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WESLEYAN
MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. I.]

NOVEMBER, 1868.

[QUARTERLY.

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TORONTO:

WESLEYAN CONFERENCE OFFICE, KING STREET EAST.

ALL COMMUNICATIONS ON THE BUSINESS OF THE MISSIONS ARE TO BE ADDRESSED
TO THE MISSION-ROOMS, TORONTO.

WESLEYAN MISSIONARY NOTICES,

NOVEMBER 2ND, 1868.

THE first No. of these "Notices," issued by the Committee of the Canadian Wesleyan Missionary Society, was in November, 1854; and the first Article in that No. was on "THE HUDSON'S BAY MISSIONS." In resuming the publication of these "Notices," designed especially to preserve a permanent record of the Society's operations, and the testimonies furnished by Missionaries laboring on Foreign and Domestic Missions of the blessed effects of a Gospel Ministry, delivered in the German, French, Ojebwa, Oneida, Cree, Muncey, and Cowitchan languages, we place on record an outline of a VALEDICTORY SERVICE, connected with the same branch of our extending operations. The General Committee in the fall of 1867, very earnestly and with great unanimity, recommended the establishment of two new Missions,—one to the settlers at Red River, and one to the Blackfeet Indians, Elk River, near the Rocky Mountains. The authorities of the Church having selected and appointed suitable brethren for these new enterprises, the Valedictory Services were held on Thursday evening, May 7th, in the Richmond Street Wesleyan Church, in connection with the departure of the Revs. G. YOUNG, E. R. YOUNG, and P. CAMPBELL, the Missionary band appointed to labor in the great North-West. By seven o'clock, the hour appointed for commencing the service, the immense building was crowded to its utmost capacity, presenting a most magnificent spectacle. Not only was the Methodism of Toronto fully represented in the gathering, but from adjoining Districts east and west large numbers came thronging in, affording good evidence that the flame of missionary zeal was still burning in the heart of Methodism as warmly as when Wesley went forth in the spirit of the well-known motto, "The world is my parish." There was also a good representation of sister denominations, affording pleasing evidence of kindly feeling, and of deep interest in the Missionary work.

On the platform were seated the Rev. James Elliott, President of the Conference; Rev. W. Morley Punshon, M.A., Rev. Drs. Wood, Taylor, Green, Ryerson, Jeffers, Cocker, and Jennings, the Revs. Geo. Young, George McDougall, E. R. Young, and P. Campbell, the Missionaries for the Red River and Saskatchewan Districts; Revs. Wm. Pollard, R. Jones, S. Rose, G. Cochran, R. Whiting, Wm. Young, J. G. Manley, F. H. Marling, Jas. Caughey, E. H. Dewart, John Carroll, A. Sutherland, and John Macdonald, Esq., and A. W. Lauder, Esq., M.P.P.

Addresses were delivered by the Missionaries, the Rev. GEORGE MCDUGALL, who had labored for some years in the Territory, the

Rev. GEORGE YOUNG, who at the call of his brethren had given up the charge of the Toronto West Circuit, and the Chairmanship of the District, and the Rev. PETER CAMPBELL, late of Rockwood; the Rev. Messrs. President Elliott, Punshon, Caughey, and Wood; and Messrs. Macdonald and Lauder, were the other speakers at this meeting of hallowed enjoyment, when Dr. TAYLOR then called for the collection, and in his own inimitable way pressed the claims of the work. The congregation cheerfully responded, sending up a collection of about \$180. On one of the plates was a piece of paper, which, on being opened, was found to contain a \$20 gold piece, and the following words,—“For the Mission to the Blackfeet Indians, from a great debtor to grace. Alleluia!”

The hymn beginning,—“Joined in one spirit to our Head,” &c., was then sung, the Rev. S. ROSE pronounced the benediction, and thus closed one of the most interesting meetings ever held in Toronto.

THE BREAKFAST MEETING

On Friday morning, was in all respects a decided success. The lecture-room was tastefully decorated with flowers and evergreens, and on a scroll behind the platform were the words—“Red River and Saskatchewan Districts.” An excellent repast had been provided, to which a large and enthusiastic company did full justice. After which the audience repaired to the body of the church, which was comfortably filled, and the intellectual part of the feast began. The scene on the platform was pleasing in the highest degree—ministers of nearly all the Protestant denominations being present, and all entering most heartily into the spirit of the meeting.

At half-past nine o'clock, the President gave out the hymn beginning,—“Except the Lord conduct the plan,” which was sung, and Bishop Richardson, of the M. E. Church, led in prayer.

JOHN MACDONALD, Esq., was then called to the chair, and warmly greeted by the audience. He said it had often been his privilege to preside at meetings in this church, but never had he entered upon the duty with so much interest as he now felt. We had met to take a social farewell meal with the brethren who were going forth to the Mission work in

the North-West—to bid them an affectionate good-bye. Our missionaries went forth not to interfere with the labors of other denominations, but to co-operate heartily with them in their great work. Mr. Macdonald then referred to each of the mission band, bearing testimony to their eminent fitness for the work to which they were appointed.

Rev. W. STEPHENSON was then called upon. He was pleased to be associated with this meeting. The Missionary cause was one eminently calculated to call forth the warmest sympathies of the human heart. Some had been hardy enough to assert that the Missionary work had been a failure, but we know not where to find such instances of failure. As well might we speak of sunshine and the rain of heaven being failures. The Missionary work which had made England what it was, which had built up on this side the Atlantic the greatest Republic the world ever saw, and established on this side the lines the broadest base of liberty the world ever enjoyed, must not be called a failure. He did not pity the brethren who were going forth, for he was persuaded God would go with them. Mr. Stephenson then referred in apt and feeling terms to the brethren of the mission band, and prayed for

God's blessing on them and on the work.

The Rev. PRINCIPAL WILLIS, of Knox College, was next introduced. He expressed his deep sympathy with the object of the meeting. He could assure the brethren who were going forth, of a hearty welcome from the Presbyterian missionaries already in the North-West. It had been one of the pleasures of his residence in Canada, to come into frequent friendly contact with Methodist ministers and people. He had found three things among Methodists which he loved—much prayer, much zeal, and much brotherly love. He trusted the missionaries who went forth weeping, bearing precious seed, would soon come again with rejoicing bringing their sheaves with them.

W. H. GIBBS, Esq., of Oshawa, was next introduced. He had the honour of being a lay representative of this great work. He felt that it was a great work, and he was glad to be able to express his thankfulness at being identified with it. As the brethren went forth to their work it was our duty to hold up their hands. The sower must be supported till the harvest comes. When the question of expense came before the Missionary Committee, there was but one opinion, that if the facts were laid before our people, the needed funds would be forthcoming. He sympathised with the brethren who were going forth, and wished them God speed in the name of the Lord.

The 677th hymn was then sung, at the conclusion of which the Chairman introduced

The Rev. Dr. CALDICOTT (Baptist). The Dr. who was warmly received, said it afforded him great pleasure in being present to bid a hearty farewell to the brethren who were being sent forth to the great North-West. It was a glorious work to be engaged in the work in which all Heaven was engaged. Especially glorious was it to go where Christ had not been named. He would say—"Go, brethren!" And he would earnestly pray

God to give them success in their labours.

The Rev. Dr. RYERSON was next called upon. His feelings, he said, were not those of pity, but of sympathy. He was reminded of the time when he was sent as a missionary to the Credit Indians; and he looked back upon those days as the happiest of his ministerial life. He had been called upon in 1825, to prepare the draft of the first Missionary Report. At this time the income amounted to only five hundred dollars, but it required as much care and anxiety to raise that amount as it does now to raise the whole \$60,000. He tendered his best wishes and most fervent prayers to the departing brethren.

The Rev. Dr. JENNINGS (Presbyterian) was then introduced. He had had the pleasure of being present at the farewell breakfast to Dr. Evans and his colleague; he had also had the pleasure of being present at the delightful meeting last night; and now he was at the present at the very pleasant meeting this morning. The Doctor concluded by expressing the most cordial good wishes for the success of the missionaries.

The Rev. Dr. COCKER, of the Methodist New Connexion, was called upon. He said, that although representing a denomination, he wished to say emphatically that in this great work we were one—not rivals, but confederates. He congratulated the Wesleyan Missionary Society on sending these honoured brethren to the great North West. This country was creating for itself the materials for a glorious history, and he congratulated the Wesleyan body on the noble part they were doing in the great process. He had great hope for this country, because it was a country of Christian institutions. The Dr. eloquently discoursed on the future of our Dominion, and hoped that in the great future the Wesleyan Church would occupy a conspicuous position among the institutions of the land. He congratulated the brethren who were going forth on

this missionary work. They were influenced by the best and purest motives—the desire to save souls from death. He prayed for them the fullest measure of success.

The Rev. J. G. MANLY, (Congregational) next addressed the meeting. He said he was reminded of years gone by, when he was a Wesleyan missionary on the Ottawa. He felt much interest in this missionary movement to the North West. He had been much interested in the remarks made last evening by the brethren who were going from amongst us. He thought the world had no more magnificent spectacle than that presented by the Protestantism of this country. He congratulated the brethren who were going to the North-West. He had confidence in the doctrines they would proclaim, and he hoped yet to join in rejoicing over their success in that distant field.

W. BEATTY, Esq., M. P. P., briefly addressed the meeting. He felt it to be a high honor to bear the humblest part in this great work, for he believed the spirit of Missions to be the spirit of Christianity. He was delighted to see so many representatives of sister Churches present. He thought that, as a country, we had a duty to discharge toward the North-West territory. It was ours to go up and possess the land. He thought we were doing right in sending the missionary first, and the settler next; and then we should not need to send the army at all to protect the settler from the savages—the gospel would be their best protection. He believed we should soon hear glorious tidings from the brethren who were going on this missionary work.

The chairman, in a view complimentary remarks, introduced

The Rev. W. M. PUNSHON, who was greeted with great heartiness. He felt disposed merely to talk a little. He rejoiced in the eminently family character of the meeting, con-

taining representatives from so many denominations. It would be visionary to expect the absorption of all sects into one, nor, perhaps, would it be desirable, but there might be real spiritual unity, nevertheless. The Church should be an "army with banners," each with its own device. Great enterprises was the best thing to produce unity, for when people are doing great work they have no time to quarrel. He loved other Churches, but he loved his own best. Just as we admire the brilliant Republic, but we sing—"God save the Queen," nevertheless. Mr. Punshon then referred to the circumstances of the hour, and spoke, in touching terms to the brethren who were going forth, paying a well-deserved tribute to the noble wives of the missionaries, who, without murmuring, were accompanying their husbands to the Mission field. He urged upon the audience to sustain them by liberality and prayer. He referred to the plan adopted by the London Missionary Society to raise needed funds, namely, enlisting the young men of England in the work, and recommended a similar method. Suppose 4,000 young men would pledge themselves to raise \$5 a year for the Missionary Society, and pay over the same by the 1st of July, so that bank discount and other similar expenses might be stopped, the whole debt of the Society would soon be extinguished. Mr. Punshon proceeded, in a most beautiful strain, to speak words of encouragement to the missionaries, and asked the prayers of God's people in their behalf. Mr. Punshon, on resuming his seat, was most enthusiastically cheered.

The chairman announced several donations, as follow: \$25 from Mr. Lewis, of Belleville, and \$10 from a journeyman printer of Toronto, the latter to be continued annually.

Dr. Taylor announced the collection of last evening at \$180. He earnestly invited contributions for the work.

Another friend handed up \$10, and following this came a number of due bills for various sums.

The Doxology was then sung, the

Rev. Dr. Green pronounced the benediction, and the proceedings came to a close.

The proceeds of these two meetings were \$882 22; and voluntary offerings for the last \$1000 of the debt,—by J. Charlesworth, Esq., \$500; and if the whole is removed in two years, he will increase it to \$1000; by John Macdonald, Esq., \$400, and W. T. Mason, Esq., \$100.

RED RIVER MISSION.

One great obstacle in the way of immediate ministerial success is the want of a sanctuary, and the difficulty of obtaining material for the erection of one the present year. House accommodation is also scarce;—the family of brother Young occupying one small room for all domestic purposes, and this only for a short time. The Sabbath-schools of Toronto have resolved to aid in the erection of a Parsonage and a Church, independent of their usual ordinary contributions. We hope means may soon be placed at Mr. Young's disposal for these indispensable buildings. In the following letter the reader will obtain a general view of the field where he is appointed to labor, and as this is to be succeeded by another which will contain the religious aspects of it, we invite for them a careful reading. In one remote place, where he was providentially led to the dying bed of a young woman, whose mind was unhappy, and looking to the future with anxiety, but who subsequently found peace with God, through our Lord Jesus Christ, and died very happy, the mother, in the fullness of a grateful heart, said to him,—“When you write to Canada, thank the good Christians there for me, for sending you to teach my daughter the way of salvation.”

TOWN OF WINNEPEG, FORT GARRY,
Sept. 24, 1868.

Enclosed you will find a long communication touching the mission-field I am occupying in some of its aspects. We are all quite well thro' mercy. I am trying to do a good deal of work in preaching and visiting. Two weeks ago I went to the Portage, 60 miles, and was gone a week, in which time I travelled, with my horse and on foot, altogether about 175 miles and preached 9 times. The comforts of life are scarce on that long tour. The buffalo-skin on the floor is my bed occasionally, and food quite plain enough; but the Lord cheers my spirit and the people hear me gladly, so I hope for success.

There will be destitution through

a portion of this settlement this winter. The French half-breeds will be the greatest sufferers, though others will suffer in some cases. St. Paul's people are moving largely, as they should, to send in 10,000 bushels of wheat. I hope they may do so. Flour here is hard to get and high. I bought 200lbs for E. R. Young the other day and paid 33s. stg. per hundred for it. Next year, if crops are good, prices and living will be down again.

I have written Mr. Punshon on the subject of getting up a church here. I cannot give you any idea of the importance of our having a little church of our own at once. My hands are tied now for want of one. Court-house is out of town, and then

for Sabbath once only, and no Sabbath-school or prayer-meeting, and none of our friends here have rooms suitable. I expect to rent a place for winter if it should be ready, but the rent will be high. If I could be directed to get out timber this winter, and assured of the funds, it would facilitate and cheapen it greatly. I have suggested a lecture for the starting of a fund in Richmond St. Church. I am sure it would be successful. Please counsel with him and do what you can.

In my last, which I hope you received in due time, I promised soon to attempt a description of "the field" I am now occupying and trying to cultivate for the Great Proprietor. The Red River Mission, in the Wesleyan sense of the term, actually exists, and both the missionary and his horse know it to be a somewhat extensive affair. The *Centre*, of which I have taken possession, and from whence I go forth to work for Christ in different directions, is "Fort Garry." This is a real fort, with strong stone walls around the principal part of it, and with bastions or round towers at the corners which contain cannon and small arms for the defence of the place. Within the walls the H. B. Company have their stores and offices, and Governor McTavish, with his staff, have their places of residence. Everything in here bears the appearance of safety, cleanliness, and comfort. The amount of business transacted here must be immense, as the exports and imports of the land, so far as the Co. is concerned, mostly pass through this great depot. The value of the furs alone which are brought to and sent from this place would greatly astonish the uninitiated. The Fort is pleasantly situated on the northern bank of the Assinaboine River, just at its confluence with the Red River. The great thoroughfare from Pembina, and, of course, from the great outer world of civilization, crosses the Assinaboine River hard by Fort Garry. On this floating bridge or

large scow, worked conjointly by ropes and the current, all the immense trains of carts and oxen or horses with their loads of goods from St. Cloud, or of furs from St. Cloud, are wont to cross. It is said that more than 1000 of these carts have left for St. Cloud this fall. Within about half-a-mile of the Fort, and north of it, stands and grows the little town of Winnepeg, consisting now or several stores, one good hotel, a steam grist mill, a waggon shop, a shoe shop, harness shop, tin shop, two butchers' stores, two saloons, the post office, and, best of all, two churches in course of erection, to which I much desire to add another before one year from date. Were I rich I would do it with or without aid, but, as it is, I must ask, and do earnestly ask, the friends of Methodism, any where and every where, to do themselves the honor, and me and many souls here, the favor of helping on a "consummation devoutly to be wished." The buildings throughout the country are mostly of square logs and thatched with straw or long grass, but in this ambitious little town nearly every house has a shingle roof, and an outside of clapboards, generally painted white. The first brick house in the place is now going up. A good brick-yard is a great desideratum as clay is more plentiful than timber. Rents are fearfully high, and fortunate is the new comer who can get a roof over his head at any price. A little more enterprize, or, at any rate, of Yankee go-aheadativeness would prove a great benefit here; then, I opine, we should have more tasty buildings, a few side-walks, and wells for water. As to "wells," I believe the whole town has managed to have three dug; all the other families get water from the river in ways decidedly uncomfortable, especially after a rain or in cold weather. In this growing village a good blacksmith who could shoe horses well and keep at his post and not become a *rummy*, would do well, and, equally so, an energetic carpenter or two.

The wages of the latter are now, I believe, 10s. stg. a day. I suppose the winter would be a less busy season. But let no one come who cannot be proof against alcohol, for here, as elsewhere, the rum-cursed are numerous. We cannot boast much of the morals of some of the importations in the shape of humanity which have been made in the past. Drunkenness, licentiousness, Sabbath desecration, and coarse vulgar profanity, with a sprinkling of roguery and extortion may be met with, with far less difficulty than a horse that has strayed away on the vast prairies.

Before the churches there is certainly "much land to be possessed," and quite enough to do to occupy fully all the toilers for Christ as yet here, or likely to come here for a long time. Leaving Fort Garry, and the town of Winnipeg, and following down the Red River, we pass through a thickly populated settlement for 20 miles to the "Lower Fort." Between these two forts there are, on the same side of the river, three Episcopalian Churches and one Presbyterian; and on the other side, the R. mish Cathedral and College, Nunnery, &c. &c. The appearance of the settlements, in some places, is similar to that of many French Canadian neighborhoods in the Province of Quebec—the strips of land are narrow and the houses close together, and generally log-buildings whitewashed. I suppose in fruitful seasons there is more of real thrift manifest; but this year the whole land mourneth, and the people are cast down, for the grasshopper plague has come, and all their crops are cut off. The farms of these settlers are laid out in very narrow claims—but running back from the river two miles. The object of this arrangement is to give access to the river and the timber which grows along the river, and but seldom far from it, and is therefore valuable. It is owing to this fact that the settlement of this country has extended so far up and down the river, without reaching any further into the interior. From the

Lower Fort to the Upper Fort every claim is taken up; and so from this up the Assinaboine, for at least 30 miles, all the land on the river is claimed, if not actually settled upon. But by going back two miles from the river, land can be obtained within a few miles. Still it would be economy for persons coming from Canada to settle out here, to "buy out" some of the less thrifty settlers, which can often be done at a low figure. That there is much good land here is apparent to every one; but to call all good and say that "the first bad acre has yet to be discovered," is a mistake that is scarcely worth one's while to make. Leaving the town of Winnipeg, and proceeding up the river Assinaboine, which comes in from a north-westerly course, we pass thro' "Headingly," "White Horse Plains," "Poplar Point," "High Bluff," and "Portage la Prairie," a distance of 60 miles, the whole of which is to some extent settled. Between Headingly and Poplar Point there is a settlement of French half-breeds, who are Romanists; and as I can't speak their language, nor they understand mine, they are of course inaccessible to me. Thus for nearly 30 miles in passing through my mission, I must travel without a single appointment—making 60 miles in each trip of dead loss in time, fatigue, and wear and tear. Thus it will be seen the extremities of the mission are quite too far from the centre. From Lower Fort, where I preach, to Portage la Prairie, where I end my labours, is 80 miles—about the distance from Toronto to Hamilton and back again. My ministerial brethren need not fear lest I should suffer for want of exercise, nor need my former kind medical advisers be anxious lest I should get too little fresh air! I have both in abundance. The country from Poplar Point to the Portage is, so far as I can judge, altogether superior to any other part of the great prairie world I have yet seen. It is a far more pleasant country to settle in for farming purposes than is the lower settlements; and as the

Canadians coming in are generally going there, I expect that it will soon become a place of importance, probably the rival of the old Red River settlement, and, I trust, the head of a good Wesleyan Circuit. Of the latter I shall have great hope if a suitable young man can be sent to my help who will reside there and do the work of a true missionary. *Do send one.* The people will do all they can to make him comfortable, and, after a little, support him altogether.

The soil about the Portage has a slight mixture of sand with the soft black loam so common about this place, and is more favorable for tillage, and less muddy and sticky when wet, than is the soil about the lower settlement. Timber, too, is much more abundant. The best of the claims all along here as far up as Rat Creek, about 8 miles above the Portage, are taken up, I understand; but here, also, new comers will be able to buy out the unthrifty pioneers at low rates. The prairie land is easily got ready for the seed, as there is no chopping and clearing to be done, and the ploughing, though tough, is not difficult. Yet the absence of timber is a drawback. To "fence in" is the trouble. Fencing poles are scarce, and have to be brought often a good distance. Pasture, too, is abundant, and yet here, too, is a serious drawback: the range is so great that the cattle are apt to wander off; and, especially when the flies are bad, the trouble to get them in and keep them is great. In fact the mosquitoes are, to my mind, a very great obstacle in the way of the comfort of the settlers all through this land. Both man and beast are tormented by them.

Persons taking up claims above the Portage should remember that they are in an "Indian country," and should, first of all, form a treaty with the Indians, and so keep out of trouble. These seemingly worthless wanderers, stealing when they can, and getting drunk when they can, do, nevertheless, claim all that country,

and the easiest and best way is to acknowledge that claim by giving them something useful as a compensation, and so have peace. Their friendship is better than their hatred as many have proved. In past seasons the farmers at the Portage have raised good wheat and other grains, as well as potatoes, and even this year the best peas and potatoes in the country are growing up there. Hay, too, is most abundant, and, as mowing machines are owned by many it is easily secured; but let it not be forgotten that it is only wild hay after all, and that, even after it has been cut and stacked, it is liable to be swept away by the prairie fires which prevail during the autumn of each year. This is a liability which gives a good deal of anxiety, not only to farmers but to travellers as well. After the prairie grass has been deadened by the frost and dried in the sun and wind, it ignites very quickly from camp-fires, and then, should the wind be high, it spreads and runs so rapidly that even the horse cannot outrun the rushing flames. The only way of escape to the traveller, when he sees the fire approaching in the distance, is a very simple one, and, if he have presence of mind, perfectly easy and safe. A match is struck and applied to the dry grass just at hand, when, in a few moments a large space will be burnt over, and then the traveller, toward whom the on-coming flames are sweeping, may drive his horse on the burnt ground and be in safety while he enjoys the sight of a prairie on fire. In three or four minutes he can travel on, as the grass burns off like tow, and leaves the soil often untouched. But in these fearful conflagrations (some of which, occurring in the evening, are unutterably grand and terrific, foreshadowing, in some faint sense, the last great conflagration at the end of the world) many valuable horses and cattle are occasionally caught and destroyed.—Horses, in the path of the fire, are almost sure to perish. They foolishly

stand and stare at it until it is upon them and escape is impossible. Other animals, it is said, will become aware of its approach and make for the river and thus often escape.

The roads we have out here are nature's gifts, excepting simply the bridges, which are few and far between, and the track made by the passing carts, &c. Their condition depends much upon the season as dry or wet. When quite dry they are certainly the best roads I have ever seen, with no hills, nor stumps, nor stones, nor deep ruts to cause a jolt to the lightest buggy. The ground, too, is free from gravel, and quite easy to the horses' feet, while the waggon passes along noiselessly over the level and smooth surface. But, half-an-hour's rain, and then woe to the whole affair—horse, buggy, and driver. Such a miserably slippery and yet sticky substance as this Red River prairie-mud I have never met before. The road from the Lower Fort to Fort Garry crosses a swamp-like region, and, of course, when wet it is almost impassable. But a few hours' sun and wind and again a delightful road invites you out for a drive.

The horses mostly in use here are of the Indian pony or prairie horse class, with here and there a mule. These native horses are, I judge, far better adapted to the climate and country than any others. They scamper off with one of the curiosities,—a Red River cart, with its great ironless wheels and a light load, or with a live Indian, or half-breed, or white man on the saddle, and seemingly mind it but little, and then, with harness and saddle off, they can be turned loose on the prairies to rest and graze, and are easily secured again when rested. In winter, too, it is said they will provide for themselves if set at large by seeking shelter under the trees along the river and pawing off the snow so getting at the long grass beneath. There are now, however, among the settlers many who own "American horses," as they

are here called. Many of these fail to get acclimated, and either from hard usage or poor food, or a change from the sweet grass and clover of other parts to the hard, wiry, wild grass of the prairie, they go down and die before their first year is over. But if they can be brought safely through the first year it is said they become hardy and useful. I am trying to keep, as best I can, during this year of famine, when oats cannot be obtained, and barley is 8s. or 10s. a bushel, and bran 1s. 6d. to 2s. a bushel, and can be got only as a favor for that sum, my good and faithful buggy mare "Polly" for use in the good work for months and years to come. I hope to succeed. The season since I reached Fort Garry on the 4th of July last, has been, I believe, for this country, unusually showery, so much so as to be unfavorable for hay-making. For the last two weeks we have had sharp frosts which have cut down the potatoe vines that have grown since the grass-hoppers went "marching along" towards Uncle Sam's great country.

This morning (Sept. 23) the ground was quite white with snow, but it soon melted away. The air is decidedly fresh and bracing, with frequent high winds. One good result of this cold season is, the annihilation, I hope—at any rate the absence—of those miserable, whining, hungry, and cruel abominations known pretty extensively on this sin-smitten planet as Mosquitoes! The itinerant has peace now, at least during his journeys by day,—whether he is let alone by ALL tormentors when he would invite "tired nature's sweet restorer—balmy sleep," at night, is another question! Humanity has foes all over the earth, which no autumnal cold can frighten away. Were there more of that cleanliness which ought ever to be associated with godliness, there would be less to be endured in this somewhat "troublesome world." The fulfilment of my mission, and the establishment of a cause in this far-off field, though of high importance, is

not to be realized without patient, persevering, untiring, and faithful effort. There are many obstacles in the way of speedy success which must be surmounted. Methodism, when entering new fields to win souls to Christ, has frequently been misjudged, and even regarded as an intruder; and what wonder! was not the glorious Redeemer himself, and were not many of his apostles, so regarded? But Methodism has never yet gone, hat in hand, begging pardon for her appearance in any part of God's earth, and I "trow" it never will. "The world is my parish," so said John Wesley. "The earth is the Lord's, and the fullness thereof;" and we Wesleyan Missionaries claim to be the Lord's servants, and as such have a right to go to any part of His great moral vineyard to work for Him; and going, we seek to prove ourselves "the true friends of all and the real enemies of none." With these views and feelings we have at length broken

ground here, and by God's help we shall go on and prosper, and see an abundant harvest. No coldness—no opposition—must be allowed to interfere with the work of the Church of Christ: she holds her commission from the high court of Heaven, and must execute it in love and fidelity. I am grateful to God that I can report good and attentive congregations, and expressions of gratitude from many for my visits and labors;—and yet greater, far greater, things than these I expect to see. I am sure I shall not be permitted to spend my strength for nought—for God is the hearer of prayer, and I know many scores of prayers are being continually addressed to God for the success of these Missions. I earnestly request a continuance of these prayers from the friends of Zion and the lovers of souls everywhere. I hope to write again in a few weeks, and give the religious aspects of "my field."

NORWAY HOUSE.

ARRIVAL OF MR. AND MRS. E. R. YOUNG.

There are two features of peculiar interest in the following letter,—Providential interposition in imminent peril,—and the sanctified observance of the Christian Sabbath by the Indians, when away from home; indeed, this is a well-known characteristic of all our Indian Churches in Canada:—communities cannot be found more exemplary in observing this holy day as one of devotion and rest.

NORWAY HOUSE, Aug. 6, 1868.

It is with unfeigned gratitude to God that we write that we have safely reached the end of our long journey, and are among our own people at this important Missionary Station. We were hastily summoned from our camp-beds at the midnight hour, following the day when our last letter to you was written, to prepare immediately for Norway House, as a boat had come in from that place and would soon return. With sincere regret we bade farewell to those with whom for weeks we had been travelling, and hastened off to Fort Garry. Here we found our indefatigable Chairman had

arranged all our affairs, and had attended to the shipping of our goods. The hasty farewells were uttered, and with best wishes and prayers for each other's prosperity, we entered the boat, and soon were journeying down Red River. When we reached what is called the "Stone Fort," a massive establishment of the Hudson's Bay Company, 20 miles from Fort Garry, we were informed that other arrangements had been made, and that we would be detained here for several days. We were welcomed in the Fort by Mr. Davis, the gentleman in charge, who, with his excellent wife, showed us no little kindness. As a Sabbath

was to be spent here, I requested, and very readily obtained permission, to hold public service in the large dining-hall of the Fort. A congregation of over a hundred persons attended, including all the officials of the establishment. The most marked attention was given by all present. May the word not have been spoken in vain! Two boats were ready at noon on Monday, and we started on our perilous journey through Lake Winnipeg. The boat in which we travelled was an open row-boat, manned by six oarsmen and a steersman. When the wind was favorable, a sail was hoisted to speed us on our way. Lake Winnipeg is about 300 miles long. It is one of the stormiest on the continent. The tempests come up more quickly, and the waves rise higher, than I ever observed on any of our Canadian lakes. Mrs. Young suffered very much from sea-sickness. The scenery is varied and beautiful. In many places there is a striking resemblance to the Thousand Islands, in the St. Lawrence. The rocks are of the same formation, and the trees and soil of the same description. Sometimes the winds were contrary, and we were obliged to find a sheltered spot and wait until they changed or abated. Travellers are often thus detained for weeks at a time. Fortunately we never had to remain longer than a day in one place. Mrs. Young's anxiety to reach the end of our journey had become so great, that she was continually urging the men to take advantage of every lull in the opposing winds, and of every favoring gale. They responded nobly; and rather than lose the benefits of a fair wind, we sailed on through the whole of the dark and cloudy nights. We were surrounded by dangers. Out in an open boat—without a compass—and with but here and there a glimmering star shining but for a moment through the parting clouds, to steer by. Massive granite rocks, against which the waves were dashing with the roar of Niagara, were, at times, all around us. Hidden ones, more

dangerous still, were in our way. On one of these our boat grounded, and for a moment our state was one of extreme peril. Fortunately the rock was a smooth one: had it been otherwise, our boat would have been broken in by the force with which we were driven against it. Strong arms, aided by a giant wave, carried us over into the deep water beyond. We felt that we were in the presence of death, but there was another one with us in that trying hour, and He filled us with holy calm and peace. Our men were nearly all members of our own church at this Mission. They always remember the Sabbath-day, and rest upon it. The Hudson's Bay Company does not interfere with the observance of it, even if they are performing journeys on very urgent business. These are the only Indians in this vast country who do thus respect the Sabbath. So much for Methodism! There was one of the party who understood English, and using him as an interpreter, I preached to them, and conducted religious exercises morning and evening. Their custom is, no matter how favorable the winds are, always to land and have prayers twice a day. This was our usual way:—We landed on some rocky beach, built our fires, and placed on them our kettles. While these were boiling we gathered together for prayers. We sung the same hymn in English and Cree, read from the Bible in the two languages, and prayers were offered up in the same manner. With our kettles of boiling water we hurried on board, hoisted sail, and were soon speeding on. Our provision boxes and pemican bags were opened, and, with the fragrant tea, furnished us many a hearty meal. When we tell you that our first meal was taken about three o'clock in the morning, at which time it was clear daylight, you will not be surprised when we say that we did not consider five meals a day too many. We reached Norway House in the afternoon of the 29th of July, and received a very cordial welcome from Mr. Stewart, the

gentleman in charge of this important establishment. He welcomed us to his own residence, and, after tea, kindly took us over to the parsonage in his own row-boat, manned by four sturdy Highlanders. The distance is about two miles. Ere we reached the shore, sweet sounds of melody fell upon our ears. The Wednesday evening service was being held, and songs of praise were ascending high, the

notes of which reached us as we neared the shore and landed upon the rocky beach. Mr. Stringfellow was in the church conducting the religious services. Mrs. Stringfellow was at home, and kindly welcomed us to our future dwelling-place. Glad, indeed, were we to have arrived here; and if ever our prayers were all thanksgiving, they were that evening ere we retired to rest.

BRITISH COLUMBIA.

Letter from the Rev. Thos. Derrick, dated Nanaimo, Sept. 8, 1868.

I write this from the house of Thos. Cunningham, Esq., "The Father of the Cariboo Mission." I write with gratitude to God, and to the Missionary Committee, for the manifold mercies, and the great honor conferred upon me, in my appointment to my post of duty, and for health, grace, and comfort, up to the present hour. I landed in Victoria on Saturday, August 28th, after having been detained ten days in San Francisco and three days in Portland. I preached in Victoria on Sunday, and addressed a public meeting on Monday. Started for Westminster on Tuesday; and Wednesday and Thursday being our District Meeting, I preached to them on the Thursday. Came with the Chairman to Nanaimo on Saturday. On Sunday, preached morning and evening in the church, and in the afternoon at the "Camp," to a large and attentive congregation of Indians—Brother Crosby interpreting. Tomorrow, at 5 a.m., I am away to Salt Springs Island, 30 miles, with Bro. Crosby, in his canoe. Preach that night and next day at noon; and then on the following morning (Friday) he takes me 10 miles to "Plumper Pass," the captain of the Hudson's Bay Co.'s boat having agreed to pick me up there on her way to Westminster. I preach in Westminster that night; and at 7 a.m. the next morning (Saturday) start by boat for Yale, arriving there on Sabbath, about noon. Preach there that night, and start

the next morning (Monday) at 7 a.m. by express stage for Cariboo, arriving there during the night of Saturday or Sunday morning, and preach on that day in the above place. All this subject to the protection, direction, and blessing of "The Head of the Church—the God of Missions."

I did not waste an hour on the way—in relation to delay—nor have I had one hour's sickness or gloom since I left Montreal; nor yet have I spent one unnecessary dollar of Missionary money. Last night we had a church full—a meeting to welcome Mr. White to his Circuit and Mr. Derrick to British Columbia. It was turned into a Missionary Meeting for Cariboo, and a blessed spirit prevailed. From Mr. White I have received all kinds of "brotherly kindness;" and believe that, under his godly wisdom and zeal, the District will prosper. Your appointment of a minister for Cariboo begins to produce its blessed fruits, in a re-kindled Missionary spirit among our members of the church and congregation. I shall, when I reach Yale, have seen all our work on this side of Cariboo—the spurs of the Rocky Mountains. I send you with this a copy of our resolution touching our grant for the future. And in reference to that resolution, I may be borne with if I say, that the estimates have been made with the view of working on a scale of most rigid economy, and that it will be our aim to extend our work and lessen our ex-

penditure. I hope to do all that lies within my power, in order to make Cariboo self-sustaining. Yet it was thought by the District Meeting, and it is the opinion of our best friend, that, owing to peculiar circumstances,

it would not be wise to press them too hard at once. In Mr. Cunningham we have a princely man, with godly simplicity, and a dear lover of Wesleyan Methodism. May God multiply such sons of the Church!

Extracts from the Chairman's letter, the Rev. E. WHITE, dated Nanaimo, September 10, 1868.

Your official letter, dated July 9th, per Rev. T. Derrick, was duly received. I most heartily appreciate your kind wishes, and feel greatly encouraged and humbled by your expressions of confidence, as well by the solemn trust you have committed to me at this important juncture in the history of our work in this Colony. The Lord being my helper, you shall never feel that your confidence has been misplaced.

I moved here last Saturday, getting the Victoria steamer to come sixty miles out of her way. If I had gone by Victoria it would have cost me more and delayed me a week. Bros.

Russ and Browning are at their posts. Brother Derrick started this a.m. for Cariboo; and brother Crosby accompanied him as far as Chilliwack, on the Fraser, midway between Yale and New Westminster, where he is at once to commence a new mission among the natives. I have got Bro. Peers, a worthy local preacher, to take his place in the day-school here. The trifle (\$180) the Financial District Meeting asks for this important purpose, I am sure you will not begrudge. We must sow if we would reap. Let prayer not cease to be offered on our behalf. A better day is about to shine on your Missions in British Columbia.

DOMESTIC MISSIONS.

Letter from the Rev. Thos. Cosford, Chairman of the Peterboro' District, dated October 8th, 1868.

This Mission was formed subsequently to the Conference of 1866, by taking Rev. John Robinson, the second preacher from the Minden Mission, and appointing him to what we then named the Burleigh Road Mission. The Minden Mission has since been efficiently and successfully worked by one Minister, while Bro. Robinson, by the blessing of God, gathered into the church twenty-five members on the new Mission.

At the Conference of 1867, Rev. C. A. Jones was appointed to this Mission. He entered upon his work in the true missionary spirit, and soon began to reap the fruit of his labors. In November a very gracious and remarkable outpouring of the Holy Spirit took place, in the back part of the Township of Smith, which resulted in the conversion of

about ninety souls. Some of these joined the church on a neighbouring circuit. Additions were made to the membership in other parts of the Mission. The church on the Burleigh side of the Mission was finished, and a new one commenced when the revival occurred. At the close of the year, after dropping many delinquents, Mr. Jones reported one hundred members.

Since the last Conference, Revs. C. A. Jones and D. Winter have laboured very successfully. They have finished their new church in the rear of the Township of Smith, which is 30 by 40 feet, and 18½ feet posts, with Gothic windows, three on each side. It is nicely pewed; has a neat altar, platform and desk, a suitable settee in the rear of the platform, with chairs, and table for the altar, both

altar and platform are nicely carpeted, a kneeling-cushion outside the altar-railing, and a cushion on the minister's seat. It is supplied with a beautiful hymn book, and a good bible. It is neatly painted inside and out, and the aisles are carpeted with matting-carpet. It is in good taste in all its parts, and is the neatest and best church I have ever seen in such a new country. A noble shed which will hold twelve span of horses is built at the north end of the church, and a tight board fence is made round the rest of the site, except at the front of the church, where a neat picket-fence is made, and painted white.

This pretty little church was dedicated to the worship of God on the 30th of August, the writer conducting the morning and evening Services, and the Rev. James Greener from Lindsay, the afternoon, who gave us a good practical and useful sermon. The Sabbath services were seasons of refreshing and delight. The next day the Tea-Meeting was held, the tea was taken in the shed, where a great abundance of excellent eatables were provided, and all things arranged with good taste.

The day was very rainy and unpleasant, yet not less than 400 per-

sons partook of the tea, after which, as many as could crowd in, repaired to the church, to hear the addresses and the excellent music performed by some of the members of our Church choir, in Peterborough. The total cost of the church &c., exclusive of much work done gratuitously is \$800. The amount of subscriptions obtained, now paid, and others not paid but reliable, \$400. The Sabbath collections, and the avails of the Tea amounted \$103. Towards the close of the meeting we described to them, the way these church debts are frequently provided for, and, to our surprise, these noble people, though poor, subscribed the needed \$300, to complete their enterprise, and rejoiced greatly that their church was free from debt. I am happy to say the site of this church is properly secured to the connexion.

Ten months before this church was dedicated, Methodism scarcely had a name in this neighborhood. This is the Lord's doing, to his name be the praise. Bro. Jones and colleague are now engaged in special services, backsliders have been restored and others have been brought to Christ, and the work throughout the Mission is in a pleasing state of prosperity.

Mr. Bretbour, of Brantford, has offered to be one of six to support the Blackfeet Mission, for three years; and A. W. Lauder, Esq., M.P.P., has offered to be the second. Cannot the number be made up?

RETURN OF MISSIONARIES.

Early in May, the Rev Dr. Evans and family arrived safe in Toronto, from British Columbia, after nine years of faithful service in the founding of that Mission.

The Rev. Chas. Stringfellow and family arrived all well after a tedious journey across the Plains from Red River, about the 25th of September. He has been eleven years at Oxford House and Norway House. The Society are under obligations to Governor McTavish at Fort Garry, for courteous and hospitable attentions to him and his family on their way to Canada.

INCOME OF THE SOCIETY, 1868.

The income of the Society from Canadian sources amounts to \$68,625 87, being an increase for the year of \$6,095 11.

JUVENILE OFFERINGS.

DISTRICT.		DISTRICT.	
Toronto	\$1061 68	Belleville	\$407 97
Hamilton	756 85	Kingston	583 73
Niagara	295 39	Brockville	145 35
Brantford	410 24	Perth	218 21
London	494 83	Pembroke	176 68
Chatham	136 34	Ottawa	145 58
Guelph	325 45	Montreal	1390 64
Goderich	266 46	Quebec	271 40
Owen Sound	123 82	Stanstead	271 43
Barrie	152 52	British Columbia	5 10
Whitby	251 03		
Cobourg	244 23		
Peterboro'	335 67		
			\$8470 60

Missionary Boxes and suitable Reward Books upon Missionary subjects have just arrived from the Mission-House, London. Superintendents of Circuits and Missions, desiring any of these for special or ordinary purposes may be supplied from the Mission-Rooms.

REQUEST TO MISSIONARIES.

While it is expected by the Conference that every Minister, having a Mission in charge, will furnish annually a full, official Report of his work at the May District Meeting, it is very desirable that more frequent correspondence should take place with the Mission Rooms. All particulars need not be embraced in it; but remarkable success in old fields, the occupancy of new ground, the formation of congregations, classes, and schools, the erection of churches, school houses, and parsonages, the organization of Branch Missionary, or Tract Societies, Dedicatory and Anniversary occasions, Special efforts in spiritual or temporal things, striking incidents, and above all the conversion of precious souls—these are facts which cannot be too soon recorded; and if chronicled with *brevery*, and for the glory of God, should, if practicable, be published. We need *facts*, not comments. The publication of Wesleyan Missionary Notices in Canada presents an opportunity for gathering up, and rendering useful all such matter. The issue for the present is *quarterly*. In this way “the knowledge of the Lord” is intended to be diffused, and the means necessary for the accomplishment of the holy object for which our respected Brethren only live, be more fully attained and applied.

The thanks of the Committee are presented to John McNabb, Esq., Toronto, County Attorney, for two “Maps of Road connecting the Atlantic and Pacific Oceans,” for Messrs. G. Young and G. McDougall.