

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming.  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

*Wesleyan Missionary*

# WESLEYAN MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. VI.]

FEBRUARY, 1870.

[QUARTERLY.

## CONTENTS.

	PAGE		PAGE
British Columbia—Letter from the Rev. E. White.....	82	Indian Missions—Canada—Lake of the Two Mountains.....	90
Rev. Mr. Crosby—Chilliwhack	84	Letter from Rev. J. Borland.....	91
Rev. Thos. Derrick—Barkerville	85	New Credit—Letter from the Rev. Thos. Crosby .....	92
Red River Mission—Letter from the Rev. Mr. Robison—High Bluff .....	86	From the Parent Society's "Notices,"—Revival in Ceylon .....	93
Second Visit of the Rev. E. R. Young to Nelson River.....	87	Income and Expenditure to date....	96

TORONTO:

WESLEYAN CONFERENCE OFFICE, KING STREET EAST.

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

# WESLEYAN MISSIONARY NOTICES,

FEBRUARY 1<sup>st</sup>, 1870.

## BRITISH COLUMBIA.

No branch of our Conference work is more interesting to the devoted and generous friends of the Church of Christ, than the triumphs of the Gospel amongst the Indians of British America. When the Mission was first begun on the shores of the Pacific, the Committee had special reference to the thousands of natives who occupied that territory, and of whose spiritual destitution and degradation reliable intelligence was possessed. In addition to the duty imposed upon the Wesleyan Church to care for the Colonists who had been accustomed to our ordinances in other parts of the Empire, but now seeking new homes and better fortunes in this newly-formed colony, the remembrances of what God had done through Wesleyan Ministers in Canada, in the conversion of many souls from heathenism and vice to Christianity and holiness amongst the different Indian tribes and bands, formed a strong and hopeful motive to begin this distant enterprise. The contents of the Chairman's valuable letters, and that from Mr. Crosby, give gratifying evidence of the correctness of the confidence and hope cherished as to the ultimate results of preaching to them also "the unsearchable riches of Christ." We not only bespeak for these testimonies an attentive perusal, but appeal to the Church in this land especially for earnest prayer for the continued and increasing measures of the outpouring of the Holy Spirit, and for enlarged means to employ the native agency now bidding fair for usefulness amongst their own people.

*Letter from the REV. E. WHITE, Chairman of the District, dated 17th of December, 1869.*

VISIT TO CARIBOO—FLOOD—DESTRUCTION OF ONE PARSONAGE, AND GENEROUS GIFT OF ANOTHER.

In writing you my third quarterly report for 1869-70, of the state of our Missions in this colony, I will commence with the most distant station, Carriboo, from which I wrote you three months ago. I spent a month on that Mission during the past quarter, by which my health (impaired by over exertion) was greatly improved and our work on the

whole advantaged, as Bro. Derrick was unable to attend our Missionary Anniversaries at this end of the district, refreshing and being refreshed. A careful, personal inspection of our work in the gold-fields deeply impressed my mind with the many and mountainous difficulties in the way of the Carriboo Missionary, and caused me to feel how much he needs the sympathy and prayers of the whole Church. At the same time I could not but be cheered

with the success of the past year, and the tokens of encouragement in regard to the future.

A few days before my departure, I experienced a literal illustration of Matt. vii. 27. After a long drought the rain descended copiously, and a warm wind at the same time melting the snow on the adjacent mountains, Williams' Creek suddenly overflowed its channel, flooding the Mission Rooms, inside and out. As the bed of the creek was higher than the foundation of the rooms, and rapidly rising by the abundant descent of tailings from mining claims above, I saw at once that the Parsonage would soon be under ground if left where it was; so with the timely aid of some kind friends, I took it down and moved it, with contents, to a higher and safer position. With myself you have doubtless been cheered by hearing that Bro. Derrick's noble friends raised \$400 and presented him the deed of another and a better house (founded on a rock) within one week of his return home. This was done in a quiet and handsome manner, by special donations, without disturbing the regular Circuit income.

I have visited the New Westminster Mission twice since I last wrote you, and was present by special request of Bro. Browning, at his Quarterly Official Meeting last week. This Mission embraces a district of great resources, which I trust may at no distant period form several important Circuits. At present there are some local difficulties, which cause our excellent machinery to drag somewhat heavily, but I earnestly hope the Master will overrule or remove these hindrances to the praise of His own name.

#### INDIAN WORK.

Bro. Crosby, with restored health, is laboring with wonted zeal among the natives and settlers at Sumas and Chilliwack, amidst much opposition from the Romish priests, and some signs of success. He is in the new and commodious church, which was commenced (i.e. the subscription) about a year ago, and opened by Bro. Russ during the past quarter, free of debt. It is built in a central position, and, for the present, is used by both whites and Indians. As the natives and the colonists in those parts are so inter-

mixed that it is highly important that the whole should be worked together under one superintendence, the sooner the recommendation of our last District Meeting to divide the New Westminster Circuit, and make Chilliwack the head of a new Mission, is carried into effect the better. Much labor and money may be saved by this arrangement, and the whole of our work on the lower Fraser consolidated and managed with more harmony and success.

#### WORK IN VICTORIA, NANAIMO, AND INDIAN CLASSES.

On my way home I spent a few days at Victoria, and supplied for Bro. Russ last Sunday, and allowed him to accept of the hospitalities of Mr. Finch, the worthy Methodist Captain, who commands the splendid new steamer *Olympia*, and see and preach to our American friends on the other side of Puget Sound.

I was much pleased to find the Victoria Circuit in a healthy and progressive state. The membership and hearers have greatly increased since our District Camp-meeting, and there is a corresponding increase in the circuit and trust receipts, and a very considerable reduction off the old church debt. I was also delighted to find the work extending in o the country, and some effort being made to get hold of the Indians and Chinese who live in and near the city. On this circuit, which still includes Maple Bay Mission, we have been much encouraged during the past quarter. My young friend, Bro. Clarkson, who left a lucrative business and came to our aid just when it seemed impossible to sustain the work without a second preacher, has labored with much cordiality and usefulness, and is getting on well with his studies. We have had some additions among the whites since I last wrote; but it is in the Indian work that God has given us his richest blessings. The one class has become three, embracing over forty members, the greater part of whom are very hopeful. As the wild heathen dancing of the winter has now commenced, I shall not be surprised if the desperate effort to seduce professors is in some cases successful; but the days of pagan customs are nearly numbered in the Nanaimo camp.

Our members were a week ahead of the dancers in commencing their daily prayer-meetings, which will be kept up while the season of revelry lasts, and a little longer. Our native leaders and exhorters,—Kushen, Seloselton, and Sameaton—are rapidly growing in grace and the knowledge of Christ. The

first, as interpreter and native preacher, is very useful; Seloselton has been on a preaching tour with Bro. Crosby, and has been useful; Sameaton is on the mail-teamier, and spends his Sundays in Victoria, where he is received as sent of God to open up the work among the degraded Indians of that city.

*Letter from REV. MR. CROSBY, dated Chilliwack, Dec. 3rd, 1869.*

PROGRESS OF THE INDIAN WORK.

I am thankful to God that I am well in health again. During the past quarter I have made one visit to the coast of Vancouver Island; and I was delighted to find that the blessed work commenced among our Indians there, at our late camp-meeting, was still going on. The classes at the Nanaimo Mission number in all 46 members. To God be all the glory! We have hope now that several young men will be raised up as laborers in this great field. I had Bro. David Seloselton with me on my return here, and we have spent some weeks in visiting the tribes, and I have no doubt that his earnest way of telling the story of the cross, and his holy living, had a blessed effect among them. He visited one camp, where he met with an Indian priest. He spoke to him very kindly, and wished to shake hands with him; but the priest said "No; he had been taught not to shake hands with any who walked in his way, as they were all going to hell." David remarked, "Do you find that in the book?" The answer was, "I don't know the paper; but we are taught that." "Well," said David, "I read God's book, and it says all good people are kind. Now I think if you are angry you are not a good man; and if you don't get a new heart, you will go to hell." And he said the man got very angry, but he prayed God to bless him. In many cases he met with Indians, who told him that they would like to come to church to hear God's word, but they were afraid of the priest. Bro. David told them that "they should not fear the priest, nor any man, but fear God; He is the great Chief. We have many difficulties in our work among the Indians here, from priestcraft; but we have confidence in the power of truth.

A short time ago the priest visited

Kul-tus Lake, a tribe seven miles from here, and met with the chief, Captain John, a very intelligent Indian, who had left the priest. They entered into conversation, thus: Priest.—"John, you have made a great mistake; you have got into the wrong road; if you listen to the new teachers, you are sure to go to hell." John.—"Well, if I am in the wrong way, a great many more are with me; I am not alone." Priest.—"But you had better come back; it is not good for you to go with the white men and their minister." John.—"There is only one God, and I am very glad to hear God's word in my own tongue, and to go with the good white men, for they are very kind to me, and where they go, I wish to be." May God lead them to the true light!

NEW CHURCH—DAY-SCHOOL WANTED—  
EXTENSION OF MISSIONS.

Our new Church has been completed. It is 20 x 30 feet, very neat. It has cost over \$500, and thank God it is free of debt. The Indians gave \$40 towards it. We have service in it part of the day for the settlers, and part of the day for the natives. The day may come when we shall have to ask the Committee at home to assist in building a church for our Indian friends; and I trust we may soon have a day-school among them. Our Indian work here is so connected with the whites, that the two should be worked together. Each brother should have an Indian service connected with his work, which would assist a great deal in the general Indian work, and be a home for our Christian Indians when they visit the towns, very much as our work is carried on at Nanaimo; yet we ought to be taking up new work; and our young native agents would labor in this way. May the Lord bless our people at home, who pray and give for this glorious work!

The allusion of the Chairman to the presentation of a Parsonage at Cariboo Mission, is more explicitly detailed in a letter sent to the "*Cariboo Sentinel*," a copy of which was forwarded to the Mission-Rooms, dated October 20th, 1869:—

#### OUR THANKS TO BARKERVILLE.

On Saturday last, Oct. 16, 1869, Mr. Wickham, Mr. Pearcy, and Mr. Burgess waited upon me, and on behalf of themselves and the inhabitants of Barkerville presented me with the house lately owned by Mr. Deffis, together with the deed of sale and transfer. The aforesaid deed, &c., was properly drawn, sealed, and attested; and according to the conditions of the subscription list, such house and enclosure was to belong to the Wesleyan Methodist Church as a Parsonage and Missionary residence in Barkerville. The amount of purchase was \$400,\* and for which Mr Deffis has given his receipt in full.

As the representative of the Wesleyan Methodist Church in Cariboo, I hereby acknowledge the receipt of that munificent bequest, and on the behalf of our Church and Congregations throughout the world, present my most heartfelt thanks to the gentlemen who handed over to me the beautiful property; to all the subscribers to the purchase-fund, and to the inhabitants of Barkerville generally for this past act of good-will to me, and to the Church which I would endeavor to re-

present. That list of subscribers I hope to carry with me through life, as a precious memento of the manly and Christian benevolence of Barkerville. And my heart feels this princely act of generosity all the more from the comforting fact that in seven days after my return from my Missionary tour on the coast, and finding my former residence destroyed by the freshet, that I am put in possession of a far more comfortable and commodious home. Thus in one year and nine days from the time of my arrival, have the large-hearted inhabitants of Barkerville placed in my hands, for God's worship and my personal comfort, a church and parsonage—and all free of debt.

I would also present my most grateful acknowledgments to the numerous kind friends who during the rush of waters so readily co-operated with the Rev. Mr. White in saving my library, furniture, and all my effects, so that nothing was lost. Will the inhabitants of Barkerville, therefore, please accept my thanks personal, and on behalf of the Wesleyan Conference and people?

THOS. DERRICK,

Wesleyan Minister.  
Barkerville Wesleyan Parsonage,  
October 19, 1869.

\* The value is said to be \$800.—EHS.

#### RED RIVER MISSION.

Movements hostile to the Canadian Government taking peaceful possession of what is termed the "Hudson's Bay Territory," have agitated the public mind, and proved inauspicious to Mr. Young's progress with the Wesleyan Church at Fort Garry. Such has been the disorganised state of society there, that commerce for the time has been nearly suspended: to have persevered with the building was next to impossible. As might have been expected, both the congregations and classes have been much affected by this unexpected uprising, principally of the French half-breeds. Notwithstanding the unpleasantness of his position, the Committee are glad to announce their Missionary's freedom from all inconveniences to himself and family. In a

letter, dated December 14th, Mr. Young says, "So far the leaders of this movement,—and I may say, the Commander-in-Chief, Mr. Riel, a young Frenchman of decided ability and great courage, and unlimited influence over his people,—have treated me with kindness. He placed me under great obligation by allowing me to go to the building when the volunteers were surrounded, at the time when they were about to be attacked by an overwhelming force, and take away my son, who had joined them when I was away from home. The surrender was made just in time to prevent the shedding of blood. I have also met with kindness from the Priests; and have not been hindered from visiting prisoners and praying with them." For many reasons these disturbances to public order are much to be regretted, but we do not think any apprehension need be cherished about the Mission beyond the temporary check to its immediate prosperity. The Mission at High Bluff and the Portage, the Chairman says, is "doing well." respecting this, Mr. Robison writes as follows :—

Many influences have combined to prevent me from addressing you until the present; not the least among them has been my own natural diffidence. Were it not that I feel duty prompting, I would scarcely undertake the task even at this late hour. I have not forgotten your last and earnest request—'to write often,' and I hope you will not be slow to forgive me for being so disobedient and undutiful. A little better than three months have passed since I arrived at Fort Garry, where I found Bro. Young laboring almost incessantly, both with mind and body, to advance the interests of Methodism, and thus the glory of God; and not a few date their first religious impressions to his preaching, or the social conversation in their homes. The week following my arrival here I made my first tour over the Red River Mission in company with Bro. Young, and shall never forget the hearty manner in which we were received, nor the expressions of gratitude and gladness manifested by many, as we preached *Jesus crucified, risen, and glorified*, and consequently a salvation full and free, the benefits of which can be felt in the heart and seen in the lives of those who receive it; a salvation which, though it may be accompanied with, yet consists not in outward observances, nor in the forms and ceremonies of any church; but which is

received by faith in the merits of the blood of Christ—that faith manifesting itself in the obedient life of him who possesses it. I had not been here long when I learned that the best thing I could do in the way of living was what the people in general term "keeping back;" which, in consequence of my very social disposition, was somewhat trying. I feel this the more keenly because, of necessity, additional expenses have been incurred upon the Mission. I believe you will the more readily sustain me in this movement when you learn that there was no alternative, and that in order to get settled here, I have sacrificed nearly \$300 of my own means, in addition to what the Mission Board granted me; while at the same time I have denied myself many things I have really needed. Were I placed under other circumstances, and especially did I not realize daily that the Lord of Hosts is with me, I might feel lonely in this solitude. I have not been at home more than one or two days each week since I commenced house-keeping, and consequently find it very difficult to make proper calculations in connection with the culinary department of my work. I presume that continued practice in connection with an economy resulting from necessity, will be a faithful tutor. My work during the past three months has been

nearly twice what I ever did in Canada in the same length of time. I have travelled over 1300 miles, and had nearly 120 services, and though I have not seen so much good done as I would like, yet I feel I have great reason to thank God that my labors have not been without some fruit. The small houses are filled Sabbath after Sabbath with attentive hearers; and a few, led by God's spirit to forsake their sins and seek the Saviour, have asked to unite with us in church-fellowship. My only anxiety has been to induce people to forsake sin and seek the Saviour. If I can succeed in this, I have but little fear in regard to their church relationship. Two weeks ago, on Tuesday, I commenced a special service at one of the appointments, and the Lord verified his promises, in meeting with us night after night. Sinners were seen at the altar of prayer, and heard enquiring the way to Zion. I tried to point them to the Lamb of God who taketh away the sins of the world; and some casting their burden fully upon the Lord, were enabled to rejoice in *Him*, who, for Christ's sake, forgave their sins. So manifest was the spirit of the Lord with us that, on Thursday night last, the whole congregation knelt together to seek an interest in the Saviour's blood. After the prayer-meeting closed, a number gave evidence of the saving power of the blood of Christ, declaring their determination to forsake all sin, and, by the grace of God assisting, to lead new lives, following His commandments. More than one, probably, thanked the Lord that they ever heard a Methodist preacher, and I felt thankful that I was called to be a minister of the "New Testament," and that my only ambition was to be a humble and

devoted Methodist preacher. I ask no popularity but a soul-saving popularity. My constant prayer to God is, give me souls; and I daily feel that if I fail here I fail altogether.

While the Lord has been working upon the minds and in the hearts of the people, the devil has been as actively employed to destroy the influence of religion. Failing to prejudice the minds of the people against us, the fiend has entered and taken possession of one whom he has driven to insanity, and then led to the commission of sins of the blackest dye. The people were not prepared for such a dreadful calamity; and those who were previously prejudiced against experimental religion will try to use this in their favor; but I came here in the name of the Lord, and in the name of the Lord began my work of trying to save souls, and though the devil and all the world join to prevent, yet the God of Jacob is our strength; "He that is for us is more than all that can be against us." I have organized a Sabbath-school, and have an attendance of over thirty. The people here are very kind, and are trying to do what they can to make me comfortable. Of course the word comfort has quite a different meaning out here to what it has in other parts of Canada. We are making preparations to build a church in the spring. The people are entering heartily into the work, and the Lord will reward them for it. I trust the Red River Mission is not forgotten by our Canadian friends, and that, with their contributions, they will join their prayers, that the River, the streams whereof make glad the city of God, may soon flow in hearts and homes here, now destitute of the knowledge of salvation.

---

## SECOND VISIT OF THE REV. EGERTON R. YOUNG TO NELSON RIVER.

If offering salvation to the destitute, whose acceptance of its terms and blessings promptly, as meeting all they have long desired, be any evidence of an accredited messenger from God,—any gratification to those who give of their substance to the support of the Society,—or any encouragement to the self-denying efforts of Missionary Collectors, then let them ponder well the following thrilling letter from Mr. E. R.



YOUNG, under date of September 29th, 1869, written at Norway House, upon his return from Nelson River:—

I have just returned from my second trip to Nelson River Post, and will endeavor to give an account of it. It was a rougher and much more fatiguing journey than I had anticipated. We were thirteen days in going. We went down Sea River, through Cross Lake, &c., near to Split Lake. Here we made several long portages, and passed over a number of lakes until we reached the river, which flows from the lake on which the post is situated. We passed over twenty-six portages, some of them three miles in length. Passing these was the hardest part of the journey, as we had to carry our canoe and its contents across them. There was not the least vestige of a road. Sometimes a whole portage was a swamp, through which we had to struggle with our heavy loads, often sinking above our knees in mud and water. The wood portages were often very bad, owing to the denseness of the standing trees, or the number of the fallen ones. How my two men could run through so quickly, was surprising to me. One carried the canoe on his head; the other our provisions, blankets, &c., on his back, supported by a strap from his forehead. My appearance like this:—On one shoulder I had the tent-poles, having on one end our teakettle and meat-pot, on the other end, my carpet-bag. On the other shoulder I carried the tent and my overcoat, and under my arms our *arms*, consisting of a rifle and double-barrelled shot-gun.

As my load was such a miscellaneous one, it was frequently becoming disorganized. The result was I was often left far behind by my quick-footed men. I tried to follow their trail, and could generally succeed in the swamps, but in the forests I several times lost my way. I found out that the best way for me when this occurred was to throw down my load and remain there until my faithful fellows came for me.

We saw five large bears, one of which we shot for food, as our supplies had been shared with some famishing Pagan families we had met on the way. As it was, we were on short allowance for six days, and twice had not a mouthful for twenty-four hours. For a whole

day we were lost, but at length found our way by the tracks of a dog on the shore. We passed through some beautiful lakes and rivers, and around some grand cascades and falls. We shot down some roaring rapids, in which the men displayed the most marvellous skill in guiding our frail canoe.

We reached our destination on Saturday evening, Sept. 4th, and met with a very hearty welcome from Alex. Sinclair, Esq., the gentleman at present in charge. We had a good appetite for our supper of dried reindeer meat and strong tea, as we had eaten nothing that whole day, and on the previous one had fared but little better. We found over fifty Indian families camped here, awaiting our arrival. Great was their curiosity to see me, and cordial were their greetings. I put them off with a shake of the hand and a kind word or two, as I felt utterly unable to stand the ordeal of kissing, or being kissed, by over two hundred and fifty men, women, and children, whose faces seemed in blissful ignorance of soap and water.

#### RELIGIOUS SERVICES—BAPTISM OF INDIANS.

After supper I had service with the English-speaking people present. They all seemed interested, and listened attentively.

We called the Indians together on the next day, immediately after breakfast. They listened with the most enrapt attention, while for three hours I talked to them. I spoke of the creation and fall; of God's love in providence and grace; of the benefits conferred upon all by the death of Jesus; of God's willingness to receive us all,—to fill our hearts with joy and peace,—to comfort us through life, sustain us in death, and then take us to a land of light and glory. Their bright eyes glistened and then were suffused in tears; the long pent-up silence vanished and gave place to loud exclamations of delight. After singing part of the 1st hymn, translated into their language, we bowed in prayer; they joined with us, repeating our words with much earnestness and solemnity.

It was the first time the great majority had ever attempted to pray in the name of Jesus. When they were all seated again on the ground, I stated that now I wished to hear some of them talk about what they had heard, their wishes and determinations, &c. The principal Chief was the first to speak. He said, "I believe what has been told us; I see every day that which convinces me there must be such a God as has been described to us. I wish more instruction, that I may know how to worship this God aright. I thank you for coming to tell me and my people such good news." Another said, "Oh, that I could have heard this blessed news before; I am getting old, and yet this is the first time I ever heard such comforting things; I should like to listen always to such words; I hope I will not die before you come again." Others spoke in a similar way.

Our afternoon service lasted five hours. I read the story of the Ethiopian Eunuch and our Baptismal Service. I endeavoured to explain what we meant by becoming Christians, and stated that I was willing to baptize all who would renounce their Paganism, with its polygamy, conjuring, gambling and other vices, and from that time worship the true God. Polygamy was the greatest stumbling-block, as many of the men have three wives. I invited all who would comply with these conditions and who desired baptism, to come forward to the spot where I was standing. About forty persons—principally adults—seated themselves at my feet. Some were trembling—others were weeping—all seemed deeply affected. I then read the beautiful scripture-lesson in the baptismal service for infants, and stated how willing Jesus was still to receive the little ones. I invited the parents to consecrate their children to God in baptism, even if they were not yet decided to be baptized themselves. Those women who had their little ones with them, unstrapped them from off their backs, and brought them to me. Others hastened away to their wigwams for their own little ones. We had a solemn and impressive time. All desired new names, and wished me to select the names for them. My sincere prayer was and is, that they may have the "new name" referred to in Rev. iii. 12.

Still there was some opposition: conjurers and medicine-men, like Demetrius the silversmith of Diana, began to tremble for their occupation. One savage old conjurer rushed up to me just as I was about to baptize his wife. Shaking her roughly, and looking at me fiercely, he said, in an insulting manner, "Call her *atim*," (dog). "No," said I, looking kindly at the poor trembling old woman, "but I will call her by the sweetest name ever borne by woman, for it was the name of the mother of Jesus." So I baptized her Mary.

We spent the whole week in giving lessons in the syllabic characters, and in religious instruction. Sometimes we would assemble them all together, at other times we went from tent to tent. Several acquired such a knowledge of the characters that with a little perseverance they will soon read the sacred volume. We left with nearly every family a copy of the New Testament, a Hymn Book, and Wesleyan Catechism, in their own language.

So great was the desire of many to be instructed that they remained three days after they had eaten all of their provisions. This is a fact which was first mentioned to me by Mr. Sinclair and then observed by myself. With tears in their eyes they bid me farewell, and said that on account of their famishing children they must return to their hunting and fishing-grounds. The next Sabbath was a fearfully rough one. The snow and sleet came down upon us making us shiver. I spent the day in a miserable wigwam, about thirty miles from the post, with a small band of the same Indians. They manifested the same anxiety for instruction in the way of salvation. Nineteen more were baptized. One very fine looking man among them spoke in our fellowship-meeting as follows: "What has made me determined to endeavor to be a good Christian all my days is this,—You have told us that all the little children who have died have been taken by the loving Saviour to heaven. My little ones have passed away, leaving my heart sore and bleeding. I yearn after them; I long to meet them again. Tell me how to live, that when I die Jesus will permit me to embrace them, and never be separated from them again."

I found at one place a young girl about twelve years of age, dying with consumption. I talked to her of Jesus and heaven, and prayed with her several times. When the closing scene drew near, she said to her sorrowing mother, "I am glad the praying man has told me such words of comfort. I have lost that dread of death. I believe that dear Jesus will take me to that better land; but, mother, when you come will you look for me until you find me, for I do wish to see you again."

Many of the people made rapid progress in acquiring a knowledge of the syllabic characters. In nearly every tent we left a copy of the New Testament, as at the previous encampment. Nothing of special interest occurred in the home trip. As we expected, there was the usual few days of short supplies; but this could not be helped as it is impossible to carry in a bark canoe sufficient for so many days. Our guns were of little service as the ducks and geese had started for their southern homes. My tent-poles were so troublesome to carry that I threw them away and slept on the rocks, with my boots for a pillow and blanket for a covering. Weariness was a good somnific, and we slept well, except when the rain or sleet came down upon us, which generally happened every other night.

In one of the steep rocky portages I fell and badly sprained my wrist. I was not able to use my paddle after. It is still so painful that it has been a very difficult matter to get this letter written.

My interpreter faithfully attended to the Indian services here in my absence. There is nothing of special importance to mention.

Old winter is sending his northern blasts upon us already. So wonderfully dry is the air in this land that it seems impossible to keep the boards of the house from warping, the result is we have more cold air even in the warmest rooms than is desirable.

P.S.—The few families I visited at this post last winter have lived as Christians ought to, and by their steadfastness and consistency did much to pave my way to the hearts of so many. During the whole trip I visited and talked to seventy-eight families; some, however, were the Wood Indians, belonging to Norway House, my own degraded and thus far neglected parishioners. When I told them I was their Missionary they expressed their delight in a manner perhaps a little too demonstrative, but one which showed their pleasure that they, as well as those who dwell in the village, had a claim upon me.

---

## INDIAN MISSIONS.—CANADA.

---

### LAKE OF THE TWO MOUNTAINS.

A day-school has been established on this Mission, which is well attended, averaging forty pupils of both sexes, which are about equal in number. Miss Shepston says, "We have sewing every Friday afternoon for the girls, and most of them sew very nicely: they are most of them very ready and willing to learn." The Rev. A. Sickles, of the Oneida Mission, has paid them a second visit, through their own earnest importunity, holding, in addition to ordinary services, a watch-night, which was very largely attended. Some engaged in prayer, and others testified to the saving grace of God. He reports the meeting as being attended with extraordinary influence. Some manifestation of hostility to their worship was made, and even serious threats uttered;

but their rude entrance and violent gestures and bawling were met by a quiet demeanor, and continued employment in singing the praises of God.

The names of one hundred and eleven adults were given in to Mr. Sickles for Church members, all of whom evinced their resolution to walk in the way of the Lord's commandments, by taking from his hands the memorials of the Lord's Supper.

A school has been maintained by private liberality amongst the Caughnawaga Indians for some time. An effort was made to expel the Protestant teacher, and prevent his access to the youth of the band. This, however, has failed. Mr. Sickles visited the Caughnawaga band, preached again to a large audience, who also are anxious for further evangelical instruction.

*Letter from the REV. J. BORLAND, dated Sherbrooke, 7th Jan., 1870.*

Concurring with you in judgment as to the propriety of visiting the Lake of the Two Mountains at once, especially as Mr. Sickles was there, I left for thence on Monday. I arrived there on Tuesday afternoon, and found Bro. Rivet had left that morning for Montreal. I however spent the afternoon with Bro. Sickles, and attended with him a meeting in the evening. The meeting was large, the house being quite full. It was exceedingly pleasing to see with what marked attention they all listened to Bro. Sickles. His labors among them have been of eminent service. I spoke after him for about twenty minutes, which he interpreted for me. There was no lack of interest manifested by them from the beginning to the end. Mr. Sickles is taking down the names of all who wish to be considered Methodists. He began that evening, and will continue to do so till over Sunday; after which he purposes going to Caughnawaga for a couple of days, and then to return home. Bro. Rivet returned from Montreal just as the service was closing, which when closed I conversed with him about the law-suit, &c. I was glad to be informed by him that the suit was not the trespass,—which, as I understood, had been settled, and that against the Priest,—but for the assault which the Priest swore that the chiefs and others had made against him to drive him from the place. The facts, as you will recollect, are, that the Indians being

tired of the Priest and his religion, went, without any threatening demonstration, to warn him to leave, as they did not want his services any longer. This they thought they had a right to do, and at such a notice the Priest, they believed was bound to take his departure. This he swore into an assault, saying the Indians came with weapons, &c., and his life was threatened. On the strength of this averment he obtained a force of constables, who with revolvers came from Montreal, and in the night arrested the Indians and took them to Montreal jail. The Indians were bailed out, and a lawyer engaged to defend them. The trial took place at St. Scholastique. At the same time that the one for trespass was tried the latter one was decided, as I said against the Priest; and the other at his instance was postponed.

Mr. Sickles' visits are of immense advantage. He can talk with them so freely, and appears to have their confidence and esteem. Bro. Rivet stands high in their esteem because of his great efforts to benefit them. He is most important to them for their temporal interest; thus far, Mr. S. for their spiritual. I was glad to see that Mr. Sickles appears willing to come down among them, and labor there and at Caughnawaga and St. Regis. I was and am much impressed on the subject of the Committee on the French work in Montreal. To have one consisting of the authorities already at-

tached to it, and the ministers of the Montreal city, and a corresponding number of the leading laymen also of Montreal, and to have such meet once in a quarter to consider the French work, having extracts from the journals of the Missionaries read to them, and to consult with them on the general interests of the work, would be of immense advantage to the work.\* The brethren knowing that their work was thus under observation and consideration, would be stirred up and strengthened, and the friends, generally, thus knowing fully as they then would do,

all that was done, would take an interest they now but imperfectly realize, and the work could be pushed on with an energy not yet known or seen. We must have ere long an educational establishment, or the other Societies, having such, will be ever and anon reaping the fruit of our toil. I want you, the Missionary Secretaries and the President, to ponder these matters over, and let us have some result by the next meeting of Conference. Such an institution must be regarded as a necessity, and we must agitate for it.

#### NEW CREDIT.

The Indians now settled on this reserve were among the first to receive the gospel of Christ; to this band our useful and much-esteemed Peter Jones belonged; men of distinction labored among them successfully in early years; and the fruits of those labors are mostly gathered into the Master's garner. If the Rev. Mr. Woolsey's date is correct, forty-five years are gone since the convert spoken of as "dying well" first felt the transforming power of Christ. This interesting letter gives encouraging evidence of improvement on the Mission.

NEW CREDIT, Dec. 14, 1869.

In recently perusing the records of this Mission, as furnished by the respective Missionaries, I have been led to glorify God on their behalf. The very autographs of the illustrious dead, as well as of others, my predecessors, seem surrounded with more than ordinary lustre, while the mind reverts to victories won, through the preaching of the everlasting Gospel of God's dear Son to a people who would otherwise have been shrouded in the darkness of paganism. Whilst many of the more aged of this band have vanquished their last foe, and will "shine as the stars for ever and ever" in the diadems of these heralds of the cross, it is pleasing to know that, amidst many of the discouragements, others, some of whom are far advanced in life, are the "living epistles" of those who now "rest from their labors," but who, in by-gone years, were permitted to realize the thought so beautifully embodied in the language of Mrs. Sigourney:—

"Light for the forest child,  
An outcast though he be, [smiled,  
From haunts where the sun of his childhood  
And the country of the free!"

How suggestive the idea that "though their works follow them, yet they stay with us!"

Our present ecclesiastical year, though not so prosperous as we have desired, has, nevertheless, been more encouraging than the previous one. The ordinary services are, I am happy to say, seasons of good. The tears that are shed, and the holy ejaculations that are frequently indulged in, are peculiarly gratifying. Our recent Quarterly Meetings amongst the Chippewas and Delawares (amongst whom are Mohawks and Onondagos) have been signalized by special manifestations of the Divine presence and favor. The class-meetings are greatly valued by our people. We have just received five Chippewas on trial; and the Delawares have also had a slight increase. The Delawares have hitherto worshipped in a most un-

\* Committee appointed by the Conference on our French work:—The Revs. the President and Co-Delegate, E. Wood, D.D., L. Taylor, D.D., Jas. Elliott, and John Borland; the Hon. J. Ferrier, J. A. Mathewson, John Torrance, jun., John Macdonald, T. M. Bryson, and W. Cleidinning, Esquires.

sightly and uncomfortable log school house, situated, it is true, on a beautiful rising-ground, with a burial ground attached. It is a one acre plot, deeded to our Missionary Society. Surely the time has come for that people to have a small church erected for them. "Men of Israel help."

We have only had one member removed by death since Conference, but he died well. He was baptized in 1825, by the Rev. Alvin Torry. The Sabbath-school is prospering. We are very desirous of possessing a library, and would be glad to receive Catechisms, Hymn Books, &c.

The Mission-house presents a very improved appearance. The Indians (whose co-operation we anticipate in regard to other matters) have painted the outside of the building; whilst we owe a debt of gratitude to the Missionary Committee for assisting us by a liberal grant to accomplish much that has contributed to our comfort, and enabled us to make such improvement as we believe will be of considerable moment for many years to come.

My interpreter has lately been invested by the band with the chieftainship, his predecessor having resigned in his favor. This step will, I trust, be overruled for good to this people.

Our Indians, in common with all the aborigines of the Dominion of Canada, are, I may venture to predict, on the eve of great changes; consequent, in part, upon the passing of a Bill, last June, entitled, "An Act for the gradual Enfranchisement of Indians," &c. The Bill in question was brought before our people, soon after the second reading, when each clause was subjected to such a thorough scrutiny by them, as to satisfy myself and others of their ability to think and act for themselves, notwithstanding that the law of the land still regards them as minors. That copy of the Bill was returned to Ottawa, with certain alterations re-

spectfully suggested, some of which, I am glad to find, have been graciously responded to; though the Bill, as it now stands, is far from popular with the majority of the Indians here, and elsewhere, yet, taking it as a whole, I think it will ultimately be favorably received by them. Many will, I trust, aim at securing the status which Section XIII. is designed to give them. It reads as follows:—

"The Governor-General in Council may, on the report of the Superintendent General of Indian Affairs, order the issue of Letters Patent, granting to any Indian, who, from the degree of civilization to which he has attained, and the character for integrity and sobriety which he bears, appears to be a safe and suitable person for becoming a proprietor of land; a life estate in the land which has been or may be allotted to him within the Reserve, belonging to the tribe, band, or body of which he is a member; and in such case, such Indian shall have power to dispose of the same by will, to any of his children; and if he dies intestate as to any such lands, the same shall descend to his children, according to the laws of that portion of the Dominion of Canada in which such lands are situate; and the said children, to whom such land is so devised or descends, shall have the fee simple thereof."

In conclusion, you will allow me to remark that no one would rejoice more than myself to see a brighter day dawning, and to know that our rulers were, more than ever, putting forth every effort for raising the aborigines of this land to an elevation superior to anything heretofore realized by them.

\* "Degree of education and civilization" appeared in the Bill after the second reading, but we objected to the term "education," as we feared but few would be qualified if that term were retained, especially where Indians had been Romanized. †

FROM THE PARENT SOCIETY'S "NOTICES," FOR JANUARY, 1870.

CEYLON has again been visited with a rich outpouring of the Holy Spirit; the Gospel has triumphed in one of the strongholds of Buddhism; and many precious souls have been rescued from the grasp of the enemy. The brief letters from the Native Ministers contain fur-

ther accounts of the blessed revival which is rapidly spreading in the various churches.

*Extract of a letter from the REV. JOHN SCOTT, dated Colpetty, Colombo, August 19th, 1869.*

It seems to me that one of the greatest hindrances to Missionary success is the want of continuousness of effort. Sometimes the plans of experienced men are abandoned, and new schemes tried; but I am thankful to say this evil has not been a frequent one in our Mission. The evil from which we have suffered again and again, for many years past, is the arising of vacancies in our staff of Missionaries. A work has been carried on vigorously and with the promise of great success for two or three years; and then the Minister has been removed, owing to his own failure of health, or to take the place of another; while the work he has left is either given up entirely, or carried on feebly by the extra efforts of agents who are fully occupied by other duties. It is in this way that the Colombo North Circuit has been crippled. It is a most important sphere of labour, and with the outlying Circuits of Negombo, Seedua, and Minuangoda, requires, and would repay, the efforts of an experienced Missionary.

My work during the last quarter may be briefly summed up as follows:—

#### VISITS TO OUT-STATIONS.

In May, Mrs. Scott and I went from Galle to Beligam, Matura, and Godapitiya. I preached at each of those places, and attended to various matters connected with our Mission. After our return to Colombo, we took the first opportunity of proceeding to Negombo, where, and in the surrounding villages, I held several services. There are large congregations at Kurana and Dalupota; at Miriswatte and Kattana the work is encouraging; and in all these villages the Rev. P. Pereira and his assistants are laboring zealously and successfully among our people and in the schools. The efforts of devoted men, such as Newstead, Bridgnell, Hardy, and Daniel Pereira, in the neighbourhood of Negombo, are now bringing forth fruit; and there is no part of our District which offers the promise of more abundant success to

earnest and patient toil. Buddhism has there comparatively little power; and judging from our success among the inhabitants of Kurana, &c., large numbers of people in other villages would be likely to receive the Gospel, if we were able to send them earnest and faithful preachers.

In July, accompanied by Mr. Baugh, we attended the opening of a new chapel at Indibette, in the Morottomulle Circuit. It is a small but substantial and pretty building, erected by the people at their own expense, chiefly through the exertions of the Rev. D. H. Pereira, who was stationed at Morotto when the building was begun. There was a large congregation at the opening, and since then the chapel has been so numerously attended that its smallness is a matter of regret.

On July 26th, I delivered a lecture in Kandy on behalf of our Chapel-Building Fund, and on the following days I had the advantage of long consultations with the Local Building Committee on the important questions of the site and design for the proposed chapel.

On August 14th, Mrs. Scott and I drove to Caltura. The following day (Sunday) I preached in our chapel there in Shingalese, English, and Portuguese, and in Shingalese at Handura-mulle. On Monday, we examined the children taught by Rev. J. A. Poulier and his grand-daughter at the Mission House, and afterwards examined the school at Handura-mulle. There were one hundred and six boys present, and it was evident that they had been carefully instructed. Proceeding to Pantura, we held the Shingalese Missionary Meeting. There was a large congregation.

On Tuesday morning, the Mission schools of Pantura, Wekeda, and Dikbedda were assembled in the Pantura chapel for examination. The children, one hundred and ninety-five in number, on the whole acquitted themselves well. It was gratifying to find so many native boys and girls under the influence of Christian truth.

In the afternoon, I preached to our

people at Kehelwatte, in the Wattal-pola Circuit, where we have an encouraging number of self-denying members. At night I preached to a very large congregation assembled in the Morotto-mulle chapel. Our friends there were holding a week of prayer, and on the preceding evening a very gracious influence was experienced.

#### WORK IN COLOMBO.

On Sunday mornings a Sunday-school assembles in our Colpetty chapel. When at home, I take the first class of boys. Afterwards, I preach in Singhalese either in Colpetty or in villages within a convenient distance. At night I take the English service in the Pettah chapel, three miles away. I am thankful to say that the congregation continues good, notwithstanding the frequent changes of recent years. On Wednesday night, I meet the English class in the Pettah, and my sister the

ladies' class. On Thursday evening, I preach to soldiers and others, in our chapel within the Fort of Colombo. On Friday evening, I have an English class at Colpetty. On Saturday afternoon, we usually have a Preachers' Meeting in the Pettah, followed by an open air service in Singhalese. In addition to the above engagements, there is a Union Missionary Meeting on the first Monday evening, a Meeting for Scripture reading and conversation at Mr. Dunlop's on the second Tuesday evening, and a Meeting of Missionaries of different Societies on the third Tuesday evening in every month. Thus I have only four evenings in the month free from fixed engagements; so there is very little opportunity for me to join in house services held among the Singhalese by our native Ministers. In Colombo it is almost impossible to collect people for such services, except in the evening.

*Extract of a letter from the REV. J. H. ABEYASEKERA, Native Minister, dated Wellawatte, August 28th, 1869.*

I did not think that I would have the prospect of writing another quarterly letter so soon; but as I have had cause to be thankful to our all gracious Heavenly Father, I beg leave to address the following few lines, hoping that they would be read as cheerfully as I write them.

I am very glad and thankful to say that our week of special prayer meetings has been very well attended and greatly blessed, and that a special Divine influence rested on the congregation. Owing to a slight indisposition that I was suffering at the time fixed for the meetings, I was obliged to leave it in the course of the ensuing week; on which account many of our brethren of the neighbouring Circuits were in a position to come and assist us at my request. On the first three nights we discoursed to them about sin, salvation, and Divine grace; and on the next night, at the close of the service, we exhorted those that were anxious to be saved to stay and pray with us. After the prayers, we sung with them the hymn: "Come to

Jesus," at the close of which He that hath said, "Behold, I stand at the door and knock," touched their stony hearts, so that many fell on their knees, and cried in the very words of St. Peter, "Lord, save me;" and four out of these rose up with very cheerful faces, and returned praising God.

On the following two nights, the attendance was better than the other nights, as those who had attended the meeting on the preceding nights had brought their neighbours and friends; and I am glad to say that ten souls were converted on those two nights.

On the following Sunday after the service, we had a love-feast; there were about twenty members present; ten of them gave an account of their conversion, but some were prevented so doing, as myself and brother Ferdinando were in a hurry, having to go to some other services.

Owing to these meetings a Buddhist, and six others, beside those mentioned, were converted, as I came to know afterwards in my conversation with them in the class-meetings.



*Extract of a letter from the REV. D. DE SILVA, Native Minister,  
dated Kumbalwelle, Gaffe, August 14th, 1869.*

After a long and dreary night of unceasing toil and labor, we have had at last the arm of the Lord stretched out ready and mighty to save. Our Sunday and week-day services, cottage and open-air preaching, with all other means already used, were regularly attended to, but apparently with little or no great result. In hope, however, we labored on till the evening of the 18th of July last, when our special services commenced, under somewhat unfavorable circumstances; the moon was expected to shine brightly during the season, but the wet weather had not ceased. In spite of all these we have had a good congregation every evening. Myself and the students have agreed to conduct the services, and the subject for every evening address was previously arranged and prepared. I began with "the depravity of man;" while John Pieris pointed out on Monday evening "the necessity of a Redeemer." On Tuesday, Simon P. de Zylva addressed on "The Gospel offers a great salvation." David Fonseka followed on Wednesday, to point out, "the Terms of salvation." On Thursday, I. Pinto boldly affirmed that "Buddhism, or any other *ism*, offered no salvation;" taking for his text Acts iv. 12. On Friday, P. Fonseka insisted on "Instant decision." On Saturday, after a brief review of the subjects of the previous evenings, a prayer-meeting was held. On the Sunday evening the service was continued, and I preached on, "Mighty to save." On the Monday evening we have had a lovefeast, and the special services closed.

Now with reference to the result of the services. During the first four successive evenings, we had noticed a breathing on the dry bones, and a shaking; but on Thursday evening nine souls were broken down. Our cries were mingled with theirs, singing was resumed at intervals, spiritual life and

energy were poured on the feeble servants of God, who would await the manifestation of God's power to save; when, at about nine o'clock in the evening, two females felt their bonds broken, and their chains fall off, and rejoiced; when we all sang the Singhalese hymn, "My God, I am Thine." On Friday evening four penitents more, with those of the previous evening, continued to plead hard with the Lord and cry for mercy, and six rejoiced in the pardoning mercy of God. On Saturday we had one new penitent, with those of the previous evening,—all three saved. On Sunday we had three more penitents: one only rejoiced in finding the Saviour. Thus, in the course of these services, we have had seventeen penitents, of whom twelve rejoiced in the pardoning love of God. At the love-feast on Monday fourteen spoke, and, of the new-born ones, several gave their testimony very clearly, and with childlike simplicity. The students were all life during the happy season; and there was scarcely one who was not greatly cheered and strengthened. The young converts are exposed to many a trial; but we trust they will hold on, and the Lord will lead them in the very way of peace. Our congregation at Richmond Hill has since increased; and we have had the largest number at the Communion last Sunday. We have now several week-day services, two of which were opened since the special services; and we hope the Roman Catholics, as well as the heathen, will come under the sound of the Gospel, and experience its power. We are told what mighty things faith has wrought, and we "do believe, and shall believe," and would cry, "Lord, increase our faith:" the kingdom will soon fall into the hands of the "little flock." We need your sympathy and prayers.

---

Monies received by the Treasurers to date .....	\$ 1,500
“ Paid on Account of Appropriations, 1869-70.....	26,000