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# WESLEYAN MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. IX.]

NOVEMBER, 1870.

[QUARTERLY.

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TORONTO:

WESLEYAN CONFERENCE OFFICE, KING STREET EAST.

MISSION-ROOMS, TORONTO:—ALL LETTERS ON THE GENERAL BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE REV. DR. WOOD; AND ALL LETTERS RELATING TO FINANCES ARE TO BE ADDRESSED TO THE REV. DR. TAYLOR.

# WESLEYAN MISSIONARY NOTICES,

NOVEMBER, 1st, 1870.

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## FORTY-FIFTH ANNIVERSARY OF THE WESLEYAN METHODIST MISSIONARY SOCIETY—CANADA CONFERENCE.

SERMONS were preached in the Wesleyan Church, Port Hope, on Sabbath, the 9th of October 1870, on behalf of the Society, by the Rev. W. MORLEY PUNSHON, M.A., *President of the Conference*, and the Rev. DR. EVANS, *Co-Delegate*.

The annual meeting of the Missionary Society took place on Tuesday evening, the 11th October. When the appointed hour arrived, the capacious Church was well filled by an intelligent and appreciative audience, who manifested throughout the deepest interest in the proceedings.

At seven o'clock, the Rev. DR. TAYLOR gave out the hymn beginning, "Jesus shall reign where'er the sun," &c, which was sung, and the Rev. S. ROSE led in prayer.

The Rev. DR. WOOD announced that the Hon. JAMES FERRIER, of Montreal, had kindly acceded to the request of the Committee to take the chair, and preside at the meeting. This announcement was received with loud applause. Mr. Ferrier has been for many years the faithful and liberal friend of our Missions; and he has placed the Society under additional obligations by coming so long a distance, at considerable inconvenience, to be present at this meeting.

On taking the chair, Mr. FERRIER expressed his great delight on being present, for the first time in Port Hope, on so interesting an occasion. They had enjoyed a pleasant and profitable day in the business of the Committee, and he had no doubt the presence of the Master would be vouchsafed to them on this highly interesting and important Anniversary. He felt that Methodism, from its aggressive energy, its use of lay agency, and its recognition of the social element in human nature, is specially adapted to this growing country. Its progress and success in the United States amply vindicate this adaptation. The past history of Methodism in Canada was full of encouragement, and bright with promise for the future. He felt that a great work was before our Church in this country. Our energy and godly enterprise

should keep pace with the rapid progress and extension of the population in the vast North-West. The peculiar position of our country lays weighty responsibilities upon us. There were the strongest grounds of hope for greater victories, and richer fruits of Missionary toil in the future; if God only enables us to go forward, faithfully using the opportunities which His providence opens for our special improvement.

The Rev. Dr. WOOD read the Report of the condition and progress of the Missions. The Report was full of cheering intelligence from the various parts of the great field occupied by the agents of the Society, who are 206 in number, and supplying 181 Missions. There are 16 Day-Schools and 16 Teachers, one Industrial School, which, with interpreters, &c., make a total paid agency of 253, and a membership of 17,639.

The Financial Report for the year was read by the Rev. Dr. TAYLOR; this interesting statement will be found in detail on page 138.

Mr. BEATTY, M.P.P. for Welland, moved the first resolution, as follows:—

“That the Report, an abstract of which has been read, be adopted and published; and that the following be the officers of the Society:—Rev. E. WOOD, D.D., and Rev. L. TAYLOR, D.D., Joint Secretaries; and JOHN MACDONALD, Esq., and Rev. L. TAYLOR, D.D., Treasurers.”

Mr. Beatty said he had paid many pleasant visits to Port Hope. The place had lost none of its beauty, and he was sure the people had lost none of their interest in every good work. He felt it to be an honor to have any part in promoting the objects of this Society. In travelling through this country he had seen the effects produced by the labors of the Society's agents; and he was prepared to say, no money was better spent than the \$80,000 income of the Society. The report had two leading thoughts. 1st. The *claims* which the Society has upon us. We have a wide field for Missionary efforts, and we would not be true to ourselves, as Christians and as Methodists, if we did not enter at once these open doors. Those who have aided in opening up and settling this country, have a claim upon us. Then there were the Indian tribes, who had special claims. We

have possession of their lands, and in taking their places, we must not forget those from whom we have received these broad domains; and how could we do better for them, than by giving them the gospel! The efforts of the Society among the Indians have been successful. On Christian Island there are two villages—one Christian and the other Pagan; and no one can look upon them, without seeing the striking difference between the two, and the benefits which Christianity has conferred upon the Indians who have received it. It has been said the Indians are not true to their Christian profession. This was not the case. He could testify from personal observation, that many of these Indians were models of Christian fidelity. In one neighborhood an Indian had attended a camp-meeting and was converted. He returned to his people, and for thirteen years preached the gospel, without once being visited by a Missionary. Mr. Beatty then referred to the financial condition of the Society, and proceeded to point out the need of increased liberality. The report also referred to the appointment of officers for the coming year. He moved this part of the resolution with very great pleasure.

The Rev. A. BROWNING, formerly Missionary to British Columbia, seconded the resolution. He said, though he shrank from the responsibilities of the occasion, and felt himself as a dwarf among giants, yet as he had come 35 miles in the rain to address the meeting, he would improve the opportunity afforded him. He had felt hesitation when invited to speak on so important an occasion, but when he learned that so liberal and ardent a friend of Wesleyan Missions as Mr. Ferrier, was to be in the chair, he felt encouraged to come. Away off on the far Pacific coast, Mr. Ferrier's name was familiar to them as a liberal supporter of their Missions, and they felt encouraged to know that they had such friends at home. He could not stand at this anniversary without recalling the farewell meeting that was held before the departure of the first Missionaries for British Columbia, and the changes that had since taken place. At that meeting were present the genial Dr. Stinson, the devout and earnest Wilkinson, the manly and faithful Spencer, and Dr. Lillie, of the Congregational Church, with brotherly kindness bidding them God speed. All have since passed away from conflict to reward, thereby admonishing us to work while it is day. At that farewell meeting he had said, that they were going out to the western coast to plant Canadian principles upon that soil, and they had faithfully fulfilled that promise. The fact that to-day British Columbia is stretching out her hands for union with Canada, was largely the result of the loyalty and fidelity of the Missionaries, who had laid the foundation of Christian civilization in that country. The vast western country was the hope of Canada. There were ample fields for the overflow of her population, and he hoped to see the day when the east and the west should be joined together in the bonds of Christian brotherhood. It was well that the Wesleyan Church had opened her Mission on the Pacific coast at the time she did. Had it been later many advantages would have been lost. A State Church would have probably been saddled on the country, and the educational and other important interests would have been controlled by Jesuit and Anglican priests. Had they not

gone at that time, the country would have, in all probability, been overrun with anti-British feeling and principles. But especially, had they not gone at that time, they would have irretrievably lost the prestige and influence of having been the pioneers in the great work of claiming the country for Christ. When they went out to that country, they had to begin everything. Nothing was ready to their hand. They went out as Wesleyan Methodist preachers, and that name secured them general respect and regard. The leading men in the colony had treated them with the greatest courtesy and confidence, and did all in their power to promote the success of their work. Col. Moody and other prominent persons, both in civil and military offices, had stood by the Missionaries and encouraged them in the opposition and persecution to which they were exposed, by the fidelity with which they rebuked the selfish forms of ungodliness practiced by so many in that land. Though the miners were naturally wild and desperate, yet when converted they make brave and noble Christian men. Some of them have heroically preserved their purity and integrity, amid all the depraving scenes of vice and wickedness by which they are encircled. They are gentlemen, according to their own standards of propriety; and even men who would not hesitate to shoot down an enemy, generally respect the office of a Christian minister when they believe him to be sincere. Yet it requires a lofty courage to go in among these semi-barbarous classes, and denounce their Sabbath-breaking, gambling, and impurity. They do not like to be interfered with in the prosecution of their unholy schemes. The same was true of the Indians. Yet he (Mr. B.) had felt and proved in his experience that a poor Methodist preacher, if he had the true fire of love in his soul, need not quail before courtly Agrippas, nor rude and treacherous savages. They felt that their sufficiency was of God. In this spirit they went forth—in this spirit they labored—and he rejoiced that their labors had not been in vain in the Lord. The gospel had vindicated its divine adaptation to all classes of that mixed society. Mr. Browning gave several instances of his preaching, amid miners and gamblers—sometimes

on the gaming table, while the gamblers arrested their play to listen to the sermon — in all of which, while Jesus and the resurrection were preached, there were signs that the word commended itself to every man's conscience. On one occasion, while preaching in the street, such crowds of miners gathered around him that the Anglican Bishop, who happened to be there, complained that his congregation could not get through the crowd. He had met instances of truth and generosity, in cases where all outward appearances were most forbidding. Often when preaching in scenes of wretchedness and sin, where the people seemed wholly given to wickedness, he had witnessed inspiring displays of God's power. It was among the most pleasing remembrances of his life, that in that land he had been permitted to minister to the comfort of dying Canadian boys, far from home and friends, and cheer their last moments with words of hope. Several instances were mentioned of Indians converted to God, and then working faithfully to promote the salvation of others.

Mr. Ferrier being compelled to leave, John Macdonald, Esq., took the chair. The resolution was then put, and unanimously adopted.

The following resolution was then moved by Wm. Clendinning, Esq., of Montreal: — "That the past year's history is fraught with encouraging tokens of the presence of the Great Head of the Church, upon the Missionaries and their respective charges, confirming us in our consciousness of duty, to spread the benefits of a pure Christianity widely around us, and strengthening our conviction that the gospel is the only efficient remedy for the world's miseries."

Mr. Clendinning said he would offer one or two remarks on the resolution. When we look at the earlier stages of our Mission work, and compare them with its present efficiency, we might well say "What hath God wrought?" How many precious souls had been brought from darkness unto light by the labors of this Society! It was impossible to gather up all these results in this world. Only in eternity could the full extent of the work be known. The resolution referred to the

spread of a pure Christianity. What a mercy that from every Methodist pulpit in the land a pure gospel was preached! Methodist ministers, to their honor be it said, still stood by the Old Book, the old paths, and the old principles. He could testify from personal observation to the faithful and self-denying labors of the agents of this Society. We ought to esteem them more highly, and pray more for them. They needed and deserved our sympathy and prayers. He could not but feel that the spreading of a pure gospel throughout the world should be the great work of our lives. The gospel of Christ was the only hope of the world. All modern discovery had brought nothing to light to meet the wants of sinful men. Even in our own country there were thousands of families where the name of Christ was never heard, but in blasphemy. Surely this fact should excite our sympathies. He liked Mr. Browning's idea, that Canada should be made a base of Missionary operations to China and Japan. We should urge on our work,

"Till earth's remotest nation  
Has learned Messiah's name."

The Rev. JAMES ELLIOTT, ex-President, seconded the resolution. He rejoiced that at this anniversary there was no dark shade in the picture; all was bright and hopeful. He also rejoiced to see the representative men of Methodism present to-night. As there were others to speak whom the audience were anxious to hear, he would, without further remark, second the resolution. The resolution was then put and unanimously carried.

A. W. LAUDER, Esq., of Toronto, M.P.P. for Grey, moved the next resolution:

"That whilst grateful for past success, in full reliance upon Divine aid, this meeting would strongly recommend such a review of the older Domestic Missions, as may be productive of a large increase from the ordinary local resources, for the maintenance of the ministry, and thereby liberate the funds of the Society for still further extension of the work of God to new and destitute settlements, and among Pagan tribes."

He said that the resolution simply meant that the older Missions must

make up their minds to live upon their own resources in future. This meeting was supposed to represent the Methodism of Canada, which has its Missions extending from Gaspe to British Columbia. The present was their first Anniversary after having attained their majority. The parent body in England had felt a great sympathy with our Canadian work, and done much to promote it. Last year she had paid off our debts, and left us to set up for ourselves, and work out our own destiny for the future. We are now to take hold of our own work, and must look the obligations of our position fairly in the face, and bend our energies to the achievement of the work laid upon us. Those who had travelled through the new settlements could testify that the labors of our Missionaries in these fields of holy toil had been a great blessing to those hardy pioneers, whose industry and enterprise were laying the foundations of our national greatness. We cannot afford to slacken our efforts in this important department of our operations. As fast as the people move into the back settlements, or into the vast regions of the North-West, we must send the Missionaries after them to give them the word of life. Methodism had done great things for this continent already. He did not ignore other Churches, nor disparage their valuable achievements as fellow-helpers to the truth. But the trophies of Methodist zeal and liberality were such as even bigotry itself could not overlook. He felt thankful in having the privilege of doing anything to advance the interest of a cause so rich in promise, and so glorious in its spiritual and eternal results. We must not wait for great opportunities. If we could only speak a kind word, or give our dollar, we are thereby helping a great cause. He felt it to be a great cause of special satisfaction, that we were sending faithful and loyal men into these new settlements, who would use their influence to teach the principles of loyalty to our British institutions. Men such as Mr. Browning had spoken of, who, in all circumstances, would be faithful alike to the doctrines of the Cross and to the Government under which it is our privilege to live. The Rev. George Young, formerly minister of Richmond

Street Church, Toronto, though much beloved by the people, had been taken from them and sent out to Red River. In the day of trial he had not been found wanting. He had nobly and worthily represented this Society amid the late trouble in that country. And with such men in the field we had confidence and hope for the future. The money spent in sending such men to these important and needy points, was well spent. It was expended with the greatest care. The claims of every part of the work are closely scrutinized, and the largest possible amount of work is accomplished with the money contributed. The claims of the Society appealed alike to our humanity, our patriotism, and our Christianity.

An anthem was then sung by the choir, after which

The Rev. W. M. PUNSHON, President of the Conference, seconded the resolution in a speech, which was at once comprehensive, practical, impressive and beautiful. He expressed his obligation to the preceding speakers for their eminently suggestive addresses, which had greatly lightened his responsibility. He rejoiced to be associated with a cause that enlisted the profound interest of heaven, and contemplated the highest good of earth. He was glad to hear the note struck by Mr. Browning, with regard to a foreign Mission. It is high time that Canadian Methodism was represented on the foreign field. As Manitoba had become a Canadian Province, and British Columbia would be one shortly, we would soon be without any foreign mission. It would be a reproach if we should long remain without a foreign Mission. There is room in China, in Japan, in Italy, where the chains of centuries are being broken; in Palestine, the land of that ancient race, whose children have so many claims upon us; there is room in Spain, over whose long night the morn of light and liberty is breaking. Such an enterprise would quicken the energy and develop the liberality of the Church. He trusted that before long Canadian Methodism would extend her operations into "the regions beyond." If the Church had always waited till all were converted at home, before she sent her agents abroad, what would be our condition now? He was glad to hear the testimony borne by

one so well qualified as Mr. Beatty, to the Christian fidelity of the Indians. Mr. Beatty, in speaking of the Indian chief, whose consistent fidelity was so remarkable, had omitted one interesting fact, viz., he had no way of keeping count of the lapse of time but by making notches on a stick to mark the Sundays, in the style of Robinson Crusoe. Another Indian, who by some mistake or misrepresentation had been deprived of his ticket of membership, had paddled his canoe one hundred miles to have the matter made right. The Indians are rapidly passing away. Let their last days be brightened by the rays of the Sun of Righteousness. The Missionary cause exalts every one who sincerely engages it. The Missionaries, before they engage in the work are ordinary men; but the work lifts them up into a higher plane of moral and mental being. John Hunt was a plain farmer's boy, thought deficient in courage and enterprise when at home. He caught the Missionary spirit, and it transformed him into a hero, whose unselfish consecration and burning zeal rebuke our indifference, and kindle the admiration of all who read his heroic story. God takes care at some time or other to let developing circumstances touch every human life. Circumstances apparently dark and discouraging may be charged with the grandest purpose, as the darkest cloud emits the most brilliant flashes of lightning. It took the Sepoy rebellion in India to bring out the heroic faith of God's saints, and to bequeath the names of Havelock and others as a legacy to the Church. It was when the young Missionaries, who went out with Dr. Coke, had committed their intrepid leader to his grave in the Indian Ocean, that they rose to the dignity and moral grandeur of the emergency. They thought that all was lost when he was lost; but they were only delivered from all confidence in man, and cast upon the fatherhood of God. They were braver for that bereavement, and in the strength of God they went forth and laid the foundation of a great work in India. And the sad event, which they so much deplored, only shrined their cause more deeply in the sympathy and affection of the churches at home. It was when the ill-fated *London* was sinking in the angry and piti-

less waves that the calm faith of Daniel Draper shone forth with the brightest lustre; as amid scenes of frantic confusion and dismay, he calmly prayed for and pointed his perishing fellow-passengers to the sinner's only Saviour. It took the Red River rebellion to bring out fully the heroic fidelity and godly zeal of our own George Young, whose unremitting labors at that time will long be remembered in connection with those dark scenes through which he passed. His conduct and spirit in those trying times will doubtless vindicate his claim to confidence, and increase his influence in the future. The greatest cause of apprehension to the Missionary enterprise is not opposition, but indifference. This is the chief source of peril and failure. If Laodicea be the type of the churches, no wonder the world sneers and perishes. If our religion be clad in silken sheen—a patronized and fashionable thing—a sort of armorial bearing for which men pay small duty either to God or man—is it any wonder that men are heedless, or fall into the drowsy monotony in which the messengers dream away their lives? The poison trees in the field are but little harmful. They are uprooted as soon as they are found out. The barren trees which cumber the ground and mock the delusive hope of the husbandman are the curses of the vineyard and the field. But, if we are idlers, we shall be the only idlers in the universe. Everything around us rebukes our lukewarm and traditional piety. Nature is in earnest. Suns are tireless in their shining, and rivers in their flow. The spring trips up the winter. The seed-time hastens to the harvest. All nature's forces are activities, and falter not, any one of them, in the fulfilment of the purpose of their being. Error is in earnest. Pagans are self-devoting. Mohammedism has resolute and valiant sons. Popery compasses sea and land to make her proselytes. Infidels walk warily and constantly, scattering the seeds of unbelief. Society is in earnest. The sons of enterprise do not slumber. Warriors hail the clarion, and rush eagerly to the war. Students consume the oil of the lamp and the oil of life together. Mammon's votaries are not the laggards in the streets. All these forces are lashed into unwonted ac-

tivity, while we (God forgive us!) with the noblest work to do, and with the most royal facilities to do it—with the obligation of duty, and gratitude, and brotherhood, and God's command—with the vows of discipleship upon us—with death at our doors and in our homes, and the sad wail of perishing multitudes sounding in our ears, "No one hath cared for my soul"—are heedless, indifferent, exclusive, and worst of all, are satisfied with our grudging pittance and scanty effort and heartless prayer, as if no heathen were in peril, and as if no Christ had died. And is it really so? Has the mightiest motive lost its power at last? Is Mammon more potent than Messiah? Is the crucifix the source of a holier inspiration than the cross? Can war stir men's sympathies, and science stimulate their daring, and trade intensify their energies, and ambition fire their blood; and is Christianity a worn-out spell—a memory of forgotten power, an extinct volcano, with no fire in its mighty heart! It is for you to answer these

inquiries. God help you to do it in a right manner.

A liberal collection was then taken up. The collections on Sunday and at the meeting amounted to \$180; and the tone and spirit of the services were excellent.

Rev. Dr. TAYLOR moved a vote of thanks to the lady collectors, which was seconded by the Rev. Dr. GREEN, and carried unanimously.

Hon. J. C. AIKINS, Secretary of State for the Dominion, then moved:—"That the very cordial thanks of this meeting be presented to the Hon. Jas. Ferrier, for his able conduct in the Chair, and for the many valuable services he has rendered the Society, with which he coupled the name of John Macdonald, Esq., for the manner in which he had presided since the departure of Hon. Mr. Ferrier."

Rev. Dr. GREEN seconded the resolution, which was carried unanimously, the whole audience rising.

The meeting was then closed with the Doxology and Benediction.

#### JUVENILE OFFERINGS FOR 1869-70.

Toronto District	\$960 86	Belleville District	\$607 44
Hamilton "	1035 61	Kingston "	612 54
Niagara "	306 62	Brockville "	375 56
Brantford "	761 75	Perth "	324 80
London "	675 55	Pembroke "	243 52
Chatham "	189 00	Ottawa "	229 01
Sarnia "	103 52	Montreal "	1857 48
Guelph "	445 96	Quebec "	403 27
Goderich "	406 85	Stanstead "	426 17
Owen Sound "	110 43	British Columbia	..
Bradford "	297 79	Saskatchewan	..
Barrie "	121 19	Red River	..
Whitby "	220 84		
Cobourg "	367 67		
Peterboro' "	335 29		
			\$11,419 55

Increase, \$1,734.09.

The Forty-fifth Annual Report was published on the 20th ult. —The Treasurers have received on account of Income for 1870-71, \$241.

## GENERAL COMMITTEE FOR 1870-1.

REV. W. MORLEY PUNSHON, M.A.,  
*President of the Conference.*

REV. EPHRAIM EVANS, D.D.,  
*Co-Delegate.*

REV. ALEXANDER SUTHERLAND,  
*Secretary of the Conference.*

REV ENOCH WOOD, D.D., REV LACHLIN TAYLOR, D.D.,  
*General Secretaries.*

JOHN MACDONALD, ESQ., REV. LACHLIN TAYLOR, D.D.,  
*Treasurers.*

REV. E. RYERSON, D.D., Toronto.  
REV. A. GREEN, D.D., Toronto.  
REV. R. JONES, Cobourg.  
REV. S. D. RICE, D D., Hamilton.  
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REV. E. H. DEWART, Toronto.  
REV. G. COCHRAN, Toronto.  
REV. W. W. ROSS, Toronto.  
REV. W. S. GRIFFIN, Toronto.  
REV. A. HURLBURT, Mitchell.  
REV. J. GENLEY, Toronto.  
REV. J. BORLAND, St. Johns, Que.  
REV. W. McFADDEN, Brampton.  
REV. J. DOUSE, Paris.  
REV. I. B. HOWARD, Port Hope.  
HON. J. FERRIER, Montreal.  
HON. J. C. ATKINS, Ottawa.  
JOSEPH LISTER, Esq., Hamilton.  
A. W. LAUBER, M.P.P., Toronto.  
EDWARD JACKSON, Esq., Hamilton.  
ALFRED DREDGE, Esq., Toronto.  
RICHARD WOODSWORTH, Esq., Toronto.  
SAMUEL ALCORN, Esq., Yorkville.  
JOHN TORRANCE, Esq., Montreal.  
W. T. MASON, Esq., Toronto.  
W. CLENDINENG, Esq., Montreal.  
SAMUEL ROGERS, Esq., Toronto.  
JAMES A. MATHEWSON, Esq., Montreal.  
WM. BEATTY, M.P.P., Parry Sound,  
J. P. BULL, Esq., Downsview.  
REV. J. GRAY, Wellington Square.  
JAMES APPLEBEE, Esq., Trafalgar.  
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JAMES SCARFF, Esq. Woodstock.  
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REV. W. STEPHENSON, Ottawa.  
MICHAEL CURRY, Esq., Duncanville.  
REV. G. DOUGLAS, LL.D., Montreal.  
T. M. BRYSON, Esq., Montreal.  
REV. J. WAREFIELD, Sherbrooke, Que.  
W. LAMBLY, Esq., Inverness Corners, Que.  
REV. E. B. RYCKMAN, M.A., Stanstead, Que.  
E. FINLEY, Esq., Dunham Flat, Que.

INCOME AND EXPENDITURE, FOR THE YEAR ENDING  
JUNE 30th, 1870.

SOURCES OF INCOME.

Ordinary Income—From Canadian sources :—

Subscriptions and Collections from Circuits and Missions .....	\$63,307 76
Juvenile Offerings .....	11,419 55
Legacies .....	128 00
Miscellaneous .....	75 55
	74,930 86
From the Parent Society, the usual Grant £1,000.....	4,833 33
From the Parent Society, in accordance with the terms of Commutation, £3,000 stg.....	14,488 88
	19,322 21
From Indian Department, for the Mount Elgin Institution	2,340 52
From Indian Department, for Day-schools (two years).....	1,368 65
	3,709 17
Special Contributions received for the Red River Church and Parsonage, including \$456 09 contributed by the Richmond Street Wesleyan Methodist Sabbath School for the Parsonage .....	653 09
Total Income .....	\$98,615 33

\* The *actual* increase in the Society's ordinary Income for the year as compared with the year ending June 30th, 1869, is ..... \$2,549 06

The *apparent* increase, according to the above statement is \$5,146 82; the difference, amounting to \$2,597 76, is accounted for thus :—The custom which has heretofore prevailed, is to deduct the Circuit Expenses from the total of each District, carrying only the net amount into the General Statement : by resolution of the last General Committee, however, this has been changed, and the Circuit Expenses now appear among the Disbursements. This item amounted last year to \$1,847 76. There was also an item of 750 from the Hudson's Bay Company, which is now included in the Income from Districts.

EXPENDITURE.

The Total Expenditure for the year is .....	\$4,935 61
Shewing a surplus on the year's transactions of .....	13,679 72
If, however, we deduct from the Gross Receipts the amount received in Commutation of the Parent Society's Annual Grant, viz., \$3000 stg. (\$14,488 88) the result will be thus :	
Income.....	\$4,126 45
Expenditure .....	4,935 61
	\$809 16
Excess of Expenditure over Income.....	\$809 16

## INDIAN MISSIONS.

## CAMP-MEETING AT CHRISTIAN ISLAND.

*Letter from the Rev. E. HURLBURT, dated October, 1870.*

I have thought, that perhaps if I were to send you a few lines relating to my Mission work, it would be acceptable to you.

The camp-meeting which we held in August on Christian Island, was, by the blessing of God, a great success. We had Indians from Rama, Snake, and Georgiana Islands; Saugeen, Cape Crocker, Parry Sound, and the North Shore; beside our own Indians on this and Beausoliel Islands, numbering, all told, 52 tents, (or wigwams,) and from 450 to 500 Indians. The meeting continued five days. We are very thankful to the Missionary Secretaries for sending to our assistance the Rev. Allan Salt, who, in connection with the local preachers from the various Indian Missions, labored very faithfully and did much good. A vast amount of good was effected at this very interesting meeting, in the conversion of Indians, the reclaiming of back-sliders, and the great quickening of God's people. At the close of the meeting, we found that the converted and reclaimed numbered 26; of these, 6 were Pagans, who were baptised and received into the Church. But we cannot fully estimate the amount of good effected by the numerical increase. Very many of the followers of Jesus felt that they had experienced a fresh baptism of the Holy Ghost, and impressions, perhaps, left on the minds of many that may in after days bring forth good fruit to the glory of God.

## BEAUSOLIEL ISLAND.

This Island is situated some 25 miles in a north-westerly direction from Christian Island. In the summer season we visit the few Indians at Beausoliel by sail-boat, and in the winter we walk to the Island, over the ice and

snow on snow-shoes. We have visited them twice this summer. At our last visit we held a quarterly service, most of the Indians were at home. We had a very interesting and profitable meeting. If those few Indians at Beausoliel could be induced to remove to Christian Island, as they belong to the band living on this Island, we think it would be much better for them, as there is ample room for all the band on Christian Island, and abundance of good land; besides it would be a saving of expense to the Missionary Society, as we cannot get to and from Beausoliel without incurring more or less expense.

It is not my province to interfere with any of the arrangements of the Government or Missionary Society, as relate to the Indian work, &c.; but as you take a deep interest in the Indian work, I thought of making a suggestion or two to you, if you would have no objections. It is this: that if the Indians on Snake and Georgiana Islands could be induced to remove to Christian Island, or those at Cape Crocker, as there is room enough on this Island, and good land enough for all, it would form quite a large settlement of Indians. Here we have a good Church; and as this Island is such an isolated place, the Indians would, in a great measure, be excluded from, or not exposed to, those temptations so peculiar to the Indian mind when living among or surrounded by the whites, as it is well known that the worst vices prevalent among the Indians they learn from unprincipled white men. Besides it would be a saving of funds to the Missionary Society of more than \$500 yearly, as one Missionary and one School Teacher could attend to them all if living on this Island.

## LAKE OF THE TWO MOUNTAINS.

## THE DAY-SCHOOL.

Miss Parent writes of the school, "When I commenced the school I found they nearly all knew the alphabet, and four of the boys could read pretty well. Only two understood the first

four rules of arithmetic, the rest are in subtraction and addition. Some of them are very good writers. They are very intelligent and like to come to school, and seem to be very grateful for what is done for them. They are very

attentive at morning prayer, and are particularly fond of singing. It is one of the most encouraging schools I have taught, and I believe much good may be done here."

#### OF THE MISSION

Mr. Parent writes,—"I married two couples of Indians; they invited me to dine with them, and was pleased when there to witness the sobriety and order of the whole company. The wedding lasted two days, and although there were about one hundred present, yet there was no liquor—a thing very unusual. Many Roman Catholics were astonished that the usual accompaniment of drinking, intoxication, and rioting, were not witnessed. A lady of the place said to me she never saw such a quiet wedding in the twenty-five years she had lived there. From the manner in which many of them speak and pray in our meetings I am satisfied that a great change has come upon them. One of the chiefs told me the Priest had offered him a farm and a house, and other things necessary for farming, if he would go back again to the Church of Rome. But no, the offer to him was an insult. Wednesday, 31st, we had our prayer-meeting, and I was happy in seeing so many attend it. Sabbath, 4th, preached here and at Como—after-

ward held a prayer-meeting. Wednesday, 7th, we had a very interesting prayer-meeting, many spoke and prayed with much feeling. On Saturday, an Indian and his wife came to me and gave their names to belong to the class.

Sabbath, 11th. At the close of the morning meeting, a Priest came to the first chief and said he had come to show the Indians the error of their ways. So the chief went with him to school-house, which when I heard, I went also. The chief brought his Bible and presented it to the Priest, to be shown from it the errors into which he said he had fallen. But the Priest said it was not a Bible. Then I said to him, look into the book, sir, and I think you will see it is a Bible. But he said again it was not a Bible. I said, sir, you are mistaken, it is the Bible. But he said, you lie, sir, it is not the Bible. I said it is nothing strange to me to hear you deny the truth, for that is the way the Priests of the Church of Rome distinguish themselves from the true ministers of the Gospel. Moreover sir, I said, I perceive \* \* \* \* it would be better for you to go to bed. This broke up the interview. It is said the Indians are men who never weep, but I can testify that when their hearts are touched by religious feeling they can weep like any others."

## BRITISH COLUMBIA.

*Letter from the Rev. THOMAS CROSBY, dated Chilliwack, Sept. 22nd, 1870.*

#### CAMP-MEETING.

As the second quarter of our year is gone, I write to give you an account of the work of God among the natives of this great field. And blessed be His glorious Name, He has not left us without special tokens of His presence and favor. A District Camp-meeting was held at Maple Bay in July, (of which you have doubtless heard,) which was a great blessing to all who attended it. Since then the work of reformation has been going on in all the tribes there represented. I visited the coast of Vancouver's Island four weeks ago, and found the work of God at our Nanaimo Mission prosperous and well sustained, with the exception of our day school, which I am sorry to say has had to be

closed for want of funds. At Victoria they are improving, and we united a little band together in a class. At Burrard Inlet, a young man who visited our Mission school at Nanaimo some years ago, and professed to receive good, has, since the camp-meeting, been carrying on a class among his people there, and God has blessed some of them with saving grace. It was seen that the camp-meeting at Maple Bay was such a great blessing to our Indian friends, that another meeting was announced to be held on this Mission on Sept. 14th, and accordingly arrangements were made; and although the weather was very forbidding, cold and wet, and other difficulties presented themselves, yet the morning before the time appointed came out fine and

clear, and by the kindness of Capt. Irving, of the river steamer, we had our friends from New Westminster, &c., by noon on the 14th, at a very low fare. And now the holy war commenced. We had Bros. Russ and Bryant, and several brethren in the local ranks who did good service. And not least, our native brethren from Nanaimo, Amos Cushman and David Sallaselton, who did great good throughout the whole meeting among our red brethren. And many of our white friends will never forget the exhortations in English, by the latter brother. God is blessing these brethren. I wish there were means to employ them all the time in the work of soul-saving.

#### FIRST SERVICE.

On Wednesday, at 6 p. m., our first service commenced, and the meeting closed on Monday following, at noon. We had lovely weather, with the exception of a little rain on the first night. We numbered about 200 on Sabbath. The Indians were in the majority. The meeting was well supported by the settlers of Sumass and Chilliwack, many of whom were converted to God at our revival some eighteen months ago. And our God abundantly blessed them in their labor and self-sacrifice. At every service the power of God was manifest to save, and many striking instances of saving grace was seen among the Indians.

#### GREAT SUCCESS.

We had sometimes as many as forty penitents at the altar at a time. And at the close, 66 Indians gave in their names, and a few whites, as members of the Church. We had a number of our Christian Indians from Nanaimo and Squamish, from Burrard Inlet and the Musquems. New Westminster also was well represented, as well as the Sumass and Chilliwack, and all the surrounding tribes. Several were present from the Thompson River, so that we had representatives from tribes over two hundred miles distant apart. And O glory be to God! for such seasons of power, while most all joined in prayer and praise. And although we generally closed the public service at 9½ or 10 o'clock, yet it was always near the midnight hour before prayer and praise would cease in their tents. A

number were baptized, and some married, which formed a part of the closing service. And then in the old-fashioned way, we formed a ring, and the parting time came. It would have done your heart good to see some of these people shake hands, especially when we know that a few years ago many of them were in hostility with each other. Many will praise God through eternity for the first camp-meeting.

#### DEPARTURE.

At two p. m. the steamer arrived to convey our beloved friends away, some fifty, and some a hundred miles distant, we trust to spread "Scriptural holiness throughout the land." We all felt sorry to be without the presence of our respected Chairman of the District, kept at home by affliction: and many prayers were offered for his restoration to health. Some were in doubts about whether we should have two camp-meetings in a year or not; but at the close of this, the first on the main land of British Columbia, all expressed a wish that we might have one next year, and we hope to secure the place for that purpose.

#### AT ORDINARY LABOR.

And now we are at home again, and at work. The Trustees have agreed to finish our Church, paint, &c., and I am engaged in building a small place of worship for our Indian friends at Kultus Lake. We have joined Capt. John and his friends in a class, as many of them are trying to serve God, and I am glad to say they are giving to it largely themselves in means and work. D. Sallaselton is on this Mission with me at present. He is a great help at this time. Popery is getting a shaking. may it crumble and fall! Since our camp-meeting a small tribe with their Chief, or native priest, have left the Church of Rome, and wish, as they say, to know the "true light," as they have been bound in the chains of the "man of sin" long enough.

#### INTERVIEW WITH A PRIEST.

Bro. D. Sallaselton and I visited them yesterday, and just as we closed our service the Romish Priest came up. I said, it is a fine day, &c., and told him I was going to visit a sick man. But he said in broken English, "Not

good you go for he has sent for me." I remarked, it may do for us both to visit the sick. But he answered, "I am going one road and you the other, you reject God's Word," &c. Well, I said, which road are you going, for I am on the road to heaven, and taking out of my pocket a copy of the Word of God, I remarked, this is my guide, and Jesus declares Himself to be "The Way," and His is the only Name by which we can be saved. "No, but," said he, "you reject the Saviour." No, I asserted, I love Jesus, and I am going to heaven through an infallible Jesus, and not an infallible Pope. At this he got angry, and my native companion took the bible and read, "My little children, I write unto you that you love one another." But the priest said he wished to turn over the book, supposing Bro. David did not know how to read, so at this time he, David, turned to our Lord's sermon on the mount and read, "Let your light so shine." So the priest turned around to my brother and said, "Oh! you are

poor (Siwash) Indian and don't know much." Yes, said my friend, in the most Christian manner, holding up the word of God in his face, I am a poor Siwash, but I read in this book if I love Jesus I shall go heaven; and then he sung with much spirit, "Jesus, the name high over all;" and all joined in singing the well known hymn, "Come to Jesus." The priest turned away in a rage: then we all knelt down and prayed for him and all who are in error. And on his leaving I should have said the Chief gave up his pictures of Mary, &c., and told him not to come there again. I might tell you of many such instances, but I must close, saying I have formed two new classes among Indians. Our church was filled last Sabbath, and we feel we want help to instruct those poor Indians. If one of our native brethren could stay up here all the time it would be well. Many prayers are offered by our white brethren for this work, and all seem willing to help. Pray for us.

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*Letter from MR. BRYANT, dated New Westminster, Sept. 30th, 1870.*

Having been nearly three months in charge of this Mission, you will doubtless expect from me some report of the work of God in connection therewith.

By direction of the Chairman of the District, I arrived at New Westminster on the 13th of last July, and received a general and most hearty welcome from the members and circuit officials. It has also been my privilege to enjoy their united sympathy and active co-operation in every effort put forth for sustaining and extending the work of God.

I found on my arrival a circuit-plan, which the Chairman, — the Rev. E. White, — had previously prepared, containing five preaching appointments and the names of one local preacher and three exhortors. We have since added two appointments for preaching to the Indians: one in town, and the other at Burrard's Inlet, about ten miles distant.

This leads me to mention the commencement in town of an Indian Sabbath-school, for which a building has been provided upon our Church lot, chiefly through the efforts of James

Cunningham, Esq., the Recording Steward. The school was opened two months ago, and is attended by about twenty young men and boys, who are taught twice on each Sabbath, by a number of efficient and devoted teachers, male and female, who have volunteered their services in this department. In connection with this, we have just commenced the preaching service before mentioned, though in this effort we need the help of a suitable interpreter. We are also trying to harvest the fruits of the late camp meeting at Chilliwack, as several of our Indians who were there profess to have realized a change of heart, while others were much awakened.

Bro. Crosby will doubtless write you fully as to the character of the work done at that meeting, but I may venture the assertion that it was the most remarkable visitation of the Spirit yet witnessed among the Indians in this Colony.

The extension of the work thus effected among our Indian population, calls loudly for the employment of the two native agents, Bro's. Cushman and

Sallaselton, whose labors might be profitably spent in this and other parts of the District.

You have probably heard of the serious illness of our beloved Chairman, the Rev. E. White, in whose absence Bro. Russ came and held our Quarterly Official Meeting and administered the Sacrament of the Lord's Supper, about a fortnight since.

My time and labor on the Sabbath are generally divided between the town and country, involving long walks and tedious canoe voyages; but I feel it an inestimable privilege to be thus honorably engaged in advancing the interests and making known the blessings of the Redeemer's kingdom. May we have an interest in your prayers, as also in those of the Church in general.

## SASKATCHEWAN.

*Letter from the REV. G. McDOUGALL, dated Victoria, August 16th, 1870.*

### TERRIBLE DISEASE AND DEATHS AMONG THE BLACKFEET AND STONEYS— SICKNESS OF MR. JOHN McDOUGALL.

Surrounded by circumstances that cannot be described, I sit down to pen you a few lines. The evening we left Red River I learned that the small-pox had reached the Saskatchewan. Anxious to be with our people we crossed the plains in nineteen days, and at Carlton we met the fearful destroyer of the poor red man. One hundred had died at Fort Pit, and along the road we encountered bands flying from the plague, yet carrying death with them. On reaching Victoria I found my worst fears more than realized. My son had induced the Crees to scatter, but many, already struck down by small-pox, were incapable of helping themselves. Two days after my arrival John was taken very ill, and is now in a critical state. For weeks my dear boy has had very little rest. Day and night he has waited on the sick and the dying. Many of our best members have passed away. On Saturday, our most beloved local preacher, Thomas Woolsey, died in great peace. His death has made a deep impression. Some of his last utterances showed a depth of spiritual knowledge truly astonishing. Forgetful of his great sufferings, he spent his last night on earth in exhortation, prayer, and praise. Glory to God! who, in the midst of Popery and Paganism, proclaims His sovereign power to save to the uttermost!

At this Mission, the past summer has been a time of danger and great anxiety. The Blackfeet, driven to

desperation by the awful scourge which has cut off more than one-half of their tribe, have sought to propitiate their deities by murder and robbery. They have stolen our horses and killed our cattle: articles of clothing and human hair, infected with the small-pox, have been left in our villages; and so reckless of life were these wretched men, that of a war-path numbering eleven,—who made a raid on Victoria,—ten died. Some of their bodies were found by our people.

Sad news has reached us from the Mountain Stoneys. The Blackfeet left clothing in their neighbourhood: the thoughtless Stoneys took the blankets, little thinking that one-half of their nation would be the price.

From Bro. Campbell I have not heard since my return. With Whitefish Lake we have no intercourse. The last report was that the disease had not then reached that neighbourhood.

What gives the greatest trouble in this land of robes and leather, is to find clothes for those who have recovered. We cannot allow them to return to their families with their infected clothing to spread the disease. Very little meets the wants of the poor Indian, but that little with us is exhausted. Friends of suffering humanity, pray for us! Verily the judgments of a just God are now upon this land of blood and idolatry; and yet, of how many of these suffering creatures it may be truly said they know not their right hand from their left!

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### NEW INDIAN CHURCH AT ALDERVILLE.

THIS Mission was founded by the late Rev. Wm. Case, who spent most of his useful life for the conversion and improvement of the Indians; and here among the dead of this race, in Christian hope of a glorious resurrection, his mouldering ashes repose, without stone or monument to mark the locality of his grave. The sanctuary, built when the band removed from Grape Island, has long been defective; and the Indians, headed by the Rev. John Sunday, first voted out of their annuities \$600 toward a new one. The Rev. J. Ivison, the resident Missionary, Mrs. Ivison, and Miss Barry, the teacher, greatly assisted in raising about \$200 more. The building, a very neat and commodious one, cost \$1,145, and an organ, \$110; making the entire expenditure, \$1,255. The Dedicatory Services on Sabbath, Oct. 23rd, were conducted by the Revs. Dr. Wood, Wm. Pollard, and Allan Salt; additional speakers on Monday night, the Revs. R. Brooking and A. Browning. The balance of the debt is voted by the band! "So the service of the House of the Lord was set in order," &c. 2 Chron. xxix. 35, 36.

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### RECENT INTELLIGENCE.

AFFLICTIVE intelligence has been received of the incapacity of the Rev. E. WHITE, Chairman of the British Columbia District, to continue his ministerial and official labors. Medical testimony is not favorable to his immediate recovery, though we may reasonably hope that judicious treatment and entire rest, with the blessing of God, may result in the restoration of a once vigorous constitution.

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### DEATH OF THE REV. THOMAS LAWSON.

WE mournfully record the death of this estimable brother, who was drowned near the Mission premises, Grand River, where, by ferrying himself and horse across the river, the chain unfortunately breaking, he fell over the side of the scow into deep water and a rapid current, and not being able to swim, he perished before any assistance could reach him. He was a godly, devoted, useful, and much-esteemed brother, whose labors among the Indians at New Credit Mission had been greatly blessed; and now, in his second year's appointment among the bands at Grand River, was greatly encouraged by evidences of a spiritually reviving character, after a period of unusual apathy among the people. He was in his 46th year.

Both these mysterious providences are affecting and admonitory, calling for our sympathies and prayers on behalf of the afflicted families, and teaching us to "work while it is day."