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WESLEYAN MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. XI.]

MAY, 1871.

[QUARTERLY.

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TORONTO:

WESLEYAN CONFERENCE OFFICE, KING STREET EAST.

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

WESLEYAN MISSIONARY NOTICES,

MAY 1st, 1871.

SASKATCHEWAN DISTRICT.

VICTORIA.

Letter from the Rev. G. McDougall, dated Jan. 10th, 1871.

THE PESTILENCE

Still lingers amongst us, but has assumed a milder form; and yet there is much room for anxiety. The Plain food we eat was collected by infected hands, and the stores brought into the country by the company, were all exposed to the infection of small-pox. Every effort is being made to drive out the destroyer. The people of Victoria erected a building for a hospital, and taxed themselves seventy-five cents a month, each male, over and above providing fuel and provisions; and up to this date, the good Lord has signally blessed their efforts. We have now a little breathing time for reviewing the past summer and fall; and the picture presented to the mind is a dark one. Whole families have disappeared from among the living: scores of widows and orphans are wandering in the Plains, in the most destitute condition.

WANT OF FOOD.

The panic created by the scourge disarranged all our hunting plans; and, last fall, very little provisions were collected for the winter. And now a messenger arrives from the Plains to inform us that the buffalo are at least 200 miles south, and that between us and them the prairies are burnt, preventing them from coming into the Saskatchewan. In addition to this, the H. B. Company's stores are empty; and hundreds of people are in danger of starvation. At Victoria and White Fish Lake, we are the best off communities in the country; but even here, our provisions would not last for a month. But one of the

blessings of Christianity and civilization is, it prepares men for these emergencies: our people will listen to advice,—and we are now taking active measures to provide a supply of fish. Our lot is a hard one; but in the case of many, it is sanctified. I have never witnessed greater union among our people: the work of grace is evidently progressing in their souls.

HAPPY DEATHS.

We have lately witnessed some happy deaths. December 14th.—Joseph La Patac died in great peace. He was the son of the celebrated Chief La Patac, and one of the young Crees who accompanied me as far as the Mississippi, when on my way to Canada. Joseph once delighted in war; he was noted as a horse-thief; and so ungovernable was his temper, that he was regarded as a dangerous man by his best friends; but the Lord laid his hand upon Joseph, and great was the change. In a conversation with him, two days before his death, he remarked, "I now understand why I have been afflicted; it is all mercy." Reaching out his poor withered arm, he said, "Sickness has changed the appearance of that arm, but oh! Jesus has changed my heart a great deal more: where pride and revenge once reigned, there is nothing but love now." A few hours before he died, I administered to him the Lord's Supper, when he remarked to my son, "That will do, I have now done with this world. Oh! what has Jesus done for me!"—Many are the affecting scenes we witness among this strange people!

RELIGIOUS FESTIVALS.

Our holiday services were well attended, and with peculiar feelings we entered upon the New-year. The past has been one of unprecedented suffering: a three-fold scourge—war, pestilence, and famine—has been upon us. In view of these calamities, many were the earnest prayers offered, that, as our country was now entering upon a new epoch, the New-year might be one of blessings—both spiritual and temporal.

WEALTH IN THE COUNTRY.

There is now a prospect of a gold excitement on the North Saskatchewan. It is reported that last summer rich diggings were discovered on the North Branch, and a number of miners are prepared to start on the 1st of April. Gold-bearing quartz has been discovered in the neighbourhood of Bow River, and a reliable party informs me, that, if a treaty could be made with the Blackfeet, he has already discovered diggings, sufficiently rich, to bring thousands into the country. And if there was security for life and property, I could, from personal observation, say to the young men of Ontario, there is no necessity for crossing the mountains to seek for the precious metal; we have plenty of it here. The development of the mines will, without doubt, increase our labors and responsibilities. May the Lord help us to do our duty!

MURDERS BY THE BLACKFEET.

A messenger has arrived at Victoria, informing us that over two hundred Crees were killed by the Blackfeet, at Belly River, where the Americans have a trading-post this winter. The Crees were drawn into an ambush and shot down while attempting to swim the river.

MISSIONARY JOURNEYS.

The enclosed note will inform you as to where John is. He left for Edmonton last week, hoping to meet Mr. Campbell, and arrange for a month's sojourn among the Mountain Stoney. He has heard that Bro. Campbell is sick, and that a number of the Stoney were at the Mission; and feels it his duty to go on. My dear boy has never fully recovered from the small-pox, and I fear that his zeal may be greater than his strength. Our plans, at present, are (D.V.) to have John start in early spring for the Mountains, and select some point where, until some settlement is made with the Blackfeet, he can act upon them and the Stoney at the same time. We all regret that John has not been ordained, as he often visits bands of Indians which no ordained minister has seen for years. I regret that he has not been able to reach home, as he possesses important and interesting information, which I cannot get possession of to forward.

EDMONTON HOUSE AND WOODVILLE.

Letter from the Rev. P. CAMPBELL, dated Jan. 4th, 1871.

The past summer has been one of unusual anxiety and trial. We were in dread lest the small-pox, that swept like a desolating storm over the entire country, scattering woe and death through the various tribes, might also come to this Mission. The Mountain Stoney were afflicted by this fearful scourge early in the summer, and immediately many of the afflicted ones began to pitch towards this Mission. We were apprized of their coming, and anxiously awaited the issue. If we had been fortunate enough to have plenty of medicine on hand, our fears

would not have been so great; but since my coming to this Mission we have not been favored with any gifts of that kind, and what I brought from Canada for my own use, was long since given to the sick Stoney.

We knew there was only One who could deliver us from the threatened visitation, and to Him we directed our prayer, remembering the promise given to them who make the Lord, even the Most High, their refuge, and earnestly besought deliverance from the "pestilence that walketh in darkness, and the destruction that wasteth at noon-day."

To His praise alone we record that our prayer was answered ; and the shaft of destruction already pointed toward this station, was turned aside. While thousands throughout the land fell victims to the destroyer, and the dark pall of mourning hung over every tribe, crushing out the joyousness of life and destroying its foundation, this Mission alone enjoyed exemption from so great an affliction. In all, one hundred and three of the Stoneys have died, most of them children. Bro. Woolsey, who labored for the good of this people, and whose name among them is as ointment poured forth, while he may sympathize with them, will rejoice to know that the Gospel he preached to them proved, in their last hours, to be the power of God unto salvation. While we sympathize with the bereaved over their dead, we can also rejoice over the *dead* coming to life. Here in this isolated place the trophies of the cross have been multiplied—the transforming power of the Holy Spirit experienced, and monuments of His saving grace erected. Truly “he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Here allow me to say, let not the friends of Missions, who may hear of our successes, suppose that they are unattended by trial and privation ; we have seen the *shades* as well as the *lights* of missionary life : more than once we have been without provisions for another day in advance, and that *little* [pounded meat, grease, and dirt, of which pemican is composed] stood between us and positive want. Our nets caught nothing ; and Edmonton, our only hope for supplies, is fifty miles or more distant ; and had not Mr. McAulay, the gentleman in charge during the summer, anticipated our necessities and sent us supplies, we would have experienced pinching want.

Let my brethren in Canada, who enjoy the pleasures of society and the luxuries of life, imagine their little ones with tearful eyes asking for bread and none to give them, and they may to some extent enter into our feelings when placed in these circumstances. But as it is written, “at eventide it shall be light,” so we thank God and take courage.

You have asked my opinion as to the “policy of leaving Edmonton House to an occasional visit from a missionary fifty miles from the Fort.” From the first I regarded it as impolitic, and not calculated to promote what I regard as the object of the Society to permanently establish a mission there, where, as you remarked, large sums of money had been spent in the past. Edmonton will eventually become the centre of a large settlement ; and one reason why I do, at much personal risk and privation, endeavour to visit that station every three weeks, is, that the Society may have an opportunity to retain the position so long occupied by their agents as the first and only Protestant ministers there, before others come in and occupy the ground. I am thankful to add that there is an increasing desire on the part of the people to enjoy more frequently the ministrations of the Gospel of the Son of God, and they ardently wish for a resident minister. It is my opinion, and also that of the gentleman in charge, W. J. Christie, Esq., from whom I have ever received marked kindness, that the Society should have a minister there, and he has also kindly promised his influence and pecuniary assistance for that object.

In the meantime, I will endeavor to continue my visits until some definite arrangement is made by the Committee ; only let not that arrangement deprive the Stoneys of an ordained minister. I think it would greatly add to the prosperity of our Zion, if a young man could be employed to labor in connection with myself on the Edmonton and Woodville Mission,—he to reside here, and I at Edmonton. If this suggestion should meet the approval of the Committee, the necessities of both places would be supplied. I would visit Woodville at stated periods, to administer to the Stoneys the ordinances of our Church, to which they are devotedly attached.

The young man at present engaged to teach the White Fish Lake Mission-school might be employed by the Society. He has a good knowledge of the Cree language, a good English education, is a devoted Christian, and would willingly consent to be thus employed. Such a plan would be

less expensive to the Committee, and meet the present exigencies of the work, and would allow us to avail ourselves of the timber procured by myself at considerable expense, and much exertion, when at Edmonton two years ago. Should it be exposed to another summer's sun and rain, it will be rendered useless for building purposes. At all events it will be necessary to build either at Edmonton or here. Our present abode is a mere cabin, barely affording us shelter from the summer's rain and winter's cold.

We are thankful to God for the degree of health granted unto us in the past, notwithstanding exposures calculated to try the strongest constitution.

My health has been generally good : when last at Edmonton, I caught a severe cold which brought on a slight attack of rheumatic fever, and, although somewhat recovered, I am as yet unable to write. I will endeavor to correspond as regularly as possible with the Committee. Our chances for sending letters by travellers since our arrival at this Mission has never, as yet, occurred. We are thirty miles or more distant from the line of communication between Edmonton and the Mountain House, and this will account for my not writing more frequently to you. We ask an interest in your prayers, that God may make us more abundantly successful in winning souls to Christ.

WHITE FISH LAKE.

Letter from the Rev. H. STEINHAUR, dated Jan. 9th, 1871.

The festivals of Christmas and New-Year have all now passed off. We, as a people, have endeavoured to observe them in a manner as became a Christian community—improving the season with religious exercises. They have been seasons of much solemnity ; especially from the review of past Providential mercies, lately vouchsafed to us as a community. You are aware that the Saskatchewan country has been visited with the dreadful scourge,—the small-pox,—by which hundreds, nay, perhaps thousands, of its inhabitants have been swept from time to eternity. From Carlton, along the wide plain to the Rocky Mountains and amongst their fastnesses, has sounded wailings and lamentation. Death has slain its victims, whose carcases lie scattered unburied in the Plains.

The white man, the half-caste, the Cree, the Blackfoot, and the Stoney have all suffered from this terrible disease. God has had controversy with the people of the land. The country has been groaning under the weight of sin ; the very soil is polluted ; man's blood has been shed by man, which has for ages been crying for vengeance, and has at length reached the ear of the God of Sabbaoth. The avenger has come at last,—truly "it is a fearful thing to fall into the hands of the living God." Oh ! that the remnant

were wise ; that they understood this ; that they would consider their latter end. We have great cause to be thankful to Almighty God, that our affliction from this disease has been so slight compared to other settlements. We, however, have not been free from it ; eight of our people caught the infection, and only two survived. This is far less than at any one place.

In reporting the state of this Mission, I fear I shall not be able to send you anything which may be interesting to yourself and the friends of Missions, as I have not the ability to describe even existing facts in a way they should be presented, much less represent some imaginary creations of my own, as results and developments of faithful labor,—thus throwing dust to blind interested lookers-on, perhaps in whose hearts the Spirit groans daily for the fulfilment of the promise to the Divine Redeemer, when "He shall have the heathen for His inheritance, and the uttermost parts of the earth for His possession,"—for truth's triumph over error, superstition, and idolatry.

You will be pleased to hear that those Divine influences which have hitherto marked the religious character of this Mission are steadily advancing more than ever. Our members in Society appear to be stimulated to greater zeal and attachment to the means of

grace. While the judgments of God are being abroad in the land, some have come in ; and some, who all along have been careless and unconcerned, are now anxiously seeking their soul's salvation. And of some of such it can be said, "Behold he prayeth." If there be signs of a growing desire to be saved in any of our people, any indications of a growth in grace in our members, we have these in a crowded house of attentive hearers at our public ministrations, who appear always to receive the truth in the love thereof, and evidently growing in the knowledge and love of God their Saviour. None need constantly to be visited and reminded of the importance of attending to the means of grace, of earnestness and patience in seeking an assurance of their participation in the present and future inheritance of the saints. If we do not go to them they come to us with their enquiries. A woman, who has been rather wayward in her manner of life, came to me before our last Quarterly Meeting, asking whether she could be allowed to partake of the Sacrament. I said, No ; your manner is such as to exclude you from the privileges of those who are trying to save their souls. She then said, "Can I be allowed to meet in any of the classes that meet weekly?" If it is your earnest desire to flee from the wrath to come, to save your soul, I told her, she could be allowed to meet in class. Such is the way we are going on in our work here ; never, if possible, to deviate from the rule laid down by a *Wesley* : "No man can think of keeping a Society together who does not visit them from house to house." Early last spring, after our planting season was over, the people of this Mission and those of Victoria talked of a general move to the buffalo country to gather provisions. I did not intend to accompany the party ; but before I was aware of what was going on, I was invited to a council, whose unanimous desire was that I should go out to the Plains with them. Being a people I loved, and whose welfare lie nearest my heart, I was in duty bound to yield and go with them. After some fixings and preparations having been made,—shutting up houses and the school-house,—for we are to be a travelling community, the academy, with the Professor ac-

companying us—we then commended ourselves and the few we were leaving behind to the kind protection of our gracious God, who has all along been our Keeper and Defender.

On the 19th May, started for Victoria to join the people there. I had to take my wife and family with me : for the first time, after a residence of over sixteen years at White Fish Lake, is my wife to leave her home to go the Plains to slice up buffalo meat and dry it. As we are to take the academy and its Professor with us, our operations will still be carried on as if we were at home ; and thus the work we are trying to effect may, by the blessing of God, be in some degree accomplished in our wanderings on the Plains. That the Chaplain of the Big Camp is to call the people together when the hour of prayer arrives, morning and evening, so the school teacher is to assemble the children at every opportunity. Such is to be the routine of our operations.

May 22nd.—The first Sunday after leaving home we spent at Victoria. The Incumbent being absent, I had to officiate twice in the church : full congregations—had good times. In the evening held another service in the White Fish Lake Indian Camp, some of the Victoria people joining us—great earnestness was manifested in our prayer meeting for an abundant effusion of the Holy Spirit to accompany our travelling camp-meeting. To be at such a meeting how good it is ! Blessed be God ! I had power to speak for Him to-day.

May 25th.—Crossed the Saskatchewan. Many strange things come over the mind of one as he lands on this side of the Saskatchewan—on a land which has been, and still is, full of the habitations of cruelty ; the soil of which has for ages been blackened and polluted by human blood. However men of other sentiments may laud and applaud the sudden and brilliant dash, as they call it, of the warrior on his unsuspecting enemy, and thus gloat in triumph in the blood of his fellow men, throughout the length and breadth of these wide plains not a spot can be found where the divine decalogue has not been transgressed.

To the Missionary it is saddening.—Is there no balm in Gilead ? Is there

no physician there? Aye, there is, blessed be God! If the case of the missionary himself has been met by the remedy of the great Physician, these too can be reached. The same powerful remedy may yet renovate the land and its inhabitants, and make it even as the garden of the Lord.

May 29th.—The five o'clock prayer-meeting was held and well attended by the Whitefish Lake people. To-day we met in nature's great temple, to worship nature's greater God. Two sermons to-day. About two o'clock p.m. our Sabbath-school met, with its reading and reciting God's Holy Word, and its delightful melodies; these infant voices proclaiming their young hosannas to the name of the Saviour, making glad the hearts of parents, and thrilling many a benighted heart of the pagans, as the children utter forth these beautiful hymns and airs, as taught them by their teachers, echoing among these silent hills and reverberating along in the distance on these wild plains. I need not write about how we got along in the hunting of buffalo, and the making of provisions, which I will not here trouble you, but give a few extracts from my diary.

June 1st.—Arrived at the Battle River, having travelled the whole day in a rain and snow storm; my wife got very sick, so much so that I despaired of her life; providentially though, by medicines and restoratives of our Indian doctors, she revived and recovered. The whole party remained in one place on account of my wife's sickness, and during our stay hunters were sent ahead of the party to hunt.

June 3rd.—Crossed the Battle River still further into the enemy's country; at evening our hunters came back to the camp with their carts loaded with fresh meat. Thus a kind Providence supplies our returning wants, and so far no complaining of want of food has been heard in our camp.

June 5th.—Sunday, with its usual services well attended, and the Sabbath-school passed off with increased interest and a matter of astonishment to the natives who have never seen how Protestant Missionaries taught their people. The young were well cared for, taught not in unmeaning prayers

which never did nor can improve the mind. To-day, had the honor (if honor it can be styled) of being invited by the priest, Father Dupin, to a feast, who, with his people, joined our party the day before. Here his people saw the distinction, with the different way he (the priest) taught his people, and our manner of instructing our people under our charge.

June 9th.—Came to the lake called the Sounding Water—here were eighty tents of the Plain Crees, who also joined our party.

June 10th.—The free men from Edmonton hove in sight, forming a large party, so there are six parties of buffalo hunters in sight of each other, which if joined together would make a formidable appearance. No party of Black-foot warriors, however numerous, would dare to attack such a camp.

June 11th.—The different parties camped close together, not far from the Heart Hill. Whilst the tents were being put up the sad news came the enemy had killed a Cree, and in a little time the whole hill was covered with Black-foot. We had come to the camp of the enemy unawares, and in sight of each other. Every precaution was taken to prevent a surprise. Providentially nothing was permitted to happen to us.

June 12th.—Sunday came with its delights and joys. A day imperatively commanded by the Lord of the universe to "remember to keep it holy." How annoying it was to those trying to keep the command when they saw our Roman Catholic neighbours running and killing buffalo while we were holding our morning prayer-meeting! The teachers of those who are thus desecrating the holy day, and are acting in direct opposition to the command of the Almighty, are with them and permit them. We however carried on our services in the open sanctuary. Our school also is attracting the notice of the heathen and the christianized pagan. Baptized three children. Our Black-foot neighbours being in sight all day, not daring to molest us. Some of the Crees who had been on a war party, came to a camp which had been infected with the small-pox. A Blackfoot woman was shot a little way from the camp, having the disease. We hear

that the disease is rife among the Blackfeet. May the God Almighty in tender mercy preserve us.

June 14th.—To-day our hunters had the first run of buffalo. It is always an exciting time whenever the hunters on horse-back dashed on, more at least than a hundred horsemen. You see the Plain dotted with the buffalo which had been killed. More than two hundred were killed at this run. Here we remained three days to cut and dry the meat.

Having given some specimens of our proceedings in this hunting excursion, I forbear giving you any more extracts from my diary until some other time, but will now go directly home. Came by way of Victoria: among us we have over sixty carts; I am glad to say we are all fully loaded,—so our hunting was a success. Eight weeks away from home. We found everything and those left at home all quite well. Our fields look promisingly. How thankful we were after the toils and fatigues of our journeyings amid dangers both seen and unseen in the enemy's country, that we should be permitted, by the merciful providence of a gracious God, to return and once more enter our homes in safety and in health! Though in our wanderings we have not neglected the assembling of ourselves in the worship of God, we have not been without the means of grace. Our children's instruction has been attended to during this journey; but above all how thankful we all were once more to enter our little sanctuary, and render as it were with one voice and heart our unfeigned gratitude to Him who has ever been our Keeper and Defender. During our wanderings on the Plains I baptised five children, and married one couple. There have been sixteen baptisms for the past year—mostly infants; three marriages have been solemnized; eleven deaths in the year, eight of these were members of our Society here.

Robert Cryer had lived a member eight years, and departed this life in the full assurance of a joyful resurrection. Five years ago, he was afflicted with the palsy, which deranged him; but he so far recovered as to be able to go about and do a little work. Last winter, about the commencement, he again got sick. We did all we could

for him. He was perfectly resigned, and waited patiently for his change: he delighted to speak of the Saviour. The day on which he died he assembled all his children that were at home; exhorted them to be faithful in serving the Lord, and try to meet him in that better country where Christ is. After he willed the little property he had, and blessing them in the name of the Lord, "Now let me lay down," he said. He did lie down, not to rise again in time. He shall rise again when the Lord shall come again. Thus died Robert Cryer.

David, or Old David as we called him—he was the oldest man in the Mission—I trust has also gone to be forever with the Lord. If the way he has endeavored to serve God, while he was with us, be a criterion, I may safely say he is now sitting with Abraham, &c., in the kingdom of heaven. I miss him at the class and prayer-meeting. His seat in our little church is now empty. He is now, perhaps, occupying the place which Christ has prepared for them that love Him; and most of those who have departed this life bore the testimony in their last moments that the Lord was with them.

One hundred and twelve is the number which I consider as members of our Society here; these, as I have already said, are earnestly contending for the faith once delivered to the saints, showing that fruit is being gathered. What! those who are with us and those who have died happy in the Lord! What has God wrought? Not very many years ago this was a wilderness, and the people forming the community of this village were once not a people, but are now the people of God, showing forth the praises of Him who hath called them out of darkness into His marvellous light.

This Mission can compare favorably with any in the Saskatchewan. Outside friends, the officials of the Company, and even a Roman Catholic Bishop express their opinions that this was the most prosperous Mission in the country. I do not say this boastfully, as if anything had been accomplished through my wisdom and strength. I determined, on entering the work of the ministry, to put my whole trust in the Lord Jehovah, in

whom is everlasting strength, and labor on at His command and offer all my work to Him; and surely it is satisfactory and a matter of thankfulness, after a work of faith and long labor of love, that there should be such a development of the work taken notice of by those who do not belong to our church. The weak efforts which have been put forth for the advancement of the cause of God at this Mission are all recorded on high; and that is enough. I care not what any man may or may not say.

In temporal things this Station has

also been blessed; inasmuch as all the people are comfortable in their dwellings,—enough to live upon from the produce of their little fields. The last summer has been very favorable to our crops, and we have reaped a pretty good harvest, and are well supplied with vegetables and grain, such as wheat and barley; and thanks to the Ladies' Committee in England, who have sent us a flouring mill. The cattle are also increasing; and in fact everything belonging to this people is being blessed. The Lord has done great things for them, whereof they are glad.

RED RIVER DISTRICT.

MANITOBA.

Letter from the Rev. GEORGE YOUNG, dated Winnipeg, Manitoba, Feb. 18, 1871.

I have received from different sources gratifying intelligence relating to our Missions and Missionaries at Rossville and Oxford House. The brethren have written me, and at considerable length and in a very hopeful spirit, of their self-denying and preserving efforts in the good work of evangelization; and certain reliable and assuring testimonies have been cordially and considerably borne by Mr. Chief Factor Hamilton, now in charge of Norway House, and Mr. MacTavish, one of the principal clerks of the H. B. Co., bearing directly upon the acceptability, fidelity, and usefulness of these devoted toilers who, amid many privations and hardships and discouragements, are seeking to build up the Redeemer's cause in these remote regions.

The Rev. E. R. Young writes of increasing congregations, an encouraging attention to the Word preached, and a commendable steadfastness on the part of the Indian membership at Rossville. He intimates that nearly all the Indians at that post are Christians, at least in theory, and that his "outside work," in visiting the distant tribes of poor benighted pagans and telling them the "wondrous story," although it involves a great amount of fatiguing travel, and the endurance of many hardships as well as perils not a few, is nevertheless a work in which he especially delights. He writes of a most

distressing occurrence which took place about 60 miles from Norway House, among a small band of pagans residing there. A poor old heathen woman in her second childhood was suspected of being in league with the devil, on account of her incoherent utterances; and her childish soliloquizing was regarded as conversations carried on with the evil one. For this she was deliberately tied up to a tree and burnt to death by her own acquaintances and kindred. "Verily the dark places of the earth are full of the habitations of cruelty." "This terrible event," writes Mr. Young, "filled me with sorrow and condemnation. It seemed to reproach me for idleness and loitering in my work. I did visit them last fall and talked faithfully to them, and found that some of their number had been partially instructed, but had relapsed into paganism. But I cannot be everywhere."

Persons who have observed his exertions on behalf of the Indians do not think he has any ground for self-reproach in the matter of "idleness and loitering in his work," and would recommend more attention on his part to health and safety. Over-exertion in these long trips to those distant pagan tribes have told upon his strength already, and a year ago there was ground for anxiety lest an heart-affection, thus induced, should necessitate an early retirement from the work.

During the summer and autumn, however, his health has greatly improved; and I trust he will be strengthened for the great work before him. On the whole, I doubt if you have an Indian Mission anywhere where the results of the labor bestowed, and the monies expended are of a more gratifying character, than are those which appear at Norway House Mission. A great and good work has and is still being done there, and many jewels have been gathered by the hands of different toilers for the Redeemer's crown. If the patrons of your Society, who contribute so nobly to its funds, could look in upon these civilized and Christianized and happy converts from a dark and weary paganism to a saving Christianity, and compare them with the poor wretched idolators and savages which surround them, they certainly would feel that they have not "spent their money" in sustaining this Mission "for that which is not bread," and would account it a privilege and a joy indeed to go forward in their good work and do even yet greater things for Christ and souls.

From the

OXFORD HOUSE MISSION,

under the pastoral oversight of Rev. J. Sinclair, a native Missionary, I have received two communications recently. Under date, 15th December, he wrote as follows: "The frame of our new church was blown down by a terrible hurricane in the early part of the summer, and as the men belonging to this Mission were away boating for the H. B. Co., I could get no help to put it up during the summer,—but we hope to accomplish this early in the spring. At present we find it very inconvenient, as our services are all held in our dwelling-house, and often it is far too small for those wishing to attend. As regards the temporal welfare of the Indians, I may say that the people were generally successful in the fishing season, and obtained an abundance; and we also had an excellent crop of potatoes, which greatly help us in this country. I had 150 bushels, and many around me raised 30 and 40 bushels. Upon the whole I think this Mission is improving now both temporally and spiritually. The people are coming forward and building themselves com-

fortable and neat little houses, and raising their own vegetables. The membership are regular in their attendance on the means of grace; very soon they will collect from all quarters to celebrate their Christmas and New Year's Festivities and their Quarterly Meeting. There are many who are deeply in earnest for their soul's salvation—fearing God and working righteousness; and many a song of praise and triumph has ascended to God in the prospect of death. Trusting in God for the strength which He alone can give, I am endeavoring to push forward the work; and I verily believe there is a good work going on amongst the people, and that God is crowning my efforts with success. I have formed 3 classes; and we have at the Mission, at present, 100 members, besides about as many scattered over their hunting grounds, with a number of persons who attend preaching here and at the other places where I hold services. Remember me before the Throne of Grace! that the Word of the Lord may have free course and be glorified in the conversion and salvation of this people, through the all-atoning blood of the Lamb.

"Yours, &c.,

"J. SINCLAIR."

The above extract speaks for itself, and gives, I doubt not, a fair view of that Mission *as it is*.

THE HIGH BLUFF MISSION.

This field, which was a part of our Red River Mission until last year, is now a separate charge under the superintendency of Rev. M. Robison. I am very glad to be able to report most favorably, both of the laborer and of the state of the work on this Mission also. The people, so far as I can judge, believe that in Bro. Robison's appointment, "the right man was put in the right place." The Divine blessing which was vouchsafed during my earliest visit to that field in 1868 has not been withheld since; and, as a result, there has been a steady and a healthy progress in the good cause, despite a combination of evil influences,—as blind bigotry, dark superstition, and stupid indifference. The earnest missionary has made several long journeys in different directions, and visited and

preached the Gospel to many neglected ones who have been cheered by the "joyful sound." The good people of the High Bluff Mission are not unmindful of the duty of self-help and liberal devisings for God's glory, as a consequence they are engaged now in the erection of three new churches, which I doubt not will be completed and occupied ere many months elapse. They have from the first contributed the amount required to pay their Missionary's board and house-keeping expenses,—the Missionary Society granting simply the amount of his salary. All this of giving on the part of a few, and they not among the rich of this world by any means, and utterly unaccustomed, until we came among them, to any efforts to sustain religious ordinances, shows that they are not worthy of censure but of commendation. The "star of empire" seems inclining "westward" still, and as many Ontario farmers emigrating to this country seem disposed to push right on to the High Bluff and Portage, I doubt not Bro. Robison will soon be cheered by arrivals, and will not only find the work growing on his hands—but in all probability before June next he will be able to report double the number of members returned last Conference. In view of the extension of that western settlement during the next spring, I judge it advisable for you to arrange, as soon as possible, for the sending out of an additional laborer for the Bluff Mission. We have much to gain by keeping pace with an incoming immigraton, and one Missionary, with both hands full now, cannot do it. Just here, then, let me strongly urge the appointing of two good energetic young men to this district at as early a day as may be practicable. I require an assistant on this Mission in order to avail myself of existing openings, and to reach out into settlements sure to be commenced in the spring; and Bro. Robison certainly requires another.

THE RED RIVER MISSION.

When we arrived here on the 5th of August, 1868, just after the grasshoppers had stripped the land, and two days after the terrible hurricane had swept over the country, scattering fences, demolishing houses, and in some cases

destroying life, there was not only no Wesleyan here to welcome us, but there were many here of strong anti-Wesleyan feelings who were quite ready to intimate to us that we were not needed here and had better go on to the Indians and open a Mission among them; and some, I suppose, even wished me lower down than that, rather than to see me among them. In some cases the people were urged not only to keep away from our services but to refuse to receive and entertain me in their houses,—all of which was certainly not very apostolic, nor Protestant-like in its aspects and bearings, nor yet very cheering to a Missionary whose nearest neighbor in the same church-field was 300 miles away. After this season of cold-shouldering came the winter of scarcity, during which acts of kindness now and again tended to drive away the mists from some minds a little, and so helped us somewhat; and then came the contemptible and wicked insurrection instigated by the devil, and *who else?*—(don't like to write all I believe on that point just now)—and what with the excitement and alarm, and plundering and imprisoning, and murdering work of the winter, our little flock was sadly scattered and our work greatly hindered. In view of these hindrances and discouragements—the unreasoning prejudices of some, and the stupid indifference and stupefying habits of others—it is really no marvel that our cause has not made greater headway. For the first year I spread out my labors over a field well nigh 100 miles in extent, but on Bro. Robison's arrival we divided the distance; and now my field is not more than 35 miles in length.

During the last summer I visited Pembina twice, and held the first Protestant service that has been held there for 18 years. I found several companies of U. S. soldiers there and quite a number of Protestant settlers, but no Protestant Missionary. A Romish chapel was kept open, and many were attending there rather than go nowhere. The journey to and fro of about 150 miles, with no accommodations on the road, proved too much for my strength on the second trip; and after trying to sleep under a cart in the prairies, and being driven therefrom by a thunder and rain storm and mosquitoes, and

compelled to drive all night in the rain and mud, I reached home only to take my bed and keep it for several days. I have not felt called to repeat the experiment. I wish the M. E. Church Missionary Society would send a Missionary there at once,—it is sure to be a position of importance, and now is their time.

My work at present is three services each Sabbath, with 12 miles travelling. Monday evening, a service, with a round trip of 22 miles. Tuesday evening, class at home. Wednesday, two services. Friday evening, a service, with a trip of 44 miles there and back.

Since the arrival of the troops our congregations and my duties have been greatly increased. About 80 of the first battalion attend our services as adherents, others coming frequently in the evening, and about 10 belong to class. Visiting these young men in barracks and hospital, and receiving calls from them are among my most pleasant duties. They are, on the whole, a credit to Ontario—M. Royal's fabrications to the contrary, notwithstanding. Owing to the number attending Sabbath evenings, and our room being rather small, we removed our service for the evenings to the Presbyterian church, which was kindly granted us for that purpose. We have a very interesting Sabbath-school just now, which is attended by a number of the volunteers and superintended by an officer. When the disbanding takes place our numbers will be greatly diminished. As drunkenness prevails to a fearful extent, I have felt it my duty to lecture against the evil, and a goodly number have been induced to sign the pledge. I have just been interrupted in writing this by a "hard drinker" who has

called and requested permission to sign the pledge. May he keep it, and pledge himself to Christ as well.

The contract for the carpenter work of our new church here has been taken by Messrs. Dawson, formerly of Toronto, and Gardner, formerly of Bath, both good men and true. The work is to be completed by the 1st of July next. They are now pushing forward all the work that can be done in the shop, and will have all ready to put together quickly in the spring, so that they may be nearly a month ahead of the time specified in the contract. I hope to get funds as required from our tried friends, I need not say where.

I have no recent information from the Saskatchewan. The latest was of a distressing and alarming character. The plague—for it has become such—was still raging in different directions; its victims already being numbered by thousands. We shall probably have a law passed when our Local Legislature meets requiring universal vaccination. Our brethren at the Saskatchewan, and also at Norway House and Oxford are confidently looking for an official visit from a senior officer, clothed with full authority to act in some important matters which require immediate attention. I trust we shall have the pleasure of seeing Dr. Taylor, or some other senior officer of the Conference in the spring. The interests of the work really require such a visit. We feel deeply a great and pressing want which really overtops all our other wants,—it is a gracious and powerful visitation of the reviving, awakening, and renewing influences of the ever-blessed Spirit. "Come from the four winds, O breath, and breathe upon these slain that they may live!"

HIGH BLUFF.

Letter from the Rev. M. Robison, dated Feb. 16, 1871.

Your favor of the 17th ult. arrived by the last mail, and I was glad to hear from you. I confess I am at a loss to know how this field of labor is viewed by the Committee as analogous to the Ontario Domestic Missions, where Methodism has a prestige second to no other denomination in the land,

and where it has lived and flourished for perhaps a half century in surrounding neighborhoods to our present Domestic Missions. Here we are just trying to lay the foundation of Methodism among a people who know nothing about us; and who, in consequence of their early training, as

well as the present priestly influence exerted over them, are greatly prejudiced against anything contrary to their established usages, and especially against Methodism.

I will just lay before you my position. I have, since I came here, procured material for churches to the value of nearly £100 sterling, — one-half of this I have paid for out of the salary I have received, the other half I am responsible for; in fact, I have paid out nearly every dollar received from the Society as salary for the benefit of the cause here. According to what I know of the work here something must be done in the way of establishing suitable places of worship, or the progress of the work be retarded for some time. The few members we have here are willing to do all they are able,—but these are few. Our congregations are not by any means so large as they would be if we had churches to accommodate

them. I would not be one to advise such a lavish expenditure of money as has been spent in the Mission work here by the Church Mission Society; but I do believe that the careful expenditure of a few thousand dollars will greatly reward the Society in the increased influence gained for us in this peculiar position. If I have to pay the remainder of the £100 for which I am indebted for building material, I will have paid back to the Society all I received from her funds both for expenses and salary up to the present date, save \$10. I have done everything I could because I saw the work required it, and now I am quite willing to submit to the Society whether it is fair to place a man in a new place, surrounded by all the prejudices of Puseyism, associated with ignorance, and then tie his hands, for I verily feel that such is my position to-day.

WEST INDIES.

ON these Islands some of the earliest and most successful Missions of the Parent Society are to be found. Violent hostilities and occasional fierce persecutions were the experiences of many of the first Missionaries; nor was the membership of the Church always exempt from similar disabilities. In later times it may be doubted if a favored and endowed Episcopal Church, with haughty pretensions resulting from its very position in some of the Islands, has ministered to the general prosperity of serious godliness. A brighter day is dawning upon these once-enslaved people, as the following letter from the Parent Society's "Notices" for March will show. We apprehend this interesting description of Jamaica will apply to most of the other Islands:—

JAMAICA DISTRICT.

Letter from Rev. GEORGE SARGEANT, dated Kingston, Dec. 5th, 1870.

I have waited some months for an opportunity of answering the questions of one of your letters. I will endeavor to answer them, now, in the order in which you put them.

I. *Schools: what sort of Schools are they?*—Having personally inspected a considerable number of the schools during the year, I am prepared, with some degree of confidence, to answer the question. With but one exception, they are taught by native teachers. About half the number have been trained in the "Mico Training Institution." They are paid in pro-

portion to their ability and the importance of the school. The salaries range from £10 to £60, exclusive of the fees, and some interest in the Government Grant. We have another class to whom we give no salary but the fees, and any Government Grant that the school may earn. Some of the teachers are men of but feeble ability; but in such cases, if we find them men of God, with heart in the work, we consider that they may do good service, in the neglected districts, in teaching the rudiments of a common education, and the simple inculcation of Scripture

truth. Others, and a pretty good number, show remarkable aptitude and ability in their work; and would, I think, compare well with the general run of teachers in England. Within the last two years we have had a somewhat remarkable test of the relative power of these teachers. In several important districts the Government instituted "Model Schools;" and sent Dr. Milne to England to obtain first class teachers. But in three instances out of four, these schools have proved unable to stand alongside ours. The General Inspector wrote me the other day, and desired that I would close one of our schools, because it threatened to close one of the most successful of these "Model Schools."

About a third of the students now in the Mico Institution are Wesleyans; and in a recent competitive examination of candidates, for nine vacant places in the institution, five out of the nine were taken by Wesleyans, leaving but four to be divided between the Church of England, Baptists, Presbyterians, &c. With regard to the progress of the children in our schools, I may remark that the inspection by Government, and the principle of "paying for results," will be the best test. The third year of Government inspection is now nearly over. And, as far as I can gather, the result to us is, that while, on the whole, we stand on a level with the best of Jamaica day schools, we are considered to be worth three times the amount granted prior to the system of inspection being adopted. The result of inspection, each year, shows steady progress. Many of the schools are very scantily furnished; but we hope, very soon, to improve in this respect.

II. *Literary progress among the peasantry. What can they read?*—Many of the young men and women, and those of middle life, who have been trained in the day schools of the country, would be able to understand the class of books that are written for the peasantry and the simple folk at home. But a considerable portion of the people would be able to read, and understand, the current literature of the day that is read by the artisan and middle class people in England.

III. *What do they read?*—The Bible,

Hymn Books, tracts, small and cheap periodicals. Some supplied by Ministers, and others by the booksellers in Kingston.

IV. *Are our little story books understood by them?*—Yes, generally, and relished too.

V. *Why are not such books written in Jamaica, and adapted to the society and scenery of Jamaica?*—Generally speaking, our Missionaries have too much pastoral care, and too much travelling, to admit of this. We think it very important that something should be done in this direction; and have discussed this question, not only among ourselves, but with the Ministers and the leading members of other Churches. We cherish the hope that, before long, something of the kind may be done. There are difficulties in keeping a supply of books. Any minister who may order hymn books or periodicals from the Book Room is liable to a serious loss; and the discount is so small that it will not cover it. The consequence, I fear, is, that ministers have ceased, to a considerable extent, to import either books or periodicals, and vast numbers of our people have nothing to read. If ministers do not exert themselves to give the people of Jamaica a cheap and wholesome literature, nine out of ten of the people must be without it. And to a large extent our efforts to educate the people must be a failure. Can you suggest anything to meet our case?

VI. *Has education advanced since you left ten years ago?*—Schools have considerably increased in number. And if we may judge from the Government Reports for the last three years, we should conclude that they are conducted with more energy and success.

VII. *Social condition. How do the peasants live?*—By working upon sugar and coffee estates, and cultivating their own land. In the neighborhoods of estates where wages are regularly paid, and a spirit of enterprise shown by the planter, nearly all the laborers are engaged upon estates; reserving to themselves one or two days a week to cultivate their own land in the mountain.

VIII. *What proportion are laborers without land?*—In all the country parts the proportion is small. As a rule, the

laborer has an ambition to own a plot of land, a house, a horse, &c. Many thousands of acres of mountain land are now in cultivation, for which the Negroes have paid from £4 to £6 an acre, not a yard of which was in cultivation in the days of slavery.

IX. *Are they trying to rise?*—In vast numbers of instances, I think they are. Their efforts in this direction may not always be wise; but considering their circumstances, they will compare favorably with any peasantry in the Queen's dominions. On this question it is well to bear in mind, that in many extensive districts, with the exception of the Missionary, there is not a single white man to guide them; or to show any interest in their progress, mental, moral, or material. Notwithstanding this, I have met with numerous instances of hard and steady effort to rise, and also of successful effort. Bear with me, while I give you two or three specimen facts. You will best understand my answers in the light of them. In the east, the other day, an old black man was brought under my notice, as a large contributor to one of our country chapels. This man and three married sons had houses and land on the coast. The land on the coast they had cultivated fully; but not satisfied with this they had hired a considerable portion of land in the mountains; and, although that land is eighteen miles from their home, to its cultivation they give the most diligent attention. These men are surrounding themselves with all the comforts of civilization. A little further on, in the same locality, I met another instance of well directed and sustained labor. A poor man had become a successful cultivator of arrow-root. He ground and manufactured it on an improved principle; and by skill in the manufacture produced an article of double the ordinary value. This man was able to give employment to a considerable body of laborers. In my travels, I met an African, brought to this country as a rescued slave. He is the proprietor of a pretty extensive farm, a comfortable and well furnished house, a number of horses, and other live stock. Many years ago, he found a starving child by the way side, took her, fed and clothed her as his own, and

gave her a good education. He also took pity upon two fatherless sons of a brother African, became a father to them, supplied all their wants, gave them trades, and the best education our schools could afford; and these young men are now respected and respectable members of our Society. This man is a Leader and Local Preacher among us, and ever ready for every good work. No man, of any rank or color, in the neighbourhood in which he lives, is more trusted than he. The foregoing are specimens of the disposition to rise, and the actual success in the endeavor to rise, on the part of thousands of the people. Such people, as you will naturally infer, are becoming a middle class proprietary body; and their example, directly and indirectly, will exert a powerful influence upon the future of this colony. A merchant residing in a small inland town, told me that he was purchasing one hundred and fifty bags of coffee per day from the small settlers; and he was only one of a number of merchants in this same town. I must not omit to state that, alongside the thrifty laborers, we have some idle and thriftless; but quite as few in number of the latter, in proportion to population, as you would find in England.

X. *The towns: are they such ruins as the anti-West-Indians say?*—I don't remember, exactly, what they say; I may remark, however, that in many parts of the island you may meet with decayed and ruined buildings. Inferences drawn from this fact are, by strangers, often too hasty and too broad. Such is the character of many West Indian buildings, and such the influence of climate upon them, that they cannot, in the nature of things, last more than a few years. And when they begin to decay, or are taken by the wood ants, it is frequently the policy to let the decay proceed, use them as long as possible, and then build new. Spanish Town, the seat of Government, and several other old towns, are in a ruined condition, because the population and wealth that supported them have removed to other parts of the island. But while some towns are reduced and decayed, there are others that are almost new, and

very flourishing. Kingston has never presented so good an appearance since I knew it, as at the present time.

XI. *Is agriculture recovering?*—Gradually. Though many of the sugar estates are not likely to be brought into cultivation again. The lands were poor, and cannot be cultivated at a profit. I think I have now answered all your questions, and would have done so more at length, but am afraid to tax your time and patience.

MISCELLANEOUS.

DEDICATION OF HIAWATHA INDIAN CHURCH, RICE LAKE.

SINCE the publication of the last "Notices," this beautiful structure has been dedicated to the services of Almighty God. The morning service was conducted by the REV. DR. WOOD; that in the afternoon by the REV. JOHN SUNDAY, in Ojebway; and in the evening by the REV. RICHARD JONES. The day was one of deep interest, many of the settlers around the Indian Reserve crowded the sanctuary at all the exercises, and a blessed religious influence was enjoyed by the ministers and congregations. Great credit is due to the resident Missionary, the REV. R. BROOKING, for the taste, mechanical skill, and labor which he has devoted to this work; and to MRS. BROOKING, for her efforts in getting up an enjoyable "Social;" the more to be valued because prosecuted when suffering from domestic affliction. Subscriptions and collections very liberal; arrangements made to pay all claims. To this building the Committee voted one hundred dollars.

PRESIDENT RUNSHON.

WE are glad to record the safe arrival at Victoria, British Columbia, of the PRESIDENT, though the passage from San Francisco is said to have been a stormy one. By telegram, the Committee are informed that the Chairman's malady has assumed such a serious form, the physicians urge his immediate return to Ontario.

DEATH.

MOST of the ministerial life of the REV. STEPHEN BROWNELL has been spent in the service of the Missionary Society. He was a devotedly-successful minister of the Word, ardently attached to his brethren and the church, and warm and exemplary in his piety. He died rather suddenly, happy in the Lord, at Moulinette, on the 22nd of March, in the 70th year of his age.

RETURN.

MR. C. E. EBY, now in his fourth year's probation, has returned from Europe, where he has been engaged for two years in the study of the German and French languages. He purposes devoting himself to these branches of our Missionary work—principally the German.

INCOME.—The amount received at the Mission Rooms on account of Income for 1870-71 is \$10,451.08