

The way to it is paved by years of incessant labor, of sixteen to eighteen hours per day; and such days and nights of toil, as no farmer's man or boy that I have met with ever dreamed of in his rural labors; and which, if applied to the cultivation of a well-drained acre, would have developed hidden treasures not dreamed of by the reluctant plowman.

But as years pass by and develop, along with the vanities of life, the gray hairs which are stealing upon me, my thoughts often revert to the home scenes of my childhood, and I feel tempted to shake off this artificial life, and seek for my declining years that repose and quiet which I imagine might be found in rural life, among an intelligent and open-hearted population devoted to agriculture; and secure to my family those health-giving influences, both mental and physical, which cheerful country life must supply to genial minds.

#### Obituary Notice.

Died, at the Head of the Tide, River Philip, 14th January, 1856, in the 61st year of her age, SUSANNAH, consort of the late Mr. LEVI BUNDAGE.

Sister B. was early in life brought to God, under the faithful labors of the Rev. John Snowball (who was then stationed on the Wallace Circuit), and about thirty-eight years ago received into the Methodist Church, since which time, it is believed, she has maintained, generally, a consistent Christian deportment, until she exchanged mortality for life.

Sister B. survived her late husband (who departed this life in the triumphs of faith,) by about three years, two of which, more especially, she began to give unmistakable tokens that the seeds of disease, in the form of consumption, were being sown, giving notice that death, although it might be slowly, was yet surely, approaching—but still enabled to attend to the duties of her household, until about seven months since, when she was forced to resign the charge of family matters altogether, and was obliged to take to her bed, from which she never arose except for a few moments at a time, till she was carried to the "narrow house."

Her couch at times was very distressing and weakness of body great, but amid it all she was enabled in her "patience to possess her soul." The Superintendent of the Circuit, who visited her many times during her illness, never heard her utter a word of complaint, wishing her sufferings less. Such appeared to be her confidence in the faithfulness of her heavenly Father, that she was enabled to say, "It is the Lord, let Him do what seemeth Him good." Her only request for present and eternal salvation was "on the Lamb of God that taketh away the sin of the world," and as she approached the spirit-world her faith became stronger, her soul happier, and visions of eternal day brighter, until, without a struggle or a groan death kindly released her from her sufferings, and she, we doubt not, passed through death triumphant home, where

"The soul hath overtaken her mate,  
And caught him again in the sky."

Our departed sister has left behind her eight beloved children to mourn their irreparable loss; also a number of brothers and sisters, and a large circle of more distant relatives—and as her house had been for many years both a sanctuary and a home for Methodist preachers, they also will sustain a loss. But what is our loss to her unspeakable gain? May we all meet in that blissful world!

This solemn occasion was improved by the writer to a large and deeply attentive congregation, from Rev. xiv. 13.  
Jan. 22, 1856. R. E. C.

\* The place of dwelling before a chapel was built.

#### Provincial Wesleyan

THURSDAY, FEBRUARY 7, 1856.

#### Russia's Acceptance of the Propositions.

Few persons, we presume, who have been accustomed to reflect upon the causes and course of the present war, were prepared for the announcement contained in those lines which would first catch the eye of the reader addressing himself to the perusal of the latest intelligence brought by the Steamship Arabia; and not less few, we surmise, is the number of those whose minds are now pervaded by the belief that the restoration of peace is secured, and who rejoice in the assurance that it is nigh at hand. We have lately heard so much of the redoubtable activity of Russia, in her preparations for the further and vigorous prosecution of the war; her tone has been, notwithstanding all her disasters and defeats, so proudly defiant; and Mr. Richard Cobden has been at so much pains to enlighten the public mind of England and France upon the utter futility of any efforts which those powers could put forth to achieve their object, by portraying the amplitude of her resources and the especial adaptation of her position for successful resistance at least; that the professed alacrity of the Czar to accept unconditionally the propositions of the Allies must not only occasion surprise, but awaken solicitude and apprehension for the ultimate success of the negotiations on which the nations at war are now about to enter.

It is true that the Allies within two years have so far humbled the haughty Autocrat of all the Russias, absolute lord of an empire with almost unlimited resources in men, whose revenue, Mr. Cobden tells us, depending little on customs' duties, is comparatively little affected by the war, whose "protectionist policy and prohibitive tariff by encouraging home production of all articles and discouraging importation, greatly diminish the privations which we are able to inflict upon her by the suspension of foreign commerce," whose "imports and exports by sea are nearly all conveyed in the ships of other nations, leaving no mercantile marine for the Allies to annihilate;" whose "luxuries and necessities for which she is dependent on foreign countries mostly come to her by overland carriage and are therefore unaffected by our maritime blockade;" whose comparative barbarism and habitual privation enable her in the same proportion to endure without murmuring the additional discomforts and sufferings of war, and the deficiency of whose financial resources can be so easily supplied by resort to a paper currency, unattended in her case by those ruinous consequences which would result to a country having the extended and complicated dealings of England; it is true, we are led to inquire, that the Allies in the two years of warfare that have elapsed have been able so far to subdue the absolute lord of an empire whose capacity

for prolonged resistance Mr. Cobden thus graphically delineates as to render him desirous of peace on terms which not only impose upon him the necessity of receding from every claim for the maintenance of which he took up arms, and accepting the stigma of divided aggression, but of consenting to restrict within narrower limits the boundaries of his dominion and to part with the influence which heretofore he has been legitimately qualified to wield in the Principality?

"The demands of the Allies include two concessions which, if at once bestowed, Russia cannot grant without such a surrender of real power as well as of reputation as might be fatal to the Monarchy if not to the empire he governs. The first of these would throw her back from the Danube, and the other would expel her flag from a sea which she has long considered as her own."

A line is to be drawn in Bessarabia between the Pruth and the Dniester, from the fortress of Chotym on the north, to the Black Sea and the Black Sea on the south of that province, which would separate its western districts together with a number of frontier towns from Russia, and annex them to the territory of Moldavia, and would exclude the enemy not only from the Sulinia but from the Kilia or most northern extremity of the Danube. The navigation of the river would indeed be secured for Russia would cease to hold a fortress or a foot of ground on either bank. With regard to the Black Sea, the proposal of the Russian Government to close the Straits and to permit no ships of war to float on the Bosphorus and the Dardanelles, and the Porte should, in a private agreement, consent to keep there, in the event of a treaty, a fleet of ships, to be met by the demand that no fleet shall ever ride upon those waters; that existing military arsenals shall be destroyed and no others erected; and that only a few lightly armed vessels—their number and equipment being strictly limited by treaty—shall be maintained by Turkey and Russia to preserve the police of the Black Sea, and together with a small flotilla sent by the other contracting Powers to the mouth of the Danube, to take order for the free navigation of that river. Furthermore, Russia will be required to assent to the political reconstruction of the Moldo-Wallachian Principalities, and to content herself with a participation in the common protection accorded, without infringement of the Sultan's sovereignty, to his Christian subjects."

These are terms the unqualified acceptance of which by Russia induce us to believe that either the premises and conclusions of Mr. Cobden must be false, in part at least, or that the hope of peace which some of the English journals now express is unfounded. There is truth in both assumptions. Russia is not at all the advocate of peace at any price, and would pursue her policy as she would as yet to such extremes as to compel her to the humiliating surrender which the Western Powers of Europe justly exact. The Czar is willing to improve his position by negotiation and apparently in good faith accept the propositions as *preliminaries of peace*, but what difficulties may surround the further negotiations it remains for time to reveal. We fear that some that are insuperable will be brought to light. May Heaven grant that these suppositions prove erroneous and that the objects of war be achieved without the further infliction of its horrors!

#### Indian Missions in Canada.

(From Report of Dr. Beecher's Visit.)  
The Indian Mission department of the Canadian Church has for several years been before a large and influential Committee of the House of Commons, of which truly Christian philanthropist, the late Sir Thomas Fowell Buxton, was the Chairman, and had there to combat the theory that a previous civilizing process was necessary to prepare a barbarous people for the reception of the Gospel. In opposition, thereto, he had maintained that, so far from this being the case, the Gospel itself was the only efficient means of civilization; and that its introduction, in the first instance, was necessary to raise a barbarous Heathen people to civilized life. In support of this view, he had referred to the operations of the Methodist Missionaries among the aboriginal inhabitants of America, and had illustrated the principle of civilization by presenting no attraction to the barbarian until he has been enlightened by the Gospel, by exhibiting the cases of Indian tribes in Canada, who had resisted all the benevolent endeavours which had been made to civilize them while in their Heathen state, but when they had received the Gospel from the hands of Methodist Missionaries, a desire was created within them for the comforts of civilized society, and they were then easily induced to engage in those pursuits which would improve their temporal condition, after they had been awakened to a true sense of their spiritual and eternal interests. He was therefore naturally desirous to embrace the opportunity, which was afforded him by his visit to Canada, of witnessing, with his own eyes, some of those instances of Missionary success among the Indians, which had furnished him with such happy illustrations of his argument.

The first Station which he saw was the Mount Elgin and Muncy Mission, on the western bank of the river Thames, upwards of twenty miles beyond London. At this place, the Indians are of the Ojibway and Muncey tribes. Mount Elgin has an industrial institution. It is a large stone building, in which about fifty Indian youths and girls receive a religious training, and instruction in useful knowledge. During the former part of every week-day, they have common instruction in the school, and in the latter part of the day the boys are employed in various occupations in the farm, and the girls are taught the several arts of household management. The students of both sexes display intelligence and activity. Their progress in useful knowledge is very commendable. Some of the elder girls are qualified to manage domestic affairs, and some of the more advanced youths are capable of undertaking the cultivation of the soil. It is delightful to the president at family worship at this institution, to witness the evidence which the students afford of the religious influence upon their minds, and to hear the native youths and the latter of whom possess voices of uncommon and peculiar sweetness, sing the praises of Almighty God. The moral effect of this establishment on the surrounding Pagan population is a very encouraging circumstance. An Indian girl, apparently about fifteen years of age, was present at evening worship, when the Deputation was there; who, a very few days before, had left her Heathen parents in the forest, and sought an asylum in the institution, and who, when they came to seek her, hid herself on the premises from their search. And it is a case of not unfrequent occurrence, for Indian children thus to seek the advantages of the institution; who are generally allowed by their parents to remain there, after they have been reasoned with by the excellent

Minister who has charge of the establishment. While here, the Deputation had a meeting with the Chiefs and other principal Indians, connected with the mission, who assembled to present unto him their congratulations; and among these was good John Sunday, whose appearance now unmistakably exhibits the marks of advancing age, and whose tears fell plentifully while he gave utterance to his feelings of gratitude for the kindness which he had met with from Christian friends in England. On this visit, the Deputation was accompanied by another Indian Missionary, also well known in England, Mr. Peter Jones; who is still zealously devoting himself to the Missionary work among his countrymen.

The Deputation, after their residence in the neighbourhood of the River Thames, and visit of the Oneida Settlement and Mission on the opposite bank, the Oneidas formerly resided in the United States, in a tract of country which he had seen when travelling westward through the state of New York. When the American Government resolved to remove the Indians into the far west, the Oneidas preferred to place themselves under the British Crown. The Chief, Abraham Schuyler, and his son-in-law, the Methodist Missionary, Abraham Sickness, himself an Oneida, were sent as a deputation from the tribe to Canada, to seek a new residence, and they finally fixed upon the spot immediately opposite to Mount Elgin. Having purchased five thousand acres of good land, they returned and settled the tribe to their new home. It is an interesting place. They have built themselves a commodious church with a bell tower, and an episcopal residence, erected a school for their children, and a Teacher's house; and they have built good houses for themselves, furnished in a very comfortable style, and applied themselves diligently to the cultivation of the soil. The Deputation drove a considerable distance through the settlement, to witness the cultivated lands, and respectable farm-houses, and cottages, with suitable out-buildings; and then returned to the house of the Missionary Sickness, where the venerable Chief Schuyler and other subordinate Chiefs were assembled to give him and his party a Christian and cordial welcome. An address was delivered by the Chief, who is the spokesman or orator of the tribe, to which the Deputation replied, the Missionary interpreting; and the meeting concluded with prayer.

The next visit was paid to the Aluwik Mission, about twenty miles north of Cobourg, on Lake Ontario, and about two miles from Rice-Lake, on the south. Here, also, there is an industrial institution, comprising two large stone buildings, for the education of Indian youth and girls on a plan similar to that of Mount Elgin. Good stables, a barn, and other out-buildings are connected with the institution. The Indians at this Mission are Ojibways, and are of the number who have enjoyed, for the longest period, the advantages of Missionary teaching, they formerly resided in the Atlantic, and Bay of Quinte, from whence they were conducted to their present residence, about eighteen years since, by their Missionary, the Rev. William Case; he having obtained an allotment of land for their use from Sir John Colborne, the then Lieutenant-Governor of the province. Near the institution a good church, with a tower and spire, has been built; and a neat, regularly-built Christian Indian village, comprising about forty houses, has sprung up, at one end of which the venerable Missionary Case has fixed his residence. On the opposite end of the village had a public reception in the church, which the Indians had adorned in a tasteful manner with the graceful branches of the sugar maple-tree. Although the weather proved very unfavourable at the time, the church was crowded, and the appearance of the people in their neat apparel, and their devout conduct, indicated the advances they had made from barbarous life. The dress and behaviour of some of the younger married women were especially becoming. An address was delivered by one of the principal Indians, which was interpreted by another. To this the Deputation replied, but it was not necessary that it should be rendered into the native language, as they had so far become acquainted with English, that they could understand the reply without the aid of an interpreter. The substance of the address was the same in all respects as the address of the Chief in the others. At all the Stations the Deputation was welcomed by the Indians as the Missionary representative; and he was requested to convey to their Missionary fathers and friends in England their grateful acknowledgments for sending them to Canada to teach them the way of life, and to raise them to the enjoyments of civilized life.

The result of these visits to the Indian Stations was most satisfactory. In the cases of the many Christian Indians of various tribes with whom he was brought into intercourse, the Deputation had irresistible evidence that the Gospel becomes the power of God unto salvation when directly applied to the dark mind and heart of the barbarian, on whom no previous civilizing process has exerted any kind of mollifying influence; and he found also abundant evidence of the correctness of the principle he had maintained before the British Parliamentary Committee, that the Gospel humanizes those who yield to its saving power, and invariably draws after it in its train the blessings of civilized life. Although the advances of civilization was not everywhere the same degree, as the same means had not been everywhere applied for the same length of time or in equally favourable circumstances, yet the improved appearance of the Indians at Mount Elgin, the neat houses, the farms and cultivated lands of the Oneidas, the pretty Indian village of Aluwik, embodied in the primeval forest, which would advantageously compare with any village in Christian England, furnished abundant evidence that the Gospel, in the hands of faithful Missionaries, is capable of raising aboriginal people from the degradation and wretchedness of barbarous life to the condition of a Christian and civilized community; and the review of the whole, according to his judgment, affords ample encouragement to the vigorous prosecution of Missionary enterprise among the Heathen, by assuring that those who do not fail in vain, nor spend their strength for nothing.

A wide field for extended Missionary labour presents itself in Canada. An occurrence of uncommon interest, illustrative of this, took place at the Canadian Conference. An old Chief, known by the name of Augustine, but whose Indian name was Sing-wank-koon, signifying "Little Pine-Tree," arrived on a visit from the northern shores of Lake Huron, and addressed the Conference at great length. The history of this Chief was afterwards given by Mr. Case. He had been in his Pagan state a confirmed drunkard. A missionary named Sing-wank-koon, signifying "Little Pine-Tree," arrived on a visit from the northern shores of Lake Huron, and addressed the Conference at great length. The history of this Chief was afterwards given by Mr. Case. He had been in his Pagan state a confirmed drunkard. A missionary named Sing-wank-koon, signifying "Little Pine-Tree," arrived on a visit from the northern shores of Lake Huron, and addressed the Conference at great length. 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