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WESLEYAN MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. XVIII.

FEBRUARY, 1873.

QUARTERLY.

CONTENTS:

	Page		Page
Letter from the Rev. S. Tucker...	174	RED RIVER DISTRICT—	
MANITOULIN—		Letters from the Rev. M. Fawcett	281
Letters from Rev. T. Hurlburt...	276	Letters from the Rev. Egerton	
MUNCEY—Letter from Rev. A. Salt	277	R. Young.....	282
BRUCE MINES—		BRITISH COLUMBIA—	
Letter from the Rev. T. Woolsey	278	Letter from the Rev. William	
SILVER ISLET—		Pollard.....	284
Letter from the Rev. J. H. Keppel	278	Letters from the Rev. C. Bryant	285
PRINCE ARTHUR'S LANDING—		Letter from the Rev. T. Crosby	286
Letters from the Rev. William		Letters from the Rev. A. E. Russ	287
Halstead.....	279	MISCELLANEOUS.....	288

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, 1873.

WE present our readers and generous supporters with several extracts from letters written by devoted brethren, who are laboring for the salvation of scattered settlers and Indian bands on the north shores of the Georgian Bay and Lake Superior. Dangers and inconveniences have to be endured in visiting these remote places, and yet the laborer is rewarded by the joyous welcome he receives, and by the devout attention paid to his message and the ordinances held among the people. There are commingling features in the whole of these communications from Parry Sound, Manitoulin, Bruce Mines, Silver Islet, and Prince Arthur's Landing, which refer to Indians, white settlers, and miners. Fort Francis, referred to by Mr. Halstead, was for some years occupied by the Society, and stood on the *Minutes* as "Lac-le-Pluie." The Rev. A. Salt was the last Missionary there. For various reasons this Mission ought to be resumed,—it would form a connecting-link between Prince Arthur's Landing and Winnipeg, Manitoba.

From the Rev. S. TUCKER, dated Parry Sound, Oct. 25th, 1872.

Monday the 14th of October, in accordance with previous arrangements, accompanied by Mr. Elliott, one of our Indians, two gentlemen from Toronto and another from Washington, Ont., I started on my Fall visit to the Indian Stations on the north shore of the Georgian Bay.

We looked anxiously on the arrival of the boat on Saturday for our new boat, tent, &c., but it came not. We fixed up our old boat as best we could, and started at 3.30 p.m. Our hearts were somewhat heavy, for typhoid fever was raging in the village, and our servant was one of the worst cases; but, knowing the privations of the Indians, also that we could not go later in the season, we commended our friends to God, and set out with an unfavorable wind and stormy

waters. We camped that night at Killbear point. Our friends had a good tent with them, so that, although it was cold, we managed with some degree of comfort to camp, cook, eat, worship, sleep, and wake with God, in safety and with thankfulness.

Tuesday morning was cold, with rain and snow, but the wind favored us and we pressed on at daylight. In She-bah-sha-gan Bay the wind became boisterous, and blew very heavy as we went down the Shawanaga Bay. Our boat strained and leaked much; but fortunately the wind was behind us, or I think we should have been swamped. About two hours after we arrived, we heard a cry of distress from an Indian, which proved to be near two miles away. But few of the Indians were at home, some of them

were returning, one canoe got upset in the heavy swell, and the poor fellow was drowned, leaving a wife and five children to the providence of God and the benevolence of the Church.

Chief Solomon James, Bro. Elliott, and Mr. Wilkinson, put out in a canoe, and some women in another. Our party got sight of the poor fellow, and made all but superhuman effort to save him, but in vain. They saw him drag himself on to the bottom of his canoe three times, each time to be washed off, and the last to rise no more, about three minutes before they could reach him. The distress of the wife and family was great, and gloom seemed to settle on the community. His name was William Pomocossaga—a good man, the same that built his house large to accommodate us with room for a school. There is hope in his death.

Wednesday was too stormy for our boat to ride, so we staid the day. We had public service again, and I gave the Sacrament to the few who were there. We did not hold our Missionary Meeting, but deferred it until Christmas. Chief Solomon James and the Leaders thought it was a good thing that the lady teacher you spoke of did not come. They want a man who shall be an Indian. One who can teach them to read both the languages; go with them to the sugar bush, fishing grounds, &c. They propose Jonas Monague, of Christian Islands, and would be much pleased if you would grant them their desire.

Thursday we had a favorable passage to Nashkodayong. The people had gone back to take up their potatoes, &c. We found Gilbert Pawis, one of our best men very ill, with but slender hopes of his recovery. We had a profitable service, after which I administered the Sacrament to the church. I then went and gave the Sacrament to the sick man and those who nursed him. It was a time of power. I suffered great inconvenience during the service, have since, and do still, from a blow on the side of the nose, and a fracture of the skull right over the ball of the eye, received from the end of an oar in trying to keep off the rocks in a dangerous channel, when under full sail. Thank God that my life was saved.

We left this interesting people on Friday morning. They were very thank-

ful for our visit. We had a speedy and pleasant passage to French River, reaching that place before night. We were met at the landing by nearly all the men, and Noah Snake at their head. On reaching Mr. Snake's house, we soon learned that the band, despairing of being furnished a Teacher by the Society, had gone down to Snake Island and brought him and family up, engaging to pay him \$200 per annum. He commenced teaching on the 5th day of October. He has twenty scholars, with a prospect of ten more ere long. Some Indians from up the river purpose coming down to settle among them.

As I found considerable dissatisfaction among the people, fomented by the chief—of whom I told you,—I called them together and desired them to state their grievances freely and fully. They did so, and this is the sum: We have been long promised a teacher, but he never came; then we grew weary—hired our own teacher—paid him ourselves—held no Missionary meeting. I found my interpreter disposed to retaliate, and rebuked him sharply. After much kind and patient reasoning they consented to the Missionary Meeting. We had a good meeting; and they contributed or promised about \$30, which is more than they have done before. They have hired the teacher for five years, at \$200, house, &c.; but I have no idea they will be able to pay him, and I fear he will be away in the spring except the Society grant at least \$100 to keep the teacher alive. I should be sorry to lose him, as I think he will do them a great deal of good. He has commenced a Sabbath-school singing class, and exhorts with great acceptance. He wants a map of the Holy Land, the ten commandments on rollers, and a few books if some one would generously donate them. Besides I married three couples. They have counted the cost. They all join us on trial, and appear to be truly penitent.

On the Sabbath I preached in the morning, and baptized two children and three adults. Another woman was coming with her child, but her parents, (who are Catholics) being on a visit to them, objected,—her mother flogged her in the presence of her husband. In the afternoon I held a lovefeast and administered the Sacrament. It was a solemn and deeply affecting time. In the

evening preached again and had a good prayer-meeting. To show his good-will, the old chief feasted us and all the village on boiled pike, potatoes, and hog's fat. We came just in time to nip a little rebellion. I think they are pretty well satisfied, and hope for their prosperity. They are in a desolate wilderness. I hope you will do all you can for them.

Monday we beat out to the open water. The wind died off, but the swell was so great that our boat feasted nearly filled, and we had to put back to an island and wait until Tuesday morning. We started at six a.m., and reached home about seven p.m., making about 80 miles in the day. Upon the whole it was the best trip I have made up the shore. On my arrival home I found that no death had taken place in my absence, most of the fever patients, by the skillful treatment of Dr. Wright, were recovering; new cases, however, are daily appearing. O Lord, how long? Stay thine hand.

Our servant, whom we found a poor waf between three and four years ago, and to whom we were much attached, succumbed to the disease and died this

morning. My wife, worn down with fatigue and excitement, was taken to her bed with all the premonitory symptoms rapidly developing. Still I have hope in God that she will be spared. Pray for us. Bro. Mooney came down yesterday to take my work while I went up to hold his Quarterly Meeting. I was obliged to send him back to-day to secure the services of a Superannuated Minister of the New Connexion. I hope nothing will prevent me from going to Bro. Buttrick's Quarterly Meeting next Sabbath week. Our own will (p. v.) be on the following Sabbath. I shall be obliged to delay the Missionary Meetings until winter, as the roads are bad, almost impassable. I trust the Lord will give me strength to hold out this year. The field is too large, and the burden too heavy for me to stand under longer.

Monday, Oct. 28th.—Yesterday we buried poor Netty. To-day Mrs T. seems a little better. Please let me know what I shall do about the teacher for Shawanaga if you will sanction the employment of Jonas Monague.

MANITOULIN.

THE Rev. Thomas Hurlburt has spent most of his life among Indian bands; he is now in the forty-third year of his ministry, and has a thorough knowledge of the Ojebway language. We are sorry to see from the following extracts that his health gives indication of failure, consequently his ability to carry out his plans for the welfare of a people who have shared in the advantages of his ministerial labors must diminish with his advancing years; still, should Divine Providence spare his life, he may yet render good service to the Church in that department to which he has been devoted. The work which the brethren Tucker and Curry have been doing on the Georgian Bay and Lake Superior is just what is needed for the places and people referred to in Mr. Hurlburt's letters to the Mission-rooms,—men of courage, and willing self-denial, prompted by the love of Christ, and a burning zeal for the salvation of souls, are required to seek and follow these "children of the forest," or rather it may be said of many of them, "of rocks and waters."

From the Rev. THOMAS HURLBURT, Little Current, 19th September, 1872.

It is impossible to reach all the scattered bands in this region with any agency employed at present. They are scattered through this vast region in small bands of from 20 to 100 souls, and almost constantly on the move, or resid-

ing but a short time in one place. Visiting them for a few days or a week once a year does not amount to much. I had a long talk with the Whitefish Lake Indians. They are willing to be taught; and some of them have been baptized by

the Priest, some by the Church of England Minister; but as the Chief said: "They never come to see us, so where is the benefit?"—intimating they would accept any one that would come to them. I found here a young man that had lived with his relatives at Cape Crocker, and the Chief said he could read a little, so I appointed him "to lead in religion." He can sing a very little, and I hope the appointment will do no harm. The Chief asked before them all: "Would it be better to take religion now, or wait until we are instructed to read?" I replied: "You can learn to read all the better by praying to the Great Spirit all the time. If sick or dying you will need His blessing, which He gives to all them that ask Him, and to them alone."

The only plan I know of by which we can reach all these scattered bands with our present agents and means, is to take the most promising man we can find from each band, educate them six months or a year in a *theological* school for this

class, and then send them back as class-leaders or exhorters *without pay*. This has the sanction of the New Testament, and of our own earlier operations among them. A young man I educated six months at the Pie was a gratuitous and successful laborer as long as he lived. The other parties will not employ this agency, so this field will be left to us. All the Indians about here, to whom I have mentioned this matter, approve of it. At present they cannot be collected in one place, because there is no place that will afford them a subsistence in their present state. In some of my journeys I find volunteers to go with me without pay. I have made a number of journeys in the steamer *Warbuno*, without charge; but, reckoning the trip to the Sault, I have already paid out \$24 25 for travelling expenses. I purpose to visit Shishigwaning (place of rattlesnakes) 60 miles west, this Fall; but I can go in Mr. Alrey's small vessel without charge, otherwise it would cost me \$10, or more.

From the same, dated December 10, 1872.

With the exception of missing two appointments on account of storms during the summer, I have carried out the plan advised by yourself and Rev. F. Berry, in Toronto, in May last. On the approach of Winter I began to look around to establish such appointments as were within my reach on foot, with or without snow-shoes, according to the state of the roads. In these explorations—the swamps being not yet frozen—the wet and fatigue made me quite sick for a time. I am now better. I have made a good fence round the premises; taken

down the old chimney, that was ready to fall on our heads, and put up a new one; and finished off three rooms. We are now much more comfortable than we were last winter.

I am not sure but my failing strength may render me unavailable for any part of our work, except that entirely among the Indians. I have an impression that fidelity to the cause, along with what is due to myself, may require of me a full statement of all essential facts, in order that you may be prepared in time to decide as to my continuance in the work.

MUNCEY.

From the Rev. A. SALT, dated Muncey, December 16, 1872.

In reference to the work on this Mission, though not laboring alone, still I feel encouraged. The attendance on the means of grace has improved. Some few backsliders came out, and a few have joined the church. Two persons who have never met in class before are now doing so. One of them said at first, with much emotion, "The Lord causes me to see that I am a sinner, I trust in Jesus for pardon and peace."

In visiting the natives, they appear much pleased. The dying have sent for

the missionary to come and pray. I have lately commenced a Sabbath-school in the Colborne church, assisted by my daughter Charlotte and my son Allen; and last Sunday Mr. Joseph Fisher and Miss L. Fisher joined with us as teachers. We teach in the First Catechism, and explain in the native language. After the Catechism lessons, we all read a portion of the New Testament, and I translate, so that those who are not able to read understand what we are reading. Parents come with their children into

the Sabbath-school of their own accord, which is encouraging. Before the frost set in, our house settled down considerably. It has started my family three times by its loud cracking. Some parts

of the floor are down three or four inches. When the frost begins to go away, I have some fear that the house will not give us another warning; however, we are trying to do our duty without complaining.

BRUCE MINES.

From the Rev. THOMAS WOOLSEY, 11th November, 1872.

I hasten to inform you that our Official Board were pleased to learn that \$240 had been appropriated by the Committee, a sum approaching so near to the \$250 *solicited by them*, that had the Mines remained as prosperous in their workings as they have been, I fully believe that the balance would have been raised,—and even now I am persuaded that every effort will be put forth to accomplish it, though Superintendent Williams has, in obedience to orders from England, dismissed a great number of the men, nearly all of whom have left for the States. Each steamer going up the Lakes has borne away some of our people. Yesterday, and the Sabbath before, were days of toil, anxiety, and painful separations, many being compelled to leave as rapidly as the vessels came. At least twenty-five men left yesterday. Our membership has been lessened considerably, but our congregation has suffered materially. Our official brethren have happily been continued to us so far, though we must not be too confident, as I hear that others are to go ere long. Merchants are very much cast down,—orders for winter stock have been countermanded; so you will perceive that we

have good cause for “*hanging our harps upon the willows:*” but still we “*will rejoice in the Lord, and joy in the God of our salvation.*”

You may rest assured that we were pleased to learn that the Committee had fixed the minimum salary of Domestic Missions at \$550, a sum which I am prepared to say is fully needed here, provisions being so very expensive, and having in many cases to be brought from a great distance. However, I will do my best to keep the work together, and to inspire the people with holy courage. They are a fine, noble-hearted people, and will, I am sure, do their duty.

The Union Church has been stained and varnished. The parsonage has had quite an addition to the furniture, as also a new boiler and a new parlor stove. I have papered one room and the staircase, and intend to paper all the other rooms. A good sacramental service has been obtained in the place of a black bottle and tumbler, and other expenses will probably be incurred: so you will see that our people have done considerable of late. I got the “*service*” in faith, and have paid for it. Three dollars are already promised.

SILVER ISLET.

From the Rev. J. H. KEPPEL, Silver Islet, Lake Superior, 1st October, 1872.

I am happy to say that a slight improvement in our prospects is apparent. Our congregation has increased to from 30 to 40 in the afternoon, and from 50 to 60 in the evening. Our morning congregation at the Islet is still small, averaging about 20. We have 30 children in our Sunday-school, after making up the loss of two families that have removed. I have visited Black Bay and Jarvis Island. At each place we have one member. The only way of visiting these places—the first being thirty miles from here, and the second 23—is by the Silver Islet Company's steam tug, and

this only remains long enough at each visit to unload, so that it seems at present impossible to preach to them. I am trying to do what I can for them by distributing tracts, and private conversation. At Black Bay there is a local preacher from Detroit, belonging to the Methodist Episcopal Church. He seems to be a devoted man, and is very anxious to be useful. Should the lake be sufficiently frozen over I will try in winter to visit these mines on snow-shoes, and I hope to remain long enough in each place to hold special services. *Here* we have five members,—three on the Islet, and

two on shore. Some who were at first indifferent, if not hostile, are beginning to attend our services regularly, and manifest considerable interest in them.

We have succeeded in getting two rooms to live in. We are not yet very comfortable, but are waiting for something better. Houses are so scarce that the Company can scarcely provide for the men they have, and they require more, especially carpenters. Last Wednesday we had a terrific storm which took away thirty feet of cribbing which surrounds the islet, and did a great deal of damage beside. The repairs thus made necessary will absorb the whole attention of the carpenters for some time to come, so that I scarcely hope to get a house this winter.

Steps were taken about six weeks ago to raise a subscription for us, but at the same time some of the people set on foot a subscription for lamps and an instrument of music for our place of worship, and as two subscriptions could not be pushed at the same time with advantage, I was requested to allow mine to be delayed for two or three months. I have drawn \$200 of the amount for which Mr. Macdonald gave me credit, and you may depend upon me to incur no unnecessary

expense. As far as I can see, we will need \$700 this year, as things are so very expensive; and I hope the people will raise \$250. I include my removal expenses—which I have brought down as low as possible (\$18)—in the \$700. The organ for the school-house we look upon as a necessity. At first the people seemed to take no sort of interest in our services; but we succeeded in organizing a singing-meeting, and this has attracted to our services those that composed it and their families, while others come to hear the singing. Some influential persons have taken an interest in our singing, whom we could hardly hope to interest in any other way. I have reason to hope that the prayers and the preaching are now beginning to tell on them. The resident Secretary of the Silver Islet Company, Mr. Hill, has, as I told Dr. Wood, presented us with 4 dozen Hymn Books and 4 dozen Bibles, and he speaks of getting a quantity of Bibles and Hymn Books for Black Bay. I am, on the whole, greatly encouraged about this Mission; and I hope your experiment in sending a Missionary may after all turn out to be a success.

I will write again as soon as I have any news to tell. Pray for us.

PRINCE ARTHUR'S LANDING.

From the Rev. Wm. HALSTEAD, dated Thunder Bay, Lake Superior, Sep. 5, 1872.

I am pleased to inform you that our cause is prospering here. Last night our prayer-meeting in our house was a precious season. The Lord very graciously refreshed all present, and caused all to feel much encouraged for the future. Mrs. H. arrived here safe, more than two weeks ago. We at once commenced house-keeping in our new home, and we hope by a little effort to make at least part of our house comfortable for the next winter. Our church is progressing nicely. We expect in four or five weeks to have our basement ready for dedication. This basement we expect to fit up in a neat way and make it very comfortable. I am greatly pleased with the prospect of having so commodious and suitable a place for our Sabbath-school, prayer-meetings, &c. The ground dug out for

the basement is hard dry sand. There will be no danger of dampness, especially as our way of fitting up the place will prevent that.

Our prospects for a good Sabbath-school are quite encouraging. We have not sufficient space in the small courtroom for those that now attend. Our subscription for the church is coming up nicely, considering our circumstances. I can see the good hand of the Lord guiding me in my coming here; and I think I see good prospects for our cause if we be faithful.

I hope to see "Providence Church" such a building as will give great pleasure and satisfaction to all our friends who come around Thunder Cape to see us. Every dollar received shall be carefully expended, and properly acknowledged. Much that would come to me

in this place for our support this year must go to the church, so that we shall have to be rather a heavy tax on the Missionary Fund. For this year, at any rate, it will be costly living here. Our Episcopalian friends give their young man here \$600 out of their Missionary Fund, and the people no doubt will do a good deal for him. But I need not say anything about money matters, as some of the Missionary Committee and yourself know our circumstances, and I know we shall not be left to starve.

That a railroad will be made from

here to Fort Garry soon seems quite probable. If this should take place, and the Mines turn out well, we shall have a large town here in a short time. We shall earnestly pray for Divine guidance.

Do as well as you can for us before the winter sets in, and it will be a great accommodation. Some of the money you sent for our own use I shall probably have to expend on the church and take store-goods here on subscriptions. I can get more for the church from some individuals in this way.

From the same, Prince Arthur's Landing, Thunder Bay, 2nd December, 1872.

I can scarcely express the satisfaction and encouragement I have experienced in receiving your letters, and the letter from Mr. Mason containing two cheques for \$600. By the same boat I also received a letter from Mr. James Beatty, Thorold, containing a cheque for \$50 to aid in the erection of Providence Church. Please convey to Dr. Roseburgh my thanks for the \$10 he kindly sent me by your letter. I am greatly obliged to you for the trouble you took to get for me the \$600. I know you made every exertion to meet my wishes.

On the 10th ult. we had the opening services of our basement, or lecture-room; and on Monday evening following we had a tea-meeting. We had a very good attendance. The proceeds of the tea, and a small subscription, amounted to \$175. This was more than I expected. Everybody seemed pleased with our lecture-room. We have it neatly fitted up and well lighted. The stove you sent us from Toronto proves to be just what we needed. I had fears that it would be too small for so large a room, but the place is so protected that a little fire will keep it warm during the coldest weather. The subscriptions for the church, together with the proceeds of the tea-meeting, amount now to about \$1200. If all be well, I hope next summer to get a goodly sum to aid in completing the upper part of the church. You will be pleased to know that our school-room, at our public services, is filled with a very attentive congregation. Last evening, notwithstanding the snow-storm, our room was nearly filled, and I scarcely

ever had a better time talking to a congregation, and I never had better attention. My text was Heb. xii. 14: "Holiness, without which no man shall see the Lord." Surely the Holy Spirit was with us to bless the people.

My way is opening up nicely at the Shuniah Mine. I have been out and have had meetings three times. As soon as the ice forms in the bay I shall visit the Beck Mine, about twelve miles distant. We feel all right now for the winter. We shall have plenty of work, and I have no doubt the winter will seem to pass away quickly.

I have made inquiries about the Indians about Fort Francis. I am told they are of a peaceable disposition, and that there are about 800, large and small. They are, of course, scattered over quite a large extent of country, but all do their trading at Fort Francis, which, as you know, is about half-way between here and Fort Garry. From what I can learn the Jesuits have made some efforts among them, but I think without success. There is no religious teacher among them now, I understand, nor has there been for a long time. It may be that the Jesuits have not been there since A. Salt left. I think it is our duty as a church to do something, as soon as it will be well possible, for the Indians at Fort Francis. They are right on the line of travel between here and the great N. W. Two large steamers are building to run on the Lake of the Woods, not far from Fort Francis. The surveyors came by the "Acadia," who are to run out a line of railroad, I understand,

between here and Fort Garry, or to connect somewhere with the Canada Pacific railroad. It seems to me, that the sooner we have the railroad communication from here with the great N. W. the better. Nothing will tend to de-

velop the country so much as this. We have had but little snow, about eight inches, and that came nearly all yesterday. We have had but one cold snap, that was last week, on the 27th and 28th. Now it is quite mild again.

RED RIVER DISTRICT.

From the Rev. M. FAWCETT, dated High Bluff, Manitoba, July 30th, 1872.

I left you on Friday with a sad heart. We drove up as far as the Big Bay; got into the large meadow about nine p.m.; fed our horses at a stack until after midnight. Bro. Brown went to sleep; I lay meditating. Saw the moon rise, but no sleep for me. Brown wondered why I did not sleep. I thought of you, Dr. Punshon, and all the rest. I, in the large prairies, dedicated myself to that God who has taken care of me all my life, afresh to the work here, to which I am persuaded he has called me. We reached home about three a.m. It was then getting day-light. A sad day and night, which I shall long remember. I was quite ill on Saturday; took Wolf's Mixture, and remembered where I got it. God answered prayer. We shall meet again. Sabbath morning came—rather weak. Preached to a small congregation at High Bluff; led the class. Drove ten miles to Poplar Point—preached to an attentive congregation—led part of the class. Drove to Gowler's—led the Sabbath-school—lectured the Bible-class and then the whole school. Preached afterwards. Bro. Gowler wished me to stay and lead the class. I declined. Drove home—five miles. After driving twenty miles, leading two classes and our Sabbath-school, preaching three times, praying nearly eight times, and singing eight times, it was about time to retire. I arose on Monday morning, and walked about five miles, and visited three fami-

lies. This Tuesday morning I am as strong as ever. Glory be to God for his goodness to a poor dependent creature! I have reason for gratitude for a strong constitution. Bro. Brown and Mrs. Fawcett both told me that I had done too much; but I did not think so. It is for my Master. What an honor it is to have the privilege of preaching Christ to any people! Mrs. Fawcett is well, and was thankful to hear that the good brethren had considered our case with such marked kindness. It is both "good and pleasant for brethren to dwell together in unity." I know you will forgive me for acting the baby when I parted with you. My heart was too big, I could say nothing. A thousand things respecting the past rushed upon my mind. The sad farewell was more than the English heart could endure without giving vent to long pent-up feelings. I love—heartily love—my dear brethren. I can say this Tuesday morning, "Thy will be done, O Lord." I hope to have an immediate answer to this queer-written thing. I am sitting on a trunk, and writing on a box, and at the same time feel that I am not the less in the Apostolic succession.

The brethren have not yet returned from Winnipeg. We expect them to-day. Those who go a thousand miles west of this will be a month and more before they reach their stations. May God take care of their flocks!

From the same, dated High Bluff, October 9th, 1872.

I wrote you respecting the place for building the Parsonage. I am purchasing the lumber, but it is almost impossible to get seasoned lumber in any place near. I have been busily engaged

for some time in repairing my house, in order to make it comfortable for winter. On the twenty-fifth of September we had four inches of snow in places here. It was cold enough for winter. Since then

we have had beautiful weather, until yesterday, which was and is now very cold and frosty. We want a great deal of wood here. I was away at the third crossing of the White Mud River when the storm of last month began, which is forty-five miles north-west of this. If you had seen me on that night, in a little shanty, 15 x 12, when the wind whistled through the place, and was blowing my coarse hair over my eyes, while I was lathing and plastering the dirty thing with an old blanket, and chinking up the great holes between the logs with the legs of my pants,—you certainly would have laughed at the Yorkshire man for once in your life!

This is certainly missionary ground. I came over the prairie in the storm, and

not a house for twenty miles; I felt moved to rejoice in God my Saviour, that I was permitted to do anything in His vineyard. What a glorious work it is to tell those poor creatures that Jesus died to save every one of them. You speak of a small grant to an Interpreter among the Sioux Indians. I have done little among them,—not sufficient to warrant any grant whatever. I have always paid the parties small sums when I have been among them, which is very seldom. I cannot get them together. They are constantly moving about, and seem very indifferent about hearing the Gospel at all. I have taken ten into the church since I came. No remarkable conversions. All well; praise God for all His mercies.

From the Rev. E. R. YOUNG, dated Rossville Mission, Norway House, Aug. 29, 1872.

It is with great weakness I write you this short note. Shortly after leaving Winnipeg I was seized with diarrhoea. I was exceedingly sick the last six days. We had a very disagreeable passage of twelve days. I think if I had not got home when I did, I never should have reached here alive. The disease is not yet cured. If I use strong remedies to stop it I am thrown into a violent fever, and then break out into the most profuse perspiration. I am so wasted away you would hardly know me. I cannot check it gently and restore nature to her natural work. I am so depressed and sad in spirits. I enjoyed the Conference in Winnipeg exceedingly. I felt the continued comforting presence of the Holy Spirit; but now I am under a

heavy cloud, and seem to have so very little faith or power to pray. In the midst of my gloom I can only keep saying, "Peace! doubting heart; my God's I am!" I know you will pray for me. I never was so sick before. I never had such fierce attacks from the devil. "O God, forsake me not!" Will you be so kind as to give my apologies to our honored President, Dr. Punshon, for my not having written, as promised, an account of Indian children's habits, amusements, &c. My sickness has unfitted me for everything. My people were glad to see me back; but alas! I cannot minister unto them. Timothy is pushing ahead at Beren's River.

From the same, dated Norway House, September 21st, 1872.

I think I wrote you a letter when very sick, about a month ago. I had a bad attack of typhoid fever. I was very much depressed, mentally, and had some dark and gloomy hours; but the cloud passed away, and now, with a glad heart, I can exclaim, "The Lord is my light and my salvation," &c. I am very much thinner than when I was in Manitoba, and am still very weak; but I feel well, and am now able to attend to

my labors. One great drawback here to rapid recovery of wasted strength, is the difficulty of getting any of those little dainties, such as beef tea or chicken broth,—which the sick crave. We had in the house pork and pemmican; but at this season there is no fresh meat of any description. We get venison in March and April; wild geese in April. Fish have been very scarce, and are only now appearing. It has been a fearfully

hard summer on our people on this account. "No fish, no fish!" was the cry of the poor creatures. I have had to help the sick poor, and even some others. Already more than one-half of my supplies have gone, and the winter only commencing; however, the fish are here and we will draw less on the flour bags. My school-master and interpreter has been kept, with his family, all summer, on imported provisions. The result is I have not been able to keep him on \$250 per annum. We have had some frosts, and are now having some fearful northern gales, which seem to almost lift the house off its foundation. In about twenty days our lakes and rivers will be covered over with ice.

We have had no packets or letters from the great outside world since my return from Winnipeg, and unless boats arrive in a few days we will not hear from you before Christmas.

I have been overhauling my dog-harness, and otherwise getting ready for my winter journeys. I must try and make up for lost time; and winter travelling, when I go with everything requisite, agrees with me very well. Of course, it is not as pleasant as a cosy home, when the mercury is frozen in the thermometer; then the air is so light that the smoke of our camp-fires refuses to ascend, but encircles us as a mantle or rests upon us, if in our camp-beds, as a covering. Beren's River first, then Nelson River,—both before Christmas, if possible. After that I will be, perhaps, breaking out fresh ground,—responding to Macedonian cries.

It will cost me very nearly seventy-five dollars to go to the District Meeting at Winnipeg, in March,—if I go on my own responsibility. I am going to offer to bring the Company's March packet if they will pay the bill; and so there is a possibility of getting to District Meeting, which you seemed to so much desire.

Our congregations are very good. We have peace and prosperity, spiritually. Our people will, if the heavy frosts keep off, gather in a large crop of potatoes. My own little crops are very good. I have been experimenting a little every year in farming since I came here, and with the most satisfactory results. Wheat, oats, barley, buckwheat, and nearly every kind of vegetables raised in Ontario, ripen here, if the seed is put in well-prepared soil just as soon as the winter

snow leaves in spring. We have not had the slightest summer-frost since we came here. My wheat this year is just as ripe and good as could be desired by anybody. My experiments are not worth much, as far as we are concerned here, as our land is so limited in quantity; but the Isothermal line of this place runs north of a much vaster extent of country than most people are aware of, and of a country, too, where there is plenty of good land, instead of rock and morass.

I have not heard a word from Oxford since my return. The people are on the lookout for their new minister. When is he to come? I have received an intimation, per York factory, that *two cases* of clothing for the poor have come out by the H. B. Co.'s ship for Norway House. We hope they will arrive before the rivers close. What are our good Canadian friends going to do for us? When I called in at Beren's River, on my return from the Conference, I was delighted with the number of adults and children, Timothy Bear, our native teacher there, had collected at his new Mission. Before I left they came to me and said, "Can you give us any help? We need axes, hoes, glass, tools, nails, hinges, &c. You want us to clear land and build houses: we cannot get these things at the H. B. Co.'s shop. They have traps to catch fur-bearing animals with, but none of these other things." I replied, "I am only a poor Missionary sent to preach to them, and I am much poorer than when I came to their country, partly owing to having tried to help their countrymen in this and other ways." "You poor!" said the old man, who long ago asked so earnestly the question, "Where is the Missionary?" and who understands a little of the English language,—although perhaps not the force of what he used,—"You poor? Minister you tell —, you cannot be poor. You have your whole church behind you." I baptized a room full of babies and children, and at my next visit I am to marry the parents. Polygamy is a common thing among Pagan Indians, and one of the most difficult and unpleasant to deal with when they become Christians. Very often the favorite wife,—the one the man wishes to retain and be married to,—is just the one the Missionary thinks should be given up. We naturally think the first wife should be retained. It

sometimes happens that the first wife has no children, while the second is the mother of a large family of helpless children. Must we say to this mother and her little ones: You must leave the wigwam, and accept of an altogether different relationship to this man. You are to forget him as soon as possible, and obtain your own livelihood, or suffer from cold and hunger. Some, not understanding Indian character, and their loose views of some commands they have been taught to look upon as binding as

others, would say, Let the man marry one wife and treat the others as sisters. My own experience, and that of some of our Missionaries with whom I have conversed on this subject is, that the sooner a complete separation takes place, the better for them spiritually and morally. Some have done this, and God has blessed them in the sacrifice made, and they are at least as well off as before. But I must close,—the boats are nearly ready to start and the packet-box must be closed.

BRITISH COLUMBIA.

Our expectations of future usefulness amongst his own race by the labors of the godly and gifted Indian, Sallaselton, have been blighted. God has taken him early to his "rest in heaven." The brethren are toiling successfully in the different departments of this mission-field,—erecting and enlarging sanctuaries, building parsonages, and preaching the Gospel in simplicity and power.

The Conference having sanctioned Mr. Clarkson's appeal to take advantage of Victoria College, two young men are preparing for this district,—one to supply his place, and the other for Saanich, an agricultural district on Vancouver's Island.

From the Rev. WILLIAM POLLARD, dated Victoria, September 26th, 1872.

We very, very much need a second man. The people are impatient for a Missionary, and we are anxious to supply them. Our church is filling up fast. The enlargement was at the right time, and will be the means, by the blessing of God, of strengthening Methodism in this city. I am working hard. I think that I never did so much work. My health is good; and the field is large, and almost wholly given over to sin.

A camp-meeting has been held at Chilliwack, principally for the benefit of the Indians. A very gracious influence attended the services, and considerable good was done. I presume that Mr. Crosby will forward to you his report of it. I should like to have attended it, but I did not feel at liberty to leave Victoria so soon after the re-opening of the church.

Bro. Russ is toiling hard on a Circuit large enough for two men. The field is too extensive to be thoroughly cultivated by one minister. Nanaimo is progressing under the faithful labours, and judicious management of Bro. Derrick.

Cowichan and Salt Spring promise better this year. Bro. Clarkson is quite popular among the people, and has labored very faithfully since he moved there. They are building him a small cabin. I hope that his successor has a true Missionary spirit, or I fear he will get discouraged on that rough Mission. I do not think that we have anything so rough in Ontario. May the Lord bless him, and qualify him for his work!

Bro. Crosby, whose labors are more abundant, and whose privations are equal to any of our Missionaries, is not without encouragement.

Before the Rev. C. BRYANT'S removal to Sumas, he spoke of his field of labor as follows :—

My former communications from this Circuit have not been remarkable for their length or multiplicity of incident and detail, perhaps not so much as you could desire ; but as we are engaged in establishing Methodism in this section of country—Maple Bay—having against us the active opposition of priestly intolerance—Roman and Anglican—in a small and widely-scattered population, and very few with any previous acquaintance with Methodism ; our work is laborious, and trying to faith and patience, while failing to yield those immediate results which we desire, and which augment the interest of Missionary letters and reports. Accordingly, we have had to plod along, preaching on Sabbath at places considerable distances apart, involving much travel on foot and still longer walks and canoe-journeys during the week in my visits to the lonely settlers in the bush, many of whom live too far away from our meeting-places to attend the Sabbath services.

While we have not, therefore, to report large congregations, yet we generally

have an attendance comprising the majority of the settlers in the immediate neighborhood, and although at some of our appointments we have no membership, yet we have hopes that the Word spoken will eventually result in the raising up of a people to serve the Lord. But to hasten this desirable issue it is imperatively required that the Missionary reside in their midst,—that is, at Maple Bay instead of Nanaimo. For, however wise the arrangement made a year ago, whereby I was appointed to live at Nanaimo, it now appears that the only effective way of reaching the people, and gathering them into the fold of Christ, is to have their Missionary living among them. Should the proposed exchange with Bro. Clarkson take place, I hope he will be able to find himself a suitable residence or accommodation with someone, until the people are able to begin the erection of a parsonage at Maple Bay, and thus more effectually prosecute the work than I can possibly do from Nanaimo.

From the same, dated Sumas, Oct. 28th, 1872.

According to the Conference appointment I removed from Nanaimo to this circuit, arriving here August 24th. I found the new parsonage only just commencing, and it is not yet finished. This occasions us some inconvenience, as my family occupy the small house erected by Bro. Clarkson, which is only 20 ft. by 12. When finished and furnished the Sumas parsonage will be second to none in the British Columbia District, being hard-finished throughout, and similar in size and appearance to the one at Victoria. It will be the most eligible dwelling-house in the settlement,—an ornament to the neighborhood, and a credit to the architect, Thomas Trounce, Esq., Victoria, and the contractor, Mr. J. Wintemute, New Westminster. Its cost will probably exceed \$1300, and at present only about half that amount has been promised ; this, however, is the result of local effort, and chiefly confined to our own membership. It occupies the most

elevated site on the Sumas prairie,—the grounds, two acres in extent, being the gift of George Chadsey, Esq. During the annual freshets of the Fraser, when the surrounding prairie is mostly under water, I am told that the parsonage site is high and dry, hence its value for gardening purposes, &c.

Our annual camp-meeting was held at Chilliwack, September 4th, and continued until the 9th, being attended mostly by neighboring settlers, a few of our New Westminster brethren headed by their pastor, Bro. Russ, two or three visitors from Victoria and Nanaimo, and a few Indian families from surrounding tribes. Bro. Crosby, assisted by Bro. Cushon from Nanaimo, and the now sainted Bro. Sallaselton, conducted the work among the natives ; while Bro. Russ kindly undertook the direction of the services in the unavoidable absence of the Chairman. Our local brethren also rendered efficient help in our preaching

services. We were rather restricted in our operations by the limited attendance, but the Divine presence was not withheld, for several of our white friends were convinced of sin, and led to seek the Lord; while among the Indians Bro. Crosby reports several decided conversions. The church itself is somewhat strengthened and revived, and at three different appointments week-night prayer meetings have been established or re-suscitated, as auxiliaries to the Sabbath services. Our preaching appointments are weekly,—at Chilliwack church in the forenoon, and at Sumas and Chilliwack school-houses in the afternoon,—classes being met in connection with them. We have monthly appointments at Matsqui and York's,—distant, perhaps, twenty

and sixteen miles respectively; and also at Yale, the head of steamboat navigation on the Frazer. When absent, the Chilliwack and Sumas appointments are sustained by Bro. Crosby and local brethren, whose labors are welcomed and appreciated.

We have, on the whole, much to encourage us in this new field of toil,—the sympathy and love of a willing people, and the approving smile of our gracious God, whose "kind hand is over us for good." The Word is not spoken in vain, sinners are being led to the Saviour, and thus we are led to rejoice and glorify God. May the presence and help of the Holy Spirit comfort and sustain us in all our efforts to promote the Divine glory.

From the Rev. THOMAS CROSBY, dated Chilliwack, December 24th, 1872.

As some months have passed away since I last wrote you, and as I expected to have been in Ontario by this time, but by a strange Providence, in the removal by death of our dear Bro. David Sallaselton, and the pressing demands of our work, I am prevented this long-expected visit to my dear friends at home.

On the 2nd day of October last I left here, by steamer "Onward," for a visit to the Thompson River, &c., taking with me as interpreter a young man, a native of the Thomson, who has resided on the Chilliwack since he was a boy, and hence speaks the An-ken-enam language as well as his native tongue. He was converted to God some four years ago, and I trust may yet be useful in the Church. In two weeks and three days we travelled 482 miles, preached twelve times in English, and fifteen times to Indians. The expenses of myself, interpreter, and two horses were \$59.25. And the people handed to me, by collections, &c., without any begging on my part, \$60.62, so you will see our expenses were more than met. I never met with kinder people anywhere, and more readiness to hear on the part of all; and in one place where I had preached to a tribe of Indians, the chief and some friends followed me fifteen miles next day to have me preach again. Of course, we had various kinds of places to preach in,—in court-houses, hotels, stores, log-cabins, Indian wigwams, and by the wayside.

All express themselves in the strongest manner that they want and must have a Missionary, and I believe there is no better field for Missionary labor in the Dominion. Runtloops, 140 miles from Yale, would be a good centre, around which a man would travel to large farming districts on the North and South Thompson; and in another direction, Nicola's Valley, where numbers of settlers are going in, and withal a large number of Methodists, who are begging for a Missionary. Also, there would be Casp Creek and Clinton, on the waggon-road to Cariboo, could be reached from the centre, and hundreds of Indians. He would require to be a man of all works, and the horse and saddle-bags would be required; but I do not fear to say it would be one of the most remunerative fields,—both for souls and in money matters,—that we have, and it would not be more than four years before we should have in those parts two large Circuits. But where is the man? While we rejoice to see that you are re-enforcing the band at Red River, and also Japan is to be taken hold of, we trust you have not forgot the Dominion of the West.

On my return home I found a letter from our esteemed Chairman, informing me that our dear Bro. David Sallaselton was sinking fast, and I was to come at once to see him, as he desired much to see me before he died; but, before I could leave, the next mail brought the

news that our dear brother had passed from labor to reward. I then left for Victoria, visiting Saanich, Cowitchan, Cheamuns, Nanaimo, on the coast of the Island, preaching to the tribes in all these places, and I never felt more that we need a travelling missionary among the Indians all the time on that coast. The people seemed all glad to see me, and to hear the Word. Our work at Nanaimo is being sustained by Bro. Sale, school teacher, and Bro. Cushon, class-leader, under Bro. Derrick as superintendent.

At Victoria our dear friends are feeling the loss of our now sainted brother David. He labored hard, and it was his delight to preach Jesus, and I do not see how they are to sustain the work without him; but we must look to the Lord of the harvest for the "Davids." But oh! shall we ever have another so good, so devoted? He was the most perfect Christian I ever knew,—beloved by everybody that knew him. For weeks after the Indians here heard of his death, they would refer to some truth that he had told them, and then they would weep, and say they hoped soon to meet in the "Happy Land." At our camp-meeting last September he was here with us in feeble health, and in speaking once he remarked his body was weak, but he would soon have two wings. And in his last class-meeting he said he was about to leave to go to Victoria, but he did not think he should find rest there, or at Nanaimo his old home, among his friends—no rest there; but he would soon have rest in heaven. And he spoke of our late Chairman, Mr. White, and that he should meet him; and to his old heathen father who was by his bed-side weeping: "Don't

weep for me, but weep for yourself; I am happy, and going to my sister, (a young woman who died very happy some five years ago); but my heart is sad, for I fear if you don't get a good heart I shall not see you there." May God bless the old father and mother, and lead them to Christ.

I also visited Buriard's Inlet and Ralsey, on Bro. Russ's Circuit. Here is work to be done, but I cannot stay more than to call and preach to them and on again. We need help on that Circuit. They are doing some good in Sunday Schools there, and the people say, "Come oftener; while you are away the bad spirit comes and takes all the words away that you told us." What are we to do among forty thousand Indians, with one missionary scattered over hundreds of miles? We must have help!

When I got home again to visit the tribes in this Mission, I found that a storm had passed over and blown down our little church at Rulters Lake, so that Capt. John and his people are now without a place to worship in, after they had worked so hard to get it complete, and both by money and labor had tried to get it to look neat. But as soon as the Spring opens we must get to work and rebuild, for it is a great loss to our work, and how to raise the money I know not; but we trust God will incline the hearts of friends to help.

We have now an "Indian Agent" for this Province, so that we hope to be properly represented as a Church in the next Report by the Secretary of State on Indian affairs; for I am sorry to see, by some strange blunder, our work as a Church was not noticed in the last year's Government Report.

From the Rev. A. E. Russ, dated New Westminster, October 29th, 1872.

A line about the work of our second quarter should have reached you before this. A large Circuit, full of demands upon a preacher, with weekly rounds visiting the appointments, seems to make time short. The annual high-water of July and August increases the travelling expenses, as it is more difficult to contend with the current of the swollen Fraser, and hence the need of two Indians instead of one.

Intemperance, with other snares of Satan, has done the church harm in

a few instances; yet devoted brethren and sisters in Christ are holding up by their labors and life the Christian standard of holiness unto the Lord.

Though the quarter is not marked by any special extension, still we are all praying, "Lord, revive thy work, and send now prosperity." Our membership remains about the same as that last reported, 56; and the Indian school, varying from 5 to 25, is well cared for by Bro. Dawson and staff, though a regular interpreter would be a great help.

From the same, dated December 16th, 1872.

Our third quarter has ended, and a brief review of the work is here given. All the appointments have been faithfully sustained, though at a cost of a little weariness of effort, sacrifice of time and feelings, consequent upon such a large and primitive field.

In the city there has been no special event during this quarter, unless it was the pressure painfully felt by churches, schools, shops and families, occasioned by small-pox, resulting in the death of three or four persons, besides some Indians.

At Maple Ridge, on the 28th of November, 1872, we dedicated a beautiful gothic church—the best on the mainland—costing \$1,000. The audience-room is 24 by 30 feet, and the tower is 36 feet high, beside the turrets, and contains a bell, distinctly heard three miles, and is not a bad time-piece for the settlers, as it is rung on week-day mornings at six o'clock. The bank of the Fraser at this place is about 100 feet high, giving the bell an elevation above the river of 130 feet. Though the Chairman, Rev. Wm. Pollard, failed to be present at the dedication, owing to excessive duties and labors in Victoria, and no supply for his pulpit, and also disappointed in Bro. C. Bryant, the popular Superintendent of Sumas Mission, as he was detained by unforeseen difficulties connected with moving and settling in their new parsonage; yet we were cheered by the presence of our noble Missionary, Rev. T. Crosby, who turned aside from his visit to the Indians, and by a large attendance.

After the religious services, consisting

of a sermon and our discipline service, a very successful tea came off, resulting in the sum of \$72. A noble band of brethren and sisters had come up from the town. These, with the local members, spent a most delightful evening at the church in prayer and fellowship.

As bedding was scarce,—though the good friends near by the church showed great hospitality,—the band from town brought some with them, the sisters occupying the available beds, the brethren took possession of the scow used by the carpenters during the erection of the church, while Bro. Crosby and the writer were *floored* for two nights at Bro. Wm. Nelson's.

Just before the dedication, the same church and settlement met with a great loss in the death of Bro. James Wickwire, —a native of Ontario,—a steward in our church, and whose remains were the first to be interred in the new burying ground adjacent to the church. He died in great peace, and beloved of the church. He left part of his property to the church, and which the executors will attend to as soon as a sale can be effected. This is the third member for the year lost by death. The other two were Mrs. Jane Rylet and Joseph McBride; the latter was converted, joined the church, and died in the New Westminster Hospital. Both died in the hope of the Christian.

The winter "pot-latches" among the Indians are setting in like a flood-tide, bringing a strain upon some of our Indians. May the Lord keep them and us unto the perfect day!

MISCELLANEOUS.

SPECIAL DONATIONS.

"A Steward of that which God hath given," London.....	\$20 00
"A Debtor to Grace," for the Japan Mission, per J. Macdonald, Esq.	5 00
A Thank-offering to Almighty God, for the preservation of one "very near and dear" from an awful death—a Gold Bracelet and Gold Ear-drops, by A. A. E., Belleville. Proceeds to be applied to the Missionary cause.	
Hon. D. A. Smith, M.P., Governor Hudson's Bay Company—for the Manitoba College.....	50 00

INCOME.—The Amount received at the Mission Rooms, on account of
Income for 1872-73, is 5599 58

A few copies of the *Missionary Notices* for November, 1870, are wanted. Will some kind friend please forward to the Rev. Dr. Wood?