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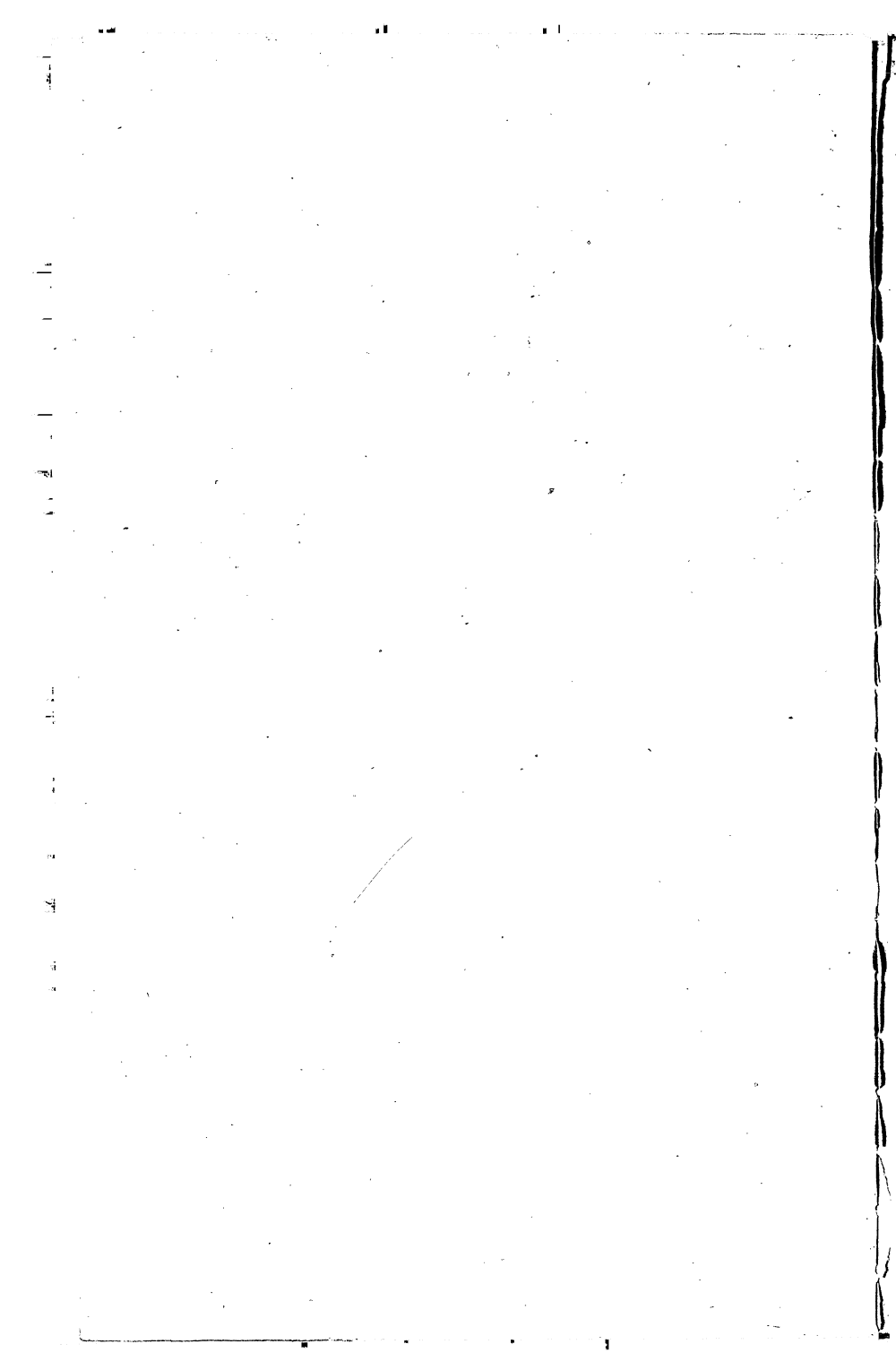
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# UPPER CANADIAN

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## STEWART TRAVELLING MISSION FUND.

"Then the Disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judea. Which also they did, and sent it to the Elders by the hands of Barnabas and Saul." Acts, xi. 29—30.

*The following Letters are re-printed at the request of a number of the Subscribers.—W. J. D. W.*

First Letter of the Rev. Thomas Green, B. A. to the Hon. and Right Rev. C. J. Stewart, (late) Lord Bishop of Quebec.

MY LORD, Springfield, U. C. 4th July, 1836.

I regret extremely not having had an opportunity of seeing Mr. Anderson, having been busily employed in distant parts of the Mission, at the time of his visit to Woodhouse; I have been very much employed since my arrival in forming congregations attached to the Church, and rejoice to be able to report my success to a very considerable extent. There are nine stations, at which regular services are held every third week, and in some of them I read prayers and preach twice during that period. The number of stations are nearly sixteen, and it is to be hoped, before many weeks elapse, the number will be considerably increased. My congregations vary from twenty to sixty or eighty; many of whom seem desirous of being enabled, by the Divine aid, to live in a manner becoming the Gospel. I have reasonable hopes the congregations will increase, and all the school-houses be filled with those firmly attached, and warmly devoted, to our admirable and incomparable Liturgy, particularly as many of those who connected themselves with dissenting bodies, can now calculate upon the regular ministrations of a clergyman. In some of the congregations the responses are audible, and uttered with a degree of feeling and solemnity, cheering and comforting to the mind: I hope ere long the same feeling and fervour of devotion will animate all my hearers. The methodists and other dissenters come to hear in great numbers, and perhaps we may not be expecting too much, by cherishing the hope, of seeing their prejudices towards the Establishment pass away, as they experience and witness the zeal and faithfulness of those standard bearers of the Cross, over whom the Lord has set you to watch. As yet, I confine my wanderings and labours to those Townships and Settlements in which, I think, I may be most usefully employed. I have preached, on an average, nearly one sermon on each day, performing frequently three services on Sunday. The baptisms are for the most part in the school-houses; and it is uniformly my custom to explain the nature of that sacrament, and answer the various objections made to infant baptism. I hope, ere long, to submit to your Lordship a full report of my proceedings; and am humbly led to trust that my preaching and advice have been blessed to the comfort, at least, of one individual. May the Lord, in his infinite mercy and goodness, add to the number daily.

My exhortations seem to be profitable to many of those by whom I have been invited to spend the day during my visits. My privations are

frequently very great—my dangers threatening—my labours often accompanied with extreme fatigue ; but I pray I may be found a zealous soldier of the cross ; and am resolved, in the strength of the Lord of Hosts, to know nothing but “*Jesus and Him crucified.*”

Mr. Evans has been, in many respects, very useful ; but he desires me to say that he has not been able to collect more than forty dollars, he hopes however to add to them shortly—but as the people are extremely poor it will be hopeless, for the present, to expect that they will be able to subscribe sufficient for my salary. In the meantime, if your Lordship will have the goodness to send me some money, which I find very much needed in my perambulations, you will add another favour to the many already conferred upon your Lordship’s

Most humble and sincerely devoted Servant,  
THOMAS GREEN.

*Testimony to the zeal and fidelity of Mr. Green, addressed to The (late) Bishop of Quebec, (and transmitted by him to W. J. D. W.) from The Rev. Francis Evans, Rector of Woodhouse.*

Rectory, Woodhouse, July 6th, 1836.

MY DEAR LORD,

It is now sometime since I transmitted to your Lordship any intelligence from this part of your Diocese, and I feel it incumbent on me now to address you, especially, with regard to Mr. Green and his labours.

I am very glad to be able to bear ample testimony to his zeal and faithfulness, as well as to his very great success in recommending himself, by his amiable deportment, “to all sorts and conditions” within the range of his labours. He has now established a regular circuit, extending from Bayham (i. e. Port Burwell and Vienna) on the west, nearly to the mouth of the Grande river, upon the east ; and extending as far as Burford, upon the north. The places where he first began were in those congregations which I had collected, and where I ministered occasionally, but he has now added many to the number ; and almost every time he returns here, it is with the tidings of fresh discoveries of scattered church families, sufficient to constitute congregations of from twenty-five to forty souls in a place. I presume that Mr. Green’s congregations are small compared with those obtained in other districts ; but they are all likely to increase both from the influx of settlers, and from the increasing disposition of dissenters to attend his ministry ; with the latter Mr. G. is a great favourite, as indeed those clergymen are very apt to be, who preach conformably to the Liturgy, Articles, and Homilies.

Mr. G. is looking forward anxiously to the period of his admission to full Orders, as it will render him more efficient. He has been obliged to call upon me in two instances to go, at very short notice, many miles, to administer the Lord’s Supper, to afflicted members of the church.

With respect to his salary, I regret to say that my expectations, on that head, are, as yet, far from being realized. The whole country is in a state of *bankruptcy*, and there are many respectable people who are unable to meet the smallest pecuniary demand. I have not been able to collect here and at Burford, more than £ 12, 10. 0., and there are a few pounds more which I hope will shortly be handed to me. I directed the people at Vienna to establish a branch there, and to remit the money to Toronto ; but Mr. G. is of opinion that the general destitution is more

felt there than any where else. I trust times will shortly change for the better, and in the meantime express a hope that this part of the country may not be deprived of Mr. Green's *valuable*, and *universally* valued, services.

I have the honor to remain, my Lord,  
Your faithful obedient Servant,  
FRANCIS EVANS.

*In compliance with an intimation received from the late Bishop, a short time before his last attack, the society at Toronto have been requested to pay to Mr. Green the whole of his salary £100. sterling per annum, and to charge it to the fund account.—W. J. D. W.*

Mission to the Monsee and Bear Creek Chippewa Indians, upon the Thames River, near Lake St. Clair.

*The first and second Letters from Mr. Flood to the late Bishop of Quebec, have been printed in the reports circulated, as received from the Bishop of Quebec. The third, received by W. J. D. W., since his Lordship's death, follows.—*

Caradoc, near Delaware, August 2nd, 1837.

REV. SIR,

I esteem it a privilege to be permitted to open a communication with those friends of my dear and highly valued Bishop, who, under God, have been the honoured instrument of aiding him in doing much for the propagation of the Gospel in this bleak howling wilderness, as I have been lately informed by your faithful and devoted missionary, Mr. Green. He has just paid a visit to my Indian Mission, and he signified to me the kind and christian concern of yourself and friends for the best interests of the poor Indians, and also your request of learning some particulars in reference to this long neglected race of human beings.

Our highly valued and truly pious Bishop gave me to understand shortly after my arrival in Upper Canada, that he would give his sanction to my appointment in any part of the Province, that I might select as a missionary station. After labouring as a missionary throughout a considerable portion of this country, preaching the Words of eternal Life whenever an opportunity presented itself; I was at length induced to select Caradoc as my head quarters, being, in my judgment, the darkest and most benighted corner in the Province, where some hundreds of poor children of the forest have been, from time immemorial, perishing from lack of knowledge, and none to offer them the bread of Life. It has been matter of surprise and astonishment to me, since it has pleased the Most High to open a door of utterance among them, that these precious souls, for whom *also* Jesus bled, should have been so long over-looked by the many and various societies, whose object is the Glory of God, and the Salvation of sinners. I have had many difficulties to contend with in my incipient endeavours to arrest their attention, and bring them under the merciful yoke of Gospel light and truth, which you can see more at large, by referring to the Dublin Record of December 12th and 15th, 1836. I gave a valuable friend and brother, The Rev. Mr. Minchin, permission to publish such extracts from my Journal, as might not only interest the christian public, but might tend to create some fund, whereby I might be enabled to promote the good work in this varied sphere of labour; I have, however, had no assistance from that quarter, and conclude that my friend has not been able to accomplish the object in view. The only assistance I

have to acknowledge is £ 30. from my invaluable Bishop, (part of your funds,) for the purpose of purchasing a horse, in July, 1836; and £ 50. granted by the New England company, with a proviso that I was not to look for further aid from them, in consequence of the limited fund the company possessed. This sum I appropriated towards building a mission-house among the Indians, which still remains in an unfinished state for want of funds to complete it, and which, of course, if uncompleted must soon go to decay. The house (a plan which the Bishop approved if I could raise the means,) would have enabled me to remain the entire of every alternate week in the settlement, and would thereby have facilitated the grand object of evangelizing the tribes, as well as maturing my acquisition of the Chippewa language, so as to declare to them in their own tongue, wherein they were born, the Wonderful Works of the Lord.

The means of living among them cannot however be obtained without great expence, as there is no cart or waggon road leading to the village, and every article in the way of provisions must be conveyed the distance of from twelve to twenty miles either on horseback, or by the Thames River in Canoes. I suffer more than I can describe in visiting them from Caradoc every other Sunday, and occasionally on week days, particularly during this warm weather, as I can only ride half the way; and must then walk the remainder by an Indian path thro' a very close and tangled forest, wading through swamps, in some places up to my knees, devoured by an army of mosquitoes the entire way, so that my hands and face became dreadfully swollen and blistered—together with the danger of encountering the rattlesnakes &c. which abound in this pathless wilderness. After I have preached to the two tribes, the Monsees & Bearcreek Chippewas, it is so far advanced in the day, that I have repeated hairbreadth escapes, and am not unfrequently benighted before I can emerge from the forest, sometimes not reaching home till after ten at night. The average congregation at the Indian Church is from fifty to an hundred souls; over some of whom I can rejoice, "as accepted in the beloved," who not only profess Him as their, "All in All," but who walk worthy of their high vocation.

Halfmoon, Snake & Hoff, of the Monsees, not only love the truth as it is in Jesus, but are most useful auxiliaries to my labours among their people, one acts as interpreter, the other two as exhorters. Ten of their children can read tolerably, and four have committed the church catechism to memory. These are pleasing instances to record, and surely when we reflect on the inestimable value of one soul, we shall form but a low estimate of the labours and difficulties and sacrifices to preserve it, knowing that a bright day will come, when our "works and labour of love," though there be much weakness in them, shall be more than amply repaid—and will not be forgotten by Him who maketh "the outgoing of the morning and evening to praise Him."

Could a permanent salary, adequate to the support of a resident missionary be procured, much good, under the Divine Blessing, would inevitably result—My Indians are now so attached to our venerable church, that it were a *pity* to desert them, especially as they will not listen to ministers of any other denomination, much less join in communion with them. I fear I shall not be able to continue my services much longer among them for want of the means of support—the little capital which I brought out having been entirely expended in the service—were the kind and christian efforts of your friends enlisted in their behalf, something may

yet be done to save this interesting mission, an anxious object to my dear lost bishop, from languishing and dying away. I shall be most happy in not only furnishing you with every information connected with them, but with copious extracts from my journal. Pray, present my kindest christian regards to that man of God, my beloved bishop; and may his end be peace when his sun goes down.

I remain, Reverend Sir, your obedient Servant,

R. FLOOD.

Rev. W. J. D. Waddilove.

*In agreement with the sentiments expressed in the Bishop of Quebec's letters, previous to his illness, though no positive direction was given for continuing aid to this mission, the Bishop of Montreal has been requested to continue £25. sterling for the year ending July, 1838.—W. J. D. W.*

Copies of "The Extracts" alluded to by Mr. Flood, as inserted in the Dublin Record.

1836.

In the early part of last year, I experienced much discouragement in one part of this mission, where I had established a regular station, for the exercise of my ministry, once every fortnight, adjoining the township of Ekfrid. I dare say, the novelty of seeing and hearing a missionary of the Church of England for the first time, attracted many in the neighbourhood, who, hitherto as far as I can learn, never enjoyed the ordinances of any Church, or the privileges which the sabbath presents, as prized in more favoured lands. Their attendance at this place had so fallen off after regular visits on my part for twelve months, that, on one occasion, having seen only a few of them assembled in a barn (this being the church pro. tem) I took the opportunity, after Divine Service, of acquainting them, that if twelve of their families agreed to assemble stately, and promised me to that effect, I would feel it my duty to continue my visits to them, but as I did not receive any such proposal, I thenceforth determined through the Divine aid, to visit the Pagan Indians settled on the Thames, about seven miles distant from that place, and to give them a similar trial at least for the same period of time. But here I would remark, that the settlers in the above quarter embraced only a few Church of England persons, and those, alas! appear to me so lost to all semblance, much more sense of religion, that they really outstrip their no-professing Yankee neighbours in every thing that evinces a bankruptcy in religion. I do, indeed, recognize the hand of the Most High in directing my steps to the poor untutored Indians, by whom, on my first visit, I was well received. They immediately met and gave me an audience,—their unsophisticated minds being as yet free from the grosser vices of the ungodly white people. Their superintendent, Col. Clyuch, had previously informed me, that in his opinion, they would never join any of the American Sectaries, as these had often tried to effect it, and that if *they would listen to any*, he must be a minister of the Church, which their great Father, the King, professes.

June 5th, 1836.—Walked to the Indian village distant twelve miles from my residence, as I had no horse of my own and could neither hire or borrow one in my neighbourhood. The first three or four miles lay through a settled part of the country, before I turn into the uninhabited forest;—spoke to a person as he was washing clothes in a stream of water opposite his dwelling, of the sin he was committing in breaking the sabbath. This man and family never attended public worship, but this sad neglect of the means of grace, and consequently the demoralized state of the settlers generally, is become the crying sin of this part of the province in particular. Called to see two other families, who were equally indifferent to the subject of true religion as their neighbours—warned them of approaching displeasure of Him, with whom they will have to do ere long, and entreated them to flee from the wrath to come by believing in the Lord Jesus Christ, whom the Father hath sent, to deliver his people from sin, death, and Judgment. They seemed thankful, but I have known them to be both graceless and thoughtless on these important concerns. It must appear extraordinary and passing strange to a well-ordered society, who can appreciate Christian privileges, that out of forty families located in this part of the Township, only one attends divine worship in the village of Delaware. Arrived at Monsee about noon, having taken five hours to accomplish the journey, the day was also remarkably hot. The Indians, as usual, with their chiefs, were assembled, neatly dressed in their showy garments, and listened with the greatest attention to my discourse. Preached from John xiv. 15., showed them the source

of all love, in the grand scheme of Redeeming Love, the in-dwelling of the blessed Spirit in all the Lord's people, one prominent feature or fruit of which was love, so that the hearts of all his justified and sanctified ones should be as the heart of one man; besought them most earnestly to seek the Lord, while he may be found, and to pray for his Spirit. O may the love of Christ influence all their hearts! Afterwards attended a Sunday-school I have lately established among them—to the little ones I have to use signs and gestures as auxiliaries to a little smattering of Chippewa, which I have acquired to convey my meaning.

I remained over night, sleeping on the hard floor of a wig-wam, for the purpose of holding a meeting next day agreeably to their wishes, as communicated to me in the course of the past week, which is to write down their names and to promise most solemnly on their part to give up the use of ardent spirits for one month, which I gladly encouraged and readily complied with, as this sad indulgence in strong drink has become the besetting sin of the American Indians, as well as of too many of the white population, from whom they have derived this grand curse. After having, in the first place, prayed for a blessing upon this gracious step they were about taking, I preached from Gal. v. 14, 15, shewing what are the works of the flesh and what they must lead to if persevered in—eternal death, as well as the contrast, the fruits of the Spirit; urged upon them the necessity of living in the exercise of those blessed fruits, by the consideration of the shortness of time and the approaching judgment. During the delivery of my discourses, they invariably mark their assent by the hoarse guttural sound (augh) which signifies yes, or amen. I must here remark, that the Indian character is such, that temperance with him is quite out of the question for if he but once tastes the smallest quantity of spirits, he cannot resist the temptation of indulging in more, until he becomes completely intoxicated—therefore total abstinence is the only specific for this propensity. I am far from meaning that this is the case of the civilized and converted; far from it. I can even now rejoice over some who have altogether given up for some time their (wau-be-noos) the Indian Saturnalia. The resolution they adopted was to the following effect.

At a meeting of the Bear Creek, Chiefs of the Chippewa, as well as the Chiefs of the Monsee nations, with their people, held in their school-house and (wig-a-wam kesh-e-monedoon) house of God, at Old Monsee, on the Thames, this 6th day of June, 1836:—

“That we believe that the fire-water (spirits) of the white men is very bad for our bodies and souls, and that we and our people will strive to be sober, and to obey our father (i. e. me) in all he tells us, that the Great Spirit has spoken in his book.”

As each gave his cordial assent to this measure, I requested that they might also declare the same before the assemblage in their own language, in the accompanying words:—“May God give me the great and good and holy Spirit, to fight against sin, for the sake of Jesus Christ our Lord.” John Fairchild, schoolmaster; James Groesbeak, Chippewa Interpreter; Kanoting, head chief Misco-comon; Chief Charlo, ditto; Kaube-ketung, ditto; Memtegosch, chief captain, fox-fighting chief; Kezis-swabah Kaukaubin, of the Chippewas; Captain Snake; Chief Abraham Hoff; Logan of the Monsees.

Returned from the village by a different route along the Thames, calling on the way to see two families. The head of one of these, in the course of conversation, informed me, that he should like to attend sometimes the Delaware church, but his wife's family, who are like himself, all Yankees, would not suffer it. This family attends no where, like too many of the same class, and their children were never baptised; but this is a rite they never think of observing. This total indifference to religious subjects here, as well as *elsewhere*, seems to arise from a hostile feeling to all order and good government. For, notwithstanding all the boasted liberty of the American, at least in this part of the country, I can only see it exhibited in the way of ignorance, presumption, and irreligion; in fact, their idea of liberty means licentiousness. But then it is admitted on all hands that the Canadian Yankees are the worst specimen of the State's people. They certainly constitute the lowest grade in intellectual life; and, as I have said, their ideas of liberty are so perverse, that religion of every shade is sadly discountenanced, and republican politics seem to be regarded as their daily bread. On my visit to the other family, a few miles further on, I felt even more distressed in holding converse with them on the all-important subject, “the one thing needful,” as they are natives of England, and only a few years settled here. When I had to speak to the father of this family in the way of reproof for neglecting the means of instruction, and the public ministry of the church, which is only a few miles from his place, his only reply was, that he considered the distance too far to go to Delaware; and moreover, he said, he felt so tired after the week's work. It is melancholy to think the great lack of religion, alas! that prevails among this description of English who have settled in these parts, they are wretchedly ignorant of the Scriptures, with the exception only of a few families, who indeed love to hear of the things which belong to their present and everlasting peace.

June 11th.—It was matter of agreeable surprise to me, to see all the Indian chiefs come up to my residence this day, for the purpose, as they said, of attending at the



Delaware church on to-morrow; accommodated them for that night as well as I could—some in the cottage and the rest in the out offices. Their interpreter explained all that I said at evening prayer.

12th.—The church at Delaware was unusually crowded; so much so, that some of the Indians had to sit upon the floor. After divine service, when the congregation dispersed, I signified to the Indians to remain, when I communicated to them, through the interpreter, the subject of the sermon, which was from Luke xii. 30. 31. This was the first time they were present at the church of white people. Nothing could exceed the decorum and order they observed during the entire service. They afterwards returned to my house to partake of some refreshment, which I ordered to be got ready for them; the repast being over, each, according to his rank, took leave by shaking hands with me, and departed for their own home highly pleased with what they heard and with meeting so many of their white brethren (so ganash) in the house of God. I could understand that one of the inhabitants of Delaware, a most worthless character, offered one of them liquor, but the Indian nobly resisted the temptation, and had the firmness not to violate the solemn promise he made at his own church.

August 18th.—On arriving early this morning at that part of the Indian village inhabited by the Monsees, I observed an unusual stir among them, all preparing to attend church, Captain Snake, their principal and most influential chief, had just visited the different wig-wams and camps to give them notice. This character, whom I frequently allude to in my journal, is a most interesting being, and latterly has become so decidedly changed, that his entire soul appears to be devoted to the Lord; he, with others, are candidates for baptism. Moreover, he is quite a little gentleman in his manners; in him I have not only the church-going bell to give the people timely notice, but an able assistant also to warn them to flee from the wrath to come. He addresses his tribe not only as an interpreter for me, at the time of service, but at all ordinary times takes every opportunity to advise, admonish, and direct them to divine and heavenly things. After he gets them all in motion towards the church, he then follows them in the rear to see that none lags behind. In his younger days he distinguished himself as a celebrated warrior, fighting on the side of the British at the head of his tribe, during the revolutionary war. The Bear Creeks happened to be absent, some in visiting their friends at St Clair river, others in hunting expeditions, with the exception of two families, who attended with their children. After morning service, which I am obliged to shorten, as the same with the sermon must be repeated by different interpreters, I preached from 1 Peter v. 8. Hoff interpreted for the Bear Creeks, and Croesbec for the Chippewas. After concluding with the blessing, Captain Snake stood up and addressed them, recapitulating the leading topics of the sermon, enforcing most touchingly, as I was afterwards informed by Hoff, the necessity of sobriety and watchfulness, as the enemy of souls attacks but too successfully such among them as are destitute of christian graces. As the hour was too far advanced in the day to hold the Sunday School, besides the children were hungry, as I perceived some of them eating squash and roasted Indian Corn, after Snake closed his discourse, I gave the children notice to attend next day, as I shall remain for the night, and would have more time to hear them all say their lessons.

29th.—About twenty-five children were present this morning. An adopted child of the young Bear Creek Chief, read the entire church catechism correctly, and repeated from memory about half of it in English. So did Wamqum, young Snake, Memtekosh's eldest boy, and some more boys and girls whose names I do not know. I purpose baptising these children as soon as I am satisfied that they clearly understand the first principles of the Gospel and the church catechism. The younger class said their spelling and alphabet lessons very well. I gave to each in the reading class the catechism in Chippewa, which they can read well, and no doubt can understand it much better than the English. It is now little more than twelve months since the school was opened for the admission of their children, besides the Indian children are of all others, the most irregular in attendance, as they always accompany their parents in their excursions; and they are so attached to their children, that they will not suffer them out of their sight for any time. I dismissed the school about 3 o'clock, p. m. having given them first, a few words of advice in my broken Chippewa. After this, visited A. Hoff's, of whom I have good hopes, gave him and family suitable advice, and took leave. The next visit was to Halfmoons, a truly excellent creature; spoke to him of the wonderful and matchless love of Jesus Christ the Son of God, in dying for us, poor foolish wicked sinners, and of the promise of the Holy Spirit to his believing people, and of the necessity on our part, of resorting frequently to prayer, as one of the means of acquiring strength, to stand against the wiles of the wicked one. He sensibly felt every word of this, for the tears trickled down his sable cheeks while we were on this subject; and in parting, I have no doubt that his (way-we-ne) thank you, came from a heart overflowing with love to me, for the Truth's sake.—Called then at Capt. Snake's camp, where I also met with Westbrook, another Monsee chief, who attended at prayers on yesterday—both were glad to see me. I sat with them, and conversed on the all-important subject—the salvation of the soul; I then knelt down and prayed with them; both these understand all I say, though they can speak but very indifferently in English. Left hence about half-past four, and reached

my residence near Delaware about half-past eight; a shower of rain made the Indian path by which I returned very tedious and unpleasant; added to which, I felt tired and hungry, as I was fasting the entire day, the poor Indians using no other diet than roasted corn soup, which is both unsavoury and unpalatable—their cookery is certainly of the worst kind.

11th Sept.—On my way to the Indian village, called at a young man's house, a native of Scotland, who has been in the habit of accompanying me to the Indian church for some sabbaths during the past as well as the present year. Our conversation by the way is commonly on the subject of true and undefiled religion. I fondly hope that this person is now really awakened to a sense of vital godliness and true christianity. I have known him, on first settling here, to be in the habit of drinking too freely, and therefore neglecting the means of grace; it is delightful to witness in such a person, so remarkable a change; now, the Sabbath and the privilege it brings, are subjects of joy, peace, and comfort.

On reaching the village, I immediately perceived it to be deserted, to all appearance. Seeing none stirring abroad, I called at my friend Snake's camp, and out he came, dressed as usual, in full regimentals, (a la Indienne) with his silver hilted dagger of his own workmanship, dangling by his side, suspended by a very small and handsomely gilt chain, with the accompanying addenda of sash, turban, moccasins, &c. "Where, Capt. Snake, are you people, I can see none about the place?" "They are all gone to church before you, and I stay home that none stays back, till you come." "Good Brother Snake, I replied, you just come up to my idea of what a chief ought to be—a Chief or Head-man in every good word and work—to be a chief leader among your people in all things holy, just, and good: to be a chief under the great Captain of our Salvation, Jesus Christ, is the most honourable office on earth." The old man appeared much pleased with my remark, and said, "so it ought to be." When I asked him, was his squaw gone to church, he answered, "no go to-day, she sick."

On reaching the church I found his people already assembled in their places. I waited a while for the Bear Creeks to arrive before commencing service. The text was from Romans viii. chap. latter part of 9th verse; whereupon I commenced by pointing out the spirit that all men are naturally possessed of as the children of guilty Adam—its awful effects is too frequently exhibited to us in the world—instanced the melancholy end of George Johnson, a native of England, at the village of Delaware, who met an awful death in the course of the past week by falling from a loft in the dead hour of the night in a state of intoxication—then proceeded to show them, by contrast, who the Holy Spirit is, especially as regards his fruits—the Spirit that wars continually and effectually against the evil one—this Spirit which the Most High has promised to give all those who believe, love and obey the Lord Jesus Christ the Saviour. I concluded by telling them how deeply interested all true christians are for their salvation—alluded to our monthly meetings at home, on the first Monday evening of every month, for the out pouring of that blessed Spirit and spread of the Gospel among them. After the interpreters concluded their task, then Snake arose, and with uplifted eyes to heaven commenced to touch briefly on the leading heads of my discourse; from thence he proceeded to exhort them most powerfully and feelingly, as appeared from their frequent ejaculations, urging them to "lock up all these things, which are the best riches, in the store-houses of their hearts." I then examined the children of my class in reading a little in the New Testament, and in repeating the Catechism. I have promised to make each child a present of a Prayer and Hymn-book who commits the Church Catechism to memory, and repeats it to me without missing a word. With the anticipation of this treasure they are really overjoyed. To have a Prayer Book and another of Hymns in their own hands, like the few white persons whom they see at their church sometimes: the idea of this actually transports them with joy, and it serves, at the same time, to give them a spur to redouble their industry, perseverance and diligence in learning these prized tasks.

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