

and my daughter, a member before, has experienced entire satisfaction. A number of influential persons are brought in in town. One is a rich man, the son of Wesleyan parents; he is a manager on the railway. A man about my age. His brothers, sisters, &c., to the number of nine, have been brought in; and still the work goes on. The congregation is much larger. During the protracted meeting I have attended my week work

at mid-day, and have preached as much as ten times a week, which has kept me busy, though such work was Mr. Wesley's resting week. My bible class is doing well. Two of them have been hopefully converted to God.

My family is well, and I am happy in my work. They have bought me a cow; people out of the church were the chief contributors.

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*. Post places which, I perceive, were visited by Br. 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 these
Who have not yet my Saviour known."

It was said in 1843, 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 Biche*. 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 belived, 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, com-