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WESLEYAN MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. XXII.]

FEBRUARY, 1874.

[QUARTERLY.

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TORONTO:

WESLEYAN CONFERENCE OFFICE, KING STREET EAST.

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

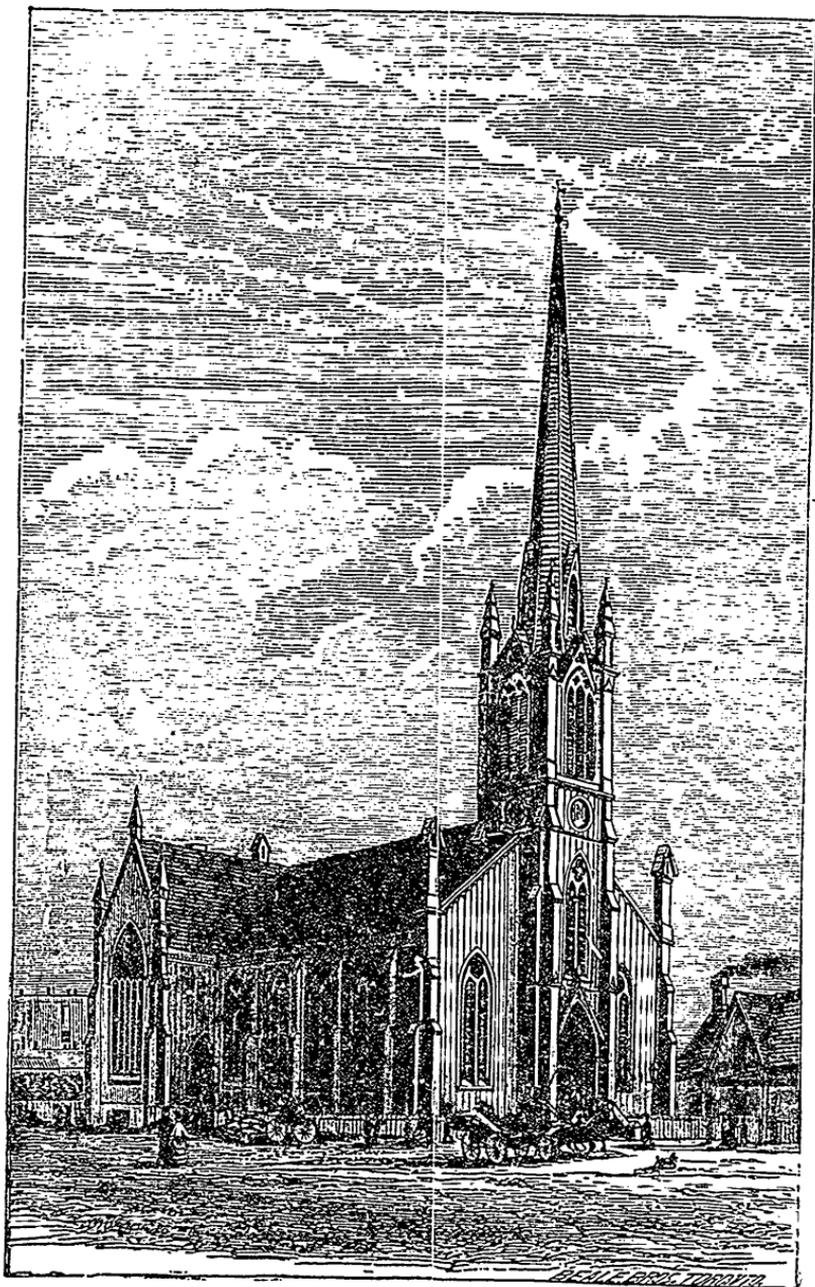
WESLEYAN MISSIONARY NOTICES,

FEBRUARY, 1874.

BRITISH COLUMBIA.

WHEN the Missionary Committee of the Parent Society requested the Canadian Conference to supply Missionaries and take the management of their Missions in the Hudson Bay Territory, attention was naturally directed to the state and number of the Indian tribes in that remote country, to which little access could be made, and of which but little reliable information at that time could be obtained. True, Sir George Simpson had published an account of his overland journey to the shores of the Pacific, but the policy of the Hudson's Bay Company demanded the suppression of the work. The late Capt. Sutherland, of Hamilton, having in early life spent much time in the Northern Seas, felt great interest in the Missions to these Indians. He had in his possession a quarto volume, given him by Lady Franklin, of Mackenzie's Travels from the mouth of the Saskatchewan across the Rocky Mountains to the shores of the Pacific Ocean, the first white man who had accomplished this bold and hazardous undertaking. On the face of a rock looking on these vast waters, he wrote, "Alexander Mackenzie, 1793." This book he presented to the General Superintendent of Missions, the reading of which made such an impression, from the descriptions he gave of the number of Indians, and the splendid country they occupied on the western slope of the Rocky Mountains, that a correspondence was opened with the Secretaries in London, as to the desirableness of sending Missionaries to these neglected and degraded people, though described by Mackenzie as possessing strong physical and mental powers. Before this correspondence culminated in the completion of any plan, the colonies of Vancouver Island and British Columbia were formed by the English Government: these have since been united and constitute but one Province, forming the western boundary of the Dominion of Canada. Without delay here a Mission was commenced.

Twelve of our brethren volunteered for the work, and after much deliberation and prayer, the Rev. Messrs. Ephraim Evans, D.D., Edward White, Ebenezer Robson, and Arthur Browning, were



WESLEYAN METHODIST CHURCH, VICTORIA, B.C.



appointed to begin the Mission. The late lamented Dr. Stinson, as President of Conference, took a lively interest in this holy enterprise; one which from the beginning has had many proofs of the divine blessing resting upon it. The Missionaries left Toronto in December, 1858; and on the 15th of August, 1859, the foundation stone of a Wesleyan Church was laid at Victoria by His Excellency Governor Douglass. The Hon. Hudson Bay Company gave, through Dr. Evans, a most eligible site, and liberal subscriptions were made in the country to defray the expense of its erection. The ladies of the Mount Allison Academy, sent \$40; a lady at Three Rivers, \$200; Edward Jackson, Esq., and Mrs. Jackson, of Hamilton, the noble sum of \$1,000. We have reason to know that this was a most providential and timely gift. The congregations having filled the first building, its enlargement became a necessity. This was accomplished after the appointment of the Rev. Wm. Pollard. The accompanying wood-cut is from a photograph of the building, faithfully representing a beautiful sanctuary, where hundreds listen to the glorious gospel every Sabbath. There are 138 members in Church fellowship, 18 of whom are converted Indians; one Sabbath-school, among the white population, 15 teachers and 120 scholars; one Indian Sabbath-school, 10 teachers and 70 scholars. They have a commodious parsonage, and are now an independent Circuit, and all this in the short space of time since the work was began. To God alone be ascribed the praise and the glory. As lively members in Christ, and according to the spirit of true Wesleyanism, they are caring for the Chinese who are thrown into that community, and have pledged themselves that the Missionary recently sent out to supply the ordinances among settlers between Victoria and Nanaimo shall be no additional charge upon the funds of the Missionary Society.

From the Rev. T. Bryant, dated Sumas, Dec. 3rd, 1873.

Several months having elapsed since my last, I may remark that silence has not been the result of inaction, but rather, of almost incessant travel incident to this extensive mission, which during the past fall has, perhaps, interfered too much with the duties of the study, reading, correspondence, &c.

We have just held our third quarterly meeting for this year, and report a small increase of members from immigration. We hope to increase our finances in pro-

portion. But it is too often the case, that immigrant farmers from Ontario arrive with means well-nigh exhausted by the long and expensive journey hither,—in some instances too impoverished for making the required outlay in erecting or purchasing a homestead. It is, therefore, from our older settlers that we draw our main resources in the support of church interests.

Our official Board voted unanimously in favor of union, and we have duly

transmitted the result to the President and the Secretary of the Conference.

A new settlement at the upper or north end of Chilliwhack is, in future, to have regular preaching. For the present, services will be held at Bro. Giltlander's, who, with his estimable family, recently removed from Milbrook circuit, Ont. Indeed he has already begun a Sabbath class or prayer-meeting at his own house (yet unfinished), which is attended by several of our own people, who have taken up land in his neighborhood; and we have there the promise of a good appointment. Thus the plan for working the mission during the ensuing quarter embraces a larger area, and involves, of course, an increase of labor. But in this, I am much assisted by the generous and devoted aid of several local brethren, without whose occasional services we could not meet the wants of the wide-spread appointments of this circuit.

While Bro. Crosby is in Ontario representing the wants and urging the claims of this district to the support of our home churches, we are endeavoring to fill his place on this mission by the efficient and devoted labors of Bro. Cushman, from Nanaimo, whom the chairman sent to our assistance. Bro. C. preaches on Sabbath at the church in the centre settlement, and meets the society classes among his own people after the white congregation is dismissed. During the week he visits the outlying and scattered tribes, preaching to them, meeting class, holding prayer-meetings, and attending the sick. It is unnecessary for me to say how acceptable his services are, for as you have already heard, he is, in his own language, an eloquent preacher; his natural gifts being sanctified by the Holy Ghost to the awakening of the ungodly and the edification of believers. I knew him when

a poor besotted whiskey-dealer among his own tribe. I watched with some anxiety his struggles against the potent influence of former habits and besetting sins in the early years of his religious life, and now rejoice to witness his steadfastness as an upright Christian, and his wonderful aptitude and usefulness as a preacher of the gospel to his own race. More than once, when listening to his powerful discourses (for although I understood but little of his words, yet their attendant influence made them *powerful* in the truest sense), my heart has been warmed with gratitude, and, with tears of joy, I have involuntarily thanked God for having witnessed such trophies of redeeming grace in British Columbia!

My reference to our late quarterly meeting services would be incomplete without an acknowledgment of the timely and encouraging visit of Bro. Sexsmith, from Maple Bay Mission. Having some friends here, he made the occasion of his visit to them the means of supplying us with the ordinances of Baptism and the Lord's Supper, which could not have been held without the supply of a brother from another circuit. The weather being severe for the season prevented a general attendance, yet the congregation was good for the day, the presence of the Divine Master was realised, and we enjoyed to our hearts content what would be recognised by a Methodist as a good old-fashioned quarterly meeting! Praise God that the glory has not yet departed from us as a people, and that the holy fire still glows upon our altars as in other days and other lands! May the mantle of our Methodist fathers fall on us in British Columbia, and may "the signs and wonders" which they witnessed be reproduced and multiplied even upon the Pacific shores.

RED RIVER DISTRICT.

COMMUNICATIONS from the brethren, Ruttan and German, show they have entered upon their work in the true spirit of devotedness,—as men who, in obeying the voice of the Church, believe they are working in harmony with the call of God, to endure the inconveni-

ences inseparably attendant upon living in such remote places, and in such a rigorous climate. The Committee have made generous provision for both missions. The Rev. E. R. Young will return immediately, to get up the necessary buildings for a permanent and efficient mission at Beren's River; and in the spring a missionary is to be appointed for Nelson River. These missions and those on the Saskatchewan have awakened the sympathies of the Superintendents, Teachers, and Scholars of the Sabbath Schools in Montreal and London, whose valuable pecuniary offerings will materially assist in meeting the large expenses which the Committee have sanctioned for the erection of buildings absolutely necessary for the continued prosperity of the missions.

From the Rev. G. Young, dated Winnipeg, January 7th, 1874.

Next summer new settlements will open, requiring more labor than we can give, so that our staff for the whites will have to be increased. Then Fort Francis ought to have a good, and ought to have an experienced, man. Some one must get there on the opening of navigation. My hope is that should it be deemed advisable to re-appoint me to this place next Conference, that I may be able to get the church here to become self-supporting.

I think you must keep a good lookout for a competent person to come out and take the "Institute" entirely under

his wing. If I stay, my attention had better be given exclusively to the work of the church proper here and on the District. Our "Institute" has opened very encouragingly since the holidays: there is quite an increase in the higher department. We must have some one of standing to act as head of the Institute. Dr. Nelles can suggest some one suitable.

We have been favored with a little "shower of blessing" lately, and about twenty profess faith in Jesus who did not before. Brother Fawcett has formed a class of eighteen at the Portage.

From the Rev. J. H. Ruttan, dated Norway House, 26th Sept., 1873.

We arrived here on the 6th, one month being occupied in travelling, etc. We were detained at Fargo, formerly called Moorhead, four days; at Winnipeg three; and on the trip from Winnipeg to Norway House by contrary winds three days, making ten days delay. The three days in Winnipeg were scarcely sufficient for us to purchase or think of all our supplies, for in our haste we forgot some things which of course we have to do without.

Up to Winnipeg the journey was all that could be desired for any pleasure-seeking tourist. The accommodations were of the very best, both on the boats and cars, and with the exception of the water from Fargo to Winnipeg, no exception could be taken to anything.

The Red River water is as dirty as the Missouri River, and very unpleasant. After leaving Winnipeg the journey assumes a novel appearance, scarcely thought of by our Ontario friends. "Tripping," as they call it, from Winnipeg to Norway House, means a thousand inconveniences, a large stock of patience, and a constant trust in God. Through a kind Providence we had no severe storms, and with one exception were safe from danger, which was on Sunday morning, the wind blowing fearfully and we could not secure a harbor until eleven A.M.: so we can understand St. Paul's words, "Perils by sea."

We were warmly welcomed at the fort by Messrs. Ross and McTavish, who made us as comfortable as they

possibly could, it being then ten P. M. We stayed over night and started early on Saturday morning for the Mission House. Here we found Bro. E. R. Young, who had been long and anxiously looking for us. His cheerful and genial soul forbade any feelings of loneliness to approach. We were so intensely engaged in business matters that we had not time to visit or scarcely get acquainted. He gave us a great deal of useful information and instruction concerning our work.

Things are more convenient and comfortable than I expected to find them, but the expense is vastly greater than we could possibly form any estimate in Ontario, unless we knew all the particulars. For a single item, wood, I have paid already thirty dollars, and have only one-fourth the quantity Bro. Young tells me I require. There is nothing in the country but soft wood, and that the poorest kind, viz., pine, which has to be brought to the Mission premises in boats, several miles distant. My fishing arrangements will cost me at least one hundred dollars. We are compelled to hire a man to chop the

wood and tend fires, which is nearly a man's work. Think of keeping a house warm with the thermometer from zero to fifty degrees below, with pine, and you may form an idea of the immense pile of wood to be chopped and prepared for those cold, cold days.

I like the mission work. The Indians are very devoted, and love our Church, and are much attached to all the missionaries who have labored among them. I have an excellent interpreter, who also teaches the school. A lady teacher would, I am persuaded, do decidedly more in teaching the children than one of the natives possibly could do. She would be more tasteful in keeping them clean, and learning them to sew, and do many needful things a native has yet to learn himself.

The weather has been beautiful since we arrived, but yesterday we had our first snow storm. I have been very busy since I arrived preparing for the winter, which will soon be on. My earnest wish is to promote the interest of the church committed to my charge, and keep a conscience void of offence.

From the Rev. Orrin German, dated Oxford House, Sept. 30, 1873.

I arrived at Oxford House on the 17th inst.; I was indeed very glad to know, when I stepped from the canoe upon the Oxford Landing, that I had at last reached my long-looked-for destination. Feelings of joy and sadness were strangely mingled when on my way from Norway House to this distant mission field,—joy that I had been counted worthy to be sent upon such a mission, an errand of mercy to perishing souls; then that natural feeling of sadness which one feels when separated by long distance from friends, would sometimes creep in. But upon my safe arrival every other feeling gave place to one of devout thankfulness to Him whose providence and grace had brought me safely through, and set me here among these children of the forest, to try to do something towards leading them to the world's Redeemer. And now that I am here and have seen them, I am more firmly resolved than ever to do all I can to lead these *many*

sheep in the wilderness to the Great Shepherd's fold. I must work for these people.

Perhaps a sketch of our journey might not be uninteresting to you. Rev. J. H. Ruttan, wife and myself left Toronto at 7:30 on the morning of August 5th, and found ourselves at Sarnia Station at 3:30 in the afternoon. We took passage on the steamer *City of Montreal*, and by ten o'clock were on our way up the lakes. We had a most delightful trip of five days from Sarnia to Duluth, a distance of nine hundred and fifty miles. The captain stated that it was the best trip, so far, of the season, there having been no storms or high winds the whole way. The scenery is wild, and even in some places approaches to "nature's artless sublime." Bro. R. preached on board on Sabbath morning from Prov. iii. 17, and we arrived in Duluth in time to attend the eight o'clock service in the M. E. Church, in the evening. On

Monday morning we took the 7:30 train and arrived in Fargo, two hundred and fifty-three miles, at eight o'clock p. m. There is very little of interest on this route, if we except the rapids of the St. Louis River. The railway keeps the river in sight at various points for twenty or thirty miles; most of this distance the winding stream seems one continuous rapid, and, being shallow, the bed of the river can be seen most of the time,—showing the rock ledges to be laid in a regular succession of steps, and retaining one of a great winding staircase with here and there a broad landing, where the river makes a sudden turn. The banks are high, and on either side are deep gorges, raceways for the spring freshets. Altogether it presents a wild, romantic scenery; but the rest of the way is either low, swampy woodland, or broad flat prairie.

We were obliged to wait in Fargo from Monday night till Tuesday night, for the steamer to get cargo enough "to make it pay." These Red River boats do not run on time, seemingly, but only when they get a load. We got away at last, however, and arrived in Winnipeg on Tuesday, August 19. The distance from Fargo to Winnipeg is, by this crookedest and muddiest of rivers, six or seven hundred miles, but, in a direct line, only two hundred and fifty. The town of Winnipeg is fast growing into a city; but it seems to me a mistake to build up a city with wooden buildings, as most of them are in Winnipeg. One fire, with a strong wind, would reduce almost the whole town to ashes. We remained here until Saturday, 23rd, securing our outfit and awaiting a boat or brigade to take us to Norway House. Through the kind assistance of Mr. George Young, jun., we were able to secure both supplies and boat, and at five o'clock on Saturday morning we left behind us the last vestige of the civilized world, as we supposed, to bury ourselves in the wilderness of the far north. We had not gone far, however, before the rain began to come down profusely, so that we were obliged to land and pitch our tents. This was our first and worst experience of camping. The rain made the prairie mud very sticky, and everything very mussy. But we enjoyed it after all.

We started at 3 p. m. and arrived at the Lower Fort, twenty miles, at ten at night; stayed here over Sabbath, and on Monday really set out for Norway House, where we arrived on Saturday, 6th September. Mrs. Ruttan was quite wearied with her long journey, and glad enough to see the end. We found Rev. E. R. Young anxiously waiting for us; he gave us much information about the work while he remained: he started for Berens River on the 8th. Rev. Mr. Ruttan will, no doubt, have written you all about Norway House; I must not, however, forget to record the very great kindness of the Hudson Bay Officials at Norway House, Mr. Ross and Mr. McTavish, whose hospitality on the night of the 5th was highly appreciated by three weary travellers. All the boats for Oxford had gone when we came to Norway House; there was no alternative, therefore, but to go in a canoe. Here Mr. Ross again greatly assisted me, lending me a canoe and hiring two men to take me to Oxford. I could only bring a few clothes and books in the canoe, but will get on till Winter, when I can get more down. I left Norway House at four o'clock p. m. on the 11th, and was six days on the journey, but of course we did not travel on the Sabbath. There is much fine and romantic scenery on this route; the rivers are ever and anon expanding into beautiful lakes, and these often are dotted over with small islands. There are several fine rapids, and seven or eight portages, one of which, the Robinson, is three quarters of a mile long. Oxford Lake, upon which both Jackson's Bay Mission and Oxford House Post are situated, is one of the finest lakes I have seen; it is thirty miles long by from five to twenty broad. The water is the best I have tasted since leaving Ontario, and the white fish and trout which it ever holds in reserve, cannot be surpassed. Oxford House Post is situated on a site of ground overlooking the lake, giving it a commanding position. The mission at Jackson's Bay is delightfully situated, having the bay at the front, and a small river forming the eastern and southern boundaries. If it were situated on some good circuit in Ontario it would be a place for which many would not fail to ask, for it would indeed be a most

charming place; but as it is, it is very lonely, and too far from home to possess many charms. The Rev. Dr. Taylor will already have given you a description of the mission. Most of the Indians have gone to the winter hunt, and the few that are left will go, at least most of them, after the fall fishery. I find the language a great barrier between these people and myself, often I would like to talk with them but cannot. I have tried to preach four times, twice in English and twice in Cree, since I came. They are very attentive, and I hope to do them good. I have attended two funerals (of children), performed one marriage ceremony, and baptized one child, since I came.

John Sinclair left here for Norway House on the 28th; he has filled his contract with Dr. Taylor, except making a few seats for the school house; he made three and begun three more. He has made the school house very comfortable, having taken it down and rebuilt it, putting a new foundation under it. He was anxious to get some articles out of the Hudson Bay store here and have it deducted from his salary. I gave him ten dollars worth.

There is great need of a school here. If some heroic lady teacher would volunteer for this service I would guarantee her a large school, especially in the summer. Is it not indeed a pity that these poor children should be allowed

to grow up in ignorance, like their fathers before them? Can we not have a teacher for them? Surely some one will respond.

I would like to say a word now about literature for these people. "But," you will say, "why talk of literature for a people who cannot read." I am told, however, on good authority, that of the gentleman in charge of the fort here, Mr. Sinclair, that not only the Oxford and Norway Indians, but most of the Indians in this country can read more or less in the syllabic characters. The Bible (Old and New Testaments) is, in its present form, very cumbersome to carry, so that few of them are taken; the New Testament is also quite large. If smaller editions of these, together with single copies of the Gospel, could be printed it would be a great advantage, because these people must wander more or less as long as they follow their present calling of hunting and fishing. Then if a few other books of a religious character could be translated and circulated among them it would greatly aid the efforts of the Missionary; and indeed hundreds might be supplied both with the Scriptures and other books, to whom the Missionary cannot now, for many years to come, gain access. They could be given out at every trading post. I hope you will be able to send more laborers into the Northern harvest next year.

From the same, dated Oxford House, November 29th, 1873.

Though I were to write you many pages, yet all that I should record might be expressed by "grace." I cannot but say it was the peculiar grace or favor of God that sent me to tell these poor ignorant ones of the "grace of God which bringeth them salvation." I was indeed a stranger among a strange people when I first came here, but the Lord has made them willing to hear the message of mercy at my mouth. Oh that I may be kept faithful!

Notwithstanding the difficulty which I often experience by speaking through an interpreter to make myself fully understood, yet the Word is not, I believe, unattended by the power of the Spirit. A great work is needed,

and I hope a great work will be done for and among this people. Is there anything too hard for the Lord? And, though there are many obstacles in the way, may not even this barren wilderness "blossom abundantly, and rejoice even with joy and singing."

As I stated in my previous letter to you, my congregations are small, both at Jackson's Bay and the Post, because most of the Indians with their families go to their hunting-grounds in the fall, and do not return till spring. The only way to see them is to take my dogs and go to their camps. But even this would be very difficult, as there is hardly ever more than one family in a place, the next neighbor being a day's travel, and

often more, away. But I intend to do what I can.

The work seemed very strange, and even awkward to me at first; it was so different in many respects from anything I had before attempted, but I am getting better acquainted with it all the time, so that I hope, through the continued blessing of the Great Shepherd, to do much towards bringing these poor wandering sheep of the wilderness, who might have said with much truth, "no man hath cared for our souls," into Jesu's fold. There are many, very many of these poor ignorant and superstitious people who have not yet been taught the way to the cross. Their souls are the purchase of Jesu's precious atonement blood as well as others: how long shall it be till they know its saving power? It costs the Missionary Society much every year to keep up these missions, but if by spending *money* they may get a return of immortal souls, how great will be the gain!

There can be little more done this winter than to prepare for summer work, as that is the time when all the people are here. The Lord, however, is already stirring up the few that are here now to seek to have more of the love of Christ shed abroad in their hearts, that they may be the better fitted to live and work for him.

Last Sabbath, after the afternoon services were over, Peter Walker told my interpreter that he wished to speak to the Ayameawekemas, (Missionary). He said that for a long time he had not gone to church, but that now he wished to come. He wanted to do all he could to get to heaven, so as not to be too late. A long time ago the Missionary had asked him to be baptized; he gladly consented, and for many years tried to be a Christian, but after awhile became careless, and wandered from the Lord. The Lord is bringing Peter back again, I hope, to the highway.

Daniel Belton, an old man, and our class-leader at the Mission, is very zealous, holding prayer-meeting on Thursday, and class-meeting on Friday evenings, and holding services on the Sabbaths that I am away.

Joseph Day, a local preacher, came

in from his winter camp, about 70 miles away, on Wednesday. He called in to say "watcha," (how are you?) but as he cannot talk English, we could not converse. He has an active, clever appearance, and will, I hope, do me much good in the summer.

We should be very glad if you could send us a school teacher next spring. There are children sufficient to make a very large school in the summer. Much depends, I am convinced, upon the teaching or neglecting of these children. By teaching the children now, the foundation will be laid for the speedy spread of the gospel among their pagan brethren in the coming years. A teacher, in whose heart there is a burning love for souls, will do much for the Master here.

If a teacher is sent, it will be necessary to send a supply of reading books, (1st, 2nd, and 3rd,) paper, slates, &c., &c.: everything necessary for a school. We very much need a school, but I would not dictate to your superior wisdom, but, on the contrary, feel very much for the need of your counsel and direction. Rev. Dr. Taylor is well acquainted with the condition of the Mission, and, I am sure, will suggest that which is most expedient for the Society, and best for the well-being of the Mission.

We have secured hay sufficient to keep our two cows well through the winter. The hay will cost about \$30.

As there were no beds nor furniture of any kind, except the stoves, and some home-made pieces, such as a chair or two, and two lounge frames, I have bought a bed and pillows of Mr. E. Sinclair; I have also bought a train of dogs from the Rev. E. R. Young, for \$40. I have already bought a canoe, \$10 20, and will need a skiff next summer. All these, with other things which are indispensable to the carrying on of the mission work, ought to be named as mission property. The Mission, when I came, was nearly destitute of everything. It will cost a good deal to begin, not reckoning the necessary yearly expenditure. I hope the Committee have considered this, as doubtless they have, because I do not wish to spend more than the Missionary grant allowed me. I cannot tell

yet what the expense will be, but at the close of the year I will give you a detailed account of the expenditure.

Our catch of fish was smaller than we hoped for, being but 1,400. It will take over 3,000 for the winter. We are keeping up a winter fishery, and I have bought 500 of the Indians, so that we shall not suffer I trust.

Most of the Indians are very orderly and moral in their habits. But like most other communities they have an occasional black sheep.

We have had winter since the 15th of October. The thermometer on November 3rd, was 50 degrees below freezing.

PROVINCE OF MANITOBA.

*From the Rev. Michael Fawcett, dated Portage La Prairie, Manitoba,
December 11th, 1873.*

I have not written you for a long period, multiplicity of business and a crowd of duties must be my apology. We are all well, and have moved from the Bluff into the Parsonage, built on *Wood's Acre*. We had hard work to get into it, as it is so uncertain here about getting lumber and other building materials. The building is not finished yet, we have a man sawing away now in the meeting room where I am writing. Our house is a good frame, of the size of Rev. G. Young's. The meeting-room 21 x 27 inside, the hall or stairway takes up same room. We have a large barn, a good oak frame, 26 x 33, both of which are well shingled. So far they have cost \$2160. The house is not finished, and we have no painting done, no fences made, no cistern or caves troughs, which altogether will cost about \$500 more. I have now borrowed \$400, and when the whole is finished I shall be about \$1000 in debt for borrowed money. I have got from the Missionary Committee and from all other sources \$1667. I will give you when it is finished a detailed account, or I will give you such up to this date, if you require it. So much for building.

We have had a glorious revival at High Bluff, our protracted meeting continued six weeks. The older members were greatly blessed, and a great many converted, thirty of whom have united with us. Brother Walton was very useful. God has blessed his labors here. We expect soon to commence a protracted meeting at the Portage, as we have no class yet formed.

Our first service in the meeting-room was held on Sabbath last; our first week evening service will be held this evening. No regular week evening service has ever been established yet. Do pray for us. I left here on Monday morning last to go to Oak Point, a distance of sixty miles I had to return, as there was no broken road for horses, and I had no dogs to drive. I have had two horses all summer, one was not sufficient for my driving. I cannot afford to keep but one much longer. As I did not get to Oak Point, which is on the north side of Lake Manitoba, I preached at Mr. Cowland's, Poplar Heights, where no Methodist minister ever before preached. I had six or eight to hear me. Messrs. William and Edward Hyndman, from Ontario, have recently taken claims here. They were truly glad to hear a Wesleyan minister again. I go on the 21st of this month to Palestine, on the third crossing of the White Mud River, to dedicate a small church, just built by Bro. George Edwards, and to hold his first quarterly meeting. It is about forty miles from here. They had to draw their lumber from this place. There is but one small class yet on the Palestine mission. Rev. G. Young is now engaged in a revival meeting in Winnipeg. I am glad to hear of the prosperity of our good Bro. E. R. Young, in London. I trust that God will give our good people more of that missionary spirit which was in our blessed Jesus. We are all well, and tolerably comfortable in our new house. We were not a little dis-

appointed in not seeing our excellent brother Dr. Taylor on his return from the Saskatchewan; but thankful to hear of his safe arrival. The people here were much pleased with his lectures and visit. Those visits were not in vain. I am glad to learn from Bro. Campbell's letter that the Doctor lectured and preached so effectually after a scorching journey, and being tormented with those pests of flies. He must have a good constitution.

We have lost two members by death: Jenet Rutledge, of Rat Creek, recently from Ontario; and John Robert, son of William Sanderson, of Poplar Point. The lad was about sixteen, and was converted two years ago at a revival meeting held by Bro. M. Robison and his colleague. He was retiring in his spirit, and was hard to draw out in religious conversation, but died in the true faith of the gospel, stating to his friends that

his poor soul was right with God. The labors of God's servants are blessed here in every way on these mission stations.

Now, Dr. Wood, will I expect anything more from the Missionary Committee to pay the money already borrowed? or will I struggle along with it as best I can? I ask nothing by way of more salary or any travelling expenses; and if you and that noble Committee think I should bear the burden alone for a while, I shall not complain. The winter, thus far, is not as cold as last year at this time. Our house is more comfortable than the former one. You would have laughed at me had you seen me the other night, riding a horse and he leaping in all directions as I rode him with a blind bridle, and neither saddle or anything on his back. Rather a primitive way of locomotion. I soon made my way to Mr. E. Hyndman's.

DOMESTIC MISSIONS.

As reported to the last General Missionary Meeting, held at Peterboro', there were One Hundred and Fifty-five brethren laboring in these fields,—who are sure to have much hard work,—are often surrounded by difficulties,—but are never hindered or discouraged by them, because of their consciousness, "The seed shall surely grow." We give as a specimen of what is doing in this department, and how it is done, the following letter from the Rev. RICHARD PINCH, who is engaged in the formation of a new Mission at Monckton, in the Goderich District.

MONCKTON, September 4th, 1873.

According to promise I write to inform you that Monckton, though little among the thousands of Israel, is not to be despised. At present we have three appointments with 40 members. We preach in Monckton every Sabbath morning in the Presbyterian Church. Congregation, 50 strong; 14 members, only four of them reside in the village. Our great want here is a church.

My second appointment, Wilkinson's, about four miles out of the village. Here we preach in a small farm-house; 8 members, and a congregation of about 20. Here, we are going to make an effort to build a small frame church this

fall. I have been through a good part of the neighborhood, and the general conviction is a church is much needed. By getting a church in a more central position we will get a larger congregation. It will be hard work for them to build, as the people are generally poor; but a few of them have a mind to work, and I think they will succeed. Here I preach once in two weeks, at 2½ p.m.

My third appointment, Logan. Here we have a nice little frame church and 18 members; congregation from 50 to 60. Here we preach every Sabbath, alternately afternoon and evening. In the evening a very interesting congrega-

tion of young people. My earnest prayer to God is, that the richer unction of the Holy Spirit may accompany the preaching of His Word, and bring them to the knowledge of the truth as it is in Jesus. We intend holding a protracted meeting here this fall, (D.V.) I hope it will do much good.

Our Quarterly Board met for the first time on the 16th of August—three leaders and two stewards,—very agreeable men. They agreed to try to raise \$200 towards my support, which is \$5 per member at an average. If they do this, it is far more than I have ever known done under similar circumstances. Our Sabbath meeting was pretty well attended—a good influence—about 20 partook of the Lord's Supper. I am thankful to say that the people treat me kindly, and as far as I can learn I am well received. At present we are living in a very small house, without a stable or well. Rent, \$3 per month. I am

getting another fitted up, (formerly a cabinet-maker's shop,) with stable and well. We hope to get into it in about two weeks. Rent, \$40 per annum.

At present we are somewhat circumscribed,—a good deal of land not settled and in our direction. Nearly all are Germans and French Catholics. It is thought that these will in process of time sell out, as many of them are only squatters and seem disposed to sell. I think the prospect is, with a few years faithful labour, it will become self-supporting.

I am trying to live, study, and preach as for eternity. Sometimes I have been greatly blessed while preaching, and a gracious influence has been felt by the congregation. May the Lord, in majesty and power, come down and save the people!

Pray for us, dear sir, that the Word of the Lord may run and be glorified. Thanks for the MISSIONARY NOTICES.

From the Rev Wm. Halstead, dated Thunder Bay, Lake Superior, Dec. 18, 1873.

I have been so very busy since I returned from the East that I have not had time, until now, to write you a few lines to inform you of how matters are with us, on the north shore of this great lake. The "last boat" left us more than a month ago, so that now we are thoroughly shut in for the winter, and we cannot expect the "first boat" until sometime in the early part of next May. Thunder Bay is yet nearly all open, and our weather, upon the whole, has been very fine since the "Manitoba" left our wharf. If it were not for the freezing of the small lakes in the river below Sault St. Marie, navigation could be carried on with this place until about Christmas almost every year.

I am pleased to inform you that we have the upper part of "Providence Church" quite comfortable for the winter, and our school room, below the church, is very commodious, dry, and comfortable for our Sabbath school and week evening meetings. Our school is doing well, we have over fifty scholars, which we think is quite a large number for so new a place as this. Our congregations also are quite as large as we could expect. We are to have our S. S. Anniversary on next Tuesday evening, and

are hoping to have a very interesting time.

While looking after the interests of our village and keeping up our regular services at home, I am doing what I can in visiting the new mines. To show you something of what I do in this way, I may mention that on last Tuesday morning I left home to visit the "Cornish Mine"—seventeen miles from here. I went down what is known as the New Black Bay road to the 3A mine, and then north-west through the woods three miles, and got to the end of my journey in the evening. I was kindly received by the captain of the mine. After the men had had supper, we held our meeting, the men sitting around the tables in the dining-room. I could not have desired better attention while I delivered my message of "good news" from our Father in heaven to His sinful, erring creatures of this world. The men who were on the "night shift" left work until after the meeting, that they might hear what the preacher had to say. In the evening of next day I arrived at home, feeling somewhat tired with my journey.

I have no horse; it would be impossible for me to keep one. Hay can

scarcely be obtained at any cost. It is at least \$40 per ton; and oats are \$1.25 per bushel. Flour is being used for the horses, and it is expected that large quantities of bread will have to be baked for them, to keep them alive until the boats bring a supply of food in the spring. I sometimes think I could make good use of two large dogs and a tobagan, but I shall have to depend very much upon a good constitution and snowshoes.

Every other Sabbath morning I put on my snow shoes and go across to a mine about three miles from home, and hold a meeting at half-past ten o'clock. After the meeting I hasten home, to be in time for the Sabbath school at half-past two. In going out to visit the mines I always take with me papers, such as the *S. S. Advocate* for the children, and tracts for the men.

I feel anxious to do what I can for our Master's cause in this locality, and to lay a foundation for our cause; for I feel confident that in a few years there will be many people in Thunder Bay districts. I believe there are rich minerals in our rocks, which by time, patience, and means, will prove to be

worth searching for. Our winters are somewhat long and severe, and just right for mining purposes. Indeed, I think the winter is much better for mining here than summer. I also feel confident that Thunder Bay must become a very important centre of commerce between the Atlantic and the Pacific. This place is the natural outlet for Manitoba and our great west. Now the whole country between here and Manitoba is open for development, as the Indians have been settled with.

A railroad should be built from here to Manitoba as soon as possible, as that country cannot be properly developed without it. A large number of men are now employed, completing the survey of the road from Thunder to Fort Garry, and it is to be hoped that our Government at Ottawa will make, as soon as possible, arrangements for the building of the road.

As soon as the ice forms in our Bay, and is safe for crossing, I hope to visit Silver Islet, and see Bro. Galloway. From what I learn he is doing nicely and taking well with the people.

INDIAN CAMP-MEETING.

THESE gatherings for religious exercises have long been practised and prized by the Methodist Church; and their observance has been greatly blessed in the conversion of sinners and in the edification and revival of the membership of the Church. Occasional irregularity by scoffers may sometimes form temporary inconvenience; but even this class of visitors has of late years been rarely met with. Our Indian brethren enter into these special ordinances with great zeal, and conduct them with intelligence and order. There is a design cherished that, during the ensuing summer, a great gathering of the Northern Bands should be held at some point on the shores of Lake Superior,—say Michipicoton or Nipegon. If this project be thoughtfully and prayerfully carried out by a suitable agency, it will doubtless be signalized with large spiritual results. As we had not room for the Rev. ALLEN SALT'S account of one in our last number, we give his simple narrative of what he saw at New Credit:—

Through the invitation of Rev. E. Tennant, Missionary of New Credit, Bro. J. Henry and I attended the camp-meeting at that place, which commenced on the 26th ult. The interest of the meeting was kept up till it broke up on the 1st inst. Ministers of the Gospel came and sowed the Word of life. You know that these Missisagas were the first of that tribe that embraced the Christian religion more than forty years ago. Some of these, though advanced in years, took an active part in the exercises of the meeting, as Lawrence, Herkimer, Chochog, and others. The meeting was got up with the hope that the younger portion of the band might fall in with the Christian ranks of the older ones, who shall soon pass away to the spirit world. The hearts of the aged in a measure were made glad when they saw penitents giving themselves up to serve the Lord. I thought there was one affecting sight in a prayer-meeting, and that was a father embracing an only son, who is also a parent, both weeping

MUNCEY, October 15th, 1873.
for joy, and the Christian veteran saying, "I am glad, I am glad, my son, to see you giving yourself up to the Lord; we shall meet in heaven: be faithful, my son." At the close, I think about 24 joined the Society, and I think much good will be the result of that meeting. Chief George King, with his people, cheerfully paid mine and Bro. J. Henry's expenses, \$11 30.

I asked Bro. J. Henry if he ever thought of giving himself up wholly for the Mission work. He said, "That since the Parry Sound camp-meeting my mind has been much occupied to give myself up wholly to the work if I should be received. My wife agrees with me. We would leave the larger members of our family and go wherever sent. I will be out of debt in the spring." He is a very fluent Indian speaker.

At the New Credit camp-meeting I thought I could stand the cold nights, but I see that I can't as formerly, however, I am better of my cold.

MISCELLANEOUS.

JUVENILE OFFERINGS, 1872-3.

Toronto District	\$1936 69	Peterboro' District	\$484 52
Hamilton "	1070 64	Belleville "	798 49
Niagara "	319 73	Kingston "	786 55
Brantford "	690 24	Brockville "	688 67
London "	1244 28	Perth "	421 69
Chatham "	420 64	Pembroke "	275 90
Sarnia "	213 05	Ottawa "	368 26
Guelph "	518 39	Montreal "	2707 91
Goderich "	540 20	Quebec "	447 40
Owen Sound "	362 90	Stanstead "	449 18
Barrie "	496 08	Red River "	93 86
Bradford "	364 69	British Columbia	36 50
Whitby "	698 85		
Cobourg "	480 38		
		Total	\$16915 99

SPECIAL CONTRIBUTIONS.

Legacy of the late Rev. Robert Graham, by the Executors, James A. Mathewson and Julius Scriver, Esquires	\$1000
Interest on do	340
	———— \$1340 00
T. C. Renwick, Esq., for Japan, annual	10 00
Legacy of the late Rev. William Shaw, by William Shaw, <i>Shawbridge</i> , to be invested and the interest applied to Missionary purposes, first instalment	150 00
Ordinary Receipts from Circuits to Feb. 2nd	\$1,899 29.