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WESLEYAN MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. XV.]

MAY, 1872.

[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, 1872.

BARRIE DISTRICT.

THIS DISTRICT is one of the largest in the Conference, presenting some points of great interest to those whose sympathies are strongly with the spread of Gospel Truths and the blessings of salvation. There are places within the boundaries of this District, as it now exists, which shared in the visits of the earliest and very successful laborers in our Indian work. In 1832 the Rev. Thos. Hurlburt was sent to Sault Ste. Marie, with three assistants. Respecting this tour Mr. H. says,—“At the suggestion of H. R. Schoolcraft, U. S. Indian “Agent, and son-in-law of Capt. Johnson, I visited and explored “Garden River, and Sugar Island, opposite, with a view of settling “the Indians there, the Canada Indians on Garden River, and the “United States Indians on the Island opposite, so as to co-operate. “In 1833 I went up again with the Rev. J. Clark, for the United “States Indians, and Peter Jones on our part, to commence the “Mission in earnest. On our arrival we found one Mr. McMurray “in possession of our ground.” There were converts of John Sunday found there, as well as Christian Indians the fruits of these brethren’s labors at this early date, scattered among the Bands along the north shores of Georgian Bay and Lake Superior. Now that we have established Missions at Sault Ste. Marie and Manitoulin, we anticipate more effective attention will be given to Garden River, Nipigon, Batchewana Bay, the Pic, and Michipicoton; not forgetting that at Lac-le-Pluie much time and thousands of dollars have been spent to convert a noble race of Pagans, who of late years, feeling their error and destitution, have called in vain for the re-establishment of that Mission.

Letter from the REV. E. S. CURRY, dated Sault Ste. Marie, January 19, 1872.

Knowing that the supporters of our Missionary work will be glad to hear something that is being done especially in these distant fields, we venture a few facts. We firmly believe that none of the labor and means spent on this Mission have been lost. The seed sown in former years by the Rev. G. McDougall, and others, even in the hearts of children, is now producing fruit. The effect of the Gospel then preached has been retained, and that

too under most discouraging circumstances, the place being left for years without a missionary. The most of the Indians, especially, have proved loyal to that Society that first gave them the blessings of salvation, while influences hostile to the faith of the Gospel, antagonistic to our church, have not been wanting to lead them to other communions.

Last summer we held a Camp Meeting at Garden River on the old camp ground, where God cheered our hearts by the conversion of souls, and the reviving of many who had held fast the beginning of their confidence and rejoicing of their hope, and of some also who had wandered back into the wilderness of sin.

Our congregations here are gradually increasing, and openings for the entrance of the Gospel are multiplying. What shall we do? The harvest is too great for the laborers. It is most distressing to us to see so many ready to be rescued by the word of God for Christ, or perish in their sins, and our work so great that we cannot reach them.

Our teacher, Miss Knott, possessed with the truly Apostolic Wesleyan Missionary spirit, is succeeding with the school beyond our expectations; and although there are rival schools springing up since we began, ours is well attended and must succeed.

Batchewana is doing well also, considering the very spare attention we can give it. We have many faithful souls here who are pleading for a Missionary. They, as in the case of Garden River, have been left for years as sheep in the wilderness without a shepherd, yet their faithfulness to Christ and our Church cannot be excelled. Some say that the Indians have no stability in them; here we have many living witnesses to the contrary, faithful to God and happy in Him, though surrounded by the white savage with his accursed bottle.

Michipicoton, another of our old Missions, should be re-established.

We are distressed for Nipigon with upwards of five hundred souls without the means of grace. Is there not wealth enough and Christ-like sympathy enough in our church to supply these perishing ones with the bread of life? or must they be left to starve? "while

no man cares their souls to save." We believe that there are many of our people sufficiently wealthy and would be none the poorer when the records of Heaven are reckoned up, were they to supply these immortal beings with a messenger of God for years. Were our Missions a failure then we might hesitate, but soul-saving success in all these now destitute Missions evinces the contrary, and those who are still abiding in the faith are living witnesses that the Gospel is still the power of God unto the salvation of the Indian, and that that power can preserve blameless surrounded by a wicked and perverse people. And while many of us are willing to labor on these outposts with an allowance sufficient to meet our table, travelling, and some incidental expenses, be the same more or less, and build churches and dwellings, working with our own hands, preach in dwellings, Indians' wigwams, or in the open air, we rejoice to know that many of our brethren have more abundant allowances in our cities, towns, circuits and more domestic Missions; yet while many grand churches are being erected to the honor of our cause, to the glory of God, in keeping with the demand and spirit of the times, let not these more comfortable surroundings be the end of our zeal, or absorb our thoughts that we cannot look to the regions beyond and help those poor souls who are perishing for the lack of knowledge.

There are many more fields we might refer to, but we can only mention them. The Indians at Lakefield have been wondering for years why no Missionary has been sent to them. Prince Arthur's Landing and surroundings must, not many years hence, become places of vast importance. These places were to be left without a supply during the winter, hundreds of souls closed in and no means of grace. To meet the demand we parted with our devoted colleague brother A. Bowerman, from whom we have just heard that he arrived safely, met a kind welcome, has organized a class, and is likely to succeed on that distant branch of this mission. We think our field is too large when myself and colleague reside over 400 miles apart and do not see each other for six months.

At Sault Ste. Marie we are enjoying a gradual increase. Eighteen months ago, on our arriving here, we had no church, no class, and but little else to encourage us but the promises Divine, and a hope for the future. At present we have a neat, comfortable church, 27 by 40 feet, upon which there is yet about five hundred dollars debt. Our congregation I would judge is about double what it was when I began the work here. We now have a class of twenty members and a well attended Sabbath School, with a staff of good teachers all working successfully.

At present we are enjoying a season

of refreshing from God. There are ten forward seeking religion. The church is greatly revived, and our hopes are good. May God give us the victory in the conversion of many souls.

The country appointments also give encouragements. Bro. R. Laird, a local preacher from Barrie, was engaged to assist us, after Mr. Bowerman left, is laborious and acceptable, and doing good work for the Master. He should be in the ministry. As to the future of these places there can be but one opinion, that is that they must rapidly rise to importance.

From the same, dated February 10th, 1872.

I know you are always ready to hear good news from the Mission fields, whether spiritual or financial. Our members have recently been quickened, and we have had a few additions to our ranks. The Missionary contributions will go beyond last year considerably. At our last Quarterly Meeting a petition was handed in from Garden River, praying for a Missionary to be sent there next year, which passed unanimously. The congregations there are as large as at the Sault. They have subscribed to the Missionary fund over sixty dollars; and forty dollars towards a melodeon for the use of the school and church.

With all our heart we would recommend the re-establishing of this Mission. The idea of hundreds of redeemed souls and no one to tell them of the Lamb of God who taketh away the sin of the world, is really deplorable.

Can you not help them? It appears too bad not to do so when they are making such an effort to help themselves. Some of the best members on the Mission are there, some who were schooled in Bro. McDougall's day were converted at our camp-meeting last summer, and are faithful workers.

What shall I say to them? they are desirous to know what they may expect, for if they may hope for a minister they will soon begin their building operations. I hope you will forgive me for trespassing thus upon you, but, my dear brother, I can no longer refrain. We cannot see the fruit of the hard toil and well directed labor of the past left to perish. We cannot behold these redeemed sinners perish in their sins within our reach, and without guilt hold our peace. We have not so learned Christ.

From the REV. THOS. HURLBURT, dated Manitoulin, Feb. 2nd, 1872.

We finished our little house of worship so as to open it for Divine service on the 14th ult. We commenced special services immediately, and have continued them up to this time. Last Sabbath we held our third quarterly meeting. About twenty partook of the sacrament. On Saturday previous we organized a quarter board by appointing four stewards, and looking after the finances. About twenty-five have presented themselves as seekers of religion; some six or eight testify to a change of heart. Nearly

half are Indians, only nominal professors, and still they come. We purpose to continue as long as good is done.

We have a beautiful little house, and are most comfortable, and when all the subscriptions are paid in it will be free from debt. It is crowded on Sabbath, and well filled every night. I preach every night first to the whites and then give the substance to the Indians. Also in our prayer and fellowship meetings, I use first one and then the other language, so as to give

a portion to each. I visit pretty generally during the day all the camps and houses within reach.

Now that I am through with patching old shanties, and the parsonage and the church are finished, at which I wrought all I could to save expense, about the month of March I must begin to build my boat for summer travel. I *must* have a first-class little boat for visiting the various places within reach, which I can do much better by water than by land. Indeed the greater number of the places requiring to be visited cannot be reached by land, being either on the farther shore, or without a road to them. After we had organiz'd the quarter board, I made a statement from your letter, and one from the Chairman of the financial state of the mission.

We expect a pretty large influx of settlers next summer, and if we had

school houses or little churches here, and there we would likely have good congregations.

Generally about 4 a. m., I am up and at work on my Indian grammar, and work until 7. During the last three years I have written about one thousand pages. Much of my work being tentative, I have gone back and reviewed the whole three times in three years. After all possible compression there will be about six hundred pages.

I cannot describe it except by saying I find about 150 elementary roots of single, simple syllables, each with definite meaning wherever found; it is a far more philosophical language than that proposed by Bishop Williams. I have the labor of twenty years on this work. It must be preserved. Probably it will printed by the Smithsonian Institute.

FARRY SOUND.

THIS recently commenced Mission furnishes tokens of progress. Our zealous Missionary there has been heartily sustained by the Messrs. Beattys, whose personal influence and wise policy in their commercial transactions have all been favorable to the organization of a well-ordered community. All important is a right start in the formation of new settlements. The Committee having authorized the employment of a Native Assistant, he has visited French River, Shawanaga, and other places, with great acceptance and usefulness, conducting religious services among bands of Indians in solitary places who would otherwise be left in total darkness. We give his description of

HOW THE SHAWANAGAS SPENT THE NEW YEAR'S DAY.

I have not the least doubt the friends of the Indian always like to hear any progression made by the Indian, both spiritual and temporal. On Sunday evening a wash-meeting was held. It was a meeting that will be long remembered by many of us: many were made happy in Christ their Saviour. On New Year's day a Christian feast was prepared at nine o'clock; a bugle was sounded calling every Indian in the place to come to where the feast was prepared. In viewing the table I see there everything that is good; all kind of wild game was brought to the

table, and the famous Porcupine After all have partook the good things provided, and we march round the village and bid happy New Year to all, and again at three o'clock, p. m., another repast was brought to the table. After we all again partook of the good things provided and the table cleared, the Indians all seated, several persons were called on to address the assembly, the Chief occupying the chair, the subject

EDUCATION.

I would here say, that my mind wanders back to the time when the Indians used to have these feasts before the Gospel reached them. What a

different feast it used to be! They could not have a good feast without the Eshkodawabo, fire water; it was no such thing in this feast; only the very best tea and coffee. After the old pagan feast some would have black eyes and broken noses, or bitten off noses; but in our feast there was no such

thing happened. Everything went off harmoniously. Now the question is, What has wrought this great change on the Indian? The answer is, it is the religion of Jesus Christ and the Gospel preached to them. We thank our heavenly Father for this great change.

It is to be hoped the following from the Rev. S. Tucker may prove correct, and be practically carried out:—

They held a council at Shawanaga and made overtures to Naushkodayong and French River. The former have consented to come down to Shawanaga to live, and I think I can persuade

those at French River to do the same in the spring, if they do not decide before. As the school is the main argument I hope a good teacher will be forthcoming in the early spring.

PEMBROKE DISTRICT.

Letter from the REV. J. C. SLATER, Chairman of the District, dated March 25th, 1872.

Your letter came to hand during my absence on a pioneering tour to Mattawa, 100 miles up the Ottawa, and thence to Talon Lake, about fifteen miles from Lake Nipissing. I was accompanied by Rev. W. Sanderson, of Alice. We had a pleasant trip, though not without cold and stormy weather. Preached where practicable, baptized children, and held devotional services. Our trip of two hundred and fifty miles was made without inconvenience or hardship or accident, and involved no expense to the Missionary Society. Everywhere we met with the same Macedonian cry, "Come over and help us." Beyond Mattawa and south of Nipissing Lake there is a tract of hardwood land, where are settled say sixteen Protestant families not unfavorable to Methodism, where children are unbaptized, and where no minister has been for years. We made up our minds to send a minister as speedily as possible. In this resolution we were encouraged by your reference to the matter. It is desirable to pre-occupy the ground if possible.

Mr. and Mrs. Bangs, of Mattawa, offer to give board gratis, and another friend offers to take care of the horse until spring and to pasture him during summer. They seem to think that there will be no difficulty in securing an adequate support, as they are prepared to give liberally. I presume it can be

done with very little cost to the Missionary Society; there is ability as well as disposition to give. This is not a case of new settlers on rocks, as some of our Missions. The lumbering establishments circulate large sums of money, and Mattawa is one of their principle centres. On my return I drove over with Bro. S. N. Westmeath, and made arrangements to transfer Bro. Oliver for the remaining two months of the year to Mattawa. He leaves to-morrow morning. No young man could have a more promising field in which to labor for the salvation of souls. I send him now fearing the difficulty of obtaining him next June, but believe that having gone there he will not be removed for the next year. He will need fifty dollars grant for the two months to compensate for the time lost on Westmeath Circuit, and for other expenses incurred by such a removal. I hope the sub-committee will willingly authorize this. On this supposition I have advanced him thirty dollars. Please introduce this matter at the meeting of Committee. Next year, I think, scarcely any appropriation will be needed, but it would be well to make a conditional one to cover salary only.

In such a place Bro. Oliver will need special license until Conference, to baptize children, as the absence of this authority will be a great disqualification,

and will act against his influence and success. I am writing to the President to grant the license, and will thank you to call his attention to the matter and to support the request with your influence. Perhaps this will do for the present, and if needed a special ordination could be arranged for at Conference or afterwards.

In Mattawa all the ground suitable for building is held by the Hudson Bay Company. They intend offering it for sale in lots very shortly. Application has been made or is to be made soon, for one acre or more for a graveyard and church for all Protestant denominations. I thought at first that it would be well for me to apply to the

Governor of the Hudson Bay Company to grant our body one-half acre for connexional purposes—church, school, or parsonage, as may be required. But more mature consideration leads me to ask you as Secretaries of the Missionary Society, known by the Hudson Bay Company, to make the application without any delay to Governor Smith. You can the more properly do so now, as we are sending a Missionary to the place. There will be no difficulty, as the Company has granted to the Roman Catholic Church all the land they wanted. The selection can be left to Mr. John Bangs and Bro. Oliver, unless they wish to do it through their own agent at the Mattawa Fort.

Later from the same, dated April 12th, 1872.

Having just received a letter from Bro. Oliver, I thought you would be glad to know that he has been kindly received all along the route, and welcomed most cordially at Mattawa. "I lost no time in visiting them. Leaving here on Friday morning, (the day after his arrival,) I arrived at South River settlement on Saturday, at 5 p.m., when I found five families about three miles from Lake Nipissing. They were all glad to see a Missionary. I visited, prayed and conversed with them on religious subjects, got them all together on the Sabbath, and gave them a warm sermon. We had a melting time, many of them wept like children. Some of them have been for eight years settled here, and but once received a visit from any minister. They are to fit up a vacant shanty for service, and I am to visit them as soon and as often as possible. One person remarked that there had not been so good a feeling for three years among the settlers, as when I left.

"South River is sixty-five miles from here, (one hundred and sixty-five miles from Pembroke.) The land is good, and plenty of it, it will eventually be a good settlement. On my way home I visited eight other families. Preached at Mr. Andrew Shields, on Wednesday night. They were delighted with my

visit. The horse will be all right for the summer. In my tour I found thirteen children unbaptized. The parents were very much disappointed when I could not perform the ceremony. On your authority I promised to be able shortly. I could not go back there without the needed authority to baptize.

"I have met many of the lumbermen and agents, and have found them very friendly. Some of them expressed their approbation of my intended labors very warmly, even with oaths and curses. I am invited at Bro. Evans, Point Alexander, to stop as frequently and as long as I like. I have an invitation from a Hudson Bay Company's agent to visit him, 40 miles further up the Ottawa. I should not have gone so early up the Mattawa and to Nipissing, had the trip not seemed in a manner providential and unavoidable. I believe this is a providential appointment. I hope the Lord will make me instrumental in doing good. I believe it was a great sin to leave this people so long without the Gospel. Our service on Sabbath, April 7th, was very profitable. Preaching at 11 and 4 o'clock, Sabbath School and Bible Class at 3 o'clock. About 40 persons were out to hear the word of God. The people appear to be well pleased."

BELLEVILLE DISTRICT.

FOR several years appeals have been made for one or more Missionaries to be set apart to visit the Lumbering Camps of the vast Ottawa and other places. The Rev. H. F. BLAND, Chairman of the Belleville District, has succeeded in the initiation of this enterprize; though the Committee would doubtless have made a small appropriation for this deserving and real Missionary work, it has been done effectually during the winter months without any cost to the Society, through the generosity of the lumbermen themselves and some of their friends. A few extracts from the journals of these Evangelists may interest some of our readers :

Sabbath, Feb. 4th.—Bro. Davidson taking the regular work, I proceeded to a shanty in M'Learn's firm, thirty miles from Vennachar, a Mr. Barber, foreman. I was made welcome and treated kindly. There were forty men, half Roman Catholics. Several of the men were engaged in washing their clothes, others mending their mittens, which they left immediately at the foreman's request, and were seated in order to hear the word. Still there was one who continued to sew, although requested to lay it aside, but as soon as he was spoken to in French by the foreman he laid it by. Here the men all engaged in singing a hymn, something unusual, yet very pleasing. They were all attentive. This, I was informed by the foreman, was the third time of Protestant preaching in the shanty where he labored in twelve years.

Thence I proceeded five miles to another in the same firm, a Mr. Cameron, foreman. Here were fifty men, half Roman Catholics. Many seemed rough, careless, and indifferent, still I was made welcome and listened to attentively by all. This was the first time of preaching with that foreman in fifteen years. Thence to another in the same firm two miles distant, a Mr. Cue, foreman, bearing the marks of a gentleman, having also full control over his men, yet seemed kind. There were thirty-six men, half Roman Catholics : there was not the least sign of immorality ; all were eager and attentive. The cases of necessity of washing and mending on the Sabbath were not manifest ; but, best of all,

here during worship seemed to be the presence of the Saviour. Many expressed their desire for salvation. All seemed as though the service was too short. I felt it was good to be there.

These shanties just referred to, lie along a lake called Masassagon, south east of the beautiful Masanaga. It is in connection with the Mississippi waters. It is long, and surrounded by a scenery of grandeur ; the lofty pines towering toward the sky, and dotted with beautiful islands covered with evergreens. Here and there may be seen the tracks of the otter fox, deer, and other animals. Among the islands is one known as Bednigo Island, noted as a source of terror to the Indians. Its circumference is small, but it is high. I was informed that there is a hole in its centre reaching from the top down to the water, the motion of the air and water in which makes a great noise : this is supposed to be the cause of their terror !

Wednesday, 7th.—Bro. D. again directed his course to the shanties. Drove 23 miles, but did not reach the expected place, the road being so heavy. Remained all night in a lumbering depot, M'Learn's firm. Next morning proceeded to a shanty in the same firm, a Mr. McGregor, foreman, who seemed friendly at first, but when the matter of preaching was introduced he objected to having it in either of his shanties, on the ground that the men were mixed in point of faith, and it would most likely stir up a feeling of strife between them. Seeing the door shut there and supposing the case hopeless, he proceeded at once to another in

the same firm, a Mr. Laundry, foreman, a Roman Catholic, but liberal in his views. Here Bro. D. was made welcome, and met with some members and adherents of the Methodist Church as well as Roman Catholics. Preached in the evening to the men, thirty-six in number. They were all attentive as might be expected, from the fact that the foreman said to the men before service commenced, "I want you all to sit down and be quiet and listen to this man preach."

Friday, 9th.—Bro. D. proceeded to another shanty in the same firm, a Mr. Bowes foreman. Here he was received kindly, preached to the men in the evening, thirty in number, who were all attentive and seemed glad to hear the word.

Sabbath, 11th.—Bro. D. again in the regular work, I made my way, 12 miles, to a shanty in the firm of Capt. Young, a Mr. Smith foreman. The men were orderly and attentive when I addressed them, and welcomed the word. No signs of immorality. Some were reading, some resting, others eating. I was treated with civility and kindness. Thence I drove eight miles to one in the firm of Mr. Skid. Here the men were scattered all over. An hour passed before they all gathered in for preaching, the foreman, Mr. McGee, Roman Catholic, being away; however, they were all attentive and seemed pleased. Thence ten miles to Mr. M'Ilquham's, McLearn's firm. Arrived at 5 o'clock, found the men at home, some of them engaged in making axe-handles; these were laid aside, and they were attentive, while I addressed them. In one of the berths lay a noble looking young man suffering with a broken leg, the effects of a log rolling on to him; a sad sight, far away from his friends. Before leaving, the foreman handed me one dollar, and four of the men fifty cents each, as a token of respect. Thence six miles home, and that day's labor ended.

Tuesday, 13th.—Bro. D. started off for the shanties with the expectation of reaching one that night. Being overtaken in a rain storm, after having driven twenty-four miles, he was obliged to put up at a hotel. Next morning started off again, foreseeing no difficulty whatever, being only seven miles from the place desired; but

attempting to follow some instructions given him, lost his way and wandered to and fro until evening, having taken four different roads and followed them each to the end in the woods. At last reaching the house of a settler, a Mr. Perry, being both wet and hungry, he remained all night. Next day made a third attempt on the right track, or at least in the right direction, for by this time the snow had obliterated all the tracks; and about noon, reaching a shanty, he requested to be permitted to address the men a few minutes while eating their dinner, but was not granted that privilege; so after distributing some tracts among the men he proceeded to another, Mr. McCue's. Here he preached in the evening, the men were attentive as they had been before.

Friday.—Started from McCue's to Mr. Barber's shanty. Here he preached in the evening. These men also were attentive, the foreman forbidding any to engage in work during the service.

Saturday, 17th.—Bro. D. being on the way for the regular work on Sabbath, I started for the depot in Mr. Booth's firm, of Ottawa. Here I was received kindly, took dinner, and having received instructions went six miles farther to a shanty in the same firm, a Mr. M'Rennie foreman. Addressed the men after they had taken supper. There were order and attention, after which they presented me with \$4.75 as a token of respect: two of them giving one dollar each, some others less. I then returned to the depot and stopped the night. Next morning, Sabbath, preached to them at ten o'clock before leaving. Thence to one of M'Learn's shanties, a Mr. Wilson foreman. He was seemingly somewhat indifferent, as he preferred allowing me to wait some time before rising out of his berth, until I went to the berths in search of him; but when I had found him, he made himself quite friendly, attending to the wants of myself and horse. I then endeavoured to point the men to Jesus, they were quiet and attentive, one excepted, who did not seem to know as much as the rest. However, at the close, they presented me with an order on the agent, running thus, "Mr. M'Learn, please pay the bearer the sum of \$2.50, being a subscription of the men in the shanty for preaching

the gospel." Signed, &c. This, he said was to show that it was not for hay or oats. Thence to a shanty of Mr. Dixon's, a Mr. Campbell, foreman. Here were forty men of a fine class, moral, orderly and attentive. While I addressed them the Lord seemed to be present with us. Many of the men manifested a determination to forsake everything they knew to be sinful, and give themselves to Jesus, by holding up their hands; after which they brought me their voluntary offerings, amounting to \$3.95, apologizing that they had not much money by them. These men were from Packenham, and were no disgrace to the place.

Now, as I have a few lines of space

I might mention, that some of those shanties are in the township of Ashby, through which there is a road toward Carlow, partly built; about ten miles yet to build, then the road would be clear through, connecting the Addington and Hastings road. As far as I could judge in the winter, Ashby is a good township and well worthy the attention of immigrants or any intending settlers on the free grant lands. Although the surrounding townships are so rough, it is comparatively smooth and well timbered, bearing the marks of a township well fit for cultivation, and also bears a good reputation from those who are acquainted with it.

W. COOK.

RED RIVER DISTRICT.

Letter from the Rev. G. Young, dated Winnipeg, Jan. 12, 1872.

Our new church, toward the building of which so many of our generous and zealous people in different parts of our extended Dominion have "devised" and done "liberal things," and for which I have toiled for so long a time, was completed, and on the seventeenth of September last dedicated to the worship and glory of the only true God. Our congregations on that day were large, filling the church comfortably at each of the three services, and were made up not exclusively of our "adherents," but of many representatives of the other churches in this land, all of whom seemed to rejoice with us in the completion and opening of our beautiful sanctuary. But better than all this, we were greatly cheered in our services throughout the day by tokens of the Divine presence and approval, and were made to feel that it was good for us to be there. In view of the circumstances under which it was built, as well as the leading doctrine which will be proclaimed within its walls, we decided to call it, not by the name of any saint or angel but simply *Grace Church*. May the grace of God be strikingly displayed here in the conversion and sanctification of multitudes of souls. Already a few mercy drops have fallen; but oh! for showers of blessings. Since "the opening" took place our congregations have been considerably more than doubled; our Sab-

bath-school and our membership have likewise increased encouragingly. Until quite recently we had the honor of conducting the only Sabbath-school in the village: one has been commenced in the Episcopalian Church within a few weeks, which has drawn off a few of the children of the adherents of that church. Our week-evening service, the only regular service held during the week in the town, is well attended. These facts will indicate to you that a great change for the better in our circumstances has taken place since the completion and occupancy of our house of prayer. We try to feel that our responsibilities have increased with our opportunities.

I enclose with this a financial statement which will indicate to you my receipts from all sources, and the amounts expended from the first in the improvements made and the buildings erected on these mission premises, which, I trust, will be understandable and satisfactory. Unto all who have helped forward this good work, whether by their prayers, their contributions, or any other way, I desire to return my heartiest thanks, and upon them I trust the enriching and saving blessing may ever rest. In order to supply several new settlements in this province with the means of grace, and also to give the requisite amount of attention to our interests in this growing metropolis,

I found it necessary, as the "one wanted" for this mission according to our Minutes of Conference was not forthcoming, to employ a local preacher as an assistant. This will augment our expenses somewhat, but it has enabled us to extend the work and give many an opportunity of hearing the gospel in their new homes, who otherwise would have been among the neglected. Before another winter I doubt not many other new settlements will spring up in this fertile region, and a yet greater number of laborers will be required. And are we not called to be the pioneers in this work of evangelization? Of all the denominations here as yet, we have been the last to enter this very important field: hereafter let "the last be the first." In order to afford some assistance to my good brother Robison, of the "High Bluff" Mission, I have requested my assistant to spend a few weeks with him in special services. I am thankful to be able to report a good work of

revival as the result of the Divine blessing upon their labors. Providence permitting, I hope to be with them next week to assist in holding Missionary Meetings all through the Mission, after which I will be able to write more fully of this work of revival, which I hope will spread through the churches as the fire spreadeth through these prairies in certain seasons. Our juvenile Christmas offerings have come in most cheerfully this year, and I doubt not this mission will more than double the amount contributed last year to the general fund. We are all on the "tip toe" of expectation in reference to a long looked for visit from one of the general-secretaries of our noble Missionary Society. Such a visit in May or June next, will not only be gratefully received by the Missionaries and Churches, but, with the blessing, will greatly promote the interests of the work throughout. Please let us have it without fail.

Letter from the Rev. M. ROBISON,

dated High Bluff, March 12, 1872.

In reading the last Missionary Report, and finding that there are good tidings from the different Missions on this District, and feeling satisfied that such good reports from the different fields of labor are calculated to cheer and encourage the Society in its "work of faith and labor of love," and to increase that spirit of cheerful and liberal giving which has ever characterized the followers of the meek and lowly Jesus, I feel prompted by a sense of duty to give you a faithful account of our work on this mission. As I have written nothing in regard to the spiritual state of affairs during the past year, you will not be surprised if I glance at the history of the High Bluff Mission during the past of this Conference year. We commenced the year with a membership of thirty, and ten on trial, but with fearful forebodings lest the little bark should be wrecked on some hidden rock, or be swamped in the mad waves which threatened us. Never did I commence my years work with so little interest in the spiritual welfare of those around me, with so many difficulties to encounter, nor with so little faith in God with respect to present results.

I saw enemies on every hand. Ignorance and prejudice, opposition from the church and the world; these might easily be overruled and converted into blessings—with the help of the Almighty might become favoring gales to drive on the vessel to the haven of repose. The difficulties I dreaded were of an internal nature—so long as the enemy could be kept outside the walls of the city all was well—once entered the inhabitants must suffer—national differences made a door of entrance, and we have been passing through a sea of internal difficulties, the waves of which sometimes threatened to destroy us. These troubles occurred at a time when I was busily engaged in the material work of the church, and the consequence was, that attention which was required could not possibly be given. Some were suspicious lest I, being a Canadian, would take the part of Canadians; some on the other hand were ready to suspect me of too great an attachment to the interests of the natives. To manifest the least partiality here would be to destroy the cause so far as the opposite party are concerned. To be a mediator

between the parties is in this case to be suspected; to be suspected is for the cause to suffer. Our class meeting, which was usually well attended, dwindled down to four or five; our prayer meeting closed, because no one attended. The fire which had been kindled by a kind Heavenly Father's hand seemed nearly extinguished. The light which shone bright, grew dim; Samson was shorn of his locks and was weak as other men. Such is a brief sketch of our career during the first six months of this Conference year. In the midst of all, our buildings were going on; and, not without much anxiety and hard work, were completed and dedicated to the wor-hip of Almighty God. My attention was now turned, and was drawn more directly to the great work of enlightening and saving the people. My own interest in the work increased, the clouds began to disperse, the fires of envy and malice which had been fiercely burning began to die out, and the fire of love to be rekindled in the hearts of the people. Our watch-night service was blessed to each and all who attended, and as we entered into covenant with God He verified his promise and blessed our souls. The dim light began anew to shine. Our strength of which, like Samson, we had been shorn, returned, and the Good Lord enabled us with increased interest in the welfare of souls and zeal for his glory, to put forth our humble efforts and lead man (poor, fallen, blind man) "from darkness to light, and from the power of Satan to God," and I am happy in being able to tell you the same story, told by scores of others throughout the work this Conference year, namely, that sinners have been led to plead for mercy, and to many the Lord has verified His promise, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." The door of mercy has been opened to many, and they have been made to rejoice in a

Saviour's pardoning love; and many more are anxiously "inquiring the way to Zion with their faces thitherward," and my earnest prayer is that they may never give up until they find the "pearl of great price." I have closed the meetings, with a view of visiting some outposts ere the sleighing is done. Fifty have been received on trial in the church as the result of our meetings, more than half of whom are heads of families, the remainder are from among the Sabbath-school children. May they all be kept faithful to the end and share a glorious and blissful immortality above. And now allow me in all humility to say, that we have suffered much in consequence of not having an assistant as was anticipated at the commencement of the year, and to intimate, that as one was appointed by the Conference to come, he should be sent as early as possible in spring, so as to meet the wants of new settlers. We absolutely require two men for the work already taken up. There will be nine appointments in the spring, six of which should have preaching every Sabbath, that is if we intend to take our position with the other churches; if so this work must have two men. If it is to drag along, and others have the prestige and reap the fruits we might enjoy, why I want to be free from any blame in the matter. Then I want to say more, there should be a third man in this part of the province to do the work of an evangelist among new settlers who are bound to come to the western portion of our young province, or even go beyond its limits. I hope the church with an interest in the work here will give this matter their careful consideration. Allow me to say that in connection with our revival services, Bro. Edwards rendered me efficient service. He is a faithful preacher, and leaves behind him fruits of his labor. Many, many rise up to call him blessed.

BRITISH COLUMBIA DISTRICT.

Letter from REV. G. C. CLARKSON, dated Sumas, 29th November, 1871.

I wrote you last just after our camp meeting in September last, and as another quarter has nearly elapsed since, I will endeavor to give you some

items concerning your mission under my superintendency here. I cannot say that I have taken up any really new ground, but I have been visiting,

more frequently than heretofore, the outposts.

I have several times been to Mastqui, a small but interesting settlement first visited by Mr. Crosby, distant from here about twenty-two miles by the trail, and from Langley (or Derby) where Mr. Russ preaches, about fifteen miles, so you see that this circuit is drawing nearer to that of New Westminster, and as settlers come into the intervening country, I am sure that Methodism will be found following them and offering to them the riches of the gospel.

At Matsqui my congregation has been composed *principally* of the members of two families, and as young people enter so largely into its composition I feel an extra degree of interest in it, especially as I have been so warmly welcomed by the parents, who are members of other churches. It is true, the settlement is small, and the congregation small, and in fact every thing in connection with the circuit is small; so much so, that I sometimes think you will not care to read about such small things. But the day of small things is not to be despised. The present Missionaries are, in the order of Providence, laying now the foundation for, may we not hope, a large and flourishing church. Foundations generally are not remarkable for their beauty, but for their usefulness. So in a great measure we are laboring for the future. O may the Lord help us to lay the foundations deep and strong!

I visited Fort Yale, (once a Mission) a few days since, and preached there for the first time. The journey is accomplished by means of steamboat, which at this stage of the water is propelled the intervening distance of fifty miles in about fifteen running hours. I am happy to say that I found more encouragement to make this place again one of our points of labor than I had anticipated.

As you will, no doubt, remember Mr. Robson and afterwards Mr. Browning were stationed here; but for some years the only resident minister has been an Episcopalian. Occasionally a sermon has been preached here by some of your Missionaries, but the field has been of an uninviting nature. There is a little wooden church there built,

I think, by Mr. Robson, which now requires repairs and painting. I am in hopes this will be done in the spring. There appears to me the first faint signs of religious daylight for Yale, but the devil has held such almost complete sway there that my hopes are mixed with fears. I was told that my evening congregation, although the evening was cold and stormy, was the largest seen in Yale for a long time, except when Mr. Punshon preached.

The weather turned so cold while I was there that I thought there was danger of being frozen in; so, as the steamboat did not arrive, I took passage in a canoe with nine others and started through the drift ice for home. The two Indians who brought us down would clear about forty dollars by their trip; so cold weather gives them an advantage once in a while. We put up at Fort Hope one night. This was once a flourishing town. In '58 thousands of miners camped here while working the auriferous bars in the vicinity, or waiting until the water would fall, so as to allow them to work. At that time, it was the head of steam navigation, and it was expected to become a town of some magnitude. Gale, which is fifteen miles higher up, has claimed for ten years the honor, and the profit too, of being the head of steamboat travel, and its rival has consequently almost faded away. The empty dilapidated houses give it the air of a "deserted village." There is a population now of about twenty whites and a few Indians.

The *Express* Canoe, having Prof. Selwyn and his party on board, reached Hope about the same time with ourselves and some miners, who came in on foot: so, after refreshing the inner man with beefsteak and onions, potatoes, bread and butter and tea, I got the assent of the proprietor of the house to speak to the men, and I gave them a short talk, reproofing and exhorting. Probably the most of my hearers had not listened to a preacher for years. Although it is not the most comfortable to preach to men who have no sympathy, at least none that we know of, yet I feel that I must do my duty, and when I have opportunity warn them "to flee from the wrath to come."

I have been thrown during this trip among some very rough-talking men,

men who speak of God as the "the old man," swear in almost every sentence, and use obscene language. In almost any other circumstances I could escape from that which is so abhorrent to my ears, but here, in a canoe, I could only remain, and as I had an opportunity quietly to give a reproof.

I must also tell you about our *first Missionary Meeting* on this Sumas and Chilliwack circuit. On Sunday, October 29th, the Chairman, Bro. Pollard, preached the sermons; and on Monday,

the 30th, we had our first Missionary Meeting. The number present was small and the speakers few, but Mr. Pollard gave us a very interesting sketch of the work which our Society is doing with the money which is raised. A collection was taken up and a subscription list was passed round, when it was found that the effort thus far, had secured fifty-six dollars. The collectors will probably bring it up to one hundred dollars.

From the REV. CORNELIUS BRYANT, Nanaimo, V. I.

I took the most direct route from New Westminster to Nanaimo, by crossing the Gulf of Georgia, which was accomplished in a large canoe, manned by four Indians, leaving my heavy luggage to be sent by steamer, *via* Victoria. We sailed at half-past one p.m., from New Westminster, and having a favorable breeze two-thirds of the distance, reached Nanaimo harbor next morning at sun-rise, without any mishap to myself or family. I was thus enabled at the earliest possible date to relieve Bro. Crosby of the responsibility and care of the white congregation, which he had for some time sustained in addition to his ordinary labors among the Indians. My Superintendent, Bro. Derrick, arrived from Cariboo in the course of three weeks afterwards, and assumed direction of the Circuit work, being cordially welcomed by large and attentive congregations. He was accompanied by the Rev. W. Pollard, the newly appointed Chairman, whose early visit to this part of his extensive district, evinced his interest in the work he has undertaken, and gave us a fresh evidence of the paternal regard of our fathers and brethren in Canada, in so readily and generously sending us help in this remote corner of their vast field.

Upon Bro. Derrick's arrival, I hastened to Maple Bay and the country parts of this Circuit, so as to be able, from personal observation, to report the state of that work intelligently to the Financial District Meeting, which was held during the following week at Victoria.

Maple Bay is but one of several agricultural settlements in the Cowichan

district, lying about half way between Nanaimo and Victoria, and is at present reached by a Government steamer making weekly trips between the two ports. The bay itself is only a natural outlet for the back settlements which extend six or seven miles in the interior, and has yet no town built upon its shores. A log church, 25ft 18, which was commenced under Bro. White's superintendency, stands on an eligible site two miles from the bay, but being in a very unfinished state, the settlers are trying to complete it so far as to be available for the winter. I preach there in the forenoon on alternate Sabbaths, and have also commenced a small Bible-class, which may form the nucleus of a future Sabbath School, when families are more numerous in the neighbourhood than at present. After preaching there, I visit, by rotation, either Somenos or Shawnigan, two other settlements in Cowichan, where I preach in the evening; the former being five, and the latter six miles distant. At Shawnigan, we have a class of four members, which Bro. Clarkson formed when labouring on this Circuit; but this is the only church organization in the Cowichan district. The travel is generally on foot, excepting two miles by canoe across Cowichan bay, in visiting Shawnigan, and the widely scattered population necessitate many long walks in the work of pastoral visitation.

On intervening Sabbaths I preach at Salt Spring Island, which is only separated by a channel a few miles across from Maple Bay. Our principal appointment there is a school-house in the centre of the island, where we

have had preaching services since the Rev. E. Robson visited it in 1861. We have, in connection with the forenoon service, a class, and also a Sabbath-school, both of which are regularly met each Sabbath in the absence of the preacher. I also preach in the afternoon at a settler's house, three miles distant, on the east coast of the island.

There are a few Indian tribes at Cowichan, but none on Salt Spring Island. The Roman Catholics have had, for many years, a strong and active mission among the Cowichan Indians, and have a stone church and a conventual establishment near the reservation; yet as far as we are able, we shall avail our-

selves of every opportunity to witness for the truth among this people.

I cannot report favorably of the spiritual aspect of the work on this part of the circuit, as owing to our weakened ministerial force during the past year, it was but irregularly supplied. Added to this, priestly intolerance and sceptical tendencies have made matters worse. Our only trust is in the Lord of hosts, believing as we do, if faithful and diligent, we shall not lose our reward. May the Head of the Church cause this barren soil to bring forth plenteously, and "make the desert like the garden of the Lord."

Letter from the REV. W. POLLARD, Chairman, dated Victoria, V. I., April 9th, 1872.

We held our District Meeting in New Westminster, and closed on the 19th ult. We had a very pleasant meeting.

The funds were all in advance. We have sixty-nine increase in the membership on the District. I think our Missionary income this year will be upwards of six hundred dollars. This circuit will raise over three hundred.

I went from the district meeting to Chilliwack to make arrangements for building a parsonage. We had to go in a canoe. We left New Westminster at seven o'clock a.m., Wednesday, and reached Sumas at half past three a.m., on Thursday. We were on the Fraser twenty hours and a half struggling against tide and current. On Thursday I met the trustees, and decided to build. On Friday we held a tea meeting and obtained six hundred dollars subscription: more will be raised. The house will cost about twelve hundred dollars. This in a short time will be a self-supporting circuit.

Our quarterly meeting has offered to guarantee the salary of a young man for North and South Vanich if the Committee will pay his expenses to this country. This is an important

field, situated about twenty miles from this city. It is peopled with a well-to-do farming community. We hope that in one year it will be self-supporting. This is an urgent case, and if a Missionary can be sent this year, it will secure the ground to Methodism. Methodism will then have the entire field, with the exception of one Episcopal minister, from Victoria to Cowichan, and from Cowichan to Nanaimo.

As the quarterly meeting has generously offered to secure the salary of a missionary, I earnestly hope, dear sir, that you and Dr. Taylor will favor this request, and do all you can for us. It is of the greatest importance in this country to secure the ground, as it prevents, usually, any subsequent rivalry.

Our prospects are very encouraging as you will see from the district report. If the Missionary Society will treat us generously for a short time we hope to repay them.

Bro. G. C. Clarkson has the consent of the District Meeting to go to college, on condition that the Committee can supply his place. He will pay his own expenses. We could not spare him without a supply.

Letter from REV. A. E. RUSSELL, dated New Westminster, April 3rd, 1872.

Since I came to this Mission I have been quite too busy to answer letters or write Mission Reports. The whole year indeed has been one of unsettledness, owing to moving from Victoria to

this field, and then to build a house before we could settle permanently, if permanently can apply to an itinerant preacher, together with the duty of acquainting myself with this large

Mission, as well as being engrossed in special services and church building. The old parsonage ha'l served its day, and in its place now stands a fine substantial cottage, which, with some portions of the old house, comprises nine rooms in all, and partly furnished, costing about \$1600. The population of the city being small, our financial resources are very limited, and though much needed, we did not feel able to build a church, hence thought it best to provide a parsonage. A small but suitable church 20 x 30 has been dedicated at Richmond [North Arm] and free of debt, where we preach fortnightly to some thirty settlers, and have a membership of eight; distant from this city fifteen miles; a canoe is our conveyance. By the Divine blessing, a special meeting of six weeks continuance at Derby resulted in the conversion of twelve souls and a class of sixteen, embracing a settlement of some seven miles square. This is now a field, after seven years of toil, asking for a resident pastor, and of considerable promise, and should have more labor bestowed than it is possible for us to render. At this

appointment we hope soon, say three months, to dedicate a beautiful church with a tower, site known by old pastors and others, between Howison's and Nelson's.

Burrard Inlet, 10 miles distant from town [the first ten miles I ever walked in my life] I visit on foot every fortnight, and though we have no membership yet, it contributes liberally to the circuit income. The total income from this mission for the year now closed is four hundred dollars. This may seem too small; but, if you consider the total contributed for all purposes, such as parsonage, church, Missionary, &c., making seventeen hundred dollars, with a membership one year ago of thirty-one, though now thirty-six, the case compares better, and perhaps second to none in giving. Excuse this hasty sketch, as my Annual Report must soon follow.

P.S.—The District Meeting is over, but circuit cares have prevented me getting the Minutes ready to send you by this mail. Your Schedule is just to hand.

SPECIAL CONTRIBUTIONS FOR BERENS RIVER.

Sanford, Vail, & Bickley, Hamilton	\$200 00
A Mite.....	1 00
P. S., Markham	10 00
A Friend, Elfrida.....	10 00
A Friend to the work, per G. Young, Trenton.....	5 00
A. P. McAlum, Rama, by the Rev. W. H. Peake.....	20 00
W. W. Dalglish, Huntingdon, by the Rev. G. Rogers.....	25 00
Thos. Cockburn, do.....	20 00
Thomas Bell, Glanford.....	10 00
One who has tasted of the crumbs.....	2 00
A Lady, Cookstown, [a Sovereign,] by the Rev. Wm. Hay.....	4 86
A Friend, Bobcaygeon, by the Rev. W. R. Barker.....	6 00

MISCELLANEOUS.

A Friend to Missions, Friendly Hall.....	50 00
A Friend, Drayton, for Mr. Steinhaur's Church.....	1 00
Bequest of the late William Stedman, Township of Drummond, per Reuben Stedman, Administrator	160 00

Amount of ordinary Income paid to the Treasurers on account of 1871-2.....	\$16,537 92
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