christ precious to my soul, here, in this house, and wherever I go. I am getting nearer heaven. May I be faithful, that I may praise God to all eternity."

ROBERT ATINOW.—"I praise God for the comforts and the sweetness of religion I enjoy this day. I have attended many lovefeasts since I became a Christian, and every time we meet in this way, I rejoice to say, I am getting nearer home. Since our last quarterly meeting I have endeavoured to live nearer to God, and He has been very precious to my soul. I have felt much of the goodness of God. I feel the love of God shed abroad in my heart by the Holy Ghost given unto me. I feel very happy, knowing that I live in the favour of God and in the smiles of His approbation. I feel I love God more, and His cause. My hope is brighter and brighter even unto the perfect day of grace and salvation. Still I am not satisfied. I still press forward toward the mark for the prize of my high calling, which is of God in Christ Jesus. May God give me grace that I may continue faithful unto my life's end, that I may overcome all temptation, and at last reach my heavenly home."

JAMES COCKRANE.—"I have great reason to bless God for the privileges and blessings I have enjoyed. I have experienced much of the goodness of God. It is now many years since I began to serve God and desired to find my way to heaven, and I praise God that He has thus far kept me faithful, and sustained me amidst many dangers and trials. When I first began to serve God I had doubts and fears in regard to my weakness and proneness to sin; but, trusting in God, and constantly endeavouring to exercise a living faith in Christ, I have been enabled to realize a daily growth in grace. I feel His love and His salvation; and, this day, I have the assurance that I live nearer to God, and getting nearer to my eternal rest. May I prove faithful!"

ADAM MOODY.—"You are all aware that I have been a great sinner before God, and in many instances you could prove that I have been living far from God, breaking his laws, and defying the God of heaven. But in the midst of my backslidings and wanderings away from Him, He remembered me in mercy, and convinced me of my

lost condition ; convinced me of my sins and their eternal consequences, and enabled me to return to my Saviour again. The Lord is gracious, He has pardoned my sins, and now I feel that I love Him ; and, enjoying His favour, I do magnify the grace of God which has done so much for me. I look upon this world and temporal things as dung and dross compared with the things of eternity. At home or abroad, I feel Him precious to my heart ; and whenever I contemplate Him, He is sweet to my soul. I can trust him for the future ; and I am ready for His call, whenever He may be pleased to call me hence."

JAMES STANDER.—"I am deeply convinced that I am frail and mortal, and may soon leave this world ; and for this end I often examine my heart, and more especially I have tried to-day to cast my whole soul to Jesus, and to consecrate myself afresh to Him. I feel happy in His love, and I have the assurance of His favour ; and in meditating on the great atonement and the sufferings of Christ, which we are soon to commemorate, I can look with the eye of faith and there see the blood of Christ streaming down from His wounded side. I long to go home to my Father's house—that beautiful house, where the weary are for ever at rest."

THOMAS MAMANOWATUM.—"I desire also to express my gratitude to God for His mercies and blessings in the past. I have felt and tasted of His goodness and love. I feel very happy, being delivered from the guilt and power of sin. I had no power, no merit to save myself from sin ; but the grace of God was sufficient, and that was enough. It saved me from sin, and I can now rejoice in His all-prevailing power. I am a child of God, saved by grace, and adopted into His family by the cleansing efficacy of His blood. I am growing in grace ; and I desire more than ever to glorify my God in all I think, or speak, or do. Last year, this time, I left you here to assist in the good work of establishing a Mission, at Beren's River ; while there, I have often felt

happy while endeavouring to point my heathen brethren to Jesus Christ that taketh away the sin of the world ; and I often feel happy in my heart while trying to lead my members the way to heaven. I consecrate myself afresh to God. I can trust Him for the future : for His guidance and support in life and death. He is my God and my portion for ever."

MARY OIZ.—"I feel very happy this moment. My heart is filled with the love of God. I know that I love Him and His people, and I feel a great delight in the means of grace. I was once a sinner before God, wandering in the paths of sin ; but God convinced me of my lost condition, and enabled me to rejoice in His pardoning mercy through faith in the atonement. I pray God to keep me faithful, that I may feast with you in heaven around the throne of God."

NANCY BADGER.—"My heart is full of joy and peace in believing. When I contemplate the past, when Mr. Brooking and his interpreter first endeavoured to point to me the way of salvation, and was led to believe in Christ as my only Saviour, I rejoice to think of the happy period of my life, when Jesus spoke peace to my troubled heart by washing away my sins by His precious blood. Since that time I have tried to live in the fear of God, and to walk closely with my God ; and in doing so my peace and joy have been increased proportionately. May God ever keep me humble and faithful."

NANCY RUNDLE.—"I feel very happy, and my heart is waimed while hearing the people of God telling their experience to one another ; and I bless God that he has permitted me to attend this lovefeast. You are all aware that I was not able to attend your last quarterly meeting, on account of sickness ; but I bless God for His mercies toward me, in thus prolonging my life. Still, I feel my time is short here, on earth. For this end, I desire so to live in this world that when I am called away I may enter heaven, and enjoy everlasting life to all eternity."

MARY GIBB.—"I desire to praise

God for His mercies toward me. I have enjoyed much of the goodness of God in the past. God has seen fit to afflict my body; but in the midst of all my trials and difficulties I have always found Him a very present help, and in answer to prayer and according to my earnest desire He has enabled me to attend this means of grace. I feel I love God, but I desire to love him more than ever, and to live for heaven; and at last to enter into that blest abode."

THOMAS BALFOUR.—"I am happy to tell you my experience, and my humble gratitude to God for His manifold mercies. I am not ashamed to take up this cross, to bear testimony for Jesus, who has done great things for me, whereof I am glad. While away in the forest, I felt rather feeble on account of the complaint I had in my leg, but I desired and prayed to

God to enable me to attend this means of grace; and I have come thus far for this very purpose,* and I rejoice to stand up before you and declare what God has done for my soul. I feel the love of God shed abroad in my heart, by the Holy Ghost which is given unto me. I can rejoice in the pardoning mercy of God, being washed and cleansed from my sins, and adopted into His family. My heart is full of joy and peace in believing; I am cheered and encouraged by the precious promises of God, and I desire more than ever to live nearer to God and heaven, that I may enjoy His favour here, and at last enjoy his presence hereafter. Brethren, let us make a right use of our privileges and blessings; let us all strive to grow in grace daily, and our reward shall be sure."

From the Rev. J. H. RUTTAN, dated Rossville, 29th December, 1874.

Yours of the 17th September reached us last week. We were glad to receive this token of affectionate remembrance from you, and feel much indebted to you for the pains you have taken to make all arrangements, and also, if possible, to secure the teacher of our choice for this place. We sympathize with you in your disappointment after so much trouble.

Perhaps it would not be asking too much, if it be possible, for you to secure the service of some pious lady teacher for us, whom you could send out next summer. I mentioned in my last letter the best time for her to leave Ontario—say the last of May; she would then be in time to come out in the steamboat the beginning of June. The steamer will leave Winnipeg for Norway House perhaps the middle of June.

The disappointment is past, but the necessity for a more advanced teacher still remains. I don't know whether I ever told you of the disappointment of R. Ross, Esq., in connection with a

teacher for this place. He had sent his children to Red River to school when I got the letter from Miss Wiggins, stating that she would be ready to start for this place the first of August. I spoke to Mr. Ross about her passage out in the boats, and my intention to go in, so as to accompany her out (as it is not proper for a lady to travel with the Indians alone), when he said he would have his children come back again and go to school to her, as she was a good teacher, and the children would also be at home, which was very desirable. I was glad of this, as it would be somewhat pleasanter for the teacher to have English children at school.

So he sent for them to return with the fall boats. I was in hopes Miss Wiggins would be there to accompany them out; as Mrs. Ross was with the children, they would have been company for each other. Then when she did not come in time to do this, I went in; lest, like Miss Mc Lane, the former teacher sent, she, (Miss Wiggins), could not get here for want of a

* N.B.—The last speaker came over one hundred miles to be present, and was lame too.

proper companion to accompany her.

You know the result ; I had a long, tedious trip for nothing.

I should like to know, very much, if possible by the March packet, if a teacher can be secured for next year ; as Mr. Ross will want to know what course to pursue with his children. If a teacher comes, he will keep them here ; but if not, he will probably send them again to Red River to school.

The disappointment has placed us in an embarrassing position, which we feel the more as Mr. Ross is very kind and thoughtful of us, and takes an interest in doing what he can to promote the mission work.

On the 2nd of this month I started to visit Grand Rapids, at the mouth of the Saskatchewan ; that being as soon as the ice on lake Winnipeg would be safe to travel in that direction. We made the journey in three days and a-half, arriving at the post about 2 p.m., on Saturday.

I had an interesting interview with the chief, Peter Beardy, that afternoon and evening ; from him I learned the following :—That when Rev. G. McDougall first visited them, he was very gladly received, as the Indians were very anxious to have a Mission established among them. Brother McDougall promised to come again when winter began, and bring men from Rossville, and make a church and school-house, and establish a mission among them. He selected the mission premises and a place for building. After this, toward fall, a Church of England Minister going through that place told the Indians that they belonged to the English Church, and should not leave them, and that their Missionary Society intended to establish a mission among them, and he requested the chief (the present chief's father) to write to Rev. Mr. McDougall, requesting him not to interfere with them, to which he accordingly assented.

They have been continually applying to the Church of England to come and establish a mission among them ; and have been met by continual dis-

appointment. Last August they sent in a very earnest appeal, accompanied by a petition urging their great want of religious instruction, and a teacher for their children.

They cannot receive an answer to their request till the first of next month, the time of the Christmas packet. I further learned from him that the most of his people were away to Cedar Lake, where they had gone for the winter. This made it impossible for me to visit them, as I had to return home for the Christmas Love-feast and Sacramental service. Twelve or fourteen families being away, only a few remain.

There are, in all, eighteen or twenty families residing there, with some sixty or eighty children, large enough to attend school, remaining there the year round—this winter being an exception—(as the Hon. Hudson Bay Company did not leave sufficient supplies in the store for them, they went to Cedar Lake, where are some free-traders who could supply them with the things they wished for), a thing not likely to happen soon again.

The place is of growing importance. Now that steam navigation is introduced to carry supplies on Lake Winnipeg, and to the inland districts, the probability is that it will take the position of importance which Norway House has hitherto occupied, viz :—that of headquarters for supplying the North Western department of trade. The Hon. Hudson Bay Company are building large storerooms at the Rapids this winter, and intend to build a store and other buildings this coming summer, to meet the requirements of the place.

There are good fisheries the year round, the land is said to be excellent for agriculture. (I could not tell in the winter.) Horses get their own living the whole winter. It has, however, its drawbacks. The winter is long, the summer short, so that there could not be much farming done. However, there is abundance of game, such as deer, moose, etc., and plenty of fur, so that an industrious people could live (speaking comparatively

with the way the people live in this country) quite comfortably.

The chief told me that if they did not get some definite word from the English Church Missionary Society they would make application to us for the help they so much need.

It being now quite late in the night, he remained at the Post, and next morning, with or before the light of the sun, he was around among his people telling them that a minister, with his interpreter, was among them, and would preach in the morning and afternoon. All responded to his glad invitation, and the little room in which we held service was filled. There was quite a number of French half-breed Catholics among them.

After the services an Indian woman said, "I am so glad here (putting her hand on her heart) to hear those words. I am very thankful that you came to tell us the right way; but when I see my children I feel pain in my heart because they are all gone astray, and no one to tell them the right way." The chief said, "I am very glad to see you, and to hear what you say, it is just like coming to us and waking us from our sleep." He wished us soon to come back again. Such is the voice, coming from this moral and physical wilderness, "Come over and help us."

On the 19th, a few days after I arrived home from my long and wearisome journey (made more disagreeable by an ear-ache and neuralgia, from both of which I was deprived of the rest needed at night, for the first three days), we were greatly surprised after tea Saturday night,—and our surprise did not exceed our pleasure,—when Martin Papanikis, from Beren's River, announced "The Rev. George Young, from Winnipeg;" and we immediately received our much esteemed and dearly beloved Chairman.

None but those who have had such a surprise in this far off "lone land" can fully enter into our feelings of joy, wonderment and thankfulness. The remainder of that evening passed pleasantly and profitably by. Though

dear Brother Young was very weary, (for want of sleep, having been up every morning, a little after midnight, urging on his difficult journey, the ice being exceedingly rough, making it very difficult for those who have to travel over it), he gave us a sketch of some of the leading and important changes which had taken place in the outside world, during the past two or three months. I presume he wondered at the number of our questions, as much as we were pleased with the multitudinous changes which had taken place, and the many new things he had to tell us about.

On Sabbath our dear Chairman gave us three excellent sermons; two at Rossville, and one at the Hon. Hudson's Bay Company's fort, two miles distant. The impression made on the Indians is shown by their answer to the question: "How did you like our Chairman's sermon?" "*Tapwa mitoone minosin*," truly perfectly good. Monday morning, a little after day-break, we had the dog-trains ready, and our dear brother started again on that long trip to Oxford, which place he hoped to reach on Thursday night, so as to meet the Indians who come together at Christmas, from their far distant hunting grounds, to be at the Love Feast and Sacramental service, held about that time. This would afford him a good chance to see the most of the people, and therefore to judge of the mission, and the work already accomplished among them. He intended spending the Sabbath with them, starting for this place Monday morning, so as to be with us at the New Year's gathering and our Sacramental service on the Sunday following. All our people will be here at that time to attend those interesting and profitable services.

You ask for a more detailed account of the demands upon us from the people; they are these—I can only give a few illustrations:

FIRST. We have thirty-four widows among us; thirteen of them have no means of getting clothing for themselves during the winter, two of them

having passed the wonderful age of one hundred years, and several others are nearly helpless. The remaining twenty-one are indeed objects of charity. No husband to provide for them—their children all married; some having large families, it being as much as they can do to clothe their own children but poorly; consequently the poor mothers have to share the felt want of clothing, made more severe to them by the feebleness of their bodies. To meet this pinching want I have taken up a subscription among our people, at our October Sacramental service, when they are all home. This amounts to about \$50 00, which I supplement by \$20 00, and the Hon. Hudson's Bay Company by \$35 00, giving us a hundred dollars or so, with which we purchase good, warm, substantial clothing for the widows. At the beginning of the winter I call them together in the church, and distribute the clothes amongst them according to their various degrees of want. The very needy ones were away with their sons at their winter hunting ground, for whom we reserved no portion, as they generally stay away till spring. But they came to the mission shortly after, and we had to get some clothing for them at the fort, on our own account, to keep them from suffering, and to deal with them all alike. There is one widow who was left at the mission by her son, when he went to his hunting ground, who had no friends in the village, her people living at Red River, whom we had to supply with flour, pork, and potatoes for several weeks, till after the fall fishing was over, since which time we have given her fish every few days to help the family to keep her with whom she lives.

SECONDLY. We have the sick to claim our charity. They sometimes require nourishing food; to be sure it is only a few pounds of flour, &c., but when we have to pay \$16 00 a barrel for flour, and 45 cts. a pound for butter, you can see that this is no very small amount for a year. Then

there are a few special cases where a family, perhaps thirty or forty miles away, are in a starving condition, (fisheries having failed), and they send to their minister for a little flour, which we have to send them.

THIRDLY. Books, slates, pencils, &c., for the children at both schools, (in addition to what came, per kindness of Rev. E. R. Young, last winter), which cost me the past year \$17 38. These the Society will provide. Such are some of the claims upon us for charity, none of which would we mention, only you ask us to do so.

Our Christmas service was interesting and profitable. The Indians were delighted when I told them about the angels singing "Glory to God in the highest, and on earth peace and good will toward men," when Jesus was born, and when I told them that we ought more to rejoice than they because we received all the benefits of His life and sufferings; viz, "peace" and "good will"—peace from the great oppression of superstition to which their fathers bowed—peace of conscience—and "the peace of God which passeth all understanding;" also "good will," or the favour of God; Jesus was the pledge of God's earnest wish to do us good, making us happy as well in this life as the life to come, &c.;—after this eyes were filled with tears of thankfulness and gratitude to the Giver of these unspeakable blessings.

January 4th, 1875.—Yesterday our Love Feast and Sacrament were held. The week previous was spent in special prayer in view of the coming sacrament, every afternoon, when many earnest and appropriate prayers were offered by our people for God's blessing to be with us during these services. A good many did not get to sacrament, as their hunting grounds are ten days' run from here,—one man spoke in Love Feast who came one hundred miles to be at the services. Love was the predominant feeling during the whole meeting. Our people have increased in piety as well as numbers during the past year.

From the Rev. J. SEMMENS, dated Nelson River, November 21st, 1874.

The hours have passed somewhat wearily since I last wrote you, for the simple reason that I have so little to do. More than two months have passed since the Indians moved away, and it is probable that three more may pass before they return. In the meantime, although

“My heart is full of Christ, and longs
Its glorious matter to declare,”

I must of necessity, *not from choice*, remain a silent witness for Jesus. The light shines over a well-nigh untravelled sea, but, by the help of grace, shall not lose its lustre for all that.

I ought not to overlook the fact that I have three services every Sabbath, and that some twelve or fifteen persons of mature age are regular attendants. Rather would I pray and hope that He, at whose command the Word of Life I sow, would make His truth powerful to the salvation of those few.

Physically, I have not been idle. Though alone, I have with my own hands cleared a spot for a Mission House, and I now await your word of command to begin operations forthwith.

The spot selected is beautiful for situation, within a hundred yards of good fishing, both in summer and winter, and near to both wood and hay. It is the spot where the Indians spend their summers. It is the place where, for generations past, the poor pagans have worshipped blocks and bones, birds and beasts, images and creeping things. Many a feast, and dances without number, have been held here in honour of gods that were

made with hands. Many a heathen sacrifice has been consumed on this hill. Many a midnight has been made horrible by the monotonous thumping of the conjurer's drum; and morning has a thousand times dawned upon idolatrous suppliants for help divine, still lingering in the place of prayer.

Here and there, among the tribes, still abound the carved gods of Nelson River, and over these, suspended on poles, still hang the freewill offerings dedicated to senseless objects by these deluded people. Knives, combs, rings, awls, twine, printed cotton and tobacco, all hang loosely in the wind, unnoticed and unappropriated by the lifeless statues to whom they have been reverently presented.

Such is the spot where it seems fit that a temple should be built to Jehovah. One would like to see idolatry overturned, and Christianity built upon its ruins. It would be delightful if, in the very place where they have sung the praises of wood or stone, and have offered their prayers for help and comfort to blind and lifeless idols, these dark-minded ones should one day sing the praises of our common Saviour, and make their humble appeals for mercy to Heaven's King. We would wish that in this place, where Satan has so long held sway, the Wonder-worker of Galilee should display his regenerating, saving power, so that those to whom death is a terror, and eternity a veiled mystery, from which the soul recoils, may be delivered from fear of the former and be enabled to live in hope of the glory which the latter shall reveal.

NEWFOUNDLAND.

FROM the President of this Conference we have the following summary of Mission work now carried on in this Island, with a promise of further communications illustrative of the work of God as it is at the present time, with its pressing calls for extension in places where

religious destitution should stir up more zeal and Missionary liberality in the Church.

The Missions in the north and west of the island are grouped in the St. John's District, chiefly because communication with the capital is more reliable than with localities geographically nearer. In some cases our missionaries can communicate even with it but three or four times a year. This isolation, which I may say, by the way, is one cause of trial to the brethren, coupled with the fact that the fishery scatters our people along our coast and that of Labrador, often far away from their homes, will explain why news in some cases is not more recent, and why intelligence is always hailed by us in the spring with special interest, because bringing to us the results of Missionary operations during the winter, in which, in this Colony in particular, there are fewer interruptions in the way of ministerial work. Nevertheless, I am happy to say that reports from our Missions generally, so far as they have been received, are encouraging, and in some cases highly cheering. I will speak first of the fifteen in this District, hitherto classed as Home Missions, on account of being sustained by the Home Missionary Society of the late Conference of Eastern British America. Though the distinction has necessarily ceased, this order will introduce us to our youngest missions, and will furnish a succession of stories of Missionary self-denial and endurance truly heroic, and of progress in different stages, from the small sowing of the precious seed among the few in the humble tilt or unfurnished fish store, or possibly on the sea beach, onward to the erection of school chapels where the children are gathered to be taught to read, and both old and young to hear the gospel, and in some cases to the building of churches, either projected or in course of construction. Educationally, spiritually, and socially, the effects produced by God's blessing upon the work of our Missionaries are very visible in all—in some very marked and gratifying.

MUSGRAVE TOWN (*Bonavista Bay.*)

Here for a number of years an agent was employed as teacher and exhorter by our Newfoundland Wesleyan School and Agency Society; a society which in several places, as in this, prepared the way for the missionary. By this means a day and Sabbath school were organized, and a small society formed. A hired local preacher was then engaged for a year to enlarge the field into a circuit. Eighteen months ago a preacher was sent, who reported at last Conference that the circuit comprised ten stations within a limit of forty-five miles, with fifty-seven members and fifty on trial.

Respecting the circuit, Brother Seccombe, lately from England, has written thus: "I have been endeavouring to scatter the good seed of the Kingdom, and I have reason to think some of it has fallen into good ground. Three persons have professed to be 'turned from darkness unto light, and from the power of Satan unto God.'" A church 55 ft. long by 35 ft. wide is being built by the people, assisted by friends in St. Johns. The Wesleyan day-school here is still doing good service.

MUSGRAVE HARBOUR (*Near Sir C. Hamilton's Sound.*)

This is a very promising Mission, which was supplied last year with a preacher, and was reported at its close as having twenty members and thirty-six on trial. By census just taken the number of adherents has greatly increased since 1869, and from various sources I gather that a bright day is about to dawn on this circuit. A neat and commodious church is nearly finished without debt at the Harbour, which is well filled from Sabbath to Sabbath, though capable of accommodating from five hundred to six hundred persons. Great credit is due to the people for pushing forward this church. Their persevering liberality shows

them to be worthy of the help generally tendered by Methodists in this city. It may be remarked that the financial prospects of this mission are brighter than those of some others, as the land here is excellent and the facilities for farming very good, so that the settlers are not dependent upon the precarious fishery, which, though yielding sometimes wonderful returns, is at best uncertain. Well would it have been to-day with many in Newfoundland if they had paid more attention to the soil.

FOGO

has been occupied a good many years, but we have had to contend with special difficulties, one of which has been the want of a comfortable and respectable church in the centre of the population. This is now about to be overcome, as Brother Swann writes that his people have lately gone to work in earnest to provide this long felt necessity, encouraged by the wonted liberality of some brethren in St. John's. "I am happy" says Mr. S., "to inform you that the cloud under which I have laboured since I came to Fogo seems, in a measure, to be breaking. I think we are on the eve of a change."

I fully expect, from the success attending the labours of this devoted brother elsewhere, that the change of which he writes will be no less than the rejoicing over newborn souls. Number of members returned, one hundred and seventeen; on trial nine.

CHANGE ISLANDS.

These islands—the largest of which is about six miles long and one and a half to three in breadth—formed a part, till lately, of Fogo Mission; but now, with Herring Neck and Merritts' Harbour, constitute a distinct Mission, with ample scope for the most zealous Missionary. Bro. Taylor thus writes: "My first impression on landing was that a great work was to be done here, and subsequent acquaintance with the physical peculiarities of the country,

the intellectual and social status of the people, together with their lamentably low spiritual condition, but confirms this opinion. The scattered population, want of roads and difficulties of communication with the extern settlements, lack of educational advantages, and the comparative poverty of the people, are some of the features adverse to Mission work on this circuit."

Our brother has diligently visited from house to house in Change Islands, and was waiting with anxiety for the ice to form a natural bridge that he might be able to reach the outlying parts of his circuit. He is casting his bread upon the waters, expecting to find it after many days. Here, as in other places, the cry must be, "Come, let us rise up and build." At our principal station, the church is unfinished; at other preaching places, small houses for worship must be erected. Brethren acquainted with the country think this field very promising. Everything as yet is in a very elementary condition, but indicates that in due time will come the joy of harvest.

MORTON'S HARBOUR.

This Mission is intermediate to Twillingate and Exploits Circuits. By some mistake it is omitted from the printed Minutes of our former Conference. It is nevertheless one of the most hopeful of all our recent Missions.

Bro. Jennings wrote in August as follows: "Last Sabbath evening, while I was preaching, one sinner was convinced of sin, and found pardon to the joy of her soul." Again, in September, thus: "I opened a Sabbath-school last Sunday, with 60 scholars and 15 teachers, and the prospect is really encouraging. I like my circuit exceedingly well, and shall like it still better when I see that through my feeble endeavors precious souls are being converted to God."

Our brother is laboring in faith, and hopes ere long to see gratifying results.

St. Johns, Jan. 20, 1875.

BRITISH COLUMBIA.

FORT SIMPSON.

NOTWITHSTANDING the disabilities always attendant upon the establishment of a new Mission at a remote distance from civilized communities, the Rev. T. Crosby and his devoted wife are cheerful and happy in their toilsome work to which they have voluntarily consecrated themselves, prompted by love to Christ, and the souls of Indians redeemed by His precious blood. Fort Simpson is upwards of 500 miles distant from Victoria, and not very far away from the borders of Alaska. Already we have "tokens for good" among a people who long sat in darkness, and in the shadow of death.

Letter from the Rev. THOS. CROSBY, dated Fort Simpson, B.C., Jan. 20, 1875.

As near three months have passed away since we had a mail, and as we now begin to look for the steamer *Otter*, I commence in time to give you a few items of interest from this far-off part of the Master's vineyard. I think I told you in my last we received the lumber for building from Victoria very late in the fall. The wet, cold weather, and very short days, and yet our Mission-house was commenced by myself and Indians; and amidst rain and frost and snow, we worked on, until the week before Christmas we were so far on, that we were able to move into it. Still a great deal of work will have to be done, when fine weather comes, to finish and make a good comfortable house of it. We were obliged to move, as Mr. Morrison, of the Fort, wanted the house we were living in. Thanks are due to the Hudson's Bay Company for their kindness in assisting us thus at the commencement of our work here; and we have received great kindness from the manager and family, who have done all they could to help us, and I trust they may find the mission a blessing to them as to others. We have spent on the house besides lumber, bricks, nails, doors, and windows, which were sent from

Victoria, and of which I have received no account as yet, for—

Lumber cutting, packing, &c.....	\$43 00
Shingles.....	30 00
Foundation digging, cleaning, &c....	10 00
Logs.....	4 00
All the work to the present.....	217 80
Total.....	\$304 80

And we have also got out nearly all the heavy timber for the main building of the church, which amounts to about 30,000 feet altogether, and we have this with a great part of lumber on the spot, ready to commence building as soon as the weather will permit. I should like very much if we could have the building so far ready that we might worship in it by next August.

I have paid out so far on this part of the work:—

Cleaning, digging, &c.....	\$50 50
Cutting lumber, &c.....	67 25
Getting out timber.....	150 75
Logs.....	100 87½

Now this has all been done by the subscription taken up here, a copy of which I will send you, and I hope it may be printed. I have not, as yet, received a dollar from the Chairman, which as you will see leaves me a little in debt. Now I think you will say with me, that so far these poor people have done nobly; for besides

over \$600, as appears in the subscription list. We have bought lamps for the church, and are now taking up a subscription for a bell. Cannot some of our generous friends in the East help us?

Yes, we shall need a great deal of help yet before we get this Mission fairly on the way; we want a good school-house, and I cannot ask the people here to do more till we get the church up. Still I think I am safe in saying that they are ready to do all in their power to help on the Mission, and I trust both the Missionary Committee and our good friends in Canada will help those who are so ready to help themselves. They are very desirous to learn and to be directed by your Missionary. A large number have been married since I came here, and some have died hopefully happy. We have tried to keep both schools going; Mrs. Crosby took them up to Christmas, and sometimes it was so cold in the old Indian house in which it was held, that it was really scarcely safe. Although the climate here is not so extremely cold, yet it is very damp and trying. Alfred and his wife still assist, and I hope they will be favourably remembered by the Committee. They are a great help to us indeed; we could not proceed without them. I am trying to get the language, but am so taken up with building that I could not give much attention to it. However, I hope soon to be able to do without an interpreter. The children and young people are doing well in school; many of them will soon read and write well in English. Every one wishes to have a Bible and hymn book; I wish we had enough to supply each one as they become able to read. The *Sunday School Advocates* and little Missionary books which I brought out are much prized by them. Our Sabbath services have been well attended all the time; indeed, not many more could get into the house. This makes us long for the church, so that when strangers visit the village they may be welcome to a seat with us, and where they may hear words

whereby they may be saved. Many attend the prayer meeting at daylight on Sunday morning, which is a season of grace and sweet delight. But the Sabbath-school services are the most interesting, when they crowd the house. Four classes are being taught to read the Bible and all the lessons. Perhaps four or five hundred listen with the greatest attention to the lesson explained from the illustrated paper before them. I hope you will send us a fresh supply out soon. If I could give you but a faint idea of the way Christmas was spent here in contrast with the former years of heathen feasts, dances and whiskey drinking and quarrelling. You would have been delighted to have been at the tea on Christmas eve, provided by myself and Mr. Morrison, at which, I suppose seven hundred sat down, and about forty at home, old and sick, were remembered. We had Christmas carols also; about forty young men and boys, who had been practising for some time, were led by Peter Quintell, Mrs. Morrison's brother. The whole village was lit up with lamps and torches, and decorated with evergreens and flags. This was to show the great joy they felt at the birth of Jesus, and the fact that they had changed, as they often express it, from the old way to walk in the new. Early in the morning they commenced to visit the Mission house, as also each other's houses, to shake hands. I suppose not less than four hundred visited our house, old and young alike. Then I preached to them at half-past ten, and in the evening at six. We had a Christmas tree, when near two hundred children had something from Mr. and Mrs. Morrison, who assisted in this as well as some of our friends in Victoria. Mrs. Crosby was sick at the time, and, though she had been preparing for it for weeks, could not be present to enjoy it. The following week was taken up by several marriages and the feasts in connection with them, and during the day they had games of different kinds and they all seemed happy, and we never saw a quarrel; and best of all, there was

no fire-water, and everybody remarks "How changed is Fort Simpson."

The watch meeting, that grand old institution of Methodism, was not to be lost sight of; we had a short sermon and prayer meeting at the close, a very solemn time in that old dark, bark-covered Indian house, once a place of heathen feasting and dancing; now covered with canoe sails and very nicely decorated with evergreens, and between four and five hundred people bowed in silence before the Lord, was a scene never to be forgotten, and such happiness and pleasure there was in seeing them as they all shook hands and wished one another a happy new year, as they could best express it. In the evening we had the magic lantern, which was a grand treat to them, and seemed to instruct as well as amuse them very much. We commenced special services Jan. 2nd, and now every afternoon at four o'clock the altar is crowded with those who profess to be "seeking for Jesus." Their tears and their cries are an evidence of their sincerity. One man said, "Now, my brothers and sisters, I got the mark in Victoria some time ago, (referring to his being baptized) but when I came home here the devil met me and knocked me down (referring to a quarrel he had with a friend); I have been in the woods ever since, but now I am going to arise and go to my Father," and his heart filled; and at another time he said: "Yes, I was upset from my canoe and nearly lost, but I have got on board a *good big canoe*. You may all come on board my dear friends; don't sit there where you are, it's cold. Come to Jesus; we who are in Jesus' canoe—we are warm, come, come!" Many more exhortations might be given of those who have found Jesus.

But, Oh for soul-converting power to sweep through this land! May we hear of showers of blessings all over this Dominion of ours, yea, on brethren across the Pacific waters in Japan. May we hear of glorious news. I hope we shall see some such as David Sallaselton of precious memory raised up here, who will go

out with the message of peace and good will to men, to the thousands around us who are still in darkness!

We need the land reserve question settled here, and hope that the Indian commission will visit us soon, and let us know where the Indian land is to be; then we hope the people will build a better class of houses. At a meeting which was called for the purpose of having their words written down, I took the speeches, some of which will be very interesting to you.

The Indians wishing to send their words to their Christian friends in Ontario and Quebec, a public meeting was held, and some of the principal men spoke as follows:

CLAH.—"God knows my heart. About three years ago I heard about God; then I travelled about five hundred miles to find Jesus. Another year I went North again, and when I came back I found just what I wished. It was as when the snow comes down from heaven; I saw a track and did not know what it was—now I find it was Jesus. I say now, to all my friends, 'Come.' If I am in a great storm I know it cannot hurt me. And now I do thank God that he has sent the Missionary, and I thank the good people of Canada for their help. I pray much that I may see the house of God put up. Long ago I was blind, and now God has opened my eyes. I hope the good people of Canada will still pray for us, for we are very dark; and I send my love to Dr. Wood, the chief who looks after the missions."

GEMK.—"My friends, I wish to send my words to you, to tell you how my heart feels. Long ago I was as though in a thick fog, and while in this blind state something came to me—it was like something warm—it opened my eyes; yes, I believe it was Jesus, and now it is light—all light. I thank the good people of Canada for sending us help."

NEAH-WO-TO.—"A long time ago there was a missionary here. He held us like a big raft—then the rope broke and the Missionary left us. (This refers to Mr. Duncan, who first

began his work here, and then moved away.) He was not strong, his heart was weak. Now we are out at sea, and we hope our Missionary will bring us to land."

MOSES NEAS-NOW-AH. (Chief.)-- "I wish to tell the people how happy I am—how I thank God for the light that has come to Fort Simpson. It looks like this to me—there are two mountains, one little one and one big one—not much sun on the little one, for it is hidden from the snow by the big one, but not much snow on the big one, for the sun takes it all away. That seems like us; a long time ago it was very dark and cold, but now see what God has done; it seems to me all light now, and all the frost and darkness are going. Now, I do thank God that he has sent us a good Missionary here; for you see a little tree, it always bends with the wind, but he is like a great tree, he never bends, he never changes. I send my warm heart to all my friends in the East."

NISH-YI-WOO-NATE.—"I am glad that Jesus is going to be Chief at Fort Simpson. I know Jesus is the great power. We want to be like so many sea-gulls; when they see small fish they all crowd around. We want to do just the same when we are invited to come to Jesus."

KA-HANT.—"See how God has had

pity on us! About two years we have prayed for a Missionary, and now, see, God has heard us, and we are happy, and now we do not wish any one to come and stir up trouble among us."

ABRAHAM. "I thank the dear friends in Canada for sending us a missionary. God has heard our cry. I should like to see all the good people, but I cannot; I shake hands with you in my heart. You love Jesus and have the light—do help us; we want a very large church here, for we hope people will come from other places. Please send us your words back to let us know what you think."

Adam, Patrick, Neash-out, Paul, William Kinon and others spoke in a similar strain.

I see our dear friends from Guelph have sent to your care some money for books. I wish we had some more first and second readers of common school books, and also a few more Sunday-school hymn books, and anything like *S. S. Advocates* we are very much pleased to have. We also need more copy books and Bibles. I would like to be able to give a Bible to every one who wants one, for I think it will not be long before we have many of them able to read the Bible in English.

Letter from the Rev. C. L. THOMPSON, dated Cariboo, November 18th, 1874.

I have proposed writing you ere this, but thus far have been hindered through multiplicity of duties from doing so. Miss Bragniton landed in Victoria on Sunday, August 9th. We were married on Tuesday, the 11th, and left immediately for Cariboo. Our journey was on the whole a very pleasant one, but exceedingly tiresome. We arrived at Barkerville on Friday, the 28th. On examining the Parsonage we found it in such a state as rendered it unsafe to occupy. Last spring, owing to the pressure of a snow slide, the main building was moved about eighteen inches from its original foundation. There was dan-

ger also from land slides, as two occurred about the time of the snow slide—one completely destroying a storehouse, the other sweeping away the parsonage garden and the fence surrounding it. After thought and counsel we concluded to move from under the mountain. We purchased the shell of a building, and went to work, and with the assistance of a carpenter, in three weeks' time had fitted up a comfortable home. The whole cost, including a stove, bedding and some other furnishings, will amount to about \$500. Most of this will be provided for by subscription, leaving by New Year, perhaps \$200, which

we trust, by God's blessing, to lessen very materially ere spring. Notwithstanding the fluctuation of mining camps, in general, Cariboo seems to have elements of stability which make it almost an exception to the law of change and decay. In its "rock-ribbed and ancient hills" there still remain inexhaustible stores of gold. During the past season a few good mines have been struck, and some who had watched and wearily laboured for ten and twelve years, have at length been rewarded by finding the precious ore. Our congregations are very good, averaging at the two appointments from sixty to seventy per Sabbath. In reviewing the past history of this mission, one feature has marked it, viz., the non-apparent evidence of fruit to cheer the earnest labourers who have toiled in this field. None

can doubt the good which indirectly has sprung from the seed sown by your missionaries, but still the burden of souls will press on the husbandman. I in common with my predecessors realize this, and our earnest prayer is that the Lord of the vineyard may visit and nourish the vine which He hath here planted. Winter, in all its strength, has set in, making the traveling very difficult, and in some places dangerous. There is now about three feet of snow on the road. I hope to be able to keep up both the preaching stations during the winter, but owing to the snow will be prevented, doubtless, from keeping a regular appointment at Van Winkle. Mrs. Thompson sends kind greetings to you, and has pleasant memories of interviews at the Mission rooms in Toronto.

NOTICE.

The Treasurers respectfully call attention to the following points:—

1. All Missionary Moneys should be sent promptly to the Mission Rooms, Toronto, through the Chairmen of Districts.
2. All correspondence relating to finance should be addressed to the *Rev. A. Sutherland*, at the Mission Rooms.
3. Superintendents are earnestly requested to remit as speedily as possible. Please do not wait till Conference. Funds are *urgently needed*.
4. As it is expected that a statement of Missionary Income, &c., shall be made to each Annual Conference, it is important that all funds, together with the Subscription Lists, should be sent to the Treasurers not later than the middle of May.
5. Any Superintendent who has not received blank forms for Subscription Lists, will be supplied on application.

JOHN MACDONALD, { Treasurers.
A. SUTHERLAND, }

SPECIAL CONTRIBUTIONS.

Bequest of the late A. H. Bridge, Frelighsburg, Quebec, for Foreign Missions, by the Rev. R. Robinson.....	\$25 00
T. C. Renwick, Romney, for Japan, annual.....	10 00
Legacy of the late Rev. Wm. Shaw, Shawbridge, by Wm. Shaw, Esq. Interest only to be used. Second and last instalment.....	150 00
R. Irvine, Esq., Montreal, per Rev. H. Robinson, being a subscription promised by him to be paid on the completion of a Union between the Wesleyan and New Connexion bodies.....	50 00

Total amount of Subscriptions received to March 31st, 1875.....\$17,662 26