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Missionary Notices

OF THE

METHODIST CHURCH

OF CANADA.

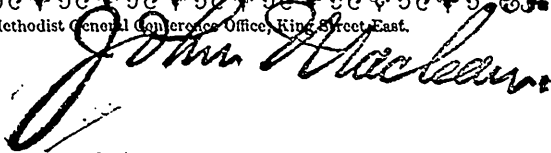
TORONTO, OCTOBER, 1875.

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MISSION ROOMS, TEMPERANCE STREET, TORONTO.
(Richmond St. Church, South Entrance.)

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. A. SUTHERLAND.



METHODIST MISSIONARY NOTICES,

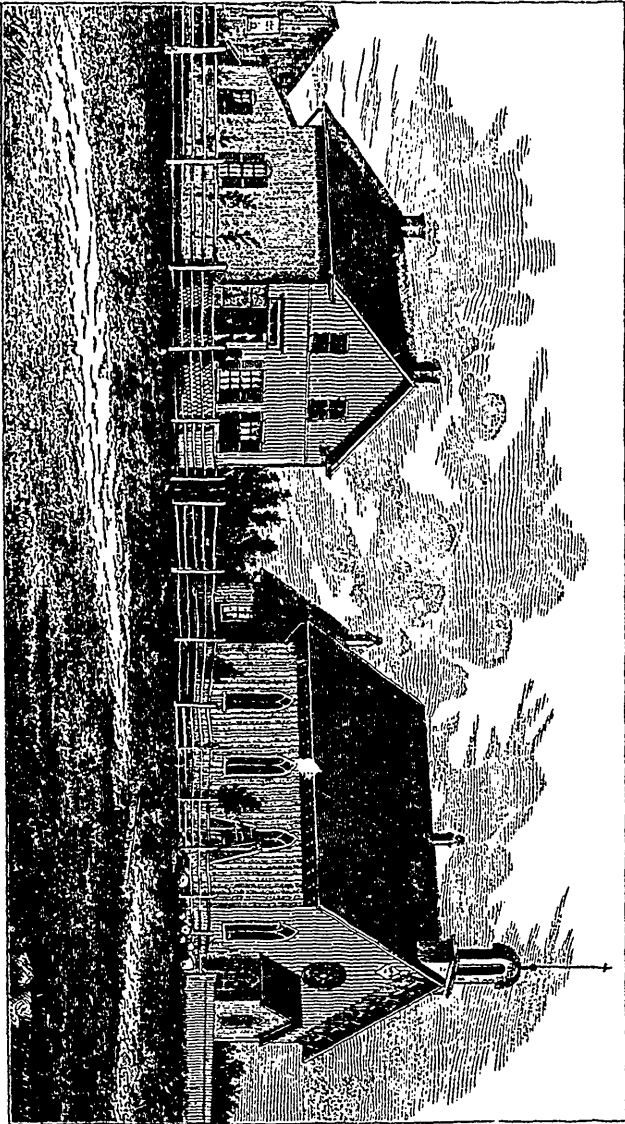
OCTOBER, 1875.

METHODIST MISSION—GRACE CHURCH, WINNIPEG.

THE Mission was begun by the Rev. GEO. YOUNG, in 1868. Bro. Young gave up his pastoral charge of the Richmond Street Church and congregation, Toronto, and the Chairmanship of the District, in response to an invitation to begin this new enterprise. True, there had for a long time been Wesleyan Missionaries to the west and north of Fort Garry, the former one thousand miles away, and the latter five hundred, but these principally labored among the Cree and Stoney Indians. A change in the relationship of these vast territories from the Honorable Hudson Bay Company to the Home Government and the Dominion of Canada, would naturally throw open for immediate settlement the fine lands on the Red River and Assiniboine, with other attractive sections, now embraced in the Province of Manitoba; to prepare for this movement, Brother Young began his labors.

A valuable and commodious site, in what will become a city of large dimensions, was generously presented to the Society by the Honorable Hudson Bay Company, and on this, with indefatigable labor, and for the first two years with a good deal of social inconvenience to his family, he has erected "Grace Church," with its school-room, and comfortable parsonage and out-buildings. The heavy frame of timber between the two buildings bears up a fine-toned bell, given by the Sabbath-school at Oshawa, as the inscription cast upon the external surface points out; this bell pealed forth its notes of welcome when Colonel Wolseley and the British troops marched into Winnipeg to put down the Riel rebellion.

In the year just closed there were eight Methodist Ministers among the settlers in Manitoba. In the past seven years eight sanctuaries have been built, societies organized, and the ordinances of religion maintained with much regularity. The grasshopper plague has diminished the ability of the people to sustain the cost of these Missions, but we are anticipating more fruitful harvests, and a tide of greater prosperity pervading the whole Province. Attached to the sanctuaries and "preaching places" are two hundred and seventy-nine Church members.



METHODIST MISSION PREMISES—"GRACE CHURCH," WINNIPEG, MANITOBA.



INDIAN MISSIONS.

THE change of traffic by the Honorable Hudson Bay Company may possibly produce other movements beside the one referred to in the following letter. When the senior Secretary was in Winnipeg, in July, he met the teacher, Peter Badger, and, with the Chairman of the District, made arrangements for the day-school to be commenced; and, at the earliest opportunity, the Rev. George Young will visit the new settlement, and report to the Committee his views of its future. In the meantime the teacher, assisted by at least three leaders, will keep up the ordinances of the Church, especially on the Lord's Day. This dividing into small bands will entail additional expense upon the Society, and like as it is Ontario, be of no advantage in any form; but, on the contrary, socially and religiously, work adversely to their welfare. It is much to be regretted that a proposition made during Lord Elgin's administration, to form one large Indian community by the centralization of all the bands on the Peninsula, whose shores are washed by the waters of Lake Huron and the Georgian Bay, could not be carried out because of their hostility to leave their present Reserves.

From the Rev. J. H. RUTTAN, dated Rossville, Norway House, 5th April, 1875.

I take the present opportunity of this packet of acquainting you of a movement which will take place (D.V.) about the middle of June, that is, the first open water, when about thirty families, perhaps more, will leave this place for White Mud River, better known as the "Grassy Narrows," about three hundred miles south of this. There will be sixty or eighty children of school-age, and about eighty-five members of the Church, in the company that will be leaving. The reason, nay necessity, for such a change is as follows: The Honorable Hudson Bay Company have changed the route of traffic for supplying their inland trade, which is an immense supply yearly from York Factory formerly, to Winnipeg for the future; they have introduced steam navigation for carrying on their traffic, which throws some one hundred and fifty or two hundred of our Indians out of employment during summer. Formerly, when goods were brought by

York Factory, Norway House was the grand depot for supplying the whole trade; consequently four or five "brigades" of boats, employing a hundred and thirty to forty men, were constantly "tripping" between here and York Factory to bring the goods brought there by ship from England, to this place, for further transfer into the interior. Then a yearly brigade was sent up to what they call "the long portage," the border of the McKenzie River district, which trip occupied the whole season. This brigade gave employment to forty or fifty more of our Indians, who left here the first open water in summer, and only arrived just before the close of navigation to their families again; then there was a little traffic on Lake Winnipeg, which gave employment to a few more.

Now this whole system is broken up, and, consequently, the Indians are left without employment. The reason or necessity of the present

exodus is, as has already been stated; and, secondly, because this country *cannot possibly* support the people. There is no land farming to begin with; the whole country is an immense swamp, interspersed with rocky islands, lakes and rivers. In the village itself, and it comprises the whole tillable land in this region, excepting some small patches used by the Hon. Hudson Bay Co., there is not more than thirty or forty acres of clayey soil, barren at that, a kind of white clay with a few inches of loamy soil on the top. But what is that among so many? Then the season is so short and dry that potatoes themselves never ripen properly; oats and barley will grow pretty well, but will not make food to eat; wheat has been grown here three or four seasons with good success, during the thirty odd years since the Mission has been established. Two of these seasons occurred while the Rev. E. R. Young was here. The last year he was here he sowed wheat, which proved an entire failure. I sowed some last year, which also failed, and so completely did it fail, as in both these instances the seed could not be saved. Now you can see the necessity of the case.

You ask, will they better themselves? Most assuredly, for the following reasons: The place they are going to is a good farming country; there is plenty of timber for building, the climate is much warmer, the summer longer, and consequently wheat can be grown successfully.

The only question now is, what can be done for them? Already there are fifteen or twenty Christian Indians at "Grassy Narrows," and they say about forty scholarable children, so there will be (counting those who have received the sacrament from us at "Grassy Narrows") in all one hundred members of our Church, and over one hundred children, for us to make provision for spiritually and intellectually.

For the present, I allow my teacher and interpreter, Peter Badger, to accompany them as catechist, and teacher when they get the school-

house built, until different arrangements be permanently made for them.

As the people are nearly all leaving the "Crooked Turn," or Norway River, that school will be broken up, so I will bring John Sinclair to the village to take Peter Badger's place.

While I was away to District Meeting, a letter came from Peter Blardie, Chief of the Indian tribe at Grand Rapids, mouth of Saskatchewan, urging us to send them a missionary. They did not receive any letter from Archdeacon Cowley at Christmas, as they expected, so they have given up their dependance on the Episcopalian Church to supply them with a missionary, and anxiously look to us for assistance.

The Rev. George Young, our esteemed Chairman, will represent to you the importance of occupying this station, as it will evidently be quite a business place soon. On account of the change in the Hudson Bay Co.'s traffic, already mentioned, nearly all their inland supplies will, for the future, be landed here, and portaged past the rapids, and reshipped again on the steamboats. There will be constant communication between Grand Rapids and Winnipeg by the Company's lake steamer; then this will be the great outlet for the produce of the greater part of the Saskatchewan Valley in future.

I referred to their circumstances, and their great want of a missionary and teacher in my last letter to you.

I have written an introductory letter to the children of the Sydenham Sabbath-school, Kingston, which is intended to be followed by communications from this Mission on subjects connected with Missionary life, work, schools, &c., which would be interesting to children of Sabbath-schools.

The reason for such a series of letters is as follows: about a year ago I heard that some Sunday-school in Ontario had taken Rossville Mission as the special object of its Missionary exertions, to carry out which design letters were regularly to be sent, direct from the Minister in charge to the Superintendent of the school, to be

read before the children at stated times.

I did not find out what particular school had so considerably done this, till I saw the Rev. E. R. Young, on my way to District Meeting, when he told me it was the Sydenham

school, but could not give me the Superintendent's name, so I have addressed the letter of introduction to the Rev. James Elliott, who will hand it to the Superintendent for the Sabbath-school.

From the same, dated Rossville, 18th June, 1875.

Yours of the 16th April arrived Monday afternoon, just giving me time to fill up the schedules concerning the schools.

We were delighted to think that you had succeeded in securing a teacher for us, and that she is now probably at Winnipeg. Our Chairman, Rev. G. Young, wrote me the 1st of June, saying he expected her there the 15th, and that she would probably accompany Rev. E. R. Young to Beren's River, in the Hon. Hudson Bay Company's boats. The steamers, I am sorry to say, will not come out till quite late in the season.

Peter Badger, in company with twenty families, about one hundred and twenty in all, including children, starts to-day for "Grassy Narrows," or White Mud Creek. I have appointed leaders and assistant leaders for three classes, and arranged the classes that they may meet regularly. At present forty-nine members are going, and several more families will go the last of August.

I presume you had not received my last letter acquainting you of this movement when you wrote, as you

made no reference to it. Though you have probably given our Chairman directions as to what is to be done.

The "Grassy Narrows" should have a Minister at once to look after our people; then there are some unchristianized Indians there who should be taught "the way of life."

Grand Rapids, at the mouth of the Saskatchewan, also should have, if possible, a Minister, if not a Catechist. Who will come over and help us?

We had a very interesting Sacramental service and Love-feast, last Sunday. The church was filled, nearly all the members were present, and many spoke in the Love-feast of their happiness in the service of God.

I received a letter from Rev. John Semmens, Nelson River. He is pleased with the interpreter I sent him in March, and since his arrival, he writes, he has travelled many hundreds of miles visiting the bands of Indians, and teaching them the ways of religion.

Brother German is preparing for his summer visits, of which he has a great deal to do.

From the same, dated Rossville, 3rd August, 1875.

I take the first opportunity of acquainting you of the arrival of our teacher, Miss C. Battie, who came over from the Fort on Sunday morning in time for church, the brigade having just arrived. She had an unusually long trip, owing to head winds, being nineteen days from Winnipeg.

She is in excellent health and good spirits, though considerably wearied by her tedious journey.

Three weeks ago last Sunday I

baptized one Tapastanum, who had been for many years (ever since the Mission has been established here), a noted conjurer. And although visited and talked to by every missionary who has been stationed here, he steadfastly set his face against Christianity. The Reverend James Setter, Episcopalian Minister, who spent the winters of 1873-4 at Split Lake, devoted much of his time in persuading this Tapastanum to give up his con-

juried and be a Christian, but without success : although he partially promised to become a Christian, he did not do so. And when I talked with him the following summer, he admitted that Christianity was right, but put it off for a convenient season. He therefore returned again to his hunting grounds, at Split Lake, in that state. But during the winter the Lord laid his afflicting hand upon him, and he was brought nigh unto death ; then he thought much about his soul, and made up his mind, if spared to get to the Mission again, to publicly renounce his former ways, and take upon himself the solemn vows of baptism. He lost no time after his arrival, but applied at once, with tears in his eyes, to be baptized ; he was very earnest and urgent in his request, so without gainsaying we administered the solemn ordinance of baptism, in the presence of a large congregation. It was an interesting, nay thrilling sight. To see such a noted conjurer as he, stand before a large congregation, and in answer to the question, in his own language, "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same ; and the carnal desires of the flesh, so that thou wilt not follow or be led by them?" say, "I renounce them all," is something long to be remembered, and for which we, with the angels around the throne of God, should rejoice together.

The following Sunday I baptized his son and thirteen others, whom I

saw during the week, including some children, all belonging to the Split Lake band. We, and I trust the whole Church, will follow these our brethren with our prayers, that they may be "steadfast, immovable, always abounding in the work of the Lord."

Our school is progressing nicely. I have been teaching about two months since Peter Badger, my former teacher and interpreter, left, and now I hand it over to Miss Battie.

We have read with great interest the proceedings of the Toronto Conference held in Picton. We have exceedingly to regret that it was not in the power of the Appointing Committee to supply either Grand Rapids or the Grassy Narrows with Ministers. Grassy Narrows seems to be in the greatest need of a Minister, as twenty families of our people from this place have already gone there to settle, and the probability is that some thirty or forty more families will remove there this fall. You perhaps ask, why do they not remain where they are, at the Rossville Mission? You have the reasons fully stated in a former letter—we cannot press our people to do anything contrary to Providence. There seems to be an opening for them at the Grassy Narrows, where they can make a living.

Cannot some brethren be found willing to occupy one or both of these places? We hope they will be found. "Come over and help us." Brethren, come ! do come !!

THE following was written by the excellent Lay-treasurer of the Society, JOHN MACDONALD, Esq., M.P., without the least design of its being published, but the testimony he bears so spontaneously to the Rama Indian Mission, is worthy of preservation. It is dated "*Lake Couchiching*, August 12th, 1875":—

While seeking rest to brain and body at this place, I hope my coming here will not be without advantage to some part of our work.

On Sunday week I went by row-

boat to Rama, taking part of my family. It was the Quarterly Service, and though long (lasting about four hours), was very interesting. I will not detain you with any description

of the devout demeanour of the Indians. Those who are ready to say "*Indian Missions are a failure,*" should have been there, and they would have witnessed as devotional an audience as they had ever seen in any part of the world. The entire service was very solemn. The church was greatly crowded, and it was to me quite evident that the *church should be enlarged.*

On the following Thursday and Friday the Indians held a bazaar, for the sale of their fancy work. It was well attended, not only by many people from Orillia, but by many of the guests from the Couchiching Hotel.

The articles showed much taste and skill; were very cheap, and after paying all expenses, netted some \$120,—the efforts of Christian hearts and hands of those now happily the worshippers of the true God, but some of whom not long since roamed these very forests in pagan darkness.

I spoke with the Rev. Mr. Woolsey about the enlargement, as I did also with Benson, the chief, with Snake, Jacobs, Shilling, John Wesley, Big Wind and others. I ventured to tell them that if they undertook the enlargement the Missionary Committee would assist them to half the cost, provided they would themselves pay the other half.

They entered into the project most heartily; and without loss of time called a council meeting, and made provision for the amount, and purpose having it completed by Christmas.

Mr. Woolsey will doubtless write to you about the matter.

The addition will be about 24 feet, and will greatly improve the appearance and proportion of the building, apart from giving additional room.

It is proposed also to remove the driving shed, which is at the church door, and place it in the rear of the building,—to level and sod the plot, and to enclose the whole in a very neat fence.

I have also suggested to Mr. Woolsey that he should induce the Indians to have their dwellings whitewashed,

which he says he will endeavor to have done.

Last Sunday I had arranged to preach for them, and as I took my family with me, you will not be surprised that to do this I had to take *three boats*, an Indian rowing each, — Charley Jacobs, Joseph Shilling, and John Wesley.

We reached Rama in about thirty-five minutes; and although this was but an ordinary service some twenty of the Indians had to stand by the door. We had a pleasant service. I never preached to a *more attentive congregation.* Several of the Indians walked with me to the boats. During the service the wind had risen so high that it would not have been safe to have had all return in the boats. A Mr. Smith, who was in the congregation, kindly offered to drive Mrs. Macdonald and some of the children to the hotel, a distance of four miles, whose kindness we were glad to avail ourselves of. Thus lightened, we ventured out with the balance in our boats, and although with our cargo considerably lightened, were not altogether free of "*perils by water,*" some of us getting thoroughly drenched. What pleased me most was the testimony borne by Mr. Smith to the quiet, orderly conduct and Christian consistency of the Indians among whom he resides. He wants no better neighbors or more honest customers.

On the Tuesday Mr. Woisey called at Couchiching, and we spent several hours together. I submitted to him what my own views were, but urged him to have the alterations made, subject to the advice and oversight of some professional man. I was grieved to find that some of the Indian children, under the influence of inducements that were being put forward, were leaving for the Church school at Sault St. Marie. I wish the Church school there every success, but I do not wish that they should seek to proselytize our children.

The young lady in charge of our school at Rama appears a very suitable person for her place, and when

the Rama children know all that she can teach them, they will not need to go to the Church school at Sault St. Marie, or elsewhere.

It occurred to me, however, that some home incentives might invest our own school with greater attraction, and accordingly I begged of Mr. Woolsey to announce to the school that prizes would be distributed at the close of the year. Also prizes for sewing, cleanliness, good conduct,

punctuality, &c., &c. I am persuaded this will have a good effect; and it gave me great pleasure to advise Mr. Woolsey that I would pay the amounts on his furnishing me the names of the successful competitors. I hope, therefore, as I stated at the commencement of this somewhat extended epistle, that our short visit to this place has not been without benefit to our Rama Indians. More when I see you.

COLLINGWOOD DISTRICT.

From the Rev. E. CLEMENT, Chairman of the District, dated Aug. 30, 1875.

I have just returned from the Christian Islands Camp-meeting. Seven of my own family, and a few friends from Collingwood, occupied the Mission-house, which was very near to the camp-grounds, and apart from the religious services had a very pleasant time. I think about four hundred Indians, all told, were present—from Saugeen, Cape Croker, Snake and Georgina 'slands, and from the north shore of the Georgian Bay. The Camp-meeting commenced on Wednesday; on Friday an excursion came over from Collingwood, and a service was held for them on the afternoon of that day.

On Saturday I preached for the first time, but with much difficulty, through an interpreter.

On Sunday I administered the Sacrament of the Lord's Supper to one hundred and forty Indians, baptized six children, and including one on Saturday evening, an old woman of eighty, a Pagan all her days, but who wanted to die in the name of Jesus. I baptized thirteen adults, nearly all Pagans; and also married one couple.

The Indians on the island, by no means numerous, provided munificently for the accommodation of their visitors from the other Missions; three barrels of pork, \$75; seven barrels of flour, \$30; &c.

J. Ashquabe, from Snake Island, preached on Sunday morning.

Big Canoe, from Georgina Island, was very active and serviceable; he is regarded as one of the most consistent of the Indian local preachers, and very acceptable among his brethren.

Mr. Elliott was there from Parry Island; he is not at all well, but remains to preach in the church to-night and Tuesday night.

A number of conversions were reported, some of them Pagans, but an utter ignorance of their language, and in my case of their usages and peculiarities, place one at a great disadvantage.

When I returned from the Christian Islands, where I went to see about the Camp-meeting, I met Bro. Stewart; the same day he went up to Parry Sound, and got a chance the same evening to his Mission; so he was there for Sunday, the 22nd. I go to Parry Sound next Sunday, and on Tuesday meet the McKellar officials, so as to have the necessary information for the financial District Mission on the 19th of September, as I did not think it desirable Bro. Stewart should leave his Mission again so soon.

It is a great pity Mr. Salt is not here at this time. What prospect is there of his coming? If Mr. Salt is going to be long detained, I think *Big Canoe* would be willing to go for a short time, and be very acceptable to the Indians.

BRITISH COLUMBIA.

FORT SIMPSON.

From the Rev. MR. CROSBY, dated June 7th, 1875.

Since my last communication my time has been mostly taken up with the church building. I have just returned from the woods, where I was a week getting out a raft of timber—this completes what is required for the church. It is hard work, but I trust, by the blessing of God, we may see the church finished, and in it many precious souls brought to Christ.

We had a very interesting meeting a few days ago at the laying of the foundation—a cedar block serving instead of a “stone.” Mrs. Morrison and Mrs. Crosby deposited the bottle, etc. The service at the site of the new church was necessarily very short, as heavy rain came on, but was continued in the old house we have hitherto used. There many spoke from full hearts. I send you the words of some of them.

SIK-SAKE said, “I am very glad to see this day. I did not think we should ever see this among us—we have been so bad. Now, young men,

I hope you will be good and wise; and do not let us think the work is finished now—no, there is a great deal to be done yet.”

GEMK.—“We have cried to God and he has heard us, and now I think I see the church built. But let us not mock God; we must all have one heart now to work in the right way. Let us put away all sin from among us.”

In March I paid a visit to the Nass River fisheries, about forty miles away, where the Indians spend six or eight weeks every year at that season catching and curing the oolachan, a small fish. It is a very rich fish, from which they extract great quantities of grease, which is one of their principal articles of food. Further up the river I also visited three villages of the Niskahs or Nass Indians. There are said to be about two thousand Indians living upon this river. This would be a fine field for a missionary. The harvest truly is great. May God send the labourers.

VISIT OF GENERAL HOWARD.

On the evening of the 23rd of June, the steamship “California” arrived in Esquimalt harbor, en route to Portland from Sitka, and other northern ports. Among the passengers on board were General O. S. Howard, commanding the district of the Columbia, and staff. The General had been north on official business, and on his way down arrived at Fort Simpson on Sunday, the 20th, when he and his staff went on shore and attended divine service at the Methodist Mission Church there. A correspondent of the *Victoria Daily Standard* alludes to the General's visit as follows:—

“On the way down arrived at Fort Simpson, British Columbia, on the 20th; this being Sunday, General Howard, together with his officers, the officers of the steamer and pas-

sengers, went on shore to church. On our landing we were met by Mr. Crosby, who treated us with great courtesy and invited us to his house. At 10 a.m. first bell rang for church; at 11 second bell rang, and then we noticed nearly all the Indians leaving their houses and wending their way to church. General Howard and staff, together with most of the passengers, attended church, and were all greatly pleased to see so much order and attention. On entering the church we were met by the Rev. Mr. Crosby, of the Methodist mission, and his accomplished and estimable young wife, to whom too much praise cannot be given for the great change for the better that has been brought about by them in the last eleven months, with the Indians at this

place. Whilst at church we were greatly astonished at the interpreter, (an Indian woman,) who interpreted Mr. Crosby's sermon, word for word, to the Indians throughout the whole service, without any difficulty. At the conclusion of the service, on invitation from Mr. Crosby, General Howard made a few remarks and

prayer. The General was greatly pleased with his visit to Fort Simpson, and was heard to say he would not have missed going there and seeing for himself the great change that can be brought about by the simple preaching of the gospel amongst the Northern Indians."

CARIBOO.

Letter from the Rev. C. L. THOMPSON, dated June 1st, 1875.

When I dated my last letter, Nov. 18th, 1874, winter was just commencing, or, rather, we had only had three weeks' sleighing. At the end of seven months, instead of singing,

"The sunlight fills the trembling air,
And balmy days their guerdons bring,
The earth again is young and fair,
And amorous with musky spring,"

we chant,

"Oh! winter, wilt thou never, never go?
Oh! summer, but I weary for thy coming."

Intense cold alternated with violent snow storms has been the order of our winter. The road between here and Van Winkle was at times impassable, except to foot passengers. Yet we succeeded in keeping up regular appointments until the last of February. Throughout March and April it was impossible to do so, consequently I preached alternate Sundays at each place. Bros. Munro and Fergusson supplied our pulpit at Barkerville when I was absent. Though we are suffering a great financial depression at Cariboo, yet "the best of all is, God is with us." At our last communion service at Van Winkle, God was pleased to sweetly draw one young man to follow Jesus, ready to do His will. When the invitation was given to all who "intended to lead a new life" to assemble around

the table of our dying Lord, he came forward and entered into covenant vows henceforth to be a disciple of the "meek and lowly One," who for "our sakes became poor." Signs of reformation in others lead us to pray in faith that God will work a work which *none* can hinder. Oh, if we can be instrumental in leading precious souls to the rich and inexhaustible mines of *pure gold*, labor will be rest!

Owing to the itinerant character of mining camps we find it necessary to move our church at Van Winkle about two miles down the creek, to the new town of Stanley. The population of Lightning Creek is centring there, and in order "to be all things to all men," we must accommodate ourselves to the people. This will necessitate considerable expense. I cannot say how much yet. We trust though, notwithstanding our population is not one-half what it was eighteen months ago, to keep clear of debt, except for a short time. We gladly hail the tidings of Brother Turner coming to Nicola Valley this year. To have one unfolding the banner and telling the "old, old story," even within two hundred and fifty miles, will gladden our hearts and give us new strength to "fight the good fight of faith" in this land of sin.

CHILLIWHACK—CAMP MEETING.

This annual "feast of tabernacles" commenced June 2nd, under the charge of Rev. W. Pollard, Chairman of the District, and closed at noon on the 7th. There was an unprece-

dent attendance from Victoria, both of Whites and Indians, and a fair representation from New Westminster with their pastor, Rev. A. E. Russ, M.A.

The preaching of the word was evidently owned of God. Bros. Pollard and Russ rendered very effective service, being aided by the Superintendent of the circuit, and by local brethren, among whom were Bro. Spencer, Victoria, Bros. Clarkson and Green, New Westminster, and Bro. Gillanders, Chilliwack.

The native congregations were marked by all their wonted fervour and holy enthusiasm, and were chiefly addressed by Bro. Tait. The general order of services, both of natives and whites, was as follows :—Prayer meeting at 7 a.m. ; Preaching at 10:30, 2:30, and 6:30 o'clock, each service being followed by hearty exercises of prayer and the relation of Christian experience. The Sabbath services were somewhat more varied, as class-meetings were held at 9 a.m., in three different tents, and the morning prayer meeting closed with earnest prayer for a blessing upon the labours of Bros. Crosby and Thompson in the distant missions of Fort Simpson and Cariboo. In each meeting held, the Divine power was realized, and as a consequence several conversions, chiefly among the young, were professed, and believers who sought fresh baptism of the Holy Spirit, received it according to the promise of the Father. Thus, in future days and years, the Chilliwack camp meeting of 1875 will be stored in the memories of many, as a most hallowed "season of refreshing." Indeed, it may be confidently hoped, that the awakened zeal of our friends from various parts of the District may be the means of stimulating the churches to renewed life and activity, and that all may have cause to rejoice over a general revival of the work of God throughout British Columbia. Many regrets were expressed at the unavoidable absence of Bro. Crosby, the founder of this Camp-meeting, who has always been present before. There were many prayers presented before the throne of grace on behalf of Bro. Crosby's labours at Fort Simpson.

The concluding ceremony of encircling the ground, and shaking of

hands, while the pieces "Beautiful River," and "Sweet By and By" were being sung, and also the preceding Lovefeast and Sacrament of the Lord's Supper,—were so affecting and memorable as never to be forgotten. The natives especially were overcome with emotion, and demonstrated unmistakably the love for each other, which Christ had implanted within their hearts ; hearts formerly estranged by feudal hostilities and tribal wars.

Twenty years ago, the presence of such a number of northern Indians on Fraser River would have furnished so many scalps for the savage carnival of local tribes, and bloodshed would certainly have followed the gathering of such hostile races; whereas now the result is, the high praises of Heaven resounding in the woods, and the fulfilment of the Angel's song "Glory to God in the highest, peace on earth, and goodwill to men."

This was seen particularly at the Sabbath evening service, when there was a mixed congregation of Indians and whites. So rich was their related experiences that it was said at the time, that could our Missionary Committee at Toronto only witness the sight and listen to their recitals of saving grace and its triumphs amid their temptations, darkness, and sin, there would soon be an increase of men and means to labour in this inviting field, and no native station like Fort Rupert or Queen Charlotte's Island would remain unoccupied.

It was the subject of general remark, too, that the sweetness and power of Christian song was never more exemplified in British Columbia. For the singing of some of Sankey's famous revival pieces taken from the "S. S. Organ," and "Winnowed Hymns" produced a most hallowed effect upon the various services, and we may expect that many a home and prayer meeting will be enlivened and cheered by the exhilarating songs and hymns which were learned at the Chilliwack Camp meeting.

We close this memorial of the Chilliwack Camp-meeting of 1875,

thanking God for the gracious outpouring of His Spirit which was there vouchsafed, for the rich expositions of Divine truth and forcible appeals to the conscience which we were privileged to hear, for the material improvement which is going on from year to year, by which the encamp-

ment is made more attractive and commodious; and, best of all, for the ingathering of upwards of a dozen souls this year, who are placed for the first time upon our church-roll. May their names be registered in the Lamb's book of life! Amen.

CHURCH DEDICATION.

The new Methodist Church, lately erected at Somenos, was dedicated to the worship of God on the 23rd inst. The people came from every part of Cowichan Valley, and from Chemainus, to attend the occasion. Every religious denomination was represented, and appeared to take a deep interest in all the services. It was the largest gathering of people ever witnessed in the District, and it was gratifying to see the kind Christian feeling which was evinced by all.

The religious services were conducted by the Rev. W. Pollard, Chairman of the District, assisted by Rev. T. Derrick and Rev. W. V. Sexsmith. A very gracious influence pervaded all the devotional exercises, and the congregation entered into the importance and solemnity of the occasion. It was a "season of grace and sweet delight" to all present, which will not be soon forgotten.

At 2:30 p.m. the people sat down to a rich repast provided by the inhabitants of Somenos and their friends. The viands were abundant, and the set-out was in first-class style.

After tea W. Smithe, M.P.P., was called to the chair, and he gave a very appropriate and able address. Mr. S. evidently possesses more than ordinary ability. He was followed by Revs. Pollard, Derrick and Sexsmith,

whose earnest speeches produced a very fine impression on the minds of the audience.

The Rev. Mr. Sexsmith, pastor of the church, read a financial statement which showed that upwards of \$500 had been paid in cash, besides the labour gratuitously bestowed, which left a debt on the premises of a trifle over \$90. This had been advanced, we understood, by the pastor, and was to be without interest until paid. Had all the labour been paid for, the cost would not have been less than \$700.

The church is a substantial building, with rustic finish on the outside, and lined with dressed lumber on the inside, has gothic windows and doors, is neat and well-proportioned, and will seat upwards of one hundred people. It stands on a corner lot where four roads meet, and presents a beautiful appearance. The ground was given by A. R. Kier, Esq., Postmaster, who with his family has taken a very active part in its completion.

The people are no doubt very much indebted to the indefatigable labours of Mr. Sexsmith for so comfortable a place of worship, and it must have been gratifying to him to have received the sympathy and support of all classes of the community at the dedicatory services.

GERMAN MISSIONS.

From the Rev. H. MEYERS, dated Palmer Rapids.

I came down from the west to labour in the German field of this District. With a grateful heart I

review the mercies of the period of my labour on this toilsome field. Bodily health and strength have been

enjoyed, and a gracious sense of the Divine presence has sustained me. Of course I have learned some things in connection with our work here which I did not know before, and some of these matters I will try and place before you in order.

EXTENT OF THE FIELD.

The territory occupied at present is very extensive, embracing part of the counties of Renfrew, Hastings, and Addington, in Ontario; and part of Pontiac in Quebec. The whole of this field recently formed the Rankin German Mission. This has been divided into three separate Missions, of which the Raglan Mission has been allotted to me. My own field comprises the townships of Brudenell and Raglan in Renfrew, Mont Eagle in Hastings, and Denbigh in Addington. Although connected with the Pembroke, my Mission is really within the present bounds of the Belleville District. To reach some of my appointments, Denbigh and Mont Eagle, long and rough roads have to be travelled. In going to Denbigh I am obliged usually to take a roundabout way over a rough, mountainous, and scarcely ever travelled road of some fifty miles. Probably I may be able to shorten this distance somewhat in the winter, by taking timber roads through the bush, over frozen swamps, creeks and lakes.

GERMAN POPULATION OF THE FIELD.

By far the largest number are in the county of Renfrew. The townships of Wilberforce, Alice, South and North Algoma, and Raglan are, I believe, chiefly settled by Germans. On my own mission the German families (to all of whom we have more or less access), number about thirteen in Raglan, ten in Brudenell, fourteen in Denbigh, and ten in Mont Eagle. Other German settlers will probably come in to these parts, but I do not think there is any likelihood of a large increase. Indeed, it is probable that these numbers will even become less before very long by emigration to other parts. One man in Denbigh

made a trip during the past summer to Manitoba, to spy out the land, and he has, I understand, come to the conclusion to emigrate. It is most likely too that this man will be accompanied and followed by others. It will be seen that while a large tract of country is comprised in our mission, we have but comparatively few people to work upon.

OUR MEMBERSHIP.

Even on the entire Upper Ottawa field, this is small when the facts are taken into consideration of a very large territory occupied, and three Missionaries employed. On my own mission we have twenty-four members. Yet how much self-denying, arduous toil, self-sacrificing devotion, earnest wrestling at the throne of grace, patient, and at times almost hopeless, waiting for fruit, on the part of the noble missionaries who have labored here in the past, even this number of souls represent, eternity alone will reveal!

PREJUDICES OF THE GERMANS.

Let it be borne in mind that very strong and deeply rooted prejudices have had to be uprooted in order to secure the membership referred to, during the eleven or twelve years in which our Church has occupied this field. While visiting in one house at one of my distant appointments, a woman lamented not having had an opportunity to take the Lord's Supper since she had been in this country, which, if I remember, was a period of fourteen years. Now I know that she had an opportunity to take the Lord's Supper not many months previously, from Bro. Allum, and yet, because he was a Methodist, as she told me, she would not take that sacrament from him. And I regret, from too reliable information, to be able to say, that this spirit of opposition and bitter prejudice against the Methodists has been approved and encouraged by some of the Lutheran Ministers. Our Church and its doctrines are known to them, and so Methodist missionaries are regarded

with a suspicious eye, as though our object was to ensnare them, rather than to bring to them the only Gospel of peace and salvation. Yet, to the honor of many, I am happy to say, that when they once venture to give us a hearing, their prejudices are very apt to give way. They soon find that we are not so far astray after all as they had supposed, and that the Gospel we preach is that of Christ. Still there are many wrapped up in bigoted prejudice, as blind and unreasoning as that of most Romanists. Such will either not give us a hearing at all, or, should circumstances throw them in our way, they have come to a foregone conclusion that nothing good can come out of Methodism.

OUR PROGRESS IN THIS WORK.

As already intimated, our progress has been somewhat slow, but, I trust, sure. Blessed be God, the patient, toilsome labors of our Church's Missionaries in this field have not been in vain in the Lord. We have a number of those who through Methodist preaching have been brought to Christ; some, too, have gone to glory; and

the spirit of God is still working upon the hearts of others. Yet I think our progress will continue to be slow. When the peculiarity of the difficulties to be met in this work is taken into consideration, it must not inspire feelings of disappointment on the part of our Church if there is not, from year to year, a large increase of membership to report. Indeed, our motto in this work ought to be, "Make haste slowly." We do not think it prudent in dealing with the Germans, to manifest any anxiety to have them connect themselves with our own peculiar Church. It is not our aim to convey the impression that we would regard it as a favor to have them connect themselves with us; but rather that they must esteem it a privilege, and give good reason to be considered worthy of a name and a place amongst us. Our aim must be to win them to Christ alone. We must be sincere in telling them that we do not come to persuade them to leave their own denomination and join ours, but simply to preach to them the only Gospel of Christ as their only hope of salvation.

SPECIAL CONTRIBUTIONS.

Per J. E. Rose, Esq., towards the erection of Mission Buildings at Morleyville, Saskatchewan :—

Rev. Dr. Punshon, London, Eng.	\$5 00
Mrs. Punshon, "	5 00
J. F. C. May, Esq. "	5 00
Mrs. May, "	5 00
Miss Pettrick, "	5 00

—\$25 00

Rev. J. B. Saunders, Heckston, for the Manitoba Institute	10 00
Rev. J. Scanlon, for Beren's River Mission Premises	25 00
A widow's mite	1 00
Edward Cleff, Wellesley, per the Book Steward, for Red River Missions	4 00
E. D. Tillson, Esq., Tilsonburg, for Japan	110 00
A Friend to the Missionaries	4 00
A Friend to Missions	4 00
John Bowland, Queenston, per Rev. J. Wakefield	50 00