

Gospel to the Indian Tribes;" and a Missionary Society having been formed in the Niagara District in 1822; and what was of high moment, God's people had been fervently praying, and some liberally giving for the christianization of those depraved Tribes; and the first favoured labourers in this new field of Christian zeal were Torry and Whitehead—the successful precursors of other Wesleyan Missionaries, who have by God's truth and power abolished the Paganism of the Canadian wilderness, and lifted thousands from the depths of degradation to the elevation of christianity and civilization.

It was about this time that Mr. Jones became a Christian, at an Ancaster Camp-meeting—an experimental christian, whose mind had been enlightened by the Scriptures, and to whose heart convincing, justifying, and regenerating grace had come with force. Immediately the affections and yearnings of his new state developed themselves, and his acts were beautified with the simplicity and tenderness of an ardent first love. From that time until his death the flame then kindled never flickered, notwithstanding life's changes, allurements, and dangers; and the steadiness of the light gave his Church joy to the last,—when, after several years of debility and pain, he calmly and assuredly felt the truth of that inspired affirmation, "The last enemy that shall be destroyed is death."

We sincerely deplore with our intelligent and respected friend, Mrs. Jones, and her sons, the departure of so affectionate a husband and father, and beloved member of our Conference, and there would be a solemn pleasure, did space permit, in fully distinguishing his traits, physical, mental, and moral—His person was of the robust; and the blandness and dignity of his unperturbed manner became a Chieftain of the Ojibway nation. His sensitive mind was vigorous and cultivated, his pen elegant, and diction correct, terse, eloquent. With good taste, his judgment, somewhat tardy in its decisions, was generally sound and reliable. His principles, civil and ecclesiastical, liberal, and the spirit he evinced in public life modest and unsectarian. He read and observed much, and his views of men and things obtained comprehensiveness. As a counsellor of, and a guardian to them, the Indians loved and trusted him for his patriotism and integrity, and kindness. His character was stainless; as his well-tryed attachment to Wesleyan doctrines, discipline, and agencies was unflinching. Such was his piety, general information, acquaintance with theology, and amiable address, that he was esteemed as a preacher, and the platforms in Canada and in Britain, where he was to appear, were made attractive by his sententious, rather humorous, noble and affective appeals for the work of God. The Missionary Society valued him; and his conceptions of that work and his duty were large, and while health remained, commanded his energies, and more than once took him to distant parts of Canada and the North West, and to England; and whether he sat on the floor of the wigwam, or held forth on a rude Camp-meeting rostrum, or addressed a large audience in some American or European church, or was honoured to stand in the presence of the British Sovereign, he was welcome, and he did it with gentlemanly and christian propriety, worthy of a loyal British subject, and distinctive of one of the many spiritual sons which Wesleyan Methodism in Canada has trained for the Church of Christ.

From the Wesleyan Ministers' Registry, a work of considerable Connex-