

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

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

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	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

*Supplement*

# WESLEYAN MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. V.]

NOVEMBER, 1869.

[QUARTERLY.

## CONTENTS.

	PAGE		PAGE
Forty-fourth Anniversary Meeting of the Wesleyan Methodist Missionary Society—Canada Conference .....	66	British Columbia—Letter from Rev. T. Crosby .....	76
Indian Missions—Letter from the Rev. John Borland .....	72	Fort Garry, Red River—Rev. G. Young's Review, &c .....	77-8
Indians on the North Shore of Geor- gian Bay—Letter from Rev. Mr. Hanson .....	75	Miscellaneous :—	
Camp-Meeting—Georgiana Island	76	Gifts to Saskatchewan Missions —Juvenile Offerings—Com- mittee, for 1869-70—Army and Navy work—Publication of Report, Income to date...	78-9-80

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,

NOVEMBER 1st, 1869.

---

## FORTY-FOURTH ANNIVERSARY OF THE WESLEYAN METHODIST MISSIONARY SOCIETY—CANADA CONFERENCE.

SERMONS were preached on Sabbath, October 17th, 1869, by the Rev. WM. MORLEY PUNSHON, A.M., *President of the Conference*, and the Rev. CHAS. LAVELL, A.M., *Secretary of the Conference*, on behalf of the Society, in the Wesleyan Church, Ottawa; and on Tuesday evening the Annual Meeting was held in the same place.

The proceedings were commenced by the Rev. R. JONES giving out a suitable hymn, which being heartily sung by the choir and congregation, he then offered up fervent prayer.

The PRESIDENT informed the audience that, in reply to a request from the Committee to His Excellency SIR JOHN YOUNG, the Governor General of the Dominion of Canada, to preside at the Annual Meeting, he had received in reply an assurance that he would have been pleased to comply with the requisition, but that Prince Arthur at that time being his guest, he could not be present on the occasion. The Committee then as unanimously turned to their long-tryed and generous friend, JOHN MACDONALD, Esq., of Toronto, who having favorably responded to the invitation, would preside over the business of the meeting.

An abstract of the Report was read by Dr. WOOD, embracing an outline of the Society's operations for the past year, being the forty-fourth since its formation. It appears the Society has 174 Missions, supplied by 186 Missionaries. There are 16 Day-schools and 16 Teachers, who with Interpreters, &c., make a total paid agency of 223, with 17,091 in Church-fellowship.

Dr. TAYLOR read the Financial Statement, shewing the income of the year to be \$82,474.19, of which \$69,784.04 are from Canadian sources. This amount is encouraging to the Committee, being \$2,031.54 ordinary income above last year; and that reaching upwards of \$6,000 above its predecessor, shows the attachment of the people to the principles and plans of the Society. The expenditure,

however, was stated by the Dr. to go beyond the income by \$3,284.92, to which being added the deficits of two former years, made the liabilities of the Treasurers on June 30th, 1869, to reach \$7631.80, a fact which should be borne in mind by speakers and advocates on every platform, and stimulate to renewed activity the hosts of collectors, principally composed of the sisterhood of the Church, who, with much toil and frequent exposure, gather up and pay into the Treasury the larger amount of the Annual Income. Upon them especially will the blessings rest of many who "were ready to perish."

Throughout the Connexion the Sabbath-school and Juvenile Offerings show increasing interest and sources of strength. In this work, while all have done well, Montreal bears away the palm. On page 79 of this No. will be found a record of what each District has yielded under the above heading.

The Annual Meeting held in Ottawa was one of sanctified interest; the spirit that pervaded it was animated and hopeful,—becoming the great objects embraced in the Society's workings,—the reliance placed upon the commands and promises of God,—and the confidence expressed in the continued support of His Church.

Upon taking the chair, Mr. MACDONALD said:—

While it is a matter of regret that His Excellency the Governor-General is unable to preside on this occasion by reason of a pressing engagement, it is a matter of thankfulness that we have, as the Governor-General of this great Dominion, a gentleman who feels that he would be honored by occupying such a position. Whenever I look upon an assembly like this, I am led to ask, Why such a gathering? Composed as it is, of busy men and busy women, business men, professional men, mothers who have left little ones at home, or the couch of some loved one perhaps, and for what purpose? This assembly is not here for the discussion of any political subject; for while we may find here in one seat those of opposite political opinions, in the next there are likely those who take little or no interest in the politics of the country. This company is not here to promote mere local interests, such as the improvement of this city. In such subjects some would be enthusiastic—for some are enthusiastic in whatever they attempt; yet others would be apathetic,

if not entirely indifferent. Men will do much to increase their wealth; honorable and high-minded men will labor hard, and undergo toil and privation if necessary to improve their circumstances; but no such motive has brought this company together. If, then, it has not been the discussion of politics, the promotion of local improvements, the securing of worldly wealth, or of social position which have brought this company together, what has been the motive? We answer,—The love of Christ leading them to think, and pray, and work, and give, that the Gospel of the ever-blessed God may be sent to the perishing children of men. And I have always felt that the unity which pervades an assembly like this,—composed as it is of old and young, rich and poor, learned and unlearned,—furnishes one of the most striking proofs that that Gospel, the claims of which we are advocating to night, is from God. And when I look from this assembly, and see who the men are who are preaching the Gospel, who they are who are supporting the

Gospel in their various localities and sending it abroad, I find they are the men who in their own localities stand highest and are most respected,—those in whom their neighbors have the greatest confidence; and I am bound to conclude that, for their character, position, and the confidence reposed in them, they are indebted to the very Gospel they are doing so much to circulate. And yet with all the evidences which surround us of the good which is being accomplished by the Gospel, we have those among us,—and good people too,—who tell us that the world is getting worse. Where are the marks of increased wickedness? Do they find them in the marvellous good which has been accomplished through the instrumentality of the Bible Society? In the light brought to dreary dwellings by the circulation of the millions of copies of God's word? In the multiplication of temples, such as this, erected for God's worship, through the length and breadth of the land? In the spread of charitable institutions? And, lastly, in the reading of those cords which have hitherto so bound Christians that they were unable to see good in any of other churches,—to the opening of their eyes and the enlarging of their hearts, so that they could love those, of whatever name, who loved the Lord Jesus Christ? We say, despite these good brethren, the world is getting better. Men tell us the world is dark, and so it is; yet take the map and you will find that around this dark world there is a girdle of light—gospel light—illuminating earth's dreary wastes. Again, we have some who are always moaning about the divisions of the Church, and longing for the time when the Church will be one. Well, there are lines, but they are not separating lines. Away with that narrow feeling which sees no good save in one's own church! and let us pray that in the triumph and sorrow of sister Churches we can weep with those who weep, and rejoice with those who rejoice. I know very well that these are the prejudices of one's early teachings and the prejudices growing out of one's surroundings; yet let two hearts be brought together, each having tasted of Christ's pardoning love, and whatever the outward differences in their forms of worship, they speak a lan-

guage intelligible to each,—in a language unknown to the world,—and they will recognize in each the love and unmistakable signs which mark them as the children of one family. We love, for example, to think of Henry Martyn, as an Episcopalian; of Carey, as a Baptist; of Dr. Duff, as of the Free Church; of Adoniram Judson, as connected with the Missionary efforts of our American brethren. Do we love the memories of those honored men less because they belonged to branches of the Christian Church other than our own? Hallowed and fragrant are the memories of these devoted men, and their churches are dearer to us because of their connection with them. Christians are one, and there is no need for this sorrow about the divisions of Christians. Good men love good men whatever be their Church; nor do we see that their love for each other need be greater were they all belonging to one. We see, then, for this world cursed by sin, dark and dreary as it is, nothing but light; for its wretchedness and sorrow, and suffering and death, nothing but happiness and hope,—and this at no distant day. Some say the progress of the Gospel and the triumph of Missionary effort has been slow; and they speak of science in its progress and of the spread of commerce. We hold that Christian effort has not only not been behind either the progress of science or of commerce, but has been in advance of both. We live in wondrous times: works are undertaken in our day which our forefathers would have regarded as supernatural. We have a railroad not only over the Alps but through them, not only electric wires above the water but electric cables below them; not merely one but three lines of railroads spanning this Continent from the Atlantic to the Pacific and soon the globe will be encircled by the electric telegraph, so that what is said and done in any one part of the globe will be known almost simultaneously at every part and in any corner of it. Now, for this wonderful achievement Christianity has made its preparations, and that through the instrumentality of its Missionary efforts. Flash your startling messages across the wire, announcing some great, stirring, living event, and in the many babbling tongues of earth,—in all the languages almost spoken under heaven,

—you will find a Missionary ready and able to interpret them. We think the electric telegraph will thus be used wonderfully as an instrument in the conversion of the world. Your Missionaries will be your interpreters. Look at the map of the world and you will see that there is not an important cape, headland, or coast-line, where you will not find a Missionary. If you look at this hemisphere you find them from Greenland to Patagonia; from the group of Islands in the Caribbean Sea in the East of the Continent, to the Polynesian group on the West of it; while the Continent on its Eastern and Western borders is peopled by the descendants of the Anglo-Saxon, who are spreading the Protestant religion. And so in the Old World—from Lapland to the Cape of Good Hope, along the shores of its oceans and its inland seas; and not only along the coast and in the hill country, but in the very heart of India. In every place you find the Missionary ready for any of the great changes which may take place in connection with the spread of the gospel! In connection with our own work we hear of nothing but success. From the shores of the Pacific,—from the foot of the Rocky Mountains,—from the plains of the Saskatchewan,—and from the Red River District, we hear only of success. In relation to this great work we must do our duty. Let us read about it, let us think about it, let us pray about it; and if we pray about it we must give in support of it.

The Rev. C. LAVELL moved the first resolution,—“That the Report, an abstract of which has been read, be adopted, and published under the direction of the Committee; and that the following be the officers of the Society:—Rev. E. WOOD, D.D., and L. TAYLOR, D.D., Joint Secretaries; JOHN MACDONALD, Esq., and L. TAYLOR, D.D., Treasurers.” Mr. LAVELL was reminded that this was the 44th anniversary of this Society. He felt deeply solemn when he looked around for those who had been standard-bearers in this work. The resolution allowed him considerable latitude; but there were some allusions in the report which had deeply impressed him. He remembered that Bro. Young, now at Red River, had entered the work in the

same year with himself. The more he thought about this Missionary cause, the more it seemed to claim his confidence and support. The state of the world to-day was one of unrest and disquiet. Of this we have pointed examples in Spain and France. This unrest arises from alienation from God; the alienation of the intellect from the truth of God; the alienation of the heart from the love of God. Now all that the world needs to give it rest is the gospel of Jesus. Some say, “What have you accomplished? The world is as bad as ever.” But if the world is so bad *with* the gospel, what would it be *without* the gospel? One great reason why the cause of Missions moves so slowly, is because we do so little for it compared with what we could do, and compared with what we ought to do. And the cause of the church’s leanness may be found in the lack of that love which leads us, to consecrate all we have to God. It was a remark of the sceptic Hume, to a Christian man,—“I wish I had never doubted;” but we never hear a Christian man saying, “I wish I had never believed.” No: the gospel gives rest to the soul, and leaves no room for such regrets. All we want to make the world all that it ought to be, is to be without a devil—and that will be the millenium; and this Society is trying to hasten on that happy time. Christianity is diffusive; and unless a man is doing something to diffuse it, the fire will go out of his own heart. In the frontispiece of Wickliff’s Bible there is a picture of a fire, representing Christianity, and many persons surrounding it, trying to blow it out; but their efforts only made it blaze the brighter. He prayed the day might soon come when Jesus’ love would set the kingdoms on a blaze.

Dr. BEATTY, of Cobourg, briefly seconded the resolution, which was carried unanimously.

His Honor Judge DEACON, of Pembroke, moved the next resolution,—“That this meeting recognizes the continued obligation of the Society to extend as far as possible the joyous sound of salvation, and aid with kindred institutions in the diffusion of the true Light, and the deliverance of men from misery and death.” The speaker said he had long taken a deep interest

in this Missionary work, and he rejoiced in its rapid development, for he remembered when it had an income of only a few hundred dollars. He trusted that the city of Ottawa, now the capital of the Dominion, would become a centre from which all good influences would emanate. Time was when the Ottawa Valley was said to contain only streams and rocks and pine trees; but it was now becoming manifest that we had fertile valleys and plains, into which a large mixed population was rapidly flowing, among whom our Missionaries had a great work to do. These settlers were not yet able to support a ministry of their own, and hence the need of aid being given by the Missionary Society. No nation, now, which excludes the Bible, can expect to prosper; and if our country extends to the Pacific, how joyful it will be to hear from every valley and hill-side the echo of the church-bell sounding forth

“Salvation, O the joyful sound!”

In a day like this, when there was so much activity in politics, in commerce, and in science, it would not do for the church to be dormant. He believed the church would become increasingly active, and that the dark clouds of the middle ages would never settle down upon her again.

Rev. W. JEFFERS, D.D., *Chairman of the Whitby District*, seconded the resolution with pleasure, because he had full confidence in it. Reference had been made to the view of some that the world was becoming worse, and if we judged from the secular press we might incline in the same direction; but we must remember the secular papers generally give more space to the doings of one sinner than to the doings of ten thousand saints. He could not think how people could imagine the world was growing worse, with all the Christian activities of the day around them. We are sometimes told we should suspend operations abroad till we convert our heathen at home. But are we not trying to convert the ungodly at home? What else are our churches and Sunday-schools for? And then we say to our questioners, “Why don't you try to convert the heathen at home? Why not try to lessen the sum of human immorality and misery?” But it is only Christianity that tries

to do this. The fair way to state the question is,—“Suppose all men obeyed the gospel, what kind of a world would we have?” That would demonstrate the divinity of Christianity. Philosophers have never been able to devise a system which will harmonize all jarring elements, and elevate and purify men; but a system which does this must be divine. The temporal, moral, and spiritual redemption of the world depends upon the church, for God has never employed any other than human agency to convert the world. If the church lets the world alone, it will become worse and worse, for there is no other help. Some men say,—Society is governed by fixed laws, and we cannot do anything to change the current. He did not believe this. No laws or currents could hinder the progress of the gospel, or prevent man from exerting a good influence upon man. Was there ever such another sublime object as the gospel contemplates? The gospel proposes to enlighten and regenerate the whole human race. Did any philosopher or statesman ever contemplate such a thing? No; nothing but the gospel ever contemplates such a thing. There was nothing better calculated to elevate and expand the mind of the community than these very Missionary Meetings. This work was so great that it should have our warmest sympathies and our most hearty support. We have our Foreign as well as our Home Missions; and we are exerting an indirect influence on Missionary work throughout the world. When we think of the population coming to our shores, we cannot fail to see the influence this Dominion will yet exert on the destiny of this continent. Then let us give ourselves heartily to the work of blessing this continent through our instrumentality of Christian Missions.

The resolution was then unanimously carried.

The third resolution was moved by the Rev. JAS. ELLIOTT, *Chairman of the London District*,—“That the present aspect of our own Church, as shown in its peace, unity, and growth, and from the blessed results of the Society's plans and labors, should awaken our gratitude, praise, and confidence, leading us to be mindful of our indebtedness to God, to rely upon His promises, and to pray for and expect the out-

pouring of His Holy Spirit, that we may share in the honors of assisting to complete the universality of the Saviour's reign and government."

The Rev. W. MORLEY PUNSHON, M.A., seconded the resolution. He said, I feel very much disposed to follow the example of the ex-President, who has just moved the resolution, in doing which he has given evidence of remarkable despatch of business. Suppose therefore that I simply second the resolution. (Cries of "Go on.") I do not feel in the humor of inflicting a speech upon you at this late hour. Opportunities will in future arise in which there may be a paucity of that eloquence so fully brought out this evening, when the circumstances would warrant my speaking more at length. But the time is approaching when you should be finding a way to your pockets. The principles of the Missionary enterprise have been so well defined, and the appeals so soul-stirring and earnest, that you are ready to give heartily and liberally,—“to come up to the help of the Lord, to the help of the Lord against the mighty.” There is every need of increased exertion in this direction. In addition to the patriotic arguments you have already heard from Judge Deacon and Dr. Jeffers, there is a particular one to be presented at this juncture of your affairs. You have long enjoyed the fostering aid of the Parent Society. The thousand pounds sterling per annum you have been getting from that source is to be withdrawn at a period when Canada is attaining her majority. Henceforth you will have to depend altogether upon yourselves. I am thankful that your parent did not turn you out of doors before you were able to shift for yourselves. You have a parent willing to allow you to do for yourselves. You know the claims which the Indian work, the North-West, and British Columbia have upon you. You have yourselves been illuminated by the light of life; and you are asked to give a part of the substance with which you are blessed to advance the cause of Him who gave the most precious gift ever cast into the Missionary treasury, even the precious blood of Christ. If Canada is strong and far-sighted enough to fulfil its mission to those who stand in need

of gospel light; if there be in you power to work, strength in your own arm, wisdom in your own counsels, fire in your own hearts; if you can look forward to days of generosity and consecrated effort, you will become *conditores imperiorum*—the founders of empires, establishing for yourselves a national renown. You can leave these North-West settlements with the word of the Lord Jesus Christ. You can send men to stand on the banks of those rivers and plains, to proclaim that one Saviour, to young and old, rich and poor, to the trampled upon and to the renowned. You have the opportunity to do this to-day. It depends upon yourselves whether this Dominion shall grow into a mighty empire, or dwindle down into an insignificant annexation: something that shall make its mark upon mankind, or something that shall be huckstered and bargained for by any one who has the price to offer. There is law in the moral as well as in the natural world. But no law is so inexorable that the law-giver cannot control it; and it has been declared by the Almighty Law-giver that the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ. Two professors,—Airey, the mathematician, and Sedgwick, the geologist,—were taken upon one occasion to the Land's End. Sedgwick at once began, with hammer in hand, to search for specimens; while Airey squatted upon the sand and watched the advancing tide. Sedgwick having found a new specimen ran to Airey, exclaiming, “Look, look at this!” “Look at that,” responded Airey, pointing to an advancing breaker; “I shall think something of mathematics when I can reduce a breaker to an equation.” The mathematicians can reduce a tide-wave to an equation, but a breaker rather puzzles them. But there is no breaker of human passion that cannot be controlled and reduced by the mighty law of love. An American was once boasting to an Italian about the beauties and greatness of his country. They had greener fields, and bluer skies, and louder thunder, and “forkeder” lightning, than any other country. “But,” said the Italian, “you have no Vesuvius.” “Well, no,” said the American, “we have no Vesuvius, but we have a Niagara that could put it out in five minutes!” And

so there is no fire of human passion that cannot be put out by those healing streams that issue from the fountain of life. But let it be remembered that the glorious manifestations of saving power are wrought through human agencies. Although you have been fulfilling a great and glorious mission, I am not satisfied that you should confine yourselves to this continent. Most of the Missionary enterprises have been directed to the islands of the sea, but the grand work of the Church remains to be done. All the great continents, where are the strongholds of Satan, are yet to be possessed. You are doing a great work in removing the reproach resting on the Church, in laboring on this continent. While doing this I would like you to have one or two *bona fide* foreign Missions. Would it not be a nice thing to have a Mission, say in the south of Italy? I trust that this hint will leaven in some of your hearts. It is said that it takes ten years for an idea to germinate. At first people will "pooh, pooh" it; then they will put on their spectacles to see if there is anything in it; and finally they take hold of it. I think it would help you in your domestic Missions, and in your

whole work, to have some foreign missions. Until you do that, do your best for the Missions you now have. Make this the best meeting you have ever had. Go up to the mount—not of Ebal, the mount of cursing and bitterness, but to mount Tabor, where the face of the Saviour shines forth with glorious radiance on the disciples; and though you may fear as you enter into the cloud, you will see all the kingdoms of the world through it, with the magnitude of the destiny of the soul and the divine human Master straitened because he was not put to death for the salvation of our race. In imitation of His example give your life and your substance for Him. Then let this be your motto: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

The resolution was unanimously carried; after which the collection was taken up.

A vote of thanks was then given to the Chairman; after which the benediction was pronounced by the Rev. Samuel Rose, of Toronto.

Collections at these Services, \$126 10.

## INDIAN MISSIONS.

### LAKE OF THE TWO MOUNTAINS—MONTREAL DISTRICT.

SOME uneasiness has been felt by this band of Iroquois, from a proposition being made to them to remove to some other locality, and give up the Reserve which they have occupied for so long a period of time. Upon making enquiries into this subject we are much gratified to learn that unless they are willing and desirous of removing there is sufficient sympathy with them to protect them from any oppression resulting from an attempt to dislodge them from their homes, and send them into an uncultivated wilderness. Any one who is acquainted with the Indians of Canada knows very well, notwithstanding their roving tendencies to hunt and fish for their subsistence, no race of people are more ardently attached to the places where are congregated the living and the dead. Even in some instances where the philanthropist and the politician have both agreed that to remove from a certain locality would be unquestionably beneficial to their

souls and bodies, their strong local attachments to their homes and to the graves of their families have proved insuperable barriers to their being induced to give up their villages and reserves for tracts of land more remote from cultivated settlements, and admirably adapted to their wants and habits by the quality and quantity of the land offered them in exchange, and the rivers and lakes within its boundaries.

As a Society, we have never been inattentive to their temporal improvement and comfort—our Missionaries and their wives urging them to sobriety and industry, both by precept and example. Still, our great work is their present and eternal salvation. In this light every communication from scenes of labor occupied by our brethren and their assistants is principally valued, and on this account we have great pleasure in giving an extract or two from a recent letter forwarded by the Rev. J. Borland. Recognizing the important changes going on in certain places in the Province of Quebec, the Committee at Ottawa made some provision by which more direct oversight might be extended thereto. For this Mr. Borland possesses superior qualifications; the influence of which, we hope, may tell upon the enlargement of Christ's spiritual kingdom in that part of the Dominion of Canada.

*Extract of a letter from the REV. J. BORLAND, dated Oct. 28th, 1869.*

I visited the Lake of the Two Mountains on Friday last, as I had proposed. I was pleasingly disappointed in the fears I had entertained. . . . Bro. Sickles' visit to the place has been made a great blessing to the people. Some *sixty-five* have been converted to God, so Bro. Rivet assures me; and the change in the place is very great, and obvious to all who visit it. From some with whom I conversed when there on Friday, I learned the marvel they all made at having one of their own people to preach to them. They were all delighted beyond expression. Be assured of it, if Bro. Sickles wants to do a grand work for God and His people, he should come down here, and make  $\frac{1}{2}$  Circuit of St. Regis, Caughnawaga, and the Lake. He will have a population of from twelve to fifteen hundred souls, who now do not know their right hand from their left, so far as religion is concerned; and who are melting away under vices,—drunken-

ness especially,—which the priests promote, by paying them with whiskey for any services rendered. Here is a field which an angel might desire to cultivate. At any rate get him to come down again about Christmas, for then the Indians will be at home, that he may visit these places for a few weeks. The Caughnawaga Indians—many of them at least—come over from their place on Saturday, and stay with the Indians at the Lake for the Sabbath, and then return again on Monday. Several deeply-interesting incidents have occurred at the Lake. It appears that when the seed-grain which Bro. Rivet had purchased for the Indians was given to them, the Priest assured his people that it would not grow, because he had cursed it. But the seed has yielded an abundant harvest, and the Indians now know how to value the Priest's curse. When planting their potatoes, a priestlike Indian told his neighbor,—one of our people,—that he would have an abun-

dant crop, from which he would give some to his neighbor, because, as for him, he would get none. But strange to say, the results were the direct contrary: the priestite Indian's potatoes all rotted, so that he had none, or nearly so; while his friend, with the cursed seed had an abundant yield—fifteen bushels of which he took to Montreal and sold; and forty bushels he put into his cellar, after having used from them for his family from the time they were fit to use until they were finally dug up. The patch was only a garden of about a quarter of an acre, and quite in proximity to his vaunting brother's. A Blackfoot Indian,—his being here, and the only one here of his tribe, are circumstances I have not yet heard explained,—was much opposed to Bro. Rivet at the first; indeed Bro. R. feared him, thinking his life was in danger from him. He, strange to say, some time before Mr. Sickles came, changed entirely in his views and conduct towards Bro. Rivet. He was, I am glad to inform you, with his wife, converted under Bro. Sickles' labors. Miss Shepstone is laboring away in her school. It is not yet as large as it will be when the Chief's arrangements are carried out. He intends having a spare house fitted up for children who live several miles away, in which they are to remain, their parents supplying them with food. Miss Shepstone is teaching them to read and sing, and the girls to sew. Their lack of English makes the process rather slow; yet success, I doubt not, will crown her labors. I have agreed to give her \$240 a year. It cer-

tainly is worth this to live in such isolation and with such companions, and to render such services. Bro. Rivet has had to pay out large sums of money for his little Church, which is also school-room and personal residence; for law expenses to defend the Indians; for travelling, &c., &c. I went over his accounts, and find he has paid out between two and three hundred dollars, for which he obtained subscriptions to within \$3. He certainly has done a considerable work here, of one kind or another. He has land enough to build a little church on, which must be attempted next summer, as the house they now have cannot accommodate one-half the people. A building suitable for their necessities, would cost from three to four hundred dollars. I am pleased to find that Bros. Charbonnell and Chartier are working together very amicably. Bro. Parent is working away with some results; but the French are a hard race to manage. No person can justly estimate the difficulties of this work who does not fully understand the national vanity and jealousy of the French. Their language, their laws, and their religion, are their national distinction; and to give up either,—but especially their religion,—is to give up their national identity and glory. Protestantism and the English language are to us all right as national peculiarities; but to them they would be a brand of apostacy and disloyalty, never to be tolerated or forgiven. These feelings are favorably wrought upon by the priests, knowing the advantages they yield them. We must labor with much prayer and faith.

Mr. Borland has made an appeal to the Ladies of the St. James Street Church, Montreal, for help on behalf of some Indian children, which we are assured the gifted and worthy Co-Delegate, the Rev. George Douglas, the present esteemed Pastor, will readily sanction; and the Ladies of that wealthy and powerful congregation, always distinguished in works of mercy, will as cheerfully respond to.

---

## INDIAN BANDS ON THE NORTH SHORE OF GEORGIAN BAY.

A Domestic Mission having now been established at Parry Sound, through the generous and enterprising firm of the Messrs. J. & W. Beatty, the Society is brought into more immediate contact with the Indians on the North Shore of the Bay, where for some years we have had several small Classes, who, amidst many disadvantages, and with only very occasional visits from our Missionaries, have nevertheless maintained their Christian privileges and enjoyments. We give extracts from the letter of the Rev. Mr. Hanson: in addition to his own regular work on the Mission, he has engaged to visit these solitary places.

PARRY SOUND, Oct. 23, 1869.

Some time ago I had the opportunity of visiting Byng Inlet, and at the same time of getting a bird's-eye view of several points of our Indian work.

The work at French River is very limited both in its interest and its extent. The Indians seem to be quite dissatisfied, and are gradually leaving this place for a more fruitful home. Our Society, however, numbers twenty-two,—the entire population, excepting three Catholic families and twenty-four children. The interest at Nashkooting is small, as there are but eleven persons connected with the band. I am glad to say, however, that these are all Methodists, and are striving to live exemplary and godly lives. We do not expect to visit this place much longer, as within a few weeks they are intending to move down to Shawanaga. At this last mentioned place the field is much more extensive. This band is composed of about eighty persons, divided in religious profession as follows: Forty Methodists, twenty Roman Catholics, and twenty Pagans. About fifty children also belong to the place. Shawanaga has also another advantage over the other places, in that whilst they are being gradually deserted, this is gradually attracting to its hunting-grounds a great many from different points. A short time since we were informed of another band of Indians, at present settled about sixteen miles above French River; so, as soon as possible, the Indian assistant will make his way up to that point, and see what can

be done with them. Perhaps, however, the most interesting part of our Indian work in connection with this Mission, is the band of Pagan Indians on Parry Island, about seven miles from the Sound. These people have always rejected the advances of Christianity, and are still stubborn. A few days since, Mr. Beatty and myself, accompanied by the assistant, visited them at their village, and held a council with them in their chief's house. Our object in visiting them was to obtain their consent for the assistant to visit and preach to them regularly; and if possible, to induce them formally to accept the Gospel. They gave us a very courteous hearing, and after a long deliberation, granted, in a limited sense, our first request; but with a dogged adherence to the superstitious "traditions of their grandfathers," they spurned the idea of embracing Christianity. The assistant, however, is to visit them until Christmas, at which time we are to hold another council, when they are to give their "final decision." At the close of the first day's discussion we persuaded them to come to Parry Sound the next day, and continue the deliberations in the church. They very kindly yielded to our request, but I regret exceedingly to state that the result was no more favorable than the previous, and they are still as Pagan as ever. May the Lord of the harvest bless our labors, and gather them speedily into His fold!

Whether the above work will justify the expenditure of time and money, is

something of course about which I have nothing to say, but is for you to decide. The French River Indians are delighted with the idea of soon securing a teacher, and have already prepared a house for his reception. I sincerely hope they are not to suffer disappointment.

### GEORGIANA ISLAND.

A very successful and happy camp-meeting was held on this Island in September, to which a very large number of Indians from other bands resorted, and during the whole of the prolonged services "great grace" rested upon the people, converting many, and comforting and restoring others. Of this work the Rev. C. Hamilton writes:—

Our young converts on Snake and Georgiana Islands are doing well. God has wonderfully blessed and stirred up the old members. I find that they require a great deal of care and nursing at present. I think the time will soon come when a great many of the Indians in other parts will move to Georgiana Island. Many of them told me at the camp-meeting that they thought of moving there. The land is very good. Bro. Charals, the Teacher, is doing well and is liked by all the Indians. They appointed him Chief this summer. I think you should give him more than \$150; he has a wife and four children, and cannot live on that small sum. He did us good service at our camp-meeting. He is a very fine man. The friends on the Mission think that, in view of our extensive building this year, and the increase of labor on the Islands with the Indians, that we should have a larger grant.

### BRITISH COLUMBIA.

*Letter from the Rev. Mr. Crosby, dated Sumass, Aug. 27th, 1869.*

It is with great pleasure I pen a few lines to you at this time after such a long silence. With gratitude to God I look back over the past six months, and see His kind hand in the severe affliction I have passed through, and say with one of old, 'The best of all is, God is with us.' For some time the kind friends in attendance thought there was no hope of my recovery; but thank God I am so far restored to health again, as to be about my beloved employment of pointing sinners to the 'Lamb of God.' In regard to the work of God among the Indians, I rejoice to tell you that many have been converted. The triumphant death of our beloved sister Suneah, at the Nanaimo Mission, last spring, was the means of stirring up our Christian Indians to more earnest prayer and holier living; and a few were persuaded to go to the camp-meeting held at Maple Bay last month,—some were converted, and others 'filled with the Spirit,' and went home to work for

Christ; and meetings were held every night, and souls saved; and two weeks ago I had the privilege of forming another class of 14 members. Glory be to God! We are now seeing the fruits of much hard toil and many prayers and tears. Our brethren, A. Cushman, D. Sallaselton, and J. Sameton, are a great help in keeping up the means of grace among the people there.

I am now trying to get our Sumass and Chilliwack Mission Church on the way. It would no doubt have been finished before now, but was delayed on account of my ill health, however, we hope to have it completed by the beginning of November.

The Indians here are more than ever desirous to hear the truth in their own tongue, and I believe the time is not far distant when many of them will be converted to God. They are having a great feast at the Sumass village, where I preached to a vast multitude this morning. They seemed to receive the

Word with gladness, and many expressed a wish that I would come and preach again to-morrow. The blessed effects of our revivallast winter, among the settlers, is still felt, for now, blessed be God, we can point to them as examples in the Christian life; and we have their prayers and their sympathy in the work, which is a great help.

The Romish priests are still doing all they can to oppose us and sow the seeds of error, but we believe that *truth will triumph*. I hope our good Bro. David Sallaseiton will be able to make a visit up here this fall: his visit last spring will never be forgotten. I trust the Lord is raising him up to be a faithful minister of the New Testament.

## RED RIVER.

### FORT GARRY.

The Rev. G. Young gives the following summary of the first year's history of this Mission—one which awakens gratitude for the past and bright hope for the future:—

I thank God that we have been brought safely through a year of toil in this interesting field of evangelistic effort. Nor can we compare the present state of things here, methodistically, with the condition and seeming prospects of the same field, when we landed here and began our foundation-work a year ago, without feeling deep gratitude to the great Head of the Church. *Then*, the whole land was a scene of desolation, such as we had never beheld before, in consequence of the grass-hopper-plague, and the fearful hurricane by which it had been visited; *now*, a golden harvest of great abundance is being gathered in by a people not, in all cases, as grateful as they should be. *Then*, we had not a solitary congregation, nor even a single member of the Wesleyan Church to welcome us to the settlement, and bid us 'God speed' in our work; *now*, we have in our field of labor eight or ten congregations who look for 'the minister' in fair weather and foul, and some 35 persons who, 'desiring to flee the wrath to come,' are associated with us in our classes,—and two Sabbath Schools, where we try to say to childhood and youth, 'Behold—Behold the Lamb.'

In addition to these tokens of the Divine approval and blessing, we have to report a noble grant of an acre of land just in this rising village, made us by the Hon. H. B. Company, as a site for our Church and Mission-House, where within our own enclosure and under our own roof we now assemble for worship at the call of the beautiful bell, so

kindly sent us by the dear Sabbath School of Oshawa. We do not feel as if we should ever have done tendering our grateful acknowledgements to the many dear friends in Canada who have so remembered us in prayers frequent and fervent, and in gifts valuable and appropriate. The day of reward approacheth. Thus aided for a season longer, and we hope to report the foundation of our ecclesiastical edifice, broadly and firmly laid. Nor have we advanced thus far with our work without both the Missionary and the Missionary's wife experiencing a vast amount of wearisome effort, and perplexing and *wearing* anxiety. But the Lord has been our helper; and the kindness of friends has greatly cheered us in seasons of trial and conflict. The selecting and sending of a colleague so perfectly adapted to the wants of this peculiar field, as the Rev. M. Robison, who is now working energetically for his Master, we regard as another token of God's pleasure in our undertaking. Jesus still holds the seven stars in his right hand, and far be it from us to disconnect the decisions of our Stationing Committee from His holy and wise promptings. Men of faith and prayer, thus 'met in His name,' may surely expect His gracious and directing presence! Still we desire, with renewed consecration to Christ and this work, to receive the deeper baptisms of His Holy Spirit, and to be numbered among the subjects of earnest prayer in your holy temple services and at your family altars.

FORT GARRY.—The Rev. G. Young writes, under date of October 25th :—“The French half-breeds have constituted themselves into an armed organized force to prevent Governor McDougall entering the Settlement; or, at least, exacting from him certain stipulations in their favor impossible for him to give.” This is an unwise course for any class to adopt, for certainly the Dominion Government will act impartially and justly with all parties who may present and substantiate their claims for special consideration. Although much excitement prevailed in the Settlement, and Mr. Young, under certain apprehended possible contingencies, anticipated “perilous times,” yet the confidence placed in Governor McDougall’s qualifications for his post, the assistance he will receive from the Hudson Bay Company, and the rallying to his protection of the more calm and thoughtful of the inhabitants, prevent us being much alarmed as to the result of such a commotion.

## MISCELLANEOUS.

### VICTORIA.

*From the Rev. G. McDougall.*

I forward a list of the valuable gifts received for these Missions from generous friends in Canada. The reason I have not done so before is because I had intended that, at our District Meeting, each Missionary should acknowledge, for his Mission, the donations received :—

#### MONTREAL.

James Ferrier, jun., Esq., in Hardware, for Church Building	\$110 70
Mrs James Ferrier, jun, one box Books .....	25 00
James Mathewson, Esq., one box Books .....	20 00
G. S. Scott, Esq .....	20 00
A. Friend of Indian Missions.....	10 00

#### TORONTO.

John McDonald. Esq., one Church Bell.	
A. Dredge, Esq., Stationery.....	14 60

#### HAMILTON.

D. Moore, Esq., Tinware .....	37 42
D. Moore and E. Jackson, Esqs., one Cooking Stove for Victoria Mission.	
Mrs. E. Jackson, one Box Clothing.	
J. W. Bickle, 100 S. S. Hymn Books and 20 galls. Lamp Oil.	

#### BROCKVILLE.

W. Sinclair, Esq.....	5 00
Collected by Mrs. W. Christie, for Victoria Mission School...	16 00

#### NAPANEE.

By Rev. John S. Clark .....	14 40
-----------------------------	-------

#### PICTON.

By Rev. G. R. Sanderson.....	12 00
G. W. Wilson, Esq.....	8 00
N. B. Congor, Esq., one Box Medicines.	

#### CHATHAM.

A Member of the Legislature, by the Rev. G. Goodson .....	5 00
Dr. Brown.....	2 00

## VICTORIA, INNISFIL.

G. Warnica, Esq..... \$10 00

From W. Clendinnen, Esq., of Montreal, and quite a number of others, valuable articles were presented to us for the use of those Missions, such as stoves, ploughs, &c.

## JUVENILE OFFERINGS—1868-69.

Toronto District	\$1000 35	Peterboro' District	\$277 05
Hamilton	984 65	Belleville	419 90
Niagara	354 58	Kingston	559 22
Brantford	588 01	Brockville	202 82
London	531 61	Porth	215 49
Chatham	198 36	Pembroke	157 86
Guelph	406 41	Ottawa	164 54
Goderich	354 60	Montreal	1766 36
Owen Sound	140 11	Quebec	303 30
Barrie	184 41	Stanstead	270 26
Whitby	246 27		
Cobourg	248 62		
			\$9685 46

## GENERAL COMMITTEE FOR 1869-70.

REV. W. MORLEY PUNSHON, M.A.,  
PRESIDENT OF THE CONFERENCE.

REV. GEORGE DOUGLAS,  
CO-DELEGATE.

REV. CHARLES LAVELL, M.A.,  
SECRETARY OF THE CONFERENCE.

REV. ENOCH WOOD, D.D., REV. LACHLIN TAYLOR, D.D.,  
GENERAL SECRETARIES.

JOHN MACDONALD, ESQ., REV. LACHLIN TAYLOR, D.D.,  
TREASURERS.

REV. S. ROSE, Toronto.  
REV. E. H. DEWART, Toronto.  
REV. W. STEPHENSON, Toronto.  
REV. GEORGE COCHRAN, Toronto.  
REV. J. H. BISHOP, Toronto.  
REV. A. SUTHERLAND, Yorkville.  
REV. E. RYERSON, D.D., Toronto.  
REV. A. GREEN, D.D., Toronto.  
REV. S. D. RICE, D.D. Hamilton.  
REV. R. JONES, Cobourg.  
REV. S. S. NELLES, D.D. Cobourg.  
REV. J. CARROLL, Toronto.  
REV. A. HURLBURT, Mitchell.  
REV. D. B. MADDEN, Castleton.  
REV. W. SCOTT, Napanee.  
REV. W. MCFADDEN, Brampton.  
REV. J. DOUSE, St. Johns, Que.  
HON. J. FERRIER, Montreal.  
HON. J. C. AIRNS, Richview.  
W. BEATTY, M.P.P., Parry Sound.  
A. W. LAUDER, M.P.P., Toronto.  
EDWARD JACKSON, Esq., Hamilton.  
ALFRED DRUDGE, Esq., Toronto.  
RICHARD WOODSWORTH, Esq., Toronto.  
SAMUEL ALCORN, Esq., Yorkville.  
JOHN TORRANCE, JUN., Esq., Montreal.  
W. T. MASON, Esq., Toronto.  
DR. AIRNS, Toronto.  
SAMUEL ROGERS, Esq., Toronto.  
JOHN STERLING, Esq., Toronto.  
JOHN P. BULL, Esq., Downsview.  
REV. E. EVANS, D.D. Hamilton.  
JOSEPH LISTER, Esq., Hamilton.  
REV. L. WARNER, Thorold.  
ZENAS B. LEWIS, Esq., Clifton.  
REV. J. PRESTON, Woodstock.  
JAMES SCARFF, Esq., Woodstock.

REV. J. ELLIOTT, London.  
DANIEL SHAW, Esq., Belmont.  
REV. A. LANGFORD, Chatham.  
REV. G. GOODSON, Strathroy.  
JOSHUA ADAMS, Esq., Sarnia.  
REV. W. S. GRIFFIN, Guelph.  
ROBERT HAY, Esq., Hollin.  
A. ANDREWS, Esq., Kincardine.  
REV. I. B. AYLSWORTH, M.D., Owen Sound.  
J. W. ARMSTRONG, Esq., Flesherton.  
REV. F. BERRY, Collingwood.  
D. MORROW, Esq., Barrie.  
REV. K. CREIGHTON, Craigvale.  
REV. W. JEFFERS, D.D., Oshawa.  
W. H. GIBBS, Esq., Oshawa.  
REV. W. POLLARD, Cobourg.  
DR. BEATTY, Cobourg.  
REV. G. H. DAVIS, Peterboro.  
DR. NORRIS, Ormeau.  
REV. G. R. SANDERSON, Belleville.  
M. B. ROBLIN, Esq., Belleville.  
REV. J. GRAY, Newburgh.  
EDWIN CHOWN, Esq., Kingston.  
REV. I. B. HOWARD, Brockville.  
W. A. SCHOFIELD, Esq., Brockville.  
REV. D. C. McDOWELL, Smith's Falls.  
J. FOSTER, Esq., Smith's Falls.  
REV. J. C. SLATER, Pembroke.  
JUDGE DRACON, Pembroke.  
REV. E. B. HARPER, M.A., Ottawa.  
MICHAEL CURRY, Esq., Russell.  
T. M. BRYSON, Esq., Montreal.  
REV. JOHN BORLAND, Sherbrooke, Que.  
WILLIAM SAWYER, Esq., Sawyerville, Que.  
REV. E. B. RYCKMAN, M.A., Stanstead, Que.  
EDWARD FINLAY, Esq., Dunham, Que.

## ARMY AND NAVY WORK.

*Hints and directions to Wesleyan Methodist Ministers stationed in Garrisons and Circuits in which Troops are Quartered, and in Naval Ports.* Published with the approval of the Wesleyan Army and Navy Committee.—We extract from this important document some passages which convey information of especial value:—"In every case in which any number of soldiers, from the smallest up to a battalion, are quartered in any town, it is desirable that a Minister should either call on the Commanding Officer, and not on any subordinate one, in the first instance, and leave with him, in writing, the particulars of time and place of Sunday-morning worship for parade-service, and of evening worship for voluntary attendance; or, (and perhaps, on the whole, this is preferable,) should write a letter containing the necessary information. Sometimes, in cases of dispute, officers have objected against letters addressed to them on our affairs, because they were not in accordance with the usual form; it is, therefore, suggested that the following may be regarded as a proper form:—

"[Place—address,]  
 "[Date.]

"Sir,—I have the honour to inform you that Divine worship is conducted in the Wesleyan Methodist church, — street, on Sunday mornings, at — o'clock; and that sittings will be provided for the Wesleyans of the — [regiment, or detachment] under your command.

"I have to make a respectful request, that you will be good enough to notify the arrangement in Orders, for the information of the Wesleyans.

"I have the honour to be, Sir,

"Your most obedient servant,

"Wesleyan Methodist Minister.

"To the Officer Commanding."

"The following extracts from 'The Queen's Regulations and Orders for the Army' relate to the attendance of troops at public worship; they are from the 'Revised Army Regulations,' vol.

ii., and are to be substituted by our Ministers for previous quotations, as there has been an alteration made in the wording of them:

"Section 13.—Divine Service.

"§ 728.—No soldier, being a Roman Catholic, or of any religious belief differing from the Established Church, is to be compelled to attend the Divine worship of the Church of England; and every soldier is to be at full liberty to attend the worship of Almighty God according to the forms prescribed by his own religion, when military duty does not interfere with this arrangement."

MALTA.—The Rev. W. S. Caldecott has arrived at Malta in good health, and has commenced his work among the numerous Wesleyans in that important garrison and naval station. His way had been prepared by a notification to the Secretary of State for War of his appointment by the last Conference to the Station, and by official communications from the military authorities at the Horse-Guards to the garrison. On arriving at Valletta, Mr. Caldecott reported himself to the Governor and Commander-in-Chief, Lieut.-Gen. Sir Patrick Grant, by whom he was received in a friendly and satisfactory manner. By order of the Lieutenant-General, two Sunday forenoon parade-services for Wesleyans, and a voluntary service on Sunday evenings, were at once inserted in General Orders; and directions were appended, that "every facility be given to Mr. Caldecott for carrying out the duties assigned to him." The voluntary service is at Pembroke Camp, six miles distant from Valletta. In response to a request, a conveyance has been provided by the authorities, as necessary to the conducting of the voluntary service there. Mr. Caldecott wrote when his arrival had not been generally made known to the troops; yet, on the Sunday morning, ninety Wesleyans were present, and at the camp one hundred and twenty.

 The Missionary Report, Canada Conference, was published on Friday, the 29th ult.—The Treasurers have received on account of Income, 1869-70, twenty dollars (\$20).