

# WESLEYAN MISSIONARY NOTICES.

MAY 1st, 1855.

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It affords us much pleasure to present what we have received of a narrative of the work of evangelization and civilization among the Alnwick Indians, by a well known and venerated Minister, whose devotedness to the welfare of the Indians of Canada has never been surpassed; and we are sure that from first to last it will be deeply interesting for its authentic and thrilling facts.

## ACCOUNT OF ALNWICK MISSION,

*By the Rev. William Case.*

The first attempt ever made for the conversion of the Missauga Indians was in the winter of 1825-6, when Peter Jones accompanied me from the River Credit to Belleville, for the purpose of introducing the gospel to the Indians of the Bay of Quinte Bands.

On our arrival at Belleville, their general resort, the Indians being about on their hunting ground, a Missauga was despatched to call the men down.—About the third day a deputation of them arrived, to whom were communicated what the Great Good Spirit had done for the Indians of Grand River and the River Credit—that they had embraced the Gospel of the Saviour—had renounced the use of ardent spirits and had become a praying people, and were now very happy, and besides, schools were instituted, where their children were instructed to read and write like the white people,—and now what we had to propose was, the enjoyment of the same blessing to the Indians of Belleville.

We spoke to them of the evil of sin, of the mercy of the Great Good Spirit to sinners, and urged them to repentance and faith in the Saviour Jesus Christ.—The Indians seemed attentive to the whole account, but were reserved, said they could decide nothing, but would report all to their people in the woods. They would, however, consent for several young men, if they wished, to go up to the school at the Credit Mission.

In the spring season of 1826, Mr. Jones and several others from the Credit, made another visit to Belleville, when the gospel was more definitely explained and en-

forced, when several of the older Indians were awakened. Among them were Wm. Beaver, John Sunday, Jacob Shippegau, and others.

The method we now adopted was to teach them to memorise the Ten Commandments, as follows: A sentence was pronounced in Indian, when the whole company repeated it, with one voice. Those exercises continued, together with that of singing, for several days. The first of Zion's songs that were sung was the translation of the four first verses of our first Hymn, "O for a thousand tongues to sing."

From this time the work of conversion commenced, and went on producing a marked change in their whole deportment: they ceased to be intoxicated, a sin to which they had always been addicted; leading lives of daily prayer, and in a short time they became joyful in the assurance of pardon and spirit of adoption. When they had been trained by a course of instruction for some time, and the sacrament of Baptism explained, they were admitted to that holy ordinance; the number was 22. I well remember the impressive answer, the earnest and firm determination they showed when they responded to the requirements, "Dost thou renounce the devil and all his works," &c.—and then I proceeded to explain the evil nature and designs of Satan; and this became most important from the fact that the Indians in their pagan state had, as a part of their religious worship, paid their homage to Mushemunetoo (Great Spirit) entreating him to do them no harm.

Having explained on our part that the