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WESLEYAN MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. XI.]

AUGUST, 1871.

[QUARTERLY.

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TORONTO:

WESLEYAN CONFERENCE OFFICE, KING STREET EAST.

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

WESLEYAN MISSIONARY NOTICES,

AUGUST 1st, 1871.

SASKATCHEWAN DISTRICT.

MANY tokens of co-operation and good-will have been given to the Missionaries of the Wesleyan Missionary Society, from the commencement of their labors in the Hudson's Bay Territory, by the officers in charge of the different posts occupied by that Honorable Company. Distinguished in their attentions for courtesy, hospitality, and sympathy, they have often shown their appreciation of Ministerial character and wants in times of difficulty, and, but for their assistance, what would have been times of suffering. It is pleasurable to the Committee to record the following letter, addressed to the Rev. G. McDougall, by Chief-Factor Wm. J. Christie, Esq., of Edmonton, on a visit to Fort Victoria and White Fish Lake, dated Victoria, February 6th, 1871. He has the hearty thanks of the Committee for his generous donations.

"Enclosed I beg to hand you two checks of £10 each, which you will please accept,—say £10 in aid of the Victoria school, and £10 in aid of the school you have established at Whitefish Lake. I have requested Mr. Hardisty to aid in supplying whatever you may wish to purchase from the Company here for the benefit of your school children. I am fully aware, in a year of scarcity and famine like the present, the difficulty you have of keeping your little school children together, and I shall be most happy to do all I can to aid you in such a good cause. I need not again say how much pleased and gratified I was at the services yesterday, and to bear witness to the progress the children have made, and the part they took in the services of the day. Whilst con-

gratulating you on the progress and great success of your schools, I cannot let this opportunity pass without offering my deep sympathy and heartfelt sorrow for you and Mrs. McDougall, in the great bereavement which has befallen you, having felt similar affliction. I well know the loss you have both sustained. Let us hope and cheer ourselves and take comfort, that though lost to us, these dear ones have gained, and that they have gone to a happier home. 'The Lord gave and the Lord hath taken away: blessed be the name of the Lord!' I shall ever take a deep interest in the schools in the Saskatchewan everywhere, whilst I remain with you, and shall always be happy to promote their interests in every way in my power."

Addresses were presented to the Chief Factor by the Indians and others of both Settlements, in one of which is the following passage:

"We would heartily congratulate the Chief Factor of the Saskatchewan District on the signs of the times: You, sir, were the first to break up the liquor trade in this country, and that act of humanity, effected by you nine years ago, is now sustained by civil

authority. We are also persuaded that the interests of the great Company represented by you will ever be one with that of the Settler,—You, the great land proprietors in this fine country, and we, the pioneers, must ever work in harmony."

Upon the foregoing donation Mr. McDougall makes the following remarks :—

Mr. Christie, in his letter, refers to poor children: of these poor outcasts, we have always had more or less,—sometimes eight or ten; at present we have only six. You cannot turn them away from your door; and what has proved both to my wife and myself that we ought to bear this burden is, we have never been without something to give them to eat; even now, when

the very worst has come upon the country, we expect to rub through without coming to starvation. I am going to order a stove and pipes for Woodville Church, relying on the Board for a grant of fifty dollars: the freight will be raised amongst ourselves. Please do not forget the poor Stoneys.

From the Rev. G. McDougall, dated Victoria, March 1st, 1871.

UNCERTAINTY OF DISEASE AND COMMERCE.

The medical gentleman sent up by the "Board of Health," is now returning to Red River, giving us an extra opportunity for communicating with the frontier world.

There have been very few cases of small-pox since the doctor's arrival. Whether the disease has exhausted itself, or whether it will break out afresh in the spring, are questions anxiously asked by many. That the whole country is infected, there is no doubt, and it is beyond the powers of man to disinfect an Indian community. Our hope is, that the disease being so violent last summer, and in most communities very few escaped the contagion, we may now be relieved from its further ravages. Our consolation is, we are in the hands of a God who will order all things right.

As regards the business of the country, we are placed in a difficult position; according to the Governor's proclamation, nothing in the shape of trade can be exported. The Hudson's Bay Company, in order to meet the wants of the poor Indians, have, at much sacrifice, continued their business. To withhold from the natives ammunition and clothing, would have been death to them: What the merchant will do with the pelts taken in return for these things, is now a question.

RELIGIOUS PROSPERITY.

Notwithstanding all adverse circumstances, our work is progressing encouragingly. February the 5th, Chief

Factor Wm. J. Christie spent the Sabbath at Victoria; visited our Sabbath-school; and, in a very feeling manner, addressed the scholars. Next morning, as Mr. Christie and Mr. Hardisty were about to start for Lac La Biche, a letter was handed me from the former, which, upon opening, I found to be one of condolence, and also expressions of deep interest in, and kind sympathy for the cause of Missions. Enclosed were two fifty dollar checks,—one for the White Fish Lake School, and one for Victoria. This liberal donation was most gratefully received, but the appropriation made by the Board, though ample for other lands, will scarcely cover the board bill of a teacher in the Saskatchewan.

SCHOOL EXAMINATION.

Thursday, the 9th, accompanied by my son, I met Mr. Christie and the Company's officers at White Fish Lake. The school examination, which occupied the whole day, was most satisfactory; the exercises were commenced by Bro. Steinhauer presenting a very appropriate address to the Chief Factor; then the young Crees were called upon to perform their part, their attainments in reading, writing and spelling, geography, arithmetic, and Bible history, were very creditable, so much so, that the gentlemen present expressed themselves as agreeably surprised at the proficiency manifested by these native children. Great credit is due to Mr. Ira Snyder, their teacher. Our pious young brother labors hard for the spiritual good, as well as the mental improvement, of his large school. Our

young brother is also a useful local preacher, rapidly acquiring a knowledge of the native tongue; and if faithful to the grace bestowed, will, at some future day, occupy a still more important position.

AFFECTING ALLUSIONS.

At the conclusion of the exercises, Mr. Christie addressed the parents and the scholars. He commenced by referring to a circumstance connected with his own family. Nine years ago his youngest daughter passed the winter at Norway House; there she had for a companion the youngest daughter of the Missionary,—from her she learned to sing many of the sweet pieces which he had listened to that day. When the first epidemic passed over the Saskatchewan, his dear little daughter was one of the sufferers. Among her last utterances were portions of those hymns. This fall his mind was deeply affected when he heard that the little maid, from whom she had learned to sing, had fallen a victim to the small-pox. He could only say to the afflicted parents, "Let us console ourselves with the happy assurance that our dear children are now where no sorrow will mingle with their songs." My son was requested to take notes of the address; and in the evening, to the great satisfaction of all present, he repeated it, almost verbatim, in the native language.

EXCELLENCY OF WHITE FISH LAKE MISSION.

Brother Steinhaur deserves the sympathy of the Christian church. His people are decidedly in advance of all other natives in the Saskatchewan. Principally by his own labor, he has built a good parsonage. On the ground-floor there are five commodious rooms; the partitions, the panel doors, the neatly ceiled walls, all display taste and workmanship. Assisted by his people, he is now collecting material for the building of a larger church. If some of our liberal friends would lend him a hand by assisting to procure nails, glass, &c., they would be investing in what is a paying enterprise. A church in which the blessed gospel is preached will be a greater power for subduing and controlling these plain tribes than stone forts, rifle, or

cannon. Saturday, the 11th, we returned to Victoria.

SCHOOL EXERCISES.

The interruption which our school suffered during the time of the pestilence, retarded its progress, but now we are doing well, and, notwithstanding the great scarcity of provisions, the average attendance is from forty to fifty. Over twenty of these can read the Word of God, and almost the entire school understand English. We have also a week-night reading class. Our plan is a very simple one, but it has proved a great success. Some six or eight are called upon to read pieces each evening. They are allowed to select their own reading, with the understanding that nothing immoral or fictitious will be introduced. So far we have had to admire the good taste displayed. Great effort has been made to acquire a thorough knowledge of the reading; and the different tastes have given us quite a variety. Christian biography, temperance, history, and dialogue all pass before us. In fact, so profitable have been these exercises, that we intend to introduce them among the natives, training those who understand the syllabic characters to interest their people with portions of the Bible.

LIBERAL DONATIONS.

Notwithstanding that famine and pestilence have swept over us, our poor people have not been unmindful of their obligation to do something for the support of the cause of God. Last fall we intended to hold Missionary meetings at each appointment, but were prevented by the epidemic. For local purposes we have received the following sums:—For Whitefish Lake school, two hundred and fifty dollars; for Victoria school, one hundred dollars; from Chief Factor Christie, Esq., one hundred dollars for general school purposes; and from our friends at Edmonton, to assist in finishing the church at Woodville, one hundred dollars. In addition to this they, last summer, presented Bro. Campbell with two horses, our good missionary being so unfortunate as to have lost all his horses the winter previous.

I regret that my son, who left here 15 days ago for the great camp at Elk

River, has not returned; for important information relative to the work among the Plain Crees might have been given. John had a threefold commission: he carried out with him the Government Proclamations, which we are all anxious should be explained to that people; he was also commissioned to convey to the chiefs tokens of good-will from the

Company, and presents in tobacco and ammunition. His journey will be a hard one, for the camp is more than half way to the boundary line.

The buffalo having left the Saskatchewan, the Indians have had to follow them on to the bare plains, and we fully expect to hear of great suffering, if not death, from starvation.

Such testimonies as the foregoing to the industry and success of Bro. Steinhaur at White Fish Lake may well excite praise to God, that among this long-neglected people the gospel has shown its power and excellency, literally fulfilling Isaiah's prophecies,—"Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree,"—"and the desert shall rejoice and blossom as the rose." Henry Steinhaur himself is the fruit of our Missionary labors: the late Rev. Wm. Case had great confidence in his conversion and gifts for usefulness; many will remember his ordination at the London Conference, when the late Dr. Beecham conducted the morning service in 1855, at the time of the Union of Methodism between Upper and Lower Canada, and rejoice in the grace given to him, in the strength of which he abides and prospers. We commend his appeal to the lovers of Zion:—

Letter from the REV. HENRY STEINHAUR, dated Victoria, March 2, 1871.

Having come here last night on my way to the District Meeting to be held at Edmonton House, and heard that there is an opportunity of sending letters to the civilized world, I avail myself of the same in writing a few lines, wishing to reiterate the request I made by the last Christmas packet, namely, *help to build a good church*, large enough to accommodate our people at the station and those who may come in. The timber and lumber are being got ready, and will be on the spot before the snow is off the ground this spring. This is about all we are able to do. The people are poor, and the country being bared of the fur-bearing animals, (their former resource,) they are utterly unable to render any help.

A carpenter and builder is ready and waiting to be hired to build the church, only the money to pay the carpenter and buy nails, glass for the windows, putty, &c., &c., are wanting. Will the good people undertake this for us? The church is to be 40 by 25, requiring some 250 or 300 lbs of nails of one kind or other, 250 panes of glass, and a

thousand of other things to make the mission church at White Fish Lake good and substantial as it should be. No doubt some good friends to the cause of missions have been pleased in hearing the success attending the efforts made to promote God's glory at that station. As an Indian Mission, its people all Indians, its missionary an Indian. Temporally, spiritually, and in its scholastic departments it is far in advance of any Mission station in the Saskatchewan. By their prayers and liberality these happy results have appeared. Will they not do more for this special cause of assisting to build a Mission church at White Fish Lake?

I have obtained leave from the Chairman, which will be settled at the District Meeting, for me to go to Red River; and, in the event of my going and visiting in Red River, will the Committee bear me out in procuring the above-mentioned things for the use of our intended church, and honor a bill of the same? This is all at present. Pray for us.

La'e from the Rev. G. McDougall, dated Saskatchewan, Victoria, April 1st, 1871.

Now that the dark cloud, which for more than a year has enveloped this land, begins to disperse, we naturally enquire for what reason has God, in his mysterious Providence, suffered these terrible things to come upon us? More than one-third of the inhabitants have been swept away by that fearful disorder, the small-pox, and yet, however paradoxical the statement, the language of Joseph is applicable,—"But God meant it for good to bring to pass as it is at this day, to save much people."

In the last three or four years, the Plain tribes have manifested a ferocity among themselves, and a contempt for the white-faced stranger, very striking when compared with their past history; so much so, that all hopes of a peaceful settlement seemed to vanish. Last summer the Master of life permitted a visitation, which has deeply humbled these vain men; and while we witnessed with anguish of soul their indistinguishable sufferings, we also felt it was better to fall into the hands of God than into the hands of man; better far to perish by pestilence than by sword;—their inevitable end if no change had come. We have good reason to believe that their afflictions have been sanctified. My son, who has lately returned from visiting the Plain Crees, reports them as very quiet, and anxious to listen to the Missionary. Quite a number have resolved to give up the chase and settle at our Missions.

The poor Blackfeet, who for months, and that on Dominion soil, have been pillaged and depopulated by American alcohol traders, are now sending us messages of peace. Their case, on the part of our Government, demands immediate attention, not only for the sake of the unfortunate native, but also as regards the peace and prosperity of this great country. If multitudes of unprincipled men, to avoid the laws of their own country, can at pleasure cross our lines and establish scores of low grog-shops, then from the Missouri will roll back on us such a flood of intemperance and demoralization as shall make the fairest part of this North-west one vast field of blood and contention.

In the Upper Saskatchewan we are

face to face with a powerful and enterprising neighbor, who, with astonishing energy, is erecting military and trading posts; and this would give us no anxiety if similar improvements were made on our side. The American punishes with severity the infringement of the law, prohibiting the sale of intoxicating drinks to Indians; but Benton and Montana traders cross the 49th parallel, and, in defiance of law, carry on their loathsome traffic. To quote from a letter of a close observer, who spent December and January among the whisky vendors of Billy River,—“No language can describe these drunken orgies; more than 60 Blackfeet have been murdered; if there can be a transcript of hell upon earth, it is here exhibited.” I know there are those who will say, “All right: the sooner the redskin is swept from the plains the better.” Thank God, this is not the voice of Canada; her sons and daughters have been trained to sympathize with the poor Indian, and view with commiseration his struggle for existence before the ever-increasing flood of civilization.

In the Saskatchewan they must be protected, and the only way by which this can be done is to establish a military post at Bow River, where the revenue laws would be enforced and impartial justice to red and white administered. The present time is favorable for a settlement with these tribes. An enemy more terrible than war has, to some extent, subdued their fighting spirit. Their country is the finest part of the North-west. I have travelled in every part of the Western Prairies, from the Winnipeg to the mountains, and I have seen nothing to compare to Bow River section.

Gold, coal, and timber abundant; numberless small rivers and rivulets, flowing from the mountains, water the plain; the grand old mountains, with their snow-capped peaks, add to the prospect a sublimity and beauty that cannot be described. Statesmen of Canada! here is a field worthy of your noblest effort. Christian philanthropists! to you we appeal on behalf of a down-trodden and rapidly perishing people; the precious gift they need, you can bestow. The gospel is not, an

experiment. Scores of Stoneys and Crees have proved its power to save to the uttermost, and they are now in heaven. Last fall, when the terrible pestilence was upon us, I saw the poor Cree, lying upon the cold earth, in the last stage of the loathsome disease; the long night passed without drink, fire, or clothing; yet within that heaving bosom lived a power no human misery could crush—the deathless love of Christ. Our ardent desire is to proclaim this matchless love to every man, woman, and child in the Saskatchewan. Alas! we have not the power. Our numbers are far too few. I am now intreating the Mission Board for one additional man—ten could be well employed. Citizens of favored Canada! to you and to your children are given the hunting-grounds of the poor Indian. Their natural day will be short: hasten to their rescue; remember them in your prayers; forget them not in your alms-giving; and He who has purchased them with His own blood will reward you.

I shall not attempt to narrate the wonderful events of the past year. Notwithstanding the consolations of religion, our hearts are sad; many of those for whom we have labored for years are gone. Not less than 140 Stoneys are cut off; our poor Crees broken, scattered, and strewn like the leaves of autumn. Aged native Christians and sweet little Sabbath-school songsters all gone! All that is mortal of two of our own dear daughters lie in the mission-garden; we mourn, but not as those who have no hope, for we believe that Jesus died and rose again; even so, them also that sleep in Jesus will God bring with Him. We will try and be grateful for mercies. In the midst of death all our Missionaries have been spared. Twice the restraining power of God was very manifest in the preservation of my own family. Once Mrs. McDougall, my eldest son, and two daughters were in the field weeding turnips, and, not a hundred yards from them, secreted in the long grass, lay eleven Blackfeet. They came to pillage and murder, but, as they afterwards acknowledged, were restrained from firing. At another time they crawled through the barley, so as to witness all that was doing in the house,

but did no harm. My son and a Christian Cree were crossing the river in a skiff, and as they were in the act of hauling the boat up the bank, a ball passed between them, tearing up the earth close to their feet. Many are the hair-breadth escapes experienced by members of this Mission, but no blood has been shed. Surely the good Lord has prevented it!

In the past winter we have been trying to redeem the time; our services both on Sabbath and week-days are well attended, and some of the heathen are receiving the truth. The day-school is faithfully taught, and a more orderly class of children could not be found. The Sabbath-school averages between fifty and sixty. Twenty of these are committing the Wesleyan Catechism to memory, and some of them have completed the task, and have also correctly recited the fifty-two lessons in Scriptural Doctrine. With a thorough knowledge of this admirable system of theology we have no fear that any of our young people will ever become Paptists. Monday evening is spent in public reading and singing. A course of lectures has been delivered on "History," by H. B. officers and others, calculated to prepare our people for the change now taking place in their country. Temperance has been prominently kept before their minds, and, with few exceptions, both young and old, have pledged abstinence from all that can intoxicate.

On Sabbath afternoon we preach at a small settlement ten miles distant, and there a promising Sabbath-school has been established, and where both European and native, who once blasphemed, now spend a part of the holy-day in teaching others to read the word of God.

Next to the spiritual interests of our people, we have felt it our duty to labor for temporal improvement. In this we are greatly encouraged. More seed will be sown, and more land cultivated this spring than in any previous year. With the powerful aid of the Hudson Bay Company, material has been collected for a flour-mill.

Thankful for past mercies, hopeful for the future, with sincere hearts, we would give to God the glory for all the good that has been accomplished.

Victoria Mission, April 27, 1871.

I arrived from Edmonton late last night, and passed a traveller on the rack, by whom I forward this note. The Catholic Bishop, Mr. Christie, and myself, were appointed a Board of Health, and we shall have no little trouble in carrying out the law. I was at Fort Edmonton when the packet arrived, bringing me kind letters from Governors Archibald and Smith and the good Bishop of Red River, and words of condolence from many others, but the most precious of all was your own; from my heart I thank you.

We live in a world of trial. Whilst my son was at the mountains, his wife died suddenly, and, to us, very unexpectedly. When we remember her want of early advantages, she was a superior woman; and as she was a direct fruit of Missionary effort, I intend to send you a short obituary the first opportunity.

I was prepared, as also were my brother Missionaries, to send you reports and statistics by Mr. Christie, who expected to leave next week for Red River. Now that he is ordered to Norway House, I fear we shall have no opportunity of communicating with you before Conference.

The Edmonton Mission-house is contracted for and the money subscribed. I send you a list of the number of deaths by small-pox, as reported by the Board of Health:—

Blackfeet.....	676
Bloods	630
Peguins	1080
Sarcees.....	200
Crees—Fort Pitt	100
“ Edmonton	30
“ Victoria ..	55
“ White Fish Lake ...	15
“ St. Paul's	150
“ Carlton	78
French H. B.—St. Albert's	335
“ St. Ann's.....	40
Mountain Stoneys	123
Total	3,512

Woodville has hitherto escaped. Upwards of one hundred we are not able to account for have disappeared, of whose death we can give no account. My own dear daughters, and a Company's officer, were the only whites who died.

Our membership for the district is not less than 450. We would have had a very large increase this year if it had not been for the visitation amongst us of grim Death.

WOODVILLE MISSION.

THIS locality has been mercifully spared from being afflicted with the terrible malady which has swept away so many Indians in other portions of the country. Mr. Campbell writes hopefully, and in the following letter, dated May 10th, 1871, gives ample evidence of a willingness to labor, and cheering testimony that his work is not in vain in the Lord. By a recent change the Chairman takes charge of the Edmonton Mission—the oldest Protestant and Wesleyan one in the Saskatchewan District—and where we hope to see the distinct and permanent establishment of a Mission not less in spiritual power and success than those at Victoria and White Fish Lake. This will allow the extension of the Missionary's influence from Woodville to the Mountain House, whilst it wisely provides a permanent supply for a field of labor daily augmenting in importance, and furnish a more efficient means of operating upon the different tribes and bands so numerous in those vicinities.

Letter from the Rev. P. CAMPBELL, dated Woodville Mission, May 10th, 1871.

VISITS TO THE STONEYS—PROSELYTING
PRIESTS, &c., &c.

After a lapse of two months, I again forward you a few lines relative to the work of God on this Mission. I thank God that, notwithstanding an attack of inflammatory rheumatism, from which I suffered much during the winter, I was enabled to visit Edmonton occasionally and preach the word of life to the people there, and my heart is cheered with the knowledge that our labor is not in vain in the Lord.

I have often felt, in the past, the necessity of giving more attention to Edmonton; and at our District Meeting in March, it was thought advisable for the Chairman to move to Edmonton, leaving his son in charge of Victoria. This arrangement relieves me from the burden of tramping to Edmonton every three weeks, and gives me an opportunity of visiting the Rocky Mountain House as often as strength and circumstances will allow. It is an important place, and the priests have paid considerable attention to it, not so much on account of the residents, but from the fact that it is there the Blackfeet, Sarcees, and Mountain Stoney Tribes do the most of their trading. Eagerly do these Jesuits seize on everything that gives them an opportunity to propagate their false doctrines, and the facilities afforded them to mingle with the different tribes have given them an influence with the Blackfeet and Sarcees that at present your agents have not got.

It is very difficult to imagine, and almost impossible to describe, the ascendancy these men acquire over the pagan mind. True, they point out an easier way to heaven than we do, and do not insist that religion binds us to practice the morality and virtue of the New Testament standard to the same extent that we do. I do not wonder that multitudes are persuaded to lay aside their dull forms of paganism, and take instead the improved edition offered them by these enthusiastic votaries of a false religion. The glittering crosses, and ornamental beads, are regarded as splendid ornaments; and the license given to immorality, and the different vices peculiar to these poor pagans,

gives them ready access to the very heart of the people. To counteract these influences is not the work of a day, but of patient, persevering effort. During the last autumn the work of proselyting was vigorously prosecuted, and much labor spent upon the Mountain Stoneys, hoping to induce them to leave the glorious principles of Christianity presented to their minds by those honored servants of God,—a Rundle and a Woolsey,—years ago; but all underhand or overhand attempts proved abortive. The Stoneys said they would see the minister, and hear what he would say; when, according to *papal* charity, they were informed that the ministers were wrong, and would be lost; then, said the resolute Stoney, "I will be lost with them."

POWER OF THE GOSPEL.

Since the 27th of March, I have made two trips to the Mountain House. On Saturday, the 1st of April, I got all the Mountain Stoneys (except six tents) and the Stoneys of this place together, nearly 50 tents in all, and I remained with them until the following Tuesday in the afternoon. I preached three times each day, and had a prayer-meeting after each service. On Monday I baptized 54, most all of them children, and on Tuesday I married 4 couples. It would cheer the hearts and increase the liberality of the good people of Canada could they have seen the eagerness with which these poor creatures listened to the "glorious gospel of the blessed God,"—the big tear trickling down their swarthy cheeks, and the long drawn sigh told how the Word was taking hold of their hearts. Many promised me to make religion a matter of deep concern. May the Holy Spirit help them to "perform their vows."

HAZARDOUS RETURN.

On Tuesday evening, April 4th, we bid "good-bye" to our Mountain friends, and turned our faces homewards; but during our stay the snow went away and we were obliged to throw away our sleds, pack our horses, and walk home. My stiff limbs and sore joints reminded me of my winter sufferings, and I felt afraid to venture on a tramp of over 120

miles, having to ford swollen rivers and wallow through the mud and swamps; but compulsion will not accept of any excuse; so I made up my mind to try, and, I am thankful to add, that my health continued to improve, although when wading through rivers or swamps the ice-cold water seemed to go into my very bones. In crossing one river the ice gave way under the horses, and when I was about to step in my interpreter said it would not do for me to go through "that deep water," and from the kindness of his heart insisted on carrying me over. I mounted *my steed*, and, in my novel position, started for the other side, when, O horror! the ice broke under his feet and down we went, splash into the water, almost immersed, but not quite. Such is life in this land, full of amusing episodes that serve to spice its sterner phases.

On the 28th of April I started on my second trip to the Mountain House, hoping to meet the Blackfeet, and also to minister to the people of that fort. In the first I was disappointed, the Blackfeet not being in the fort. My conviction is, that something ought to be done now to establish the long-talked-of Mission amongst them. I do not think they would harm any one from this side now, seeing they are at peace with the Crees and Stoneys. I hope to see them at the Mountain ere I write you again.

SERVICES AT WOODVILLE.

I returned home on the 3rd of May, and since then have been busy, every day endeavoring to lead this people,

who have just pitched in from the mountains and plains, to that Jesus "who calleth upon all men everywhere to repent." Every afternoon is spent in preaching and prayer-meetings; and God is with us, blessing the people and saving sinners. I speak the truth when I say that the awakening spirit has come upon the people, and there is a general enquiry about salvation. We have now over 40 tents around us, and we try to make the best use of our time possible. On Sabbath last we had our sacramental services—a day that will be long remembered by many of the poor Stoneys. The fellowship meeting was the best that I have engaged in since I left Canada. Some who never spoke earnestly before, told us of the love of Jesus, and with swimming eyes besought the people of God to pray for them. On Sabbath we celebrated two marriages, two baptisms, and admitted eight persons to the Lord's table for the first time. Here is the report for the last two months: baptisms, adults 11, children 62, total 73; marriages 8; admitted to the Lord's table for the first time 8. To us these facts are triumphs, they speak of His power, who saveth to the "uttermost all that come unto God by Him." Bless God we feel encouraged to labor more earnestly for the salvation of precious souls, and desire to consecrate ourselves more entirely to God. Eighteen have joined since New Year's. We ask a deep interest in your prayers that God may make us useful to these poor benighted children of the mountains and the plains.

RED RIVER DISTRICT.

OXFORD HOUSE Mission may fairly claim sympathy and help. Testimonies of European Missionaries who have labored there have always been in favor of a people shut out from the world, living by hunting, fishing, boating, and a little produced by the tilling of the earth in this northerly climate; yet receiving the word gladly; believing in Christ alone for salvation; living in the blessings of a present salvation; obeying the Laws of God with great conscientiousness; and when called to die, proving that to them death has no sting, nor over them would the grave acquire a victory. Mr. Young gives illustrations of this in his

letter in the present number of the "Notices." The sanctuary for worship at Oxford House should be completed,—the Mission premises repaired,—a Teacher appointed for the school,—and Mr. Sinclair, a native assistant, more fully authorised to extend his services to what he calls "Oxford District." His letter is interesting and suggestive. Who will give? and who will go?

From Mr. J. SINCLAIR, Assistant Missionary, dated Oxford House, Dec. 15, 1870.

No doubt Bro. Young at Norway House, informed you that the frame of our church was blown down by a terrible hurricane that happened here about the beginning of June last, just as I was preparing to log it; and as all the men were away boating, and none to help me to put up again such a heavy building, I could not do anything to it; and since that time I have not done anything but only making preparations and getting out the timber for boards, so as to be ready to put up next spring. Several pieces and posts were broken, but I got out the whole this summer: better pieces than the former ones. Some pieces never pleased me at the first, and I was not very sorry when the frame was blown down and the very pieces were broken.

I am very anxious to have the church finished, for it is a very great inconvenience for our family, having our dining-room for a church, and holding all our meetings in that small room; and often do we find it far too small when all the people are at home.

As regards our temporal welfare, our fishing season was blessed with abundance, and most of the people were successful, and we also had a good crop of potatoes, which is a very great help to a family in a country like this. I had no less than 150 bushels of potatoes this fall, and many of the Indians had 50, 40, and 20 bushels, &c.

Upon the whole, I think this Mission is improving both temporally and spiritually. The people are coming forward and build themselves comfortable houses, and make gardens where they raise potatoes and other vegetables; and every year you see a house or two erected. And here, in this isolated wilderness, far from the busy haunts of man and the world, they are regular and attentive to the means of

grace, both public and private; and very soon they will collect from all quarters to celebrate their Christmas and New Year's festivities, and the Quarterly Meeting. There are many who are in earnest for their soul's salvation, fearing God and working righteousness; and many a song of praise and triumph has ascended to God in the prospect of death.

Trusting in God and in the strength he gives, I am endeavoring to push forward the work of God; and I verily believe there is a good work going on amongst this people. I have been trying, during the past year, to be very regular and attentive to both places, and to the work whereto I was appointed, and I am happy to find that God is crowning my feeble efforts with success.

I fully expected to have the pleasure of seeing you in the summer, when I expected to talk over the state of the work and its requirements, but I was disappointed, and will be, I presume, for a while.

I am very anxious for the School, but my health and constitution will not allow me to attend to it. Let the Missionary Society lay upon me any amount of labor and appointments they please, I will attend to it willingly and cheerfully; but as far as the school is concerned I cannot, although I would be very happy to do it, but it does not agree with my health and constitution. I have often written to the brethren about it, and I think I wrote to Dr. Wood once about it, and instead of some arrangement being made I have been pressed into it, besides attending to my pastoral duties as a Missionary, and other affairs connected with this Mission, and doing everything for myself.

I have formed three classes, and we have at the Mission at present one

hundred members, and about the same number scattered in their hunting grounds, with their families, this winter, without counting those who occasionally enjoy my services and the preaching of God's Word at other posts and establishments; and if the Missionary Society would only fairly support and sustain this Mission as they do to other Missions there ought to be plenty of work for a Missionary at Oxford District without sticking in one

corner; but as it is I have to struggle through discouragements and disappointments for the sake of keeping within bounds of my allowance and appropriation.

Remember me before the throne of grace, that the word of God may have free course and be glorified in the conversion and in the salvation of this people, through the all-atoning blood of the Lamb.

Letter from the Rev. E. R. Young, dated Norway House, April 3, 1871.

We desire with grateful hearts to acknowledge the goodness of God displayed towards us, in the blessings bestowed—both temporal and spiritual—through the year just closing. We cannot report any very special outpourings of the Spirit, resulting in the speedy conversions of scores of souls; yet it is ours to report the quiet, gentle working of the good Spirit upon the hearts and consciences of the people, creating in them an increasing love for the House of God and its various ordinances. The class-meetings are now better attended than they have been for years past. We have at present twelve classes meeting regularly every week,—some of them having an average attendance of twenty-five. We have three local-preachers, acceptable and worthy native brethren, whose views of the fundamental doctrines of Christianity are clear and scriptural.

During the last few weeks your Missionary has visited every house and family, and endeavored to urge upon every unconverted person the necessity of a personal interest in the blood of Christ, and the folly and danger of resting short of knowing that God, for Christ's sake, has pardoned sin. The result of that one round of pastoral visiting was the gathering in of between forty and fifty young men and women as probationers. I have placed them in the different classes and most of them are doing well.

The Great Reaper has been at work in our midst and several of our members have been gathered home. They passed away peacefully. All who had been living well, died well. Oh! how it dispels the doubts and fears to go to the dying couch even of a poor Indian

who has received the truth as it is in Jesus!

Permit me to put on record a brief memorial of Samuel Papanekis, who passed away from us most triumphantly on the 18th of March. He was converted through the labors of the Rev. James Evans. His thirty years in connection with the church have been years of consistency. He dearly loved all the means of grace. He suffered intensely during his last illness. His last words were very expressive. He said: "My poor body is full of pain and misery, but I am holding on to God. I am clinging to Christ who has been my all of happiness, of pleasure, and hope."

A dear little Sabbath-school scholar passed away under rather peculiar circumstances. One Sabbath morning she stated to her friends that during the previous night she had such a strange dream. She said a beautiful being dressed in white, with a lovely face, came to where she was sleeping and asked her "If she would not like to leave this cold, sinful world of pain and hunger for one more lovely and happy." She said, "Yes, I will go with you." The fair visitor then said, "I will soon come for you," and departed. On the following Saturday she burst a blood-vessel, and soon expired. To many this may not appear much, but to the Indians it seems very wonderful and has produced a deep impression. "Are they not all ministering spirits, sent forth to minister unto such as are heirs of salvation?"

Temporal affairs are occupying the minds of the Indians very much. We are doing all we can to help them that they may suffer less in future than they have in the past from pinching want.

BRITISH COLUMBIA.

RESPECTING the President's visit to this Missionary District, the Committee of Consultation and Finance passed the following resolution, June 29th, 1871 :—

“This Committee expresses its gratitude to Almighty God, for the safe return of the President from his very timely and valuable visit to British Columbia; and to him for the labor and ability which he devoted to the Society's interest in presiding at the Annual District Meeting, held in Victoria, V. I. This distant and expensive point of our work, and visiting the Missions there, having been accomplished by the President without any charge upon the funds

of the Society, this meeting very cordially presents its warmest thanks to the Rev. W. M. Punshon, A.M., for his compliance with its request, which has been of essential service to the Church; and especially for his spontaneous generosity in making no charge for the outlay incurred by him in visiting Victoria, Nanaimo, New Westminster, and some other places in that far-off Colony.”

VALEDICTORY.

A PROFITABLE service of this class was held in the Wesleyan Church, Cobourg, on Friday evening, June 16th. For three years the Rev. William Pollard has labored successfully in this church and congregation: how they esteemed him and sympathised with him in the acceptance of an appointment to Victoria, as Chairman of the District, was testified by the large and profoundly attentive assembly. The meeting was presided over by the Rev. Dr. Wood; and very suitable and impressive addresses were given by the Rev. Messrs. Jones, Carroll, Climie (Congregational), N. R. Willoughby, and the Rev. Dr. Nelles. The venerable Father Corson concluded with prayer and the benediction.

The Rev. J. Hall, being appointed to Cariboo, joined the Mission party in Toronto, which place they left on Friday morning, June 23, and reached Victoria on Sabbath, July 9th, a.m., as will be seen by the following letter from the Chairman :—

By the blessing of God we arrived at Victoria this morning, Sunday, without an accident or mishap. The gun fired about 5 o'clock, and in about fifteen minutes the wharf was filled with people, some to meet their friends, others to see what strangers had arrived. Among the crowd was Bro. Russ, and several members of the church, who gave us a very hearty welcome. We are all in good health, though we had an awful passage from San Francisco. We left Monday afternoon at 2-30.

I was in bed five days. We had no special storms, but the dead swells of the Pacific are worse than the heaviest storms on the Atlantic.

We found brother Russ and family well. We hope to get into the Parsonage about the middle of the week.

Bro. Hall preached in the morning and I at night, the congregation was fine both parts of the day. We had a very hearty reception, and I like the appearance of the city very much. Hope to write more fully soon.

NANAIMO.

Letter from Mr. Crosby, dated Indian Village, June 29th, 1871.

Having promised Mr. Punshon I would write, I intended to have done so long before this, but I have been so much engaged, as you are aware I have had both the white and Indian work of the Nanaimo and Maple Bay Circuits to attend to.

The affliction of our much respected Chairman, Bro. White, and his removal has caused some care: and here I may say, he has many warm friends and a church that regrets his removal very much indeed; and prayer goes up from many hearts that God may speedily restore him to wonted health again, and that heaven's choicest blessings may rest upon his dear family in their affliction.

You will be sorry to learn that our young "native," Bro. David Sallaselton, who has been so very useful as an exhorter and local preacher the last two years, is down very low with congestion of the lungs, brought on, I fear, by exposure and hard work on the Chilliwhack Mission during last winter. Dr. Jones gives very little hope of his recovery, and, what makes us more alarmed, he has lost a brother and two sisters with a like affliction—one of whom died very happy some two years ago. Her last words were a great blessing to many. We are doing all we possibly can under God for our Bro.'s recovery, and many of our dear people from town assist nobly. It is a great privilege to visit David, he is so happy and peaceful—not a murmur; and he says that "all he wishes to live for is that he may preach Christ, but he has left all in the hands of God, and if he dies he will go to the happy land." He takes every opportunity to speak to those who visit him, as far as his

strength will allow, about Jesus. We cling to the hope that God will restore him, and that he may yet be the honored instrument in leading many souls to the "Lamb of God." May we have grace to trust in these dark days of affliction!

According to the direction of the President I have re-opened the day school here, and arranged with Mr. Charles Tate, an earnest young man, late from England, to take it at present. He commenced a night school, and continued it all last winter, and has otherwise shown himself much interested in the Indians. He has a fair education, and is a member of our church. Of course I could not say, as I have told him, what he would be allowed, until I should hear from the Committee. However he said if I wished he would take the school and wait the result. All that he would require would be food and clothes. I suppose about \$400 would do him; and should we not have \$300 more to assist our native brethren in clothes and food, &c.? The work demands all these laborers and more if we had them. We must have schools or we lose the young, and they are the hope of our cause among the natives.

Bro. Cushon has just returned from a short visit to Victoria, New Westminster, Chilliwhack. I am glad he is back to assist at this time. And as soon as I can be relieved from double work here, I wish to visit the distant tribes, and do some translating of hymns, &c.

Our congregations here are good, never better, but O we need the "power," converting power. Pray for us.

DEATH OF THE INDIAN CHIEF, MOSES SCHUYLER, (SONARKARRIS.)

We place upon record the following Obituary forwarded by the Rev. JAMES GRAY, Governor of the Mount Elgin Industrial Institution. It is one of many testimonies which might be gathered up among our Indian churches of "the power of God unto salvation"

The deceased was head chief of that branch of the Oneida tribe now settled on the River Thames. The original name of the family was Henry. The

father of Mr. Schuyler was also a chief of great influence among his own people. He was a great warrior, and took the American side in the Revolutionary struggle. When the British shut up the roads he was employed in carrying despatches, and manifested great bravery in breaking through the British lines. He was highly complimented by the American General Schuyler, who requested him to take the name of Schuyler, while he took the name of the chief. Thus the original name of the family was changed.

When the old chief was no longer able to discharge the duties of his office, Moses took his father's place as head chief of the tribe, and was soon raised to a higher position than his father occupied. He became head chief of the Six Nations in the United States, and exercised a very great influence over them. In company with another chief he came to Canada about thirty years ago to negotiate a change of residence for his people. The desire for this change arose from a growing dissatisfaction with the treatment they had received from the American authorities, and a preference for the British Government and Institutions. They found the tract of land which they now occupy was for sale, and signified their intention of making a purchase. The Government acceded to their proposals and thus, principally, through his influence, a large part of the Oneida tribe of Indians, amounting to about 400 persons, sold their lands in the United States, and became permanent settlers in Canada. He was a man of more than ordinary ability. Under his rule

the Oneida Indians have risen in civilization and intelligence and prosperity, till they stand, perhaps, at the head of the native population in Canada. Chief Schuyler was wise in Council, and a man of peace and moderation. He kept his people united, and showed them an example of justice, integrity, and industry which has been a lasting benefit to them. He retained their confidence and his influence over them till his death.

As a religious man, he also took a very decided stand for many years before his death. He was a member of the Wesleyan Methodist Church for about thirty years. During that time he maintained his character for integrity and consistency. He was very regular in performing the duties of the closet; and all the social and public means of grace were faithfully attended, until his increasing infirmities confined him to his house and to his bed. He died on the 28th of April, 1871, at the advanced age of 96. The sickness which terminated his earthly career was only of about four weeks' continuance. I conversed frequently with him as he drew near to the close of life, in regard to his religious prospects, and always found him prayerful and peaceful, firmly trusting in the Lord for salvation. Thus passed away without a struggle, and in the full assurance of hope, another trophy of the success of missionary toil and effort in behalf of the native population of Canada.

ABRAHAM SICKLES,
Missionary.

Muncey, May 24, 1871.

MISCELLANEOUS.

TO SUPERINTENDENTS OF CIRCUITS AND MISSIONS.

OUR brethren who were at the last Conference will be kind enough to bear in mind the suggestions thrown out in the Conversation which took place upon the following subjects:

1. It was intimated that some of the Missionary Anniversaries might be advantageously held at a more early period of the ecclesiastical year; by such arrangements the specialities of our connexional

work embracing financial efforts, would be beneficially spread over a larger space of time, instead of their being all crowded into a few winter months.

2. All collections and subscriptions should be immediately paid to the Chairman of the District, and by him remitted without delay to the Treasurers of the Missionary Society. It will be found advantageous for the collectors to begin their generous but self-denying work immediately after the Anniversaries have been held, while the extent and wants of the work are fresh upon the memories of the people.

A remembrance of the foregoing statements will be promotive of the still more rapid growth of the Society's income,—will greatly assist in the keeping and correctness of the accounts,—*and will save a large amount of interest which has annually to be paid on borrowed money.*

“Juvenile Offerings” continue to augment the Society's income, and are yearly becoming an important part of the Missionary revenue. We entreat our brethren who remove to Circuits and Missions where this practice has been established, not to allow it to be neglected, and respectfully suggest that it may be possible to introduce this custom in some places not yet credited in their reports with any gatherings of this nature.

ACKNOWLEDGEMENT.

By the Rev. M. Fawcett, of Oakville, the Treasurers thankfully acknowledge the payment of Two Hundred and Sixty Dollars, thrown into his house by an unknown friend, whose signature is “One for whom the Lord hath done much.” This secret but free-will offering is to assist in “untying the hands” of the Rev. M. Robison, at High Bluff, referred to in page 173 of the last issue of the “Notices,” a proof there are some who not only read them, but are sympathetically and practically affected by what they read.

DEATH OF MRS. JOHN McDougall.—We learn with sorrow the unexpected death of this excellent woman. She was the daughter of the Rev. Henry Steinhaur, of White Fish Lake, and was much esteemed as an exemplary and devoted Christian.