

# WESLEYAN MISSIONARY NOTICES.

AUGUST 1st, 1857.

## EDMONTON AND ROCKY MOUNTAINS.

*Extracts from the Journal of the Rev. Thomas Woolsey.*

(CONTINUED.)

EDMONTON HOUSE, Nov. 24, 1856.—Several Sarcees present at our evening service. I enquired of their Chief as to whether they would receive a Missionary amongst them. He assured me that they would be very glad so to do; adding, "he should have a good tent and be well provided for." He said that, some time ago, he heard a little about the White man's religion, and had endeavoured ever since to keep the Sabbath holy, as also to enjoin the same upon the people. More would have been elicited, but we had great difficulty in conversing with them, as the *English*, *Cree*, and *Blackfoot* had to be employed in addressing them, the *Sarcee* language being unknown to our Crees. A certain writer remarks that "as the Indian languages are numerous, so do they greatly vary in their effect on the ear. We have the rapid *Cótonay* of the Rocky Mountains, and the stately *Blackfoot* of the plains; the slow, embarrassed *Flat-head* of the mountains; the smooth-toned *Pierced-nose*; the guttural, difficult *Sarcee* and *Chépevyan*; the sing-song *Assineboine*; the deliberate *Cree*; and the sonorous, majestic *Chippeway*."

Nov. 26.—Being desirous of visiting Edmonton House, I left the Indians this day. The closing service was numerously attended; notwithstanding the weather being exceedingly cold and much snow on the ground, the people were seated outside the tent, listening attentively to the remarks made. One of the natives gave a very spirited address in regard to the instructions they had received for some time past; and hoped that we should soon meet again. Six children were baptized. Not having any wine with me, I am compelled to defer administering the Lord's-Supper,

although there are some who are desirous of communicating.

Nov. 30.—Remained at our encampment on this day of rest. Had much difficulty in keeping ourselves from freezing, although we kept up a large fire throughout the day.

Dec. 1.—Reached Pigeon Lake in safety. Certainly, the "merciful goodness and protecting care of the Almighty are not less conspicuous amid the snows of the North-West than in the exuberance of the tropical forest." *Crees* and *Stone Indians* have just left. Families have been here since October 18th, subsisting principally on fish. Eighty whitefish were taken in one net this morning.

Dec. 2.—The other *Crees* are off to the plains. Two religious services have been held.

6.—We arrived at the Fort, having left the Mission three days ago.

7.—Sabbath.—Two services in English and one in Cree. The latter was conducted in the Indian house, erected last summer, capable of holding 200 persons. Doubtless many were surprised to hear songs of adoration sound from within its walls.

8.—Received a note from Maskapeetoon, a Chief, presenting his compliments, and requesting me to be diligent in praying for him. He says he is endeavouring to instruct his band to be in earnest for what is good. He concludes thus: "Nothing more. It is I."

9.—As the above-named Chief employed the Syllabic characters in writing me, I have caused the compliment to be returned in a brief epistle on the things belonging to his eternal good. Yesterday being the grand festival of the *Conception of the Virgin Mary*, the priest applied to the gentleman in