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WESLEYAN MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. VIII.]

AUGUST, 1870.

[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,

AUGUST 1st, 1870.

DOMESTIC MISSIONS.

THIS branch of the Society's work bears intimately upon the welfare of thousands who forsake old and long-established comfortable homes, and hew out for themselves and growing families a dwelling-place in the wilderness, where the axe and the plough, in the course of a few years, prepare broad acres of fertile lands for the "seed of the sower," and plenteously yield "bread for the eater." There are many wealthy sections in the Province of Ontario where are to be found flourishing Circuits, with their parsonages and fine churches, originally fostered by Missionary Funds, now returning to the same source hundreds of dollars annually, beside the maintenance of their own ministers and ordinances, to extend to new and destitute settlements the same gospel which blessed and cheered their fathers in their early toils and sacrifices. Great openings and loud calls are seen and heard around us for Missionary pioneers; money and men are both wanted to keep pace with the movements of immigrants to the Northern and Western sections of the Dominion. The following letter refers to some places which but a few years since were in their native grandeur, but now contain rising villages and promising rural homes:—

Letter from the REV. F. BERRY, Chairman of the Barrie District.

According to your request, I give you a few lines on our work on this District.

The Barrie District is almost wholly a Mission District, Barrie Circuit alone is self-sustaining. The district extends from Barrie on the South, to the Sault Ste. Marie on the North-west, and from Osprey on the South-west to Muskoka on the North-east. Within the bounds of this district are found some of our most important missions, both Indian and Domestic.

I only now refer to the Domestic Missions. VESPRÁ, till recently a part of the Barrie Circuit, bids fair soon to take its place amongst the self-sustaining circuits. A beautiful new parson-

age just erected by the Rev. J. Woodsworth, in a pleasant situation eight miles from Barrie, will contribute much to this end.

This mission is mainly situated in the Township of Vespra, with an appointment or two in Oro. CRAIGHURST, occupied by Rev. J. W. Wicher, joins Vespra on the north, and has a parsonage very conveniently situated on the Barrie and Penetanguishene road, thirteen miles from the former place. This mission occupies a part of the Townships of Vespra, Oro, Medonte and Flos, and has within its bounds a quality of land, and other material resources, which, with the influence which our Church is gaining, promise

to make this at an early day an important and productive circuit.

PENOTANGUISHENE, situated on an inlet of the Georgian Bay, is an old village. Its site is unsurpassed for the beauty of its scenery and the healthiness of its atmosphere. It is known as the site of a Provincial Reformatory for boys. Nearly, or about one-half of the inhabitants of the village, and large settlements in the vicinity, are French Canadians. In Penotanguishene our interest is small, and the sphere of our operations comparatively contracted; but in the neighborhood south, settled by an English-speaking population, we have a fine field, which gives promise of large results. A wide and effectual door had been opened to his predecessors, and has been faithfully entered by the Rev. T. Atkinson, our devoted and successful Missionary on this mission. The Reformatory is open to the visits of our Missionary, but as there are few of the inmates who claim to be Methodists, it has not been found necessary to devote much attention to it. It has a Chaplain (an Episcopalian), and only those who claim our pastoral oversight as Methodists are accessible to us.

ORILLIA is one of the most beautiful and promising of our northern villages. This point is legitimately ours. It was for years the centre from which our Indian work in this part of the country was prosecuted. The old Mission House still stands, a memorial of the energy of our fathers in prosecuting the Mission work. This village, of more than 1,000 inhabitants, has, through the indefatigable energy and well-directed efforts of the Rev. Dr. Mark, aided by our excellent friends there, a beautiful brick church, which, when fully finished, would do credit to any town or city in the land. The country parts of this Mission are comprised within the Townships of Orillia and Oro. In addition to the central church above referred to, a neat little church was erected and dedicated to God during last summer.

North-west from Orillia, we have a name which has stood long upon the Minutes as a Mission Station—I refer to "COLDWATER." Its features are so changed, however, that it bears no resemblance to the "Coldwater" of the past. As early as 1832 it appears upon

the "Minutes;" and during many years following was honored with the labors of such men as Gilbert Miller, Samuel Belton, and Jonathan Scott. There is now not an Indian resident within its bounds.

This Mission occupies mainly the north-east parts of Medonte and Tay, and takes in the large lumbering establishments of R. Christie, W. Hall, and Charles, Esqs., all of whom contribute to the support of the Missionary. This Mission extends to the farthest limits of the surveyed country of this part of the district, and requires a large share of self-denial on the part of the Missionary occupying it. Bro. Clipsham, who occupies it, appears to be the right man in the right place.

MUSKOKA, extending to the north of Orillia, and comprising the settlements in the "Free Grant Territory," is an extensive and important Mission. It is new, but rapidly developing and taking form. The hundreds of immigrants who are going into this region—many of them direct from the Old Country—render the call imperative to keep our outposts vigilantly cared for.

Thomas McMurray, Esq., now of Parry Sound, so well known as an able Temperance lecturer, has done much to impress the mind of this region favorably toward religion. His hearty co-operation with our Missionary has been of great service in helping on the spiritual work, while his financial aid, freely and generously given, has tended much to encourage the lonely evangelist on his weary way through the wilderness. Bro. Phillips, aided by his colleague, Bro. Wass, is doing an important work in this new territory.

PARRY SOUND received its first Missionary from last Conference, but did not then first take its place as a field of Evangelistic toil. The Messrs. Beatty, of Thorold, had not only enterprisingly pushed material improvements ever since their entrance upon this locality, but true to their principles as Christians, had unfurled the gospel banner, and, like the fathers on Plymouth Rock, laid the foundations of their village and settlement in sound Christian and philanthropic principles. Before the arrival of the Missionary they had a respectable church, regular service, a flourishing Sabbath-school,

and a Methodist Society. Parry Sound is now a most important place. The village is growing, the settlement is extending, and new openings are presenting themselves. We are in the van and can keep our *prestige*. The village is without dram shops of any kind. Bros. Beatty and McMurray are efficient and faithful Local Preachers. There is, under the direction of the latter, a respectable newspaper, advocating not only material improvement, but moral and religious advance and temperance reform, thus giving our excellent Bro. Hanson, the Missionary, every help and encouragement in prosecuting his work.

In another letter I may give you some notice of the more westerly portions of this district. Meantime, let me say that the proposed railroad line through from Barrie or Beaverton (which ever may succeed) invests the country of which I have written with vast importance as a mission-field, and calls for continued sympathy and aid.

Morally, spiritually, and financially, our missions in these regions must pay. Let us be alive to the necessities of the times, and the church and the world will reap the benefit; while all the glory will be ascribed to the Saviour, through whom alone our works are established.

BRITISH COLUMBIA.

ALIVE to the permanent prosperity of our Missions in this District, as affected by the education and training of the youth of Wesleyan families, our brethren have for some time contemplated the establishment of an Institution where a thorough education could be given without the risk of alienating our children from the Church of their fathers by subtle insinuations relating to the validity of our Ministerial office, or the scriptural character of our Church organization. The District Meeting, embracing the presence of the laity, have made appeals for assistance to accomplish this desirable object; but it may be doubted how far the Missionary Committee can assist in carrying out this project, consistent with the vast work to be sustained by the resources of the Society. However, we place before our people Mr. White's letter explanatory of this design, in fervent hope that some hearts may be favorably drawn to their assistance; as was providentially the case with the Wesleyan sanctuary in course of erection in Victoria, when in great domestic sorrow, by the sudden loss of an only son, and much perplexed for the want of means to complete his church enterprise, a letter from a noble-hearted Wesleyan in Hamilton reached Dr. Evans, in which this sentence was written,—“Draw upon me for one thousand dollars.” Verily, “at evening time shall be light.”

I have intimated to you more than once how much our cause in this District has suffered in the past for want of some suitable provision for the higher education of our youth, and that we were trying to take some steps to-

wards providing this desideratum. The large and intelligent Committee appointed by our last March District Meeting, met at the time of our late camp-meeting, carefully considered the whole matter, and reported unani-

mously and earnestly in favor of doing something at once to establish a Collegiate Institute for our Church in this colony; but thought it well, before laying the whole question before the Missionary Committee in Canada, or the public here, that I should seek the advice of our worthy President on a few preliminary queries, about which we were not quite decided or agreed.

One of these was, whether it would be better to try to obtain at the commencement a minister and member of the Conference to take charge of the movement, or to seek a layman holding an official relation to our Church. In either case the person to be a first-class graduate of your Victoria University. I received a prompt and kind reply from Mr. Punshon, heartily approving of our proposed undertaking in the abstract, and expressing a decided opinion in favor of getting a member of the Conference as Principal. This just agreed with my own judgment, and I am now prepared to submit to the Committee an outline of the plan which seems to me the best and most practicable, in order to secure success and avoid ruinous debt. The whole matter will be submitted to our approaching March District Meeting, but I do not anticipate much difference of opinion. At present, however, I only express my own views. I am deeply sensible of the financial and other difficulties which lie before us in this necessary undertaking, but I feel quite certain that if you will give the movement your sympathy and co-operation, we shall in a few years have a flourishing College in this colony, without any great expenditure of Missionary funds. I do not intend at present to attempt the erection of permanent buildings, or even to fix the site; but my own impression is, it will be New Westminster, on the main land: 1. Because that is most central. 2. Scholars can be boarded there cheaper than any other place in the colony. 3. It is a little retired and secluded from many vices and temptations which beset the young in a sea-port like Victoria. 4. A majority of the votes of our District Meeting will probably be for New Westminster. However, as Rome and Ritualism have entrenched themselves in Victoria, and there we find the

greatest number of youths who would be likely to attend as day students, we think it wisest to commence in that city. We would at first rent, and not attempt to buy or build till we feel more certain about the best location. We could provide for boarders in private houses, at least in part.

The grand, and to my mind, the only real essential in order to success, is to get the right man to head the enterprise. If you could give us a first-class graduate of a few years' practical experience in the itinerant work of the Ministry, with suitable talents for teaching and training youth, and also popular gifts as a preacher; who could adapt himself to circumstances when he cannot control and work, and wait if success does not all come at once; and who would feel a noble satisfaction if at the end of ten years he could see as the result of his efforts a flourishing, self-sustaining Methodist College in this Colony. If he has a wife with proper gifts to take charge of the female department, so much the better.

Such a man in an indirect way would be of immense service to our general work, by frequently taking the pulpit in Victoria (thus allowing the Superintendent to enlarge the work among the new settlers in the country, and the Chinese in town), and sallying out into other parts of the District during vacation, and aiding at College meetings, Church openings and Missionary anniversaries. He could also aid us greatly in the examination of candidates for the Ministry, and represent Methodism as need be, on the subject of education, both with the Government and the people.

If we could open about the close of next summer vacation, we might, I think, start with at least thirty students, and soon work the number up to fifty. The tuition fees at the lowest would be \$5 per month. (The Anglican College charges nearly \$10.) This would give a monthly income of \$250, which could be considerably augmented by donations. Then, if the Principal renders important service to our general work, I think it would be quite right to pay part of his salary out of our grant for regular work, especially as Victoria Circuit will be able thereby to extend its borders and augment its income, and

the proceeds of our Missionary Meetings on the whole District enhanced.

It is, perhaps, useless to mourn over lost opportunities, but I cannot but feel that if a man similar to the one I am now asking for could have been given in 1863, in the place of good Bro. Lucas, and the College started then, how immensely our work would have been advantaged! When Methodist Missionaries were sent to Oregon in 1842, one of the first things they did was to commence an embryo College, and they have continued to sustain it, and it is growing with the increase of popula-

tion until it is a first-class University. This is at Salem, the capital; but they have several other flourishing Collegiate Institutes in the Pacific States. Indeed the Methodists control the subject of education in that country, chiefly because they got an early start.

One of our young local preachers is going to Salem College this winter, and will probably find his way into the Oregon Conference. Others must follow,—and among them some of my own children, if we have no provision made in this colony.

We gratefully report Mr. Crosby's restoration to health, after the dangerous affliction which for some time interrupted his labors. His journal indicates no abatement of love to his work. His letter is dated, Chilliwack, April 19th, 1870.

By this you will see that I am back to our new Mission here, after an absence of over six weeks, including attendance at our District Meeting, and a visit to the coast of Vancouver's Island, &c. In furnishing you an idea of my tour, I cannot do better than give you a few extracts from my journal.

March 1st.—Left by canoe for New Westminster in company with Bro. Browning. Spent most of the week in preparing for examination at our District Meeting. Attended Bro. B.'s Quarterly Meeting, &c.

Saturday, 5th.—Left by canoe for Richmond, a rising settlement twelve miles from New Westminster, at the mouth of the Fraser. Visited the settlers. Announced for preaching tomorrow. Visited the Musquiam camp: preached to a large congregation. Was provided with quarters in the old Chief's house for the night, where I preached to forty persons next morning.

Sunday, 6th.—At sun rise, and while we told them the sweet story of the cross, many wept, and wished me to come again. Took breakfast with Mr. Betts near by; and at 11 a.m. preached from John xv. 7, to about twenty-five settlers. Left for town by my native friend's canoe. By hard pulling against a strong tide we got in in time for evening service. Preached from Ephesians v. 8.

Saturday, 12th.—At 7 a.m., left by

canoe for the settlements and Indian tribes, near Fort Langley, twelve miles from here, on the banks of the Fraser. We had a strong east wind a head, and bitter cold; said to be the coldest weather we have had this winter. One of my Indians got his fingers frozen. On arriving at the Katsey camp, ten miles from town, I preached to a large number of attentive listeners. Thanks to Mr. Bluff, a kind settler close by, for a good cup of tea. On we went, leaving an appointment at Maple Ridge. We soon got to Langley. Visited a number of settlers, and was thankful for shelter under the roof of Mr. James.

Sunday, 13th.—According to appointment preached in the school house, from Romans ix. 5, to a number of settlers. At the close left at once for Maple Ridge, where I preached at 3 p.m. from Gal. iv. 4, 5, to a few settlers. Took canoe and left for town, where I arrived time enough to be at the closing service of the day. May the seed sown be watered with the dews of Heaven!

Wednesday, 14th.—Our District Meeting and the whole of the next week was spent with our beloved brethren in District business.

Thursday, 24th.—Left by the steamer *Enterprise* for Victoria.

Saturday, 26th.—Visited the Indian village. Very happy to learn that

several good brethren under the Superintendency of Bro. Russ, have commenced a Sabbath-school among this degraded tribe. Although their language differs some from the Angamenain, yet they are sufficiently acquainted with it to understand us.

Sunday, 27th.—In company with Bro. Wm. McKay, we went and preached at the camp at 7 a.m.; and at 10 a.m. we met in a room in the city, rented for the purpose of holding an Indian Sabbath-school. Glory be to God, that he has put it into the hearts of his people to commence such a work here! Several kind intelligent sisters are engaged with our brethren in this "work of faith" among this benighted people in Victoria, a place where hundreds have died from the effects of fire-water and disease since the (King George) white man came among them. May the Sabbath school commenced be prospered and enlarged until a church shall be formed; and in the great day may it be seen that His servants have not labored in vain! The school met again at 2 p.m., when we gave an exhortation and words of encouragement to the laborers.

Tuesday, 27th.—We left on the steamer *Douglas* for Nanaimo, where we arrived at 5 p.m. As we approached the wharf I was cheered by seeing many of our old and tried friends, and a number of our Indian brethren. At 7 p.m. went to the camp and met Bro. Cushman's class. Praise God that, though during the trying time of the dancing season this winter "the love of some has grown cold," yet many are faithful, and I trust strong in the Lord.

Wednesday, 30th.—Visited the Indian school carried on by Miss Kier. Had preaching at 2 p.m. Met in Bro-White's local preachers' meeting in town, at 7½ p.m. Glad to see with us two of our native brethren, Amos Cushman and David Sellashton, who, I trust, will yet be mighty men for God among their people in this land.

Thursday, 31st.—Spent some time with the Chairman in translating some hymns. At 6 p.m. preached to our Indian friends.

April 1st.—Visited school. Preached at 6½ p.m.

Saturday, 2nd.—Visited from house to house through the native village.

They are having a great fish harvest, which is taking many of them from home.

Sunday, 3rd.—Prayer meeting in our Indian Church at 6½ a.m. At 9 a.m. preached. At 2 p.m. preaching again, and fellowship meeting at the close. May God establish his Zion here, and keep them faithful unto death! Preached in town at 6½ p.m. A good prayer meeting at the close.

Monday, 4.—Visited the Indian school. Spent some time in translating. Preached at 6½ p.m.

Tuesday, 5th.—At 6 p.m. met Bro. Cushman's class. God has made him a great blessing, as class-leader; and I trust He will open his way to greater usefulness, as he goes on a visit to the Fraser River; and I pray that God may reclaim those who in the hour of temptation have "left their first love."

Friday, 8th.—Left for Salt Spring Island and Indian tribes, in a small boat; and after much exposure to stormy winds, &c., we made the Island by Sunday at 1 p.m. Praise God for bringing us through this very severe storm all safe; we were all this time travelling about thirty-five miles.

Sunday, 10th.—Late for my appointments; but word was sent out of my arrival, and a good company met at the house of Mr. Anderson, Ganges harbor, where I preached at 7 p.m.

Monday, 11th.—Preached to a number of Indians who were here fishing. Engaged a canoe and an old native pilot, to take me twelve miles to North Saanich. Met a large number of natives on a small island, preached to them; and then the old captain, with his frail canoe, landed me safe on North Saanich. Took tea at Mr. Reid's, and preached at dark to a large number of Indians at the Sei-kem village. Several wished their children baptised, but of course could not perform that rite of the Church. Stayed at the house of Mr. Brown for the night, and was treated with great kindness.

Tuesday, 12th.—Walked on to South Saanich and preached at 6½ p.m. to a number of settlers in a neat little church built under the superintendency of Bro. Russ, which he visited once in two weeks.

Wednesday, 13th.—Left early for Victoria. After having walked some

miles, I was much pleased by meeting a kind brother and sister from Victoria with a horse and buggy, who took me up, and we were soon in Victoria. At 7 p.m., accompanied by Bro. Russ and others, we repaired to the Indian village, and assisted in marrying a couple, who are, I believe, trying to serve God. May they be the first of a great harvest! The service closed by earnest prayer from natives and other brethren.

Friday, 15th.—Left by steamer *Enterprise* for New Westminster.

Saturday, 16th.—Took passage on steamer *Onward* for Sumass. Arrived at 1 p.m., having travelled since I left here 485 miles.

Sunday, 17.—Preached twice to the Indians and twice to the settlers, and met one class. Spent the time since in visiting the tribes around. May God send us showers of blessings!

From the Rev. E. WHITE, dated Nanaimo, March 1st. 1870.

Whatever may be the opinion of the Chairman's views of carrying on the work among the Indians in the vicinity of Missions already established, as expressed in the following letter, we must all agree upon the desirableness of employing additional agency now being raised up in British Columbia to preach the Gospel to those numerous people "of another tongue" to whom he refers, whose destitution and darkness should awaken our practical sympathy:—

Your very welcome and copious letter, dated 31st Dec., 1869, was received a month ago. The full and earnest manner in which you refer to our work among the natives, and the assurances that in this department especially we shall meet with hearty sympathy and co-operation in Canada, is very cheering. I am one with you in regarding this work as of paramount importance, and in believing that it should be defended and pushed forward. If we cannot exactly see alike in reference to the practical detail of the best way to accomplish this, it is probably because the points from which we study the subject are a long distance apart.

I am, and shall at all times be thankful for advice and encouragement touching this matter, for of all questions in connection with the oversight of your Missions in this colony, those relating to the Indian Department are the most perplexing. True, I cannot plead lack of opportunity to acquaint myself with the subject, for when very young I was brought into contact with Indians, both Pagan and Christian, who used to spend part of every year hunting near my father's, in Raleigh, Canada. My first station as an itiner-

ant was Muncey. I pioneered our appointment at Moraviantown, and was two years associated with Herkimer, Salt, and Brooking, in the Indian work at Sarnia.

Since my arrival in this colony, eleven years ago, I have been constantly in intercourse with the natives, and have taken a lively interest in their political, social, and religious welfare. I have found my Canada experience useful, but not so much so as some might suppose; for while in mental capacity and the darkness, cruelty, and folly of their superstitions, the Indians here I think are equal to yours, in many other respects they are very different. The tribes of Canada were larger, farther apart, and less connected with the colonists. That Province was for the most part settled by families (not by straggling bachelors and married men who had left their wives and children behind) who soon formed populous communities, among which there had been powerful revivals, and churches organized before our way was opened among the natives. To these the Missionary could point the Indian for an illustration of the power of the Gospel, and the nature of real Christianity.

Your government protected the natives from the robbery of the land-shark and the wholesale slaughter of the liquor dealer. Rome, with her "untempered mortar" and bewildering ceremonies, had not preceded the messengers of a pure gospel, and hence the rapid spread and growth of our Indian Missions in Upper Canada, and the expediency and practicability of separating them gradually in theory and practice from the work among the white settlers. How different do we find matters on this subject in this country!

For forty years prior to its colonization, the only example of Christianity known to the natives was that exhibited by the servants of a company whose one great aim was to make money. Early in this period the Jesuits chose this coast as their grand sphere of operations on this continent among the natives. They sent many of their select agents, who spared neither labor, cunning, nor money. They were here just in time to take advantage of that wonderful wave of religious awakening which resulted from the great revivals among the Indians in Canada and the North-west, and rolled westward till it reached the shores of the Pacific. All the tribes in this country were moved by its power.

If we had been here then we should have reaped a glorious harvest, the legitimate fruit of our sowing east of the mountains. But Rome was the early bird and got the benefit, which she did not fail to use in her own peculiar way. A temporary church and a large wooden cross were erected at every encampment—a leading man installed as native priest, and several others appointed as soldiers to keep order—all young and old were incessantly taught the dogmas and Latin prayers of Popery, till they could chant them fluently. They were then profusely supplied with beads, bells and crosses, and their children baptized.

The Jesuits, with their usual worldly wise policy, composed a trading jargon, called Chinook, and taught it to the most apt of the tribes throughout the country. In this, and other ways, they threw themselves in with the fur traders, and became favorites with the

Company, as they have from a similar cause with our Colonial Government since.

They seem to have encouraged the servants of the Company in the vicious robbery of buying and appropriating the wives and daughters of the most intelligent of the Indians. This practice has been extensively followed since by the colonists, and in some instances by Government officials, until in town and country we find large numbers of white men living with Indian women. As we might expect, a great proportion of our youth are half-breeds, for the training of whom Rome has made extensive preparations in the erection of schools, convents and colleges, and the importation of brothers and sisters of charity.

The "Indian Department" of our Government is a chaos, without head or system. The reserves of the natives are everywhere and nowhere. The measure meted to them in our courts of law is often the reverse of what it is called, and the law made to protect them from the desolation of prowling liquor dealers is only very partially enforced.

Your Missionaries in this colony have done more to check, regulate, or overrule this state of things, than can be recorded or known, and they intend to prosecute their work with unabated faith and zeal. As, however, we have to fight every inch of the way through heaps of Popish rubbish and Protestant prejudice and vice, we cannot expect very rapid progress.

In regard to the best manner of utilizing men and means, it is my deliberate opinion that it would be unwise to attempt a division of our colonial and native work, either in its management or outworking at present. Every Missionary must feel like Paul that he is "a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise," and be a man of *all* work. We can for the most part meet the Indians in separate services, and keep this work somewhat distinct in our reports; but the two races are so overlapped and intermixed that a complete separation is impracticable. Even where the particular aim is to save the Indian, it is often expedient to approach him by first

preaching to the white. If there we can induce repentance and renewed life, the great hindrance to our success among the natives is removed, and we have sympathy and co-operation where we would have met with coldness or active opposition had we begun from an opposite stand point. This is the way we have carried on our work here, and at Sumas and Chilliwack. We could not have hoped to succeed in any other way, because this was the path in which we were providentially led, and we could not now separate the work without injuring it both among the whites and the Indians, and greatly increasing our necessary outlay.

I have always maintained that Bro. Crosby seems to be, in a marked manner, called to preach to the Indians, and have done all in my power to encourage him to devote himself especially to this important department; but that it will be a benefit to himself and his work to frequently visit and preach to the settler, who lives not only near but often in the same house with the native. There is a sentence in the report read at the last Exeter Hall Anniversary which exactly applies to the present state of our Indian work: "The prosperity of the native work is so intimately connected with that of the colonial work, that humanly speaking the former could hardly exist without the support and stay of the latter." There are other parts of the colony where we might find larger tribes living at a distance from white settlers, among whom we ought to

commence Missions, if we had the means. But would it even in such a case be fair or wise to send Bro. Crosby away from the Indians whose language he has acquired, to those of another tongue, where he must incur greater responsibilities and learn a new language when he is only half way through his probation, and must have time and opportunity for study, or both he and his work will suffer great loss for all time to come!

That he should be designated our Indian Missionary, with a sort of roving commission for a time, was my own proposal; but as the natives whose language he now speaks live almost entirely within the bounds of Victoria, Nanaimo, Maple Bay, and New Westminster Circuits (organized before he came into the itinerant field), it is not always easy to determine his relation to the other brethren or their work. The only way to maintain order and avoid friction that appears plain to me is, that he must be regarded as a sort of Home Missionary under the superintendency of the preacher in charge of the Circuit, where for the time being he labors, or under the general direction of the Chairman. The former plan might relieve me of some responsibility; but the question as to when he should visit, and how long remain on the different Circuits to which his Mission extends, would often incur, and cause both himself and the Chairman more perplexity than could take place if their relation to each other were more direct and intimate.

VICTORIA—BRITISH COLUMBIA.

THIS first Wesleyan Mission in the Colony is the *first to become self-sustaining*. This has been done by the voluntary act of our generous and ardently attached people. We regret to notice from Mr. White's letters that Mr. Russ's general health is not good, never having fully recovered from the severe affliction he endured shortly after his arrival in the Colony: his own letter is a faithful description of the present state of the work, free from dependence upon the Missionary Grant, and now in the twelfth year of its ecclesiastical existence—with all the appliances of a vigorous Church working for God, and the salvation of men.

From the Rev. A. E. Russ, dated Victoria, June 13th, 1870.

The first Church-quarter of another year is among the past of solemn records. As results of it, some good fruits of labor and discipline are with us, to the praise of God, and serve as replenished resources for extended usefulness. We have been reduced in numbers by removals as usual, yet others have been added, so our total is even above the largely increased membership given in my *last Annual Report* of three months ago. A review of the quarter impresses the mind with the goodness of God, and that our mercies abound. We must confess, in lowliness before God our judge, that we as a Church in solemn covenant to Him, have lacked in gratitude, zeal, and holypower: still all the means of grace have been sustained with general profit, while the Church, as a little flock, has heard with pious joy the Chief Shepherd's voice, leading it into green pastures and beside the still waters. The Quarterly Board, which met the 2nd of June, found its income largely in advance of this time twelve months, and hopefully sufficient in view of the year to meet current expenses, though some of the Board keenly felt the *stringent* action of the last March District Meeting, by withholding the chief part of the expected Missionary grant, and thereby threw an *unwelcome* burden upon the present year of not less than \$150—an amount incurred by horse-hire and purchase of sulky for the mission work. The church edifice at S. Saanich, distant from Victoria 12 miles, has been finished this quarter, and divine worship is held in it fortnightly. The congregation is small,

varying from 15 to 30 persons, yet it is a beginning, and may serve for a Carroll, Playter, or Stevens of fifty years hence to write about. This, with another post in the country, has obliged us to purchase a sulky, both to save livery expenses and to enable us to reach the outlying work. The badness of the roads for half of the year, and six miles of it through a dense forest, and dangerous on horseback, make the Saanich trip a stirring one, particularly as it falls between the morning and the evening preaching in the city, and is frequently accompanied with showers of rain and mud—the spice of the day. The income of these outposts is not at all equal to the expenditure, so you see while the Board has assumed, by request, to be self-sustaining this year, it has added to its liabilities by striving to enlarge the field—which extension is not only a draft upon the exchequer of the Board, but a twenty-four mile draft upon the preacher, and suddenly turns a city parson into a pioneer, and often leaves him a little “*Mondayish*.”

The Sabbath-schools are prospering. The white school numbers now 100, and its teachers, under the Superintendent, Bro. D. Spencer, are laboring in faith—teaching for conversion to God. The Indian school, through white “Chinook” interpreters, is growing in numbers and spirituality, and has an attendance of twenty-five Indians, under the care of Bro. Wm. McKay and his staff. We want an earnest staff to head a Chinese department. May God select the men!

Later from the Rev. E. White, dated Nanaimo, June 21st, 1870.

I returned last Tuesday from a six weeks' absence, five of which were spent on the New Westminster and Chilliwack Mission. I visited all the appointments once, and several of them twice, renewed the quarterly tickets, and held the quarterly meetings. The question of division was again fairly and fully considered, and the feeling seemed to be unanimous in favor of carrying it out as recommended a year ago.

Chilliwack now has a distinct form, including all the lower Fraser from Yale to Langley. It bids fair to be one of our most prosperous Missions. New Westminster will still have the important outposts, and will require the whole time of an efficient itinerant, with all the aid of the local staff, to sustain it, to say nothing of working it as it should be. There is plenty of work for two men, independent of Chilliwack, since I have resuscitated the appointments at

Langley and Richmond (Fraser mouth), which had, through neglect, nearly past into other hands. I had many invitations to move my family to New Westminster again. This might have been best; but my second term is not out here, and moving so often is not only toilsome, but in this country very expensive.

I spent Monday week in Victoria, and joined in their quarterly communion and love-feast. I also preached morning and evening, and addressed the coloured congregation in the afternoon, besides visiting both the Indian and white Sabbath-schools. Bro. Russ is not enjoying very good health this summer, but he still continues to labor with unabated zeal, and the work under his care is nobly sustained. I fear that some departments of the work on my own large circuit have suffered by my long absence. We are now preparing for our District Camp-Meeting, to be held two weeks hence at Maple Bay. After this is over I shall write more fully. I received your telegram a week ago last Friday, just before I left New Westminster. Bro. Bryant is now busily preparing to move to New Westminster. His absence from this circuit will be keenly felt in every way, especially as our other leading man, Mr. James, has just moved to Victoria, and poor Nainaimo is suffering greatly from the stagnation of the coal trade: but we must not despair. The favorable wind will, I trust, after a time, blow upon us again.

At our Quarterly Meeting, held last evening, the enclosed preamble and resolution were passed unanimously:—
“Whereas, our worthy and respected

Brother Bryant, Recording Steward of this Circuit since its organization eleven years ago, and for some time past a very useful and efficient Leader and Local Preacher, has been advanced to the Itinerant ranks, and expects to leave in a few days for New Westminster, his designated field of labor.

“Be it therefore resolved, — That while we record our deep sense of the great loss which this circuit and community must sustain by the removal of our esteemed brother, we cannot fail to recognize the hand of God in his admission to the pastoral office, and we earnestly pray that he may be made eminently useful in the holy and important work to which he has been appointed.”

I left Bro. Crosby in charge of New Westminster until the camp-meeting, immediately after which Bro. Bryant will move over. By that time I hope to get the stations defining the position of Bro. Crosby, for by “appointments stand,” the last words of your telegram, I cannot feel quite sure whether I am to understand they *stand* as they were last year, or stand as recommended for the present.

I received a cheerful and encouraging letter from Bro. Derrick a few days ago. Last winter was a severe one for Cariboo. Here, though wet, it was very mild.

I am anxiously hoping to receive good news from the Committee in reference to aid for the employment of native agency in our Indian work. With the present grant it cannot be done. At present Sellaseltan is working in an ungodly boarding-house, and Cushman is out of employment.

SASKATCHEWAN DISTRICT.

FOR many months the Missionaries and their families in this Territory have been subjected to inconveniences and sufferings, physical and mental; scarcity of food and threatenings from “the heathen raging,” have continued to place them in a position where a strong and active faith was necessary to keep them at the post of duty when menaced by the blood-thirsty Blackfeet, chafing under the terrible chastisement inflicted upon them by American miners in retaliation for the murders they had committed.

Mr. McDougall's visit to Red River is to obtain supplies, and if possible, secure military protection against "roughs" and Pagans; the depredations of the one being about as dangerous as the other. Let prayer be made unceasingly for these valued brethren and their families at this season of peril, that God may shield them from violence, and comfort their hearts in the hour of trial. The testimony borne to the welfare of the Missions, and the usefulness of the schools, is very welcome; sufficient to increase our confidence and heighten our praise.

VICTORIA MISSION, April 5th, 1870.

I often find my mind wandering across the now troubled plains to favored peaceful Canada; and though I cannot complain of a spirit of repining, yet there is much in our experience exceedingly trying to flesh and blood. In the past winter we have had to live on flesh and pemmican; and though the young folks enjoy good health, I can clearly see the effect is quite otherwise with Mrs. McDougall. At present we are making strenuous efforts to put in a crop. Seed has been carted from Red River and other places. Providence has favored us with plenty of snow, and if spared till next fall we hope to rejoice once more over potatoes and barley cake. On this Mission the good work is deepening and widening, and there is a constant ingathering. We have had no especial outpouring of the Holy Spirit, but the word is heard with deep interest, and our prayer and class-meetings are well attended; our average congregation, when the hunters are on the plains, numbers two hundred. By local effort we built an end gallery in the church, which accommodates sixty persons, and yet we are uncomfortably crowded. At both White Fish Lake and here we are favored with the best of school teachers; and when we remember the former state of their pupils it is impossible to over-estimate the value of the work they are accomplishing. Here are at least one hundred children who, but for your benevolence, would now be in the Cree camp, covered with a piece of dirty robe, and exposed to all the demoralizing influences of the most debasing Paganism. Mark the con-

trast: these boys and girls remain at home, with clean faces and well combed hair; and though many of their garments remind you of Joseph's, yet they are clean, and their attendance at school is regular, and there are few pieces in the *Sunday School Harp* that these little ones cannot sing. Let the schools on all our Protestant Missions be well sustained, and we have little to fear from Popery.

My son has passed most of the winter amongst the Plain Indians. When we first heard of the outbreak at Red River we felt that his winter's work was clearly defined. Numbers of false reports had reached these Indians, all calculated to stir up the worst feelings towards the whites. It has been my son's privilege to meet these roving tribes in their councils; and after preaching to them the Gospel of peace, explain to them that their rights will be faithfully protected by the Government; and in doing this he has been very successful, for, as far as we can see, a spirit of loyalty is generally among our people.

Report has reached us that small-pox is prevalent among the Blackfeet, and that one of their small camps, numbering about thirty tents, was lately attacked by the American miners, and all cut off but the Chiefs,—these were first put in irons and then burnt to death! This was done in retaliation for wrongs received by the immigrants since last fall. We have been informed that the small-pox was gradually making its way north, exterminating whole bands in its course. Having once witnessed its ravages among the Indians, I tremble in view of the future. If God does not avert the calamity,

we shall see suffering greater than ever witnessed in this country. The vaccine received from England will not take effect. Please forward us some by letter.

As none of the brethren will have an opportunity of writing now, I would just add that I have lately heard they were all well.

We are all in the dark as regards Red River, but are daily looking for an express.

I wrote Governor McDougall a statement of facts regarding the country, urging the importance of sending in Commissioners to treat with the Indians. Let no surveyors or any other class of white men show themselves till this is done, or some of us will pay the penalty with our lives, for we have plenty of the same kind of *roughs* that have given trouble in Red River; and I might add, they have the same kind of teachers, a hatred to everything that bears the name of English. We are not in a position to inform our friends of all we know.

This goes out with a free-trader.

WINNIPEG, RED RIVER,
June 18th, 1870.

I left Victoria with the resolve to return as soon as possible. For eight months all communication has been cut off. Your letter reached us the week before I started for Red River. The past year has been one of great hardship and much anxiety. The Blackfeet have been driven by the United States troops across the lines. The Company have withdrawn all the forts that have traded with them. I was at Edmonton, when from two to three hundred attacked the fort and fired four or five hundred shots at us. We have a population of seven hundred French half-breed families, and we know not when these might rise. Priests and Fenians have disturbed the minds of the Crees. John has spent a hard winter amongst the Plain Crees, and has done much to remove bad impressions. I left him in charge of Victoria; but I cannot describe my feelings when I think of my family. I wished my wife to come with me, but she felt it her duty to remain at the Mission. I must now tell you why I visited Red River last spring. We received a letter from Gov. Mc-

Tavish, stating that the Company's outfit for the Saskatchewan would be all destroyed, and the northern districts must look out for themselves; this was telling twenty thousand half-breeds and Indians that they must starve. Give no ball and powder, and death by thousands must be the consequence. A council was held at Edmonton, and the priests called upon to declare their intentions. They were informed that it was our determination, come what would, not to take the oath prescribed by Riel and his ruffians. For the sake of these people they agreed to join us, and that Mr. Christie, a priest, and myself, should lead a party to Fort Benton, and try and procure ammunition; and 300 carts and 100 armed men were to start May 23rd. Five days after our meeting, a letter reached us announcing that the Company had compromised with Riel, and a British subject might, if very civil, come to Winnipeg. Hoping the Government would be established, and certain that if something was not done, war and destitution were before us, I accompanied an H. B. Company's officer, with the determination, if possible, to accomplish two objects. First: the appointment of 100 soldiers to Fort Edmonton. We have many loyal people, but no combination. Most of the roughs of last winter are going to the Saskatchewan. Second: I wished to impress on the Government the importance of sending a Commissioner to visit the Crees. I would not advise that their lands should be treated for now; this might be premature; and they would be satisfied for the time if informed that they would be justly dealt with. If this is delayed, trouble is before us. There being no chance of getting anything from Canada at that time, we felt that something might be procured here. We learn that Mr. Sanford is forwarding them all right, if they get in in time for the carts. Our schools are all we can expect: well attended and well taught, but very short of books. From Bishop McCray I purchased \$40 worth—this is very fortunate.

And here let me say for my brethren, that until the country is in a settled state, there can be no regular correspondence with the Board. We appointed our District Meeting for April 25th, but such was the state of the country

we had to defer. And if the Government does not send us protection I know not what we shall do. My opinion as to the Blackfeet is, that, cut off by the United States and also by the Company, they will soon come to terms, and we stand ready to improve the first opportunity. The Crees, so far, are quiet; but by all means allow John to remain with them for the present. Our trouble is, that most of the French half-breeds will run for the Saskatchewan when the troops arrive—many are going now. How much Popery would like to frighten us out of the country! Thank the Lord, our Mission was never more prosperous.

RED RIVER, June 19th.

The Fenian flag is still up. Last week they lowered it half mast when they received the news from Canada. Priest Richot arrived on Friday, when a salute was fired. There is still a guard between here and Pembina, turning back Canadians.

Yesterday, after service, I was notified that I was reported as having prayed for the soldiers.

Brother Young is held in the highest esteem by the loyal. Churchmen have said to me again and again, when our clergy counselled submission to the tyrant, "Mr. Young stood by the old flag, and by every means assisted the loyalists."

RED RIVER DISTRICT.

THE Chairman at Winnipeg, and his colleague at High Bluff, have been steadily discharging their respective duties, notwithstanding the extraordinary and unfavorable influences by which they have been surrounded. Mr. Young's prudent, conciliatory, but firm and courageous spirit, has doubtless secured for himself and his work the commendation which has been given him by those who were disinterested observers of his conduct throughout the trying scenes which he has passed. Latest accounts inform us of his having resumed his labors and plans in gathering together materials for the new Wesleyan Church, which most likely would now have been erected but for the political occurrences which have disturbed, if not entirely stopped, all ordinary business in the Settlement.

At High Bluff, remote from the centre of trouble, Mr. Robison has been quietly allowed to exercise his ministry among the spiritually destitute, and has become so impressed with the existence of wants he cannot supply, as already to plead earnestly for the appointment of another laborer in that part of the Settlement.

Letter from the Rev. M. ROBISON, dated High Bluff, July 1st, 1870.

I am convinced that, in the main, my duty is my delight, and yet I cannot say that letter-writing is to me a delightful task, although it not unfrequently becomes my known duty; and were it not that the interest of the work demands, I would lay by my pen and allow six months to pass ere my friends at the Mission Rooms would hear from me. I have thought for

some time past that I would commence with this Conference year and write at least once each quarter; but if I should fail, I pray you not to think me growing less interested in the great cause for which I was sent here, nor less loyal to Methodism. My daily prayer is that I may ever be kept faithful to the end, and "cease at once to work and live." I have

never passed through so severe trials as since I came here, and consequently never felt so fully my need of the sustaining grace of God. The forms in which sin presents itself here are "legion." Satan is striving hard for the mastery, but in the name of our God we will set up our banners, and the powers of darkness shall not prevail. The little leaven is being carefully placed, and the time shall come when the whole lump shall be leavened. There are many things of interest which might be mentioned; but as I am quite confident of your particular interest in the work of God here, I shall try and represent matters just as they are in my part of the Mission. Our congregations are larger than through the winter, and the fires of prejudice which burned in many bosoms are rapidly dying out, and the people are beginning to find out that our main object is to do them good. We have a Sabbath School at each appointment, with an average in all of about one hundred scholars and teachers. I look upon our Sabbath Schools as one of the most hopeful prospects of our work; the numbers are increasing from Sabbath to Sabbath, and the interest taken by teachers and scholars is most cheering. I attend the schools in person, and consequently my work is very materially increased, in fact is more than I can possibly continue to do for any considerable length of time. I offered to Bro. Young to take the responsibility of boarding a single man if he would advise the Conference to appoint one. The work really requires

at least the labors of another minister. I have a place chosen for him to board. There are places I cannot possibly attend to. During last winter we got out timber for two churches 24x30 inside, and have them raised. The people all united heartily in this work, and are willing to do what they can towards their completion. I would rather place into than draw from the Mission Fund; but still, I think I am aware that there are many places getting assistance which do not need it so badly as we do. There are two other appointments where we must build churches next year, and we are yet weak. We are heartily glad that we have been at all able to hold our ground during the storms of the past winter, and there are influences at work to-day that are quite as detrimental to the cause of Christ as any that have been at work during the past year. It will be time enough to explain these matters when we can be safe in doing so. Our class and prayer-meetings have been and are still well attended, and the good Lord is ever present when we call upon Him. The spring here has been fine, and the crops are looking beautiful. Wheat, barley, and oats are coming into head. The weather has been very warm during the past two weeks. Rains and thunder storms frequent. Mosquitoes very numerous, and have no delicacy in presenting their bills. Grasshoppers also abound, but in this part have as yet done no damage—but the people are very anxious. May the plague be removed!

RECENT INTELLIGENCE.

SINCE the foregoing pages were in type letters have been received from the Rev. E. R. Young, at Norway House, describing a second visit to Nelson River, with many tokens of the Divine blessing attending the Missionary and people; and from the Rev. P. Campbell, at Woodville and Edmonton House, where they remain in imminent peril, subject to great domestic inconvenience for the want of a suitable residence, but regularly attending to his duties at both places, fifty miles apart, and much encouraged by the desire of some of the people for instruction and change of life. He earnestly calls upon his Canadian friends for prayer on their behalf.