

eighty miles, in an 'air line,' but for intersections and windings of water-courses, no other country can compare with that through which we travelled.

"We visited at least sixty villages and towns, never before visited by Protestant missionaries, and passed in sight of a much larger number which could not, under the circumstances, receive our attention. We sent packages of the Gospels and tracts, however, to many places too far from the river to be visited. Sometimes a ferry, and at others a market boat, full of men, could be hailed, and made the bearer of 'good tidings' to friends and neighbours sitting in darkness. We entered two walled cities, and in one instance walked directly into the city hall, and left books for the mayor and judges, who were at the time engaged in the trial of some criminals. Our reception by the people was, almost without exception, pleasant. Occasionally an individual would look sour, but there was not a single instance of opposition during the whole excursion. Several of the places visited contained over one hundred thousand souls, and very few of them less than one thousand. In one instance, standing upon the bank of the river, I counted twenty-four villages, of which only four or five were visited by us. We could not but feel that the harvest was plentiful, and the labourers few. A thousand able men would be required to gather in the harvest of souls now on this ground, and fast falling to perdition. I begin to have a *new desire* since making these excursions,—a desire to try and persuade men to enter and labour here. My views of Canton are much modified,—not of the city only, but of the province. From what I hear of other mission fields, and from what I see here, I do not think more flattering prospects of reward for labour are anywhere presented. We saw many places which would make a lovely residence for a missionary; may the Lord send men to occupy them! I spoke, in various places, from five to fifteen minutes, and found no difficulty in being understood in the Canton dialect. But details would require a book instead of a letter."

From the Canada Conference Wesleyan Missionary Notices.

PAGANISM IN HUDSON'S BAY.

Whatever excellence may have been seen in other communications from Mr. Woolsey, there is an interest about the following which is important at the present time, when we are desirous that our friends should be well acquainted with the condition of Hudson's Bay Indian tribes, and the claims of those Pagan multitudes be promptly met at the Missionary Anniversaries now being held by all the Branch Societies. We greatly rejoice that the Wesleyan Missions there are doing much good; but what are they in number among hundreds of thousands destitute of Protestant Christianity!

Extract of a Letter from the Rev. T. Woolsey, dated Edmonton, Dec. 14, 1855.

I have brought my correspondence to a close for the present, yet certain promptings from within impel me onward. You remarked in one of your letters to me, relative to accepting this appointment, "If you have a missionary soul, now is your time to consent;" language somewhat similar to that employed by the venerable Asbury, in writing to England to Dr. Coke, concerning going to the United States, when he said, "If you are a man of a large mind, you will give up a few islands for a vast continent."

Territorially viewed, my parish is very extensive, especially if I visit *Rocky Mountain House, Fort Assiniboine, and Lesser Slave Lake*. Past places which, I perceive, were visited by Mr. Rundle. This can be effected, probably, during next year and the year following, in conjunction with Bro. Steinhaur. Numerically considered, there are multitudes who know not the things belonging to their peace, whose minds are shrouded in the darkness of heathenism or trammelled by the fetters of popery. There are, indeed, portions of this immense territory comparatively unexplored by the heralds of the cross, where thousands are found without one ray of gospel light to cheer their dying hour with a well-grounded hope of eternal life. All these things considered, "the harvest, truly, is great, but the labourers are few." If I could only speak to them, in their own tongue, I would willingly

"Spend and be spent for those
Who have not yet my Saviour known."

It was said in 1813, that "The Romish priests appear to have just risen from the dead in the land, and are making the most strenuous efforts to get before us in every quarter." Well, this appears to have been the case just now, there being one here, another at *St. Ann's Lake*, and a third at *Lac la Piche*. Converts are easily made, I admit, so long as beads and crosses can be had, as the Indians are very partial to trinkets &c. An Indian, from Fort Pitt, arrived here a short time ago, with a coloured visage, &c., certain indications of Paganism, but he, forsooth, applied to me for a cross, &c. Had I been a priest, I could easily have added to the ranks of papacy. If the contents of P. J. De Smet's book are to be belied, one would infer that all the Indians in the north-west had come under the power of the Romanists. In one place he observes that "All the Flat Heads, with very few exceptions, had, in the space of three months, complied with *everything* necessary to merit the glorious title of the true children of God." And, as a proof I suppose, of the effect produced, he says, "Just at this time, on Christmas eve, the blessed Virgin appeared to a little boy, in the hut of an aged and truly pious woman, which was deemed a special mark of heaven's favour." If conforming to the externalisms of the Romish church make persons "true children of God" no wonder that the Virgin Mary appeared. It was enough to move heaven and earth! But, as a certain writer says,

"There are more things in heaven and earth
Than are dreamt of in our philosophy."

Conversions such as these are very properly commented on by Sir George Simpson, in his printed Journal of an overland route from Edmonton House to Fort Vancouver, where he observes—"Near my encampment there was a native cemetery, the neat little tombs being surrounded by pickets. We were surprised, however, to see a wooden cross placed at the head of each grave, the result of a recent visit of some Catholic priests; but, as a practical illustration of the value of such conversions, we found on a neighbouring tree a number of offerings to one of the departed spirits, and a basket of provisions for its voyage to the next world. If the Indians had any definite idea at all of the cross, they put it merely on the same footing as their other medicine charms." The above will, I think, tell more than aught I have written. These persons must have been Romanists in life; or if not, in being made such after death, the absurdity becomes the more palpable. What will half-hearted Protestants say to this?

The Crees, Blackfeet, and Stone Indians are those that frequent this static. With the two former I have as yet only had to do. The language of the