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Missionary Notices

OF THE

METHODIST CHURCH

OF CANADA.

TORONTO, APRIL, 1876.

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

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

John A. Sutherland

METHODIST MISSIONARY NOTICES,

APRIL, 1876.

REV. JOHN SUNDAY,

alias

“SHAH-WUN-DAIS.”

HERE is a man born of pagan parents, in the deep, dark forests of Canada—of parents who could neither read nor write; of course, without family records or literature of any kind, while the very traditions of their old men were rendered almost valueless by their dispersions and their frequent wanderings to and fro, not to speak of the besotted and frenzied state of their minds by the deadly “firewaters”; and yet, remarkable for the qualities of his mind, the energy of his character, his abilities and successes as an Indian preacher, his power of interesting an English-speaking audience, his labours abundant, and for his sterling excellencies as a Christian man.

CHIEF SHAH-WUN-DAIS.

John Sunday belonged to the Missisauga section of the great Ojibway nation, his own particular band having been wont to roam from the Gananoque River to the River Trent, and from the Bay of Quinte to the water-shed, which throws the northern streams into the great Ottawa River. Belleville, Bath, and Kingston were their frontier haunts. Relative to his age when he died, whether 80 or 90, there has been a discussion, which, till settled, will leave the time of his birth indeterminate. Without going into the argument *pro* and *con*, the writer inclines to the former opinion. He was converted in 1826, and he said to the senior Secretary of Missions, “Thirty years I lived in darkness;” adding the fifty years intervening between 1826 and ’76 to those, will make eighty, and throw his nativity back to 1796. Joined to the

Secretary’s recollection, the remembered young appearance and vigor of Sunday at the time of his conversion, render it probable that our brother must have confounded his narrated age at conversion with the time when he began to preach, or when he entered the Conference. This would leave him 18 or 19 years of age during the war of 1812-’15, in which he served his Majesty George III.

Shah-wun-dais was rather above the medium size, and without any marked external appearances; was of uncommon muscular strength and agility, and his determination was equal to his strength. Although usually good tempered, even to laughter-provoking drollery, yet, if provoked, especially when maddened by whiskey, the strongest and most resolute had occasion to flee before him.

He had none of the Indian’s na-



JOHN SUNDAY.

tural stately gracefulness, but largely possessed the *not*-Indian attribute of humour; these two characteristics, joined to his broken English, rendered his manners and conversation very amusing. His rough white acquaintances (we speak of his irreligious days) often stimulated his natural aptitude for the ludicrous, for the purpose of enjoying his clown-like drollery. These peculiarities, with the well-known fact that he was a successful hunter, albeit, like all Indians then, a notorious drunkard, was all the celebrity John enjoyed in his heathen state; and all the celebrity he would ever have achieved

had not the Gospel shed its light on his dark mind.

It may seem incredible, but long before that day dawned, this merry, or frenzied savage, as he sometimes seemed to be, could have said, had he known the lines—

“My thoughts on awful subjects roll,
Damnation and the dead.”

Long after he entered the ministry he declared to the writer that he often spent sleepless nights in his lone wigwam, deep in the recesses of the solitary woods, because of his revolving in mind such questions as these:—
“Who made the trees and animals,

and stars above, and what sort of a Being is He? How did man come into being? And what will be his destiny when he leaves this world?" Like all his Indian brethren, he blackened his face, fasted, prayed, and waited till, by a dream, he thought he was showed the object in nature which he should adopt as his god, which afterwards he worshipped.

The work of conversion among some of the most susceptible Belleville Indians began as early as 1825, but Sunday was not converted till May 28th, 1826, for which he was prepared by many weeks' perplexing anxiety and inquiry. His spiritual birth-place, let it be remembered, was at a quarterly meeting in the town-ship of Ameliasburgh. Sunday says "in Mr. Dinger's (Dempsey's?) barn." Rev. Peter Jones's Journal, page 68, says "John Sunday was converted at that meeting." John's own broken account of the crisis, after he had learned to write, is as follows:—"I do not know what to say to ask for religion; I only say this, O ke-sha Mnu-e-do, sha-na-ne-mc-shim; O Lord, have mercy on me, poor sinner! Peter says to me, 'Lord bless you now.' O, how glad in my heart; I look around, and out other side a Bay; and look up, and look on the woods; the same is every thing NEW to me. I hope I got religion that day. I thank the Great Spirit what He done for me. I want to be like this which built his house up on a rock. Amen." Whoever wishes to read this extremely interesting piece of English-Indian idiomized composition in *extenso*, will find it by turning to page 276 of Rev. G. F. Playter's valuable HISTORY OF METHODISM IN CANADA.

John Sunday was almost immediately after his conversion appointed one of the two leaders to whose care the converted Belleville Indians were entrusted. Soon he began to exhort; and shortly afterward was employed, first, in company with Peter Jones, to

go into the woods and address the pagan Indians; and next, to go still farther by himself. He was the earliest evangelical pioneer to the north shores of Lake Huron and Superior. At the memorable Hallowell Conference, in 1832, he was received on trial for the ministry, and in 1836 he was ordained. That same year he accompanied a returning President, the Rev. Wm. Lord, to England, to benefit his health and to plead the cause of Missions, where he remained a year and won golden opinions. We have not space, however, to give the terms in which those opinions were expressed. A large part of his ministerial work was performed under the direction of the Rev. Wm. Case; and the stations where he had pastoral charge were Alderville, Rice and Mud Lake, and Muncey-town.

We have not room to give illustrations of the truly original, thoughtful, and powerfully persuasive character of his preaching in Indian; nor will our space allow of our furnishing an account of his readiness, humour, and tact on the missionary platform. If we had time we should be inclined to give some account of his Beaver speech, his Pike and Pickerel speech, his account of Mr. Gold, &c., &c., but must deny ourselves the pleasure of the attempt. The secret of John Sunday's oratorical power would be a rich and interesting subject of inquiry.

Alas, dear Sunday, we shall hear thy voice no more! No more wilt thou thrill the civilized audiences, assembled to listen to thy native eloquence. But no one who has read the Rev. Robert Brooking's account of thy patriarchal death-bed scene can doubt but thou hast "hasted to better company," who awaited thee above.

"Happy soul, thy days are ended,
All thy mourning days below;
Go, by angel guards attended,
To the sight of Jesus go!"

JOHN CARROLL.

SASKATCHEWAN.

WE are mournfully apprehensive this number of the "Notices" will contain the last letters ever written by our devoted and beloved missionary, the Rev. George McDougall. Though no information has been received at the Mission Rooms up to the time of writing these lines, yet, by intelligence from an officer in command of the Military Police Force at Fort McLeod, and two of its private members in letters to their friends, there is before the Committee the sad probability that he perished in a storm between Morleyville and Fort McLeod, the last week in January 1876. As much interest is manifested just at this time respecting the missions to the North-West, we occupy a large portion of this number with letters recently received from that territory, merely observing it is much to be regretted that the new-born zeal of these Episcopalian apostles, referred to by brother G. McDougall, could not find localities and communities of Pagans in such an extensive country, upon which to bestow their authorized blessings, without invading the long-occupied fields of "other men's labours."

From the Rev. G. MCDUGALL, dated Morleyville, Bow River, Rocky Mountains, December 23rd, 1875.

I have frequently conversed with you and also with other leading members of our Mission Board, as to the practicability of establishing an Orphan House for the destitute children of the Plain tribes. The stringent state of the money market, and the changes then taking place in our Church organization, combined to make our worthy officials very cautious about embarking in any new scheme; but, though nothing formal was done, I received great encouragement from not only members of our section of the Christian Church, but as you will see by the attached list, from Christian ladies and gentlemen both in Great Britain and America.

In England, the Rev. Dr. Punshon earnestly recommended the Orphanage; and had I been at liberty to have taken his advice, and remained in Britain during the summer, I have no doubt but that a large sum could have been obtained. I was greatly indebted to our own Dr. Taylor, a

gentleman who has a practical knowledge of the sad condition of the western natives. The princely gifts of dear friends both at home and in the Dominion are gratefully acknowledged. For their information I would just state that the object for which their gifts were obtained will be put in practical operation as soon as possible; a beautiful location has been selected on the Playground River, west of Fort McLeod, a spot well adapted for an Indian settlement. Next spring we hope to commence the erection of buildings, and at once open a school. Had we now accommodation for fifty scholars, more than that number could be collected from the Blackfeet, while both the Crees and the Stoneys have numbers of little orphans hanging on to their camps.

To the ladies of Montreal, Kingston, and Toronto, we tender our grateful acknowledgments for the clothing so generously provided. I

also received a package of clothing from Minesing, Barrie circuit, forwarded by John Moren, Esq. With the generous gift of our Kingston friends I have taken the liberty of applying it to another object, and have written to the ladies making the explanation.

When we reached Morleyville the season was far advanced, our animals, after their twelve hundred mile journey, required rest, so we resolved to winter at this place.

I found my son earnestly at work on the mission buildings, and was gratified to find that a large amount of building material had been procured. The pressing want of the mission is the completion of the church, for which purpose at least 2,000 boards, in addition to those already collected, will be required.

The appropriation for the entire mission [premises] was only \$500.* It will require four times that amount for the church alone, and the work cannot be delayed without serious loss, as a congregation of at least 600 natives have long anticipated the time when they shall worship the "Great Spirit" in the new house of prayer. To employ workmen is utterly impossible, wages being enormously high, so we have resolved to do the work ourselves, and I have handed over to my son the clothing so generously provided by the Kingston ladies, requesting him to employ mixed bloods, or Indians, or anyone willing to saw lumber, in order that the Lord's house may be finished.

Our prospects are brightening in this western land. Contrasting the past with the present we are greatly encouraged—a spirit of peace rests upon the tribes. The present policy of our Government, if faithfully carried out, will without doubt be eminently successful. The Mounted Police have done a good work, and we are grateful for their services, but at the same time we would most earnestly recommend the strictest vigilance on the part of the authorities. The small number of whites amidst the overwhelming number of aborigines, who but a short time ago

received the harshest treatment at the hands of the pale-face, and who saw their country, which to them was a terrestrial paradise, changed by the whiskey trader into an infernal region, these men are not going to forget in a few short months all past grievances. In view of these facts we have felt that a strict discipline was necessary on the part of the military, and that it would be for the good of both natives and soldiers if there was less familiarity between the forts and the Indian camps. On the American side there is no danger in this direction; the Indian looks upon the American soldier as an enemy, and avoids him in every possible way; not so in this country—the red-coat was received as a friend, and the wild Blackfoot at this hour regards him as such. To perpetuate this friendly feeling the soldier must be kept from too familiar intercourse with the native.

We are profoundly grateful for the comprehensive proclamation prohibiting the importation of intoxicating liquors into the North-West, and we sincerely hope there will be no modification of these laws. There are those in this country who have recommended that canteens should be opened at each Fort, and that under certain restrictions white men should be allowed the use of intoxicating drinks; nothing could be more disastrous to the best interests of this country than to allow the sale of intoxicating liquors at Government establishments. Since last August I have visited almost every Indian camp between Manitoba and the Rocky Mountains, and never missed an opportunity of conversing with the chiefs on the subject of temperance, and their reply has invariably been, "We are grateful to the 'Great Chief' for prohibiting his people from bringing fire-water into our camps. We love the fire-water. When we see it we want to drink it, and then all kinds of troubles come upon us. When we do not see it we do not think about it, and we all know we are better without it."

* An error. Over \$900 have already been appropriated.—Ed.

SUBSCRIPTIONS IN AID OF THE ORPHAN SCHOOL IN CONNECTION WITH
THE PLAYGROUND RIVER MISSION, ROCKY MOUNTAINS:—

John Macdonald, M.P., Toronto.....	\$100 00	James Leslie, Edinburgh	\$4 84
D. Wilson, New York	100 00	D. S., "	2 42
Mrs. Boisseau, by Hon. James Ferrier, Montreal	100 00	John Hope, "	24 20
Hon. James Ferrier, Montreal.....	100 00	William Lun, "	9 68
Charles Black, Halifax.....	40 00	J. Miller, "	9 68
Mrs. Wm. Johnston, London, Canada...	25 00	D. Davidson, "	24 20
Wm. Robertson, St. John, N.B.....	50 00	M. Miller, Glasgow	4 84
Small donations, Canada.....	80 00	John Stewart Templeton, Glasgow.....	4 84
Wm. Morley Punshon, LL.D., England..	25 00	Sir James Watson, "	9 68
W. & A. McArthur, M.P., London, Eng..	50 32	James & Alex. Allan, "	24 20
Lachlin Taylor, D.D., Canada	25 00	W. Hiddon Noris, "	14 62
G. Middleton Kiell, England.....	25 41	Samuel White, "	14 62
J. Vanner & Sons, London, England	25 41	George F. Goulson, "	9 68
George Moore, "	24 20	John Marshall, "	4 84
T. W. Poccock, "	5 00	C. B., "	2 42
John Smith, Lincoln	5 00	H. G. & J. H. Lindsay, "	5 00
Mrs. Telfer, London, England	5 00	W. Duncan, "	4 84
Miss L. Chubb, Chiselhurst, England....	5 00	A Lady, "	4 84
Right Hon. Jas. Falshaw, Lord Provost, Edinburgh.....	24 20	Thomas McMillan, "	4 84
William Ormston, Edinburgh	4 84	Small donations, "	1 45
William Smythe, "	4 84	Mrs. Dr. Wood, Davenport, Canada	5 00
John Birrell, "	4 84	Capt. George Butchard, 1 Cooking Stove, Owen Sound.	
Timothy G. Douglas, "	9 68	Kingston Ladies towards paying freight on goods, \$20.00.	
John Black, "	4 84	Cobourg Church, \$22.00, to purchase S. S. Library for White Fish Lake.	
D. Davidson, "	4 84		
T. R. Dymond, "	4 84		
Mrs. Clapperton, "	4 84		
		Total.....	\$1049 13

THE ABOVE SUBSCRIPTIONS ARE ACCOUNTED FOR AS FOLLOWS:—

I hold a receipt from Rev. A. Sutherland for\$256 00
The subscription of John Macdonald, Esq., M.P., has been
left in the hands of the Secretaries..... 100 00
The subscriptions of the Hon. James Ferrier and D.
Wilson, Esq., are subject to order 200 00

Several small sums collected by a lady in London will be forwarded to the Secretaries. The balance was applied to the purchase of tools and other material which is still on hand and will be used in the buildings to be erected.

We are exceedingly anxious that all donations given for the Orphanage or for any other special purpose in connection with these Missions should come to us through the regular authorities of the Church, and appear in the NOTICES, and, if in the hurry of travelling, we have neglected to make a memorandum of donations received, we shall regard it as a favor to be corrected.

*Extracts of a Letter from Rev. GEORGE MCDUGALL, dated Morleyville,
December 24th, 1875.*

Mr. Warner writes, "I have a large congregation,—a good day and Sabbath-school,—and I like the place better than Edmonton." You will remember that this is the place that wise men advised you to abandon.

I am here for the winter, and though I felt disappointed in not being able to reach the new mission, I now see the hand of Providence. Here are six hundred native Christians. John

has done nobly, but must have more help. Bro. Sibbald is a carpenter, and I am an old hand at building, and no navvies ever worked harder than we have for the last two months. I hope by spring we shall have a respectable church ready for use. Here we have the largest native congregation that I have yet seen, and my duty is (D.V) at least for the next three months to work at the bench.

We have Bro. Inkster here; a man of more than ordinary talent. I have heard him preach a number of times. He is gifted; and though slow, a good carpenter. I might add the Brother is readier in English than Cree, but the dialect being different to what he has been accustomed to, he will improve by speaking. In the meantime he will earn his salary, and by another year we shall be better acquainted.

We held the first Rocky Mountain Missionary Meeting last evening, results near \$100. John is working at the top of strength. He will write you soon.

I felt indignant when I saw Episcopal Missionaries at the Prince Albert Presbyterian Mission, and also at Edmonton, working day and night, not so much to convert sinners, as to change Presbyterians and Methodists into Ritualists.

From the Rev. JOHN MCDUGALL, dated Morleyville, December 27th, 1875.

A few days after father's arrival at this place we started for Fort McLeod with a three-fold object in view; first, to ascertain if a waggon road could be found between the Porcupine Hills and the mountains; second, to carefully prospect the ground where the new mission is to be established, and also to visit the Mounted Police, and, I might add, to procure supplies for the winter from the American merchants.

Our journey, as might be expected at that season of the year, was not all sunshine. The first night after leaving Bow River, while camped on a foot-hill of the mountains, a dark snow-cloud passed over, leaving behind it not less than a foot of snow; this resting on the high bunch grass made it exceedingly tedious for both men and horses. But there was much to divert the mind. We were passing through one of the most remarkable valleys in the Dominion. In many places not more than one mile in width, with huge mountains piled up on either hand, for those designated on the map as Porcupine Hills would, if not in the neighbourhood of what western men call the *Rockies*, be termed mountains, of more than our own Ontario Blue Mountains' altitude. Then we were passing through the paradise of the hunter, where deer of every variety, from the noble elk to the graceful antelope, may be seen, and where the grizzly and the wild bull are to be found in considerable numbers.

Our Stoney companion, James Dixon, a most remarkable man, was

travelling over his own hunting ground, and was constantly referring to scenes of the past—at one time he pointed out the place where the indefatigable Rundle visited their camp and preached the gospel to both Stoneys and Blackfeet.

At another place this truly Christian native pointed out the battleground where the great camp of Blackfeet rushed upon a mere handful of Stoneys. "Our minds," said James, "were then as they are now, the gospel had taught us not to shed blood except in self-defence, and this was our position at that time: There were our wives and children, in front an overwhelming foe rushing upon us; we had only seven guns, but we called upon the Lord, and our first fire so told upon the enemy that, to our astonishment, they left us unharmed." From a hill-top, and close to where the new mission will be established, he pointed out the place where a scene of horror was enacted, which I think the world has never heard of. A company of German emigrants, attempting to cross from Montana to Edmonton, were all massacred by the Blackfeet. This occurred some seven or eight years since, when no person from the American side could safely pass through this country. Could there be a stronger proof that Christianity is the greatest civilizer than the simple fact that while the Blackfoot showed no mercy to the pale-face, the Christian Stoney received the traveller with every mark of kindness, and in more instances than one, when they

had lost their horses, the disciples of a Rundle and a Woolsey helped them on their journey.

We were very kindly received by officers and men at Fort McLeod, and there is no doubt but that quite a number are delighted at the thought of a mission being established in their neighbourhood. We met with some who had been members of our Church, and the impression was deeply made upon our minds that there is no class of fellow-citizens who are exposed to greater temptations, and whose position demands the sustaining influence of the gospel more than these young men who are now performing a national service in this great country.

As regards the Playground Mission, I will venture to say that its numerous friends will be pleased with the location. In the rear a long chain of majestic hills, in front the valley of the beautiful Playground River, and away in the distance the Hills of Montana, conspicuous above all others the Chief Mountain; between the new mission and the boundary line the plain is nearly a perfect level. Here is a country larger than the largest county in Ontario, where the snow seldom lies but for a few days at a time, and where already herds of American cattle are grazing unprotected.

The time is opportune for establishing this mission. The Blackfeet must be treated with. Business men are rushing into the country. Politically, Fort McLeod is likely to become the centre of authority. As regards the poor Indians, I sincerely hope father will be able to carry out his long-cherished enterprise, and establish an asylum not only for orphan children, but also a home for the aged and blind, &c. These are truly objects of charity, especially among Indians.

On our way back to Morleyville we spent some time at the Stoney camp. A two years' sojourn with these people increases our attachment to them; the heartiness with which they receive you, and the deep

interest with which they listen to instruction, warms the heart towards them. Father addressed them words of counsel on a variety of subjects, and when repeated to them in the native tongue they were evidently greatly delighted, and then with hearts and voices they sang in good old camp-meeting style; there were four hundred and sixty present. I am glad to be able to report that our services at this mission are truly seasons of grace. On Thursday last our missionary meeting was the first ever held at the foot of the Rocky Mountains, and we had a good time. Though few in number, eighty-nine dollars were subscribed on the spot, and I hope to be able to report one hundred. For the next three months (D.V.) we hope to bend all our energies towards completing the church. In the eyes of some people it may not appear very dignified for the Chairman of the District, the missionary, and the schoolmasters to lay aside their books and take hold of the axe and saw. On this point we are not very anxious. Paul was a tent-maker, and the majority of our party are carpenters, and the Lord being our helper we shall build a church that will be no disgrace to the beautiful Morleyville.

I had it in my mind to represent the claims of this important mission to the Board, but when the Chairman informed me that our noble society was struggling with a heavy debt, I felt I could not ask for more at the present time. The five hundred received will barely purchase nails and glass for the buildings. When the church is completed more than three thousand dollars will have been expended. Our friends will remember that we are more than a thousand miles from any of the commercial centres, that it takes a summer to go through to Winnipeg and back, and every foot of lumber has to be cut with the pit-saw. But we are not discouraged, the Lord has owned our humble labours in the past, and we are full of hope for the future.

Pray for us.

Letter from the Rev. H. M. MANNING, dated Edmonton, Nov. 6th, 1875.

After spending a day in humiliation and prayer in relation to the change you proposed while in Winnipeg, I was persuaded of its being my duty to act upon your judgment and that of the Chairman of the Saskatchewan and proceed to Edmonton. Accordingly, on the 4th of August, Mrs. M. and I took leave of the friends in Winnipeg, who had showed us much kindness, and given us tangible evidence of their affection and good will by presenting us with an address and valuable presents.

Through unavoidable circumstances we were detained a week at the Portage, and hence our journey properly dates from the 13th of August. The whole party, twenty-one in number, six of whom were ladies, and five of whom were children, met on that day and commenced the long and tedious trip, which, on the whole, was not unpleasant, at times very enjoyable, and decidedly invigorating. There was less monotony than we had anticipated, and though we travelled by what is known as the *plain road* we encountered more hills than we had supposed were to be found in the North-West. The ascending and descending of these, with the fording of rivers, marshes, and creeks, were our only perils by the way. But we suffered no harm or loss, for the hand of God was upon us for good. One night, however, Mrs. M. and I were separated from the rest of the party. Having remained behind during the day to get supplies from our freighter, it became dark before we reached the camp, and crossing a grassy slope we lost the road. We were then within a mile of the camp, toward which for a time we directed our course, having the fire for a guide. But it disappeared, and after walking for an hour and a half, (I had to lead the horse) we concluded to spend the night alone, not knowing where we were. We built a fire, pitched our tent, which providentially we had with us; for we were not in the habit of carrying it on our conveyance; and with a rug for a bed, and *over-coats* for

covering, having commended ourselves to God, we lay down to rest.

Next morning, Mr. D. Macdougall, having set out as soon as it was light in search of us, came in sight as we were preparing to resume our journey. I saw the hand of God in this, for we were about to start in an opposite direction, and I likened the position of the anxious soul who knows there is a way of safety, but knows not where to find it, to ours; and I thought of the scripture, "A word in season, how good it is!" Shall any who feel they are lost perish for want of a guide?

As might be supposed, we "Remembered the Sabbath day, to keep it holy," and our party being large, we had one, two, and sometimes three services during the day. Several of the Sabbaths are memorable. The first was spent on the bank of a beautiful stream, and in sight of the home of a solitary settler, who, with one of his sons, attended our service, and not distant from the place where a newly-made grave reminded us that we were within death's domain.

On the evening of the 21st August, we reached the camping ground of the Peace River Survey Party, under the command of Mr. Herman. Their respectful demeanour and hospitality were duly appreciated by us, and we shall not soon forget the Sabbath spent with them. At their request I preached in their large tent in the afternoon, and they attended prayer-meeting at our camp in the evening. They also entertained us at dinner. We take pleasure in recalling such experiences, but we had a variety. On the 2nd October we were camped in a valley, the snow lay six inches deep around our tents, we had only sufficient wood to boil our kettles, and it stormed all day. It was impossible to have any service; for, to be even moderately comfortable, we had to remain in our tents and for the most part under cover. No doubt a sight of our encampment would excite much sympathy in the minds of our Ontario friends, but we had

nothing to endure worthy the name of suffering.

With this the following Sabbath presented a pleasing contrast. We were at Buffalo Lake, a hundred miles from Edmonton, where the previous evening we had joined Mr. and Mrs. Macdougall, Bro. John Macdougall, and several others who had come to assist the party to Bow River. Here we found a number of our people, some from White Fish Lake, some from Victoria, and some from Pigeon Lake. We had a day of rejoicing; two sermons in both English and

Cree, and two prayer-meetings. But we heard the conjurer's drum in the adjoining camp, and saw the heathen women dressing hides as we returned from meeting. There is yet much to be done for these poor people, and our labors are not in vain.

Our party separated on Monday, 11th October, and on Friday, 15th, we reached Edmonton in safety and good health. Since our arrival we have received much kindness from the Hon. Company's Officers and people, most of whom I have visited.

From the REV. HENRY STEINHAEUER, dated White Fish Lake, Saskatchewan, January 8th, 1876.

In sending you a report of what we are doing, and trying to do, to advance the cause of God at this station, I fear I shall not be able to send you anything that will cheer the hearts of the friends of missions, who are largely expecting to hear of the triumphs of the Redeemer's kingdom in those regions to which they have sent their agents. Yet you will be pleased to learn that we are making some progress in the good way of the Lord.

In my last letter to you I stated the scattered state of the Society at this station, caused by an absence of twelve months previous to that time, yet it had not altogether dwindled into nothing. Since then the work has been to gather in the wandering ones, not only into the visible fold of the Church, but now, we trust, they are really and truly brought back to the fold of Christ. And now peace being somewhat restored among our members, times of refreshing from the presence of the Lord is often the joy and rejoicing of our religious gatherings, like those of former days, when every member of our Church could say like our venerable founder, "The best of all is, God is with us."

It is the characteristic trait of the converted Indian, at the several stations that I have known, that they love and highly prize the means of grace as so many sources of those

blessed enjoyments which now delight their souls.

Our little place of worship is generally crowded when the word of God is being read and explained every Lord's day, and also our week-day services; while most of them come in with their Bibles and hymn-book, and follow the preacher as he reads in the Book, so that now the preacher has to prepare his discourses which he delivers to these people, like other ministers who minister to enlightened congregations. So in this respect, I think the people are advancing at this station in Divine knowledge. If any of them are not present at any of the means of grace, it is not because they disregard them. It is only when they are away from the station that they don't attend.

The most of them are eagerly seeking knowledge. There is no end to their enquiries. Some have apologised for their troublesomeness in this respect, saying, "I am ignorant, but have a great desire to attain that knowledge which will lead me to God and happiness." We, of course, tell such that we were sent among them to teach and lead them in the good and right way, so that they need not be afraid at any time to come and make their enquiries.

Our Christmas Quarterly Meeting was a season long to be remembered by every one of us. It appeared as

if the Spirit of God was moving in every heart. The earthen vessel was hardly capable of containing the unutterable joy felt by most of our members, while the tears of those who were excluded from being partakers with us of the joy of the Lord, manifested their earnest desire that they too should be the Lord's, for truly the Lord was made known to us in the breaking of bread. Since then the young people of the place have manifested a more serious deportment, and they appear more desirous of coming in, that they also may be happy recipients of the grace of God.

As regards the scholastic department of our work, I am happy to say that it is progressing prosperously. The number of scholars attending the day-school is fifty—advancing in knowledge in the different branches of education taught them by their very excellent teacher, Miss Barrett, who is truly devoted to her work; and the people thank God for sending them such a teacher, who not only devotes her time to instructing them in that knowledge which will be useful to them in this life, but also in those things pertaining to the life which is to come. Having such teachers in the work to raise the Indian in the scale of being, we thank God and take courage.

We will also say a little respecting the temporal matters of this station. I think it can be safely stated that this mission station will compare favourably with other Indian missions as such. I need not say that the Indian has great tact for imitation, either good or bad. So far I am happy to state our people have tried to imitate the better virtues of the white man, and in some respects are now living as comfortable, according to their circumstances, as the white man—a difference with a distinction—to what they were when I first came amongst them. Instead of living in the wigwam, they now live in their houses, surrounded with not a few of the comforts of civilized life. When the Indian hunts—for hunt he will, the old Indian propensity has

not yet died out of him—he can leave his family comfortably at home without any anxiety or fear of their suffering from starvation during his absence, for the produce of his gardens and animals are sufficient for their sustenance.

In our gatherings for religious worship we now miss the buffalo skin frock, formerly worn by the women, and the dirty buffalo robe that used to hide the shirtless body of the Indian, for the dress of the civilized woman and man is worn by them instead.

Regarding our membership, I do not report as members (as the manner of some is) those whom I have baptized away from the station, and are not in our class-books, but such as regularly meet in class, viz.:

White Fish Lake, members, 76; on trial, 12. Good Fish Lake, members, 18; on trial, 1. Red Deer Lake, members, none; congregation, 22. Number of baptisms since last report:—White Fish Lake, 1 adult, 6 infants; Good Fish Lake, 2 infants; Lac la Biche, 1 infant; Victoria, 7 infants; Edmonton, 2 infants. At Victoria two marriages have been solemnized; number of deaths, 7. Three of these were adults. The first, Eliza Stanley, whose godly life gave evidence that she was a child of God, and whose patient endurance of the fearful suffering she was called to pass through was truly a witness for God and the sustaining power of his grace. The second, a wife and mother, was suddenly called to render up her account while away on the plains last summer. The third was a young mother who, with infant, was baptized only a short time previous to her death.

As you will see, besides attending to the appointments connected with this station, I have supplied Victoria from the time that Mr. Campbell left to that of Mr. Edwards' arrival (six months), and from the time of Mr. Edwards' leaving till Mr. L. Warner came, another six months. And during the last year I have once visited all the Company's posts, from Edmonton even down to Carleton House;

so that I have not altogether been idle, but have been in "journeyings oft," and in "labours abundant," though *silent* as to communicating to the proper authorities of the Church. In my travels I have endeavoured in my humble way, wherever I have met the white man at the various trading posts of the Company, or my Cree brother in his wigwam, THERE I have preached the gospel. Whether any good will appear from these labours and journeys, I leave *that* to the Master, without whose blessing nothing can be good, strong, or holy.

The consciousness of his presence has been my joy and strength, though very often faint, yet pursuing in the path of duty. The interest manifested by the attention of those to whom I have ministered the Word has also been my support in my lonely career. I sometimes feel my isolation very keenly; far removed from my brother missionaries with whom I might take counsel, and from whose greater zeal I might light my torch to enlighten my path in this *lone* and benighted land.

Pray for H. B. STEINHAEUER.

Letter from Miss E. A. BARRETT, dated White Fish Lake, Saskatchewan, January, 7th, 1876.

I find the illustrated papers of very great service in teaching the Indian children English. The picture conveys the *idea*, without which, of course, words are but empty sounds; for as yet my practical knowledge of Cree is only equal to conveying the simplest idea. I can *read* the language, though, so that they can understand me, but I cannot gather much of the sense myself, without referring to the English of the translation. My not understanding the language has been the greatest drawback to my usefulness among the people; while, on the other hand, one of my greatest helps has been the illustrated books and papers. Could the kind friends who sent them have witnessed the eager delight and questioning intelligence beaming from the bright eyes of those little ones as they were striving to comprehend those (to them) wonderful pictures, I am sure they would feel doubly repaid, while the eagerness with which they drink in whatever I can make them clearly comprehend, encourages me to persevere in acquiring the language.

As regards myself, I thank God I can say by His Word and by His grace I am living and growing. Only for the sustaining strength of these, I think existence itself to me here would be unendurable. With this sustaining power, though I feel the strain very much at times, yet I

am enabled to go on from day to day, happy in my work and often joyful. Just think, dear sir, for a moment, of my position. Here I am surrounded entirely by Crees, speaking Cree always among themselves, almost without exception. Very few adults outside Mr. Steinhauer's family understand any English at all, while, of course, all the public services are conducted in Cree, and my knowledge of it is so imperfect that so far as understanding it is concerned, I can derive but little benefit. Then again, we have to wait so long for our letters and papers. It was *September*, last fall, before we received the *Guardians* containing the news of the General Conference of the year previous, the first numbers *twelve months* after date. As for letters, I have never received one from Ontario since last June, nearly seven months ago. I have written again and again, and am confident my friends have done the same, but for some reason the letters have failed to reach here—seven long months and not a word from home!

But I must not murmur or complain. God has been very good to me. He has given me favour with the people, and has raised me up many kind friends in this country. On my way up I visited Carleton, and during my vacations Victoria, Edmonton, and Lac la Biche, and was most warmly welcomed and kindly

received at each place by the Company's officers and their wives. Some of these officers have visited the school two or three times, and have encouraged the children greatly by promising presents to those who shall excel at the March examinations, when they are expected to be present.

My home surroundings, too, are the best that can be expected under the circumstances. Mr. Steinhauer's is, indeed, an amiable and God-fearing family. I never saw more dutiful and respectful sons and daughters. I have been here now more than a year, and have never heard the first word of disrespect addressed to either father or mother. They rule firmly, but it is by love and not by fear. They have never used the *rod*. Mrs. Steinhauer is in truth an exemplary wife and mother. She has fairly earned for herself the title of the virtuous woman, whose "children arise up and call her blessed; her husband also, and he praiseth her."

My Christmas I spent here. I only closed school, though, three days, as there are more children at home then than any other part of the year, and I believe too, without exception, they would rather attend school than not. During Christmas week, Mr. Steinhauer, with the chief and two or three others, gave the Indians a grand dinner. The chief, for his quota, went out and killed three fine fat bears, which were duly delivered at the Mission House, while another presented the tea and sugar required. Another gave a whole bale of berry pemican, which, by the way, was forgotten till the feast was over. Others contributed different kinds of game, &c., to enrich the soup, which proved to be excellent; while Mrs. Steinhauer's tarts, cakes and plum-puddings, would have done credit to an English cook. About 200 partook of the sumptuous repast, after which the men and boys, led by the chief, had games of football, &c., on the ice, while the females enjoyed a social chat generally. The day's entertainment was finished up with a juvenile concert. Altogether the people

seemed to enjoy themselves very much, and to many of them I am sure it will long be a red-letter-day. Indeed they seem to be always contented and happy—a kind, sociable, warm-hearted race—no doubt the direct result of Christianity—proved by the contrast between the miserable degraded pagan roaming the plains and the converted Christian Cree of our mission. I am told the White Fish Lake Indians are remarkable throughout the country for their honesty, virtue and industry; and so far as I can judge they merit the honor. But I find their hearts cannot be reached except through their own language. Kindness will win their favor and esteem, but their hearts—no, not till you approach that citadel through the avenue of their own language, can you find entrance. They cling to their mother tongue most tenaciously, and it will be long before they will permit the English to supersede it.

But I must draw my letter to a close, or I fear you will think I neither know when to begin nor when to stop.

Before closing, however, I must express my personal gratitude for the privilege of reading the *Canadian Methodist Magazine* and *Missionary Notices*, which you no doubt kindly sent us, with the *Guardians*. The missionary intelligence was to me peculiarly welcome and refreshing. I was always eager to read such news; but to me here now, in this lone land, there was a deeper interest attached to them than ever before. I never appreciated books, and reading matter in general, as I do now. I confess that never had pictures such a charm for me as I now find in gazing on the many lovely forms and faces in those illustrated papers we received last month. It seems to bring me back again into refined and cultivated life, at least for the moment. One can live, of course, without the elegancies and refinements of life, but I think there must ever be a yearning, deep down in the heart, for the refined, the pure, and the beautiful, in our tem-

poral surroundings. The lack of these here (I mean with regard to works of art), often leads me to contemplate on those mansions the

Master has gone to prepare for us. And oh, my prayer is, that I may be made meet for mine.

DOMESTIC MISSIONS.

Dalhousie, New Brunswick.—This field is neither new nor small. We have twelve preaching-places, scattered over Restigouche, N. B., and Bonaventure, P. Q. In the former county we travel from Armstrong's Brook, Baie Chaleur, to the Upsalquitch, a distance of sixty-four miles; and in the latter we travel on the north side of the Restigouche River, from Escuminac to Deeside, a distance of forty miles. Most of these districts of country have been favoured with the labours of Methodist ministers for forty years; yet, strange to say, we have very few Church members—even fewer than were here several years ago. Two reasons may be assigned for this low state of our cause: first, many of our people have moved away; but the principal reason, we think, is the fact that when the prospect, both spiritually and financially, was encouraging, the unwelcome "One Wanted" was allowed to supply Dalhousie for three successive years.

"We need hardly say that to discharge the duties devolving on the occupant of this station requires no small amount of hard work. The weather is severe, the drives are long, and one hundred families are to be visited. Since our arrival here we have tried to be always at the post of duty, though in doing so we have been considerably exposed to hardships from storms and cold.

J. ELLIS.

Lockport, Nova Scotia.—Previous to the last Conference there had been no Methodist minister stationed at this place, and it was visited only once in four weeks by the minister from Shelburne, twenty-one miles dis-

tant. There are but few members of our Church in Lockport itself, and a limited number of nominal adherents; but scattered along the coast in a circuit of some six or seven miles, there are a number calling themselves Methodists, among them several members of long standing, and these all hail the visits of a preacher of our denomination with great pleasure. We have preaching at Lockport once every Sabbath, in a hall hired for the purpose, and so far the attendance has been very encouraging, and the collections more than sufficient to meet the expense. There is also another appointment at a place called Green Harbour, about two miles distant, where service is conducted in a free church, built by one of the residents of the place, for the use of all denominations. I have likewise preached occasionally in a Baptist church at the village of Osborne, and intend doing so as opportunity may serve during the winter. I hope also to make occasional appointments in school-houses, halls, &c., in the neighbouring settlements, so as to give the people every opportunity of hearing the gospel message as preached by the Methodists.

Strong faith, earnest prayer, and hard work are indispensably necessary if any considerable fruit is to be gathered in this corner of our spiritual vineyard. May the Great Head of the Church greatly increase the first, speedily answer the second, and abundantly bless the third.

WM. SARGENT.

Kennebec, Ont.—Our congregations are good and steadily on the increase. I have not held any special services (so-called), but have endeavoured to

make the ordinary means as special as possible, and God is evidently approving of our Sabbath worship, as we meet together expecting His presence, and are not disappointed. At each of our appointments, (five in number) there have been some who have manifested a desire for salvation, and a few have found peace. Five have united with us in Church fellowship. Our second quarterly meeting, which was held on the second Sabbath of November, was one of more than usual power. Notwithstanding the difficulties we have to encounter, by the blessing of God the prospect before us is truly encouraging.

W. F. PERLEY.

Baie-du-Vin, New Brunswick.—It is with thankfulness I record that in

answer to prayer this new mission, which was commenced in October last, is prospering. The people not only hear the word with gladness, but are willingly contributing towards my support.

T. J. WILLIAMS.

Farnham, P. Quebec.—A good, substantial parsonage, with all other necessary buildings, such as stable, wood-shed, &c., have been built during the year. These have occasioned, as you may suppose, a great amount of anxiety and labour on behalf of both minister and people, especially in the financial department, which is in tolerably easy circumstances. We have had some conversions, and some of these are as “brands plucked from the burning”—remarkable cases.

W. PYKE.

MISCELLANEOUS.

FROM THE MISSION ROOMS.

Packages of Juvenile Presents have been sent to all Circuits and Missions entitled to the same. Any Superintendent entitled to a package, failing to receive it, will please notify us without delay. A few copies of the Annual Report are still on hand, and may be had on application.

—During the last winter a number of ladies of the St. James Street Methodist Church, Montreal, having heard of the destitution which prevailed among the Indians of the Saskatchewan territory, formed themselves into a Society, of which Miss C. Louisa Botterell was Secretary, whose chief object was to assist the

Rev. George McDougall in furnishing an Orphanage and clothing the needy children who should be received therein. Weekly sewing-meetings were held, all of which were largely attended, assisted by ladies from other churches; these promoted a kindly, social feeling, also an increasing interest in the cause of missions. As the winter advanced, tidings came of the poverty and distress of the Indians at Beren's River, and the meetings were continued longer than was at first anticipated; the result was, that in addition to 200 garments and about 50 articles for the Orphanage, they were enabled to transmit to the Rev. E. R. Young about 200 garments, reserving a small supply for our mission at Oka.

SPECIAL CONTRIBUTIONS.

Anonymous	\$100 00
The Hon. Judge Marshall, Halifax, N.S., for Indian Missions...	15 00
A Friend, for Japan	10 00
“Methodist”—The profits of my first week in business	1 12
A Friend on the Springfield Circuit, per the Rev. R. W. Williams, for Beren's River (This brother's regular subscription is not lessened thereby; on the contrary, he has doubled it in view of the debt.)	50 00
The Thornhill S. School, per J. Purkiss, Esq., about 250 vols. old S. S. Books for Indian Missions.	

Total Amount received from Circuits to March 31st, 1876, on account of 1875-6, \$19,125.72.