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WESLEYAN

MISSIONARY NOTICES.

CANADA CONFERENCE.

No. XIV.]

NOVEMBER 1, 1857.

[QUARTERLY.

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TORONTO:

WESLEYAN CONFERENCE OFFICE,
KING STREET.

ALL COMMUNICATIONS ON THE BUSINESS OF THE MISSIONS ARE TO BE
ADDRESSED TO THE GENERAL SUPERINTENDENT.

WESLEYAN MISSIONARY NOTICES.

NOVEMBER, 1st, 1857.

OXFORD HOUSE.

We have rejoiced at the intelligence received time after time, of the social and religious advance of the Indians at this important station; and the information now conveyed is confirmatory of former reports; but it is deplorable that an improving people should be threatened by the interference of free-traders in spirituous liquors, so detrimental to red men. Much vigilance and prayer are needed on all the Missions.

Extracts from the Journal of the Rev. Robt. Brooking, dated Jackson's Bay.

October 5th, 1856, (Sabbath).—As there were no Indians at home, we had a service in the house, none being present but our own family; the only time such a circumstance has occurred since we have been here.

Wednesday 8th.—This evening as we were sitting reading, after tea, we heard the noise of a boat approaching the wharf, and on going down, found that Mr. Wilson and family had come to pay us a long promised visit. We have been expecting them for some time, but as the season had so far advanced, we had given them up. He is the gentleman in charge at Oxford House.

Thursday 9th.—Took Mr. Wilson over the premises; he is quite surprised at the improvements we have made since he was here in the Spring. About noon, the weather, which had been very favourable for the last fortnight, quite changed with every appearance of a storm. Mr. Wilson determined however, to go home; accordingly about 3 p. m., he started just as it began to rain, and he had not left above three quarters of an hour, before there was a heavy storm.

Saturday 11th.—Wind still blowing very hard from S. W. In the evening our fishermen returned, having been very successful; one party caught 3,010, and the other 2,820, which with 200 caught at home, will make 6,030, a much larger number than we have ever taken before.

Sabbath 12th.—Our congregation is larger again to-day, as several of the Indians with their families have returned. Many of them came late to the service in the morning, and others of them did not come at all, as they did not hear the *striking of the saw*, our substitute for a bell, to call them to the house of God. We stand greatly in need of a bell.

Saturday 25th.—The men have been engaged during the week in mudding the Church and houses, and otherwise preparing for winter; every little crevice must be stopped, the joints of the doors stopped with fur, and double windows put in, or we should all freeze, as the thermometer is for months more than 30° below zero, and sometimes even below 40°

Tuesday 28th.—Storm still continues from N. W., with heavy showers of snow. Thermometer at noon 24°. To-day, one of the Indian women brought two tea cups for me to mend, one of which has a large hole through its bottom. They seem to entertain wonderful ideas of my mechanical skill.

Wednesday 29th.—Storm still raging from N. W. Thermometer at noon 15°, several snow showers during the day, and the river nearly all frozen over. I have now finished the porch before the front door, which makes the house feel quite another thing.

November, Sabbath 16th.—Very unwell, and not able to conduct the services.

Monday 17th.—Much better to-day, and am able to take a little exercise in the open air. Beautifully clear with scarcely a breath of wind. The air is keen and bracing. This morning the trees and shrubs were all covered with a coating of pure white, although it had not snowed; last evening the air was filled with a damp haze or fog, and as it fell on the bushes, it froze in flaky crystals, which looked very beautiful when the sun rose; but by the evening it had nearly all disappeared in consequence of the great evaporation.

Monday 24th.—We are all busy again; two of the men sawing, and another hauling home fish with the dogs; and as there are scarcely any children at home, we have no school just now, and Mr. Sinclair is planing the flooring for the Schoolmaster's house. I finished our new kitchen last week, and have now commenced my study.

Sabbath, 30th.—Should have gone to the Fort yesterday, but was informed that the ice was not sufficiently strong. Several of the hunters returned on Friday on a temporary visit, consequently our congregation is a little larger to-day.

December, Saturday 6th.—Very busy in preparing letters for Canada, England, &c., in expectation of the Packet. This afternoon went to the Fort. Weather colder than it has yet been—thermometer 15°.

Sabbath 7th.—Preached twice to-day to the servants of the Hon. Company; a small but attentive congregation.

Sabbath 14th.—Our congregation larger to-day than it has been for some time, and also very attentive, some wept during the sermons.

Sabbath 21st.—Quite a large congregation to-day, and the people were very attentive; the weather intensely cold, the wind blowing very hard from W. N. W.

Wednesday 24th.—Indians daily arriving to keep Christmas and attend the Quarterly Meeting and Watch Night: preparing Class papers and tickets. In the evening, held our usual prayer meeting, and afterwards gave tickets to two classes; experience of most of the members very satisfactory.

Thursday 25th.—Christmas day.—Shortly after daylight, all the Indians, men, women and children, came to wish

us a *merry Christmas*, when Mrs. Brooking gave each family some flour, according to the number of children.—Held a public service this morning with quite a large congregation. Although we had not turkey or goose for dinner to-day, yet we sat down to good old English fare, viz, roast beef and plum pudding, with cabbage, carrots, and parsnips. And here I might observe, that we raised about 200 tolerable cabbages, and in order to preserve them, we ventured upon an experiment, viz, we left them in the garden until they were thoroughly frozen; they were then cut and packed away in the empty ice-house; at present they are as fresh and sweet as they were before the winter set in; so far the experiment has perfectly succeeded. This afternoon, the Indians, old and young, enjoyed themselves at foot-ball on the frozen river; poor creatures, it is the only season of the year when they can enjoy themselves together, as at all other times they are scattered far apart, over hundreds of miles of country.

Friday 26th.—Met the other two classes this evening for tickets; upon the whole, the experience is very satisfactory. I find that we have now 92 members in Society. Mrs. Brooking very busy in cutting out dresses for the women and children, and shirts for the men; indeed, the place is no sinecure either for the Missionary or his wife, if they do their duty.

Sabbath 28th.—To-day we had our Quarterly Meeting. The Indians had all collected early so as to allow our services to be commenced at half past nine, a. m., just one hour and a half after daylight. We had very delightful seasons both at the Love Feast and Lord's Supper. A strong sense of the Divine presence was felt by all, and we could all say that it was good to be there. Many of the Indians had come three and four day's journey in order to be present at the services; a case probably, not easily to be paralleled. One who was so ill as not to be able to walk, was brought to Church, on a sled, and crept to his seat on his hands and knees. May they always continue to enjoy the blessings of the gospel in genuine simplicity and love.

Wednesday 31st.—All hands busy in preparing for the New Year's Feast.—

The young men dressing the Church with evergreens, and I have been trimming a large chandelier. To-night, at the usual time, we all assembled to hold the watch-night; we had a delightful time; after the sermon, several addresses were delivered by our native brethren, with singing and prayer. After the close of the service, they all shook hands with each other, and all manifested in their happy countenances, the most unalloyed delight. I have just looked into the kitchen, and the floor is covered with provisions for the Feast to-morrow; a man has to remain there all night to keep up a good fire in the stove to prevent the things from freezing.

January, Thursday 1st, 1857.—New Year's Day—The Indians' countenances are radiant with joy this morning; they are all dressed in their best clothes, and are going around wishing each other a happy New Year.

Noon—The things are all now collected for the Feast, the tables are spread and the Indians are gathering to partake of the good cheer.

Evening.—The Feast has gone off in good style. We could not make room for them all to sit down at once, so we had to make *three* removes, yet it was all over by 2 o'clock; all seemed to be satisfied, yet a good deal was left, which was eaten for supper. The afternoon was spent by the men at foot-ball, a game of which they are very fond.—At dark they were all collected, when, after supper, an address was delivered, and we closed by singing the Evening Hymn. Mrs. B. superintended the cooking department, and the arrangement of the tables, and consequently had her hands quite full. This seems a good time to review the past, and I am thankful to say that there is a very creditable improvement visible since the last New-Year's festival. We never had so many collected together before, nor have they ever looked so clean and respectable. This has been to all a delightful time since the holidays commenced; but they are now closed, and I am tired.

Saturday 3d.—This has been the coldest day we have had for the season; thermometer $43\frac{1}{2}^{\circ}$, wind strong from N. W.

Sabbath 4th.—Still colder to-day than yesterday, the thermometer 44°

below zero. A good congregation and very attentive. I trust that their having come home to these services has been attended with good.

Monday 5th.—Many of the Indians have come to say "*wahchéa*," (supposed to be a corruption of the term "what cheer,") as they are now starting for their distant hunting grounds. About 11 o'clock, I went with the men about 9 miles up the lake to select a suitable place for a saw pit, in order to get out boards for clap-boarding and lining the Church; returned just after dark, having walked about 20 miles mostly on snow-shoes.

Thursday 8th.—We, this day, received letters and papers from Canada, and also several copies of the "Watchman" from England. A letter also came from Mr. Wood, dated on the 7th of last May, so that it has been on its way no less than 8 months. It is delightful to know that my proceedings have given general satisfaction to all concerned. Reading our letters and papers gives us very great pleasure.

Tuesday 13th.—As there is a prospect of my leaving this place for Rossville, Norway House, in the summer, I am anxious to get all done to the Mission that I possibly can, consequently I have been very busy all day making a door for the new study.

Saturday 17th.—Mr. Wilson came to pay us a visit and spend the Sabbath.

Sabbath 18th.—Very few at home, mostly females and children. This morning, just before concluding the service, the roof of the Church took fire, which caused no little commotion; it was occasioned by the defective manner in which the stove pipe was passed through the roof; providentially but little damage was done, and it was soon extinguished. A dwarf chimney must be made as early in the Spring as possible. Mr. Wilson left this evening.

Thursday 22nd.—Late last night I was sent for by poor old Benjamin Yates, who has been very ill for several months. In the beginning of December, on a Sabbath morning, while returning from Church, he ruptured a blood vessel in the lungs, and discharged a quantity of blood. I succeeded in stopping the hemorrhage, but in consequence of his having long suffered from pulmonary affection, and his

very great age, he never recovered. I saw at once, on going to the house, that the time of his departure was at hand, and questioned him as to his feelings and hopes in the immediate prospect of death; his speech, however, had nearly failed, and nothing intelligible could be gathered, but on my asking him if he felt happy under his present circumstances, he, at once, with surprising strength, answered in the affirmative. Indeed, I had no doubt, whatever, of his safety, as, during my frequent visits, his experience was very satisfactory. This morning early, news was brought of his death. Poor old Ben! thou hast long been a great sufferer, but now thy sufferings are passed away forever, and thou art gathered to thy eternal rest.

Saturday 24th.—Very busy during the week, working about the study. This evening, we committed to the earth, the mortal remains of old Ben, we trust, in sure and certain hope of a blessed resurrection.

Sabbath 25th.—Small congregation to-day, consisting mostly of women and children.

Friday 30th.—This is the coldest day we have had for the season; the thermometer fell last night to 46° below zero. This morning when the school children were assembling, one of the boys, about 9 years of age, foolishly put his tongue to the stove, and altho' the fire had been lighted some time, yet the poor boy's tongue instantly froze fast to it, and it was at least 10 minutes before it could be released, which was done by pouring warm water over and around it. A large piece of skin the size of a shilling was left behind. He will, no doubt, remember this feat as long as he lives.

Saturday 31st.—Went to Oxford House this afternoon to spend the Sabbath, and was greatly grieved to learn that the Red River free traders had got among the Oxford Indians, and I am greatly distressed lest they should introduce the accursed *fire-water* among them.

EDMONTON AND ROCKY MOUNTAINS.

Extract of a Letter from the Rev. Henry B. Steinhaur, dated Lac La Biche, May 12th, 1857.

Once more I avail myself of the opportunity of addressing a few lines to you, knowing that amid the multiplicity of your business, and many calls for your attention, we at this remote and isolated Station are not forgotten by you, nor by the many friends of Missions in Canada, who pray for the prosperity of the work, as well as for our personal welfare. I am thankful, therefore, that God, in His good providence, has, through another year, preserved and sustained me and mine, and that we, at the present time, enjoy good health.

In reporting the state of the work at this Station, I am sorry that I shall not be able to send you any thing very encouraging which may gladden and cheer the hearts of those who pray for the conversion of the heathen. However, amid the gloominess of our prospects, there are a few bright spots; so that there is cause to thank God and take courage.

At the Station the attendance of our people upon the means of grace has so

far been very encouraging. They appear to appreciate the privilege they now have of obtaining religious instruction. Our prayer and class-meetings are always well attended; and I am happy to know that in some degree we have not altogether laboured in vain. Here are some souls who once were ignorant, dark, and blind; but now have experienced the converting power of the Gospel, and are rejoicing in God their Saviour. Though few in number,—but who shall despise the day of small things? So Methodism was despised and sneered at by the men of the world, when it arose small as a human hand from amid the flood of ungodliness and iniquity; it stemmed the torrent, spread, and spread wider and wider, till the influence of its doctrines are even now felt by some of the once degraded and benighted heathen of the Saskatchewan. So, too, are we sneered at and ridiculed by those who look for pomp, and think that worldly ceremony forms part of the religion of the lowly Nazarene.

Our small love-feasts, and the breaking of bread have been special seasons of refreshing from the presence of the Lord to me and to all connected with us in this Station; and these are what I call the bright spots amid the gloominess of our prospects. But how frail indeed appear the best and strongest efforts put forth at any time by me to advance the cause of the Redeemer in this sphere of my labours; not less so those made during the year now past. On looking to the past I am overwhelmed with my many failings, but I humbly offer all my work to Him. The only credit I can take for what I have already attempted to do, is that I sincerely intended and strongly desired to render my Lord and Master worthy service. And, with St. Paul, I can, from the bottom of my heart, say, "Brethren, my desire and prayer to God" for my people, my kindred according to the flesh, "is, that they may be saved."

It is well known to all engaged in the Missionary work, that in commencing a new Mission Station some difficulties and obstacles are to be encountered, and some few personal privations and hardships to be endured. Of these I have had, and will have for some time to come, my full share. It is the lot of the Missionary, especially he who goes to the barbarous heathen, that he is to adapt himself to everything, that is, to use a common phrase, be *Jack-of-all-trades*. He is to cut and square the wood, and build him a house with his own hands,—be the carpenter and joiner,—be the mason,—be the farmer, &c., &c., and be all this as well as the Evangelist. If the latter only, and it effects the evangelization of some of the people, and as these emerge from the degradation and miseries of barbarism, they will naturally crave and desire the blessings and comforts of civilized habits; if a Missionary cannot lead them on in this as in the other, then he would appear to be deficient in some degree. For my part I do not pretend to these qualifications to any great extent, but have always, wherever I have been, attempted to do a little in all.

Attending to these secular matters, and "being in journeyings oft," have prevented me from paying so constant attention as I wished to the other departments of this work which fall to

my lot, viz., the school and translations. However, as opportunity offered, I have done a little in both; but my appliances to carry on those successfully are deficient: books, which may serve as helps in translating, I want, and books for the school, though I received a few from Rossville last fall, but could not use them, my children being all beginners, and require such books as may be suitable for them. The school, when all our people are here, numbers from 30 to 40 boys and girls, and most of these read their own language in the syllabic. They repeat the Lord's Prayer, Creed, and Ten Commandments, and some parts of the Wesleyan Catechism. Shall I say that we require a teacher whose attention shall constantly be directed to this department.

Respecting the Indians on the Plains much may be said, and according to the signs of the times, I think it will not be too much to say that the door is now opened effectually for the introduction of Christianity among the various Tribes roaming about the plains contiguous to the banks of the Saskatchewan, as well as to those also frequenting the south-eastern and south-western portions of the great prairies of the north west. For some time back an attempt has been made to establish peace among the various tribes, such as the Crees, the Assiniboines, Blackfeet, Saucees, the Blood Peagans, and some other tribes of Indians. During the last summer it was partially established, but not so far confirmed as all to be free from apprehensions. The last winter was a very severe one to all; starvation and sickness prevailed to a great extent, and took off a great many; and I believe that this has done a good deal toward mollifying the various hostile tribes. I received a note lately from a Cree Chief, informing me that there is to be a general assembling of the Indians at some central point on the plains, for the purpose of settling and confirming the peace among themselves. Among other things he writes that "the Blackfeet desire to see you," and, of course, if circumstances allow, I will go. I am pretty sure that some of the Romish Priests will be there. They certainly have made great havoc among the Indians whom Mr. Rundle baptized; only very few held out till we came.

I saw about seventeen tents of the Assiniboine, and observed that most of them had about their necks the badge of Romanism. On asking why they turned away from their first teachers, they said, "You gave us up, and never came to see us; the Priest came and we joined him." And what answer could I give? However the door is still open, and a great deal may be done; but beholding the extent of the field into which the Church of God has sent us, what are two among so many, to whom we are called upon to dispense the word of eternal life; we dwindle into nothing. I need not tell you that help is required here; of this you are aware. O that the fulfilment of that prophecy were now come, which says, "Many shall run to and fro, and know-

ledge shall be increased." As the case now stands, we must go forth into this field, as it were, weeping, bearing precious seed, and shall, with God's grace upon unwearied effort, doubtless return again, bringing our sheaves with us. I have many things to write to you of, but I refrain for the present till I get to Fort Pitt, where all my letters and papers were left by the winter packet. And in the mean time allow me to say, that I have felt myself quite happy in the work in which I am now engaged, and am willing to remain so long as the Society may think proper to employ my services in their Missions. Only one thing makes me feel anxious, and makes me cast a thought now and then to the land of my birth,—the education of my children.

RICE LAKE.

Extract of a Letter from the Rev. Wellington Jeffers, dated July 31st, 1857.

I visit the Indians and do them all the good I can in conversation, and the Leaders seem to expect a revival, as two backsliders have been reclaimed. I am sorry to hear that there is considerable drinking among the young men. We have commenced the School with thirty scholars, which is larger than they have had; and we are resuming the Sabbath School, and the week-night Prayer-

Meeting, which had both been discontinued for a long time. If a kind Providence sees fit to restore my health so that I can do my full duty, I shall devote myself to the people with as much interest as I ever felt in much larger stations. I never felt so much how great a privilege it is to preach the Gospel.

SAUGEEN.

Extract of a Letter from the Rev. J. K. Williston, dated September 16th, 1857.

We have just concluded a Camp-Meeting here, which was well attended by our own Indians and those of Owen Sound and Colpoy's Bay. The meeting we think, has been productive of great good to those who attended it. A goodly number were reclaimed from a back-slidden state, and commenced anew to serve God. A few, for the first time in their lives, began to pray, and were converted to God. At the close of the meeting, after 112 persons had partaken of the Lord's Supper, I baptized two adults and nine children. Three other adults have been admitted to Christian baptism on the Mission since Conference. Our prospects are

much brighter now than at any former period since I came here; there is decidedly a great improvement among the Indians of late, and we are looking for greater things yet to come.

Great praise is due to the Indian Local Preachers and Exhorters, who assisted me at the Meeting; they laboured like men of God, and God owned their labours, and gave them souls for their hire. But while we thus mention those faithful labourers in the vineyard, we give all the glory to God, and own the work of saving souls to be entirely His own;—man is only the instrument in His hand.

Such a time of rejoicing we have not had among us here for a long time; and from a few that have started afresh for the kingdom, we are looking for

much good to result to the Mission, if they continue faithful. Among them is Moses Madwayosh, our Chief's son, who is now my Interpreter.

GARDEN RIVER.

Extract of a Letter from the Rev. G. McDougall, dated July 24th, 1857.

We have just closed the Lake Superior Camp-Meeting. The weather was favourable, and quite a number attended, and best of all, the Master was present, and souls were converted. Amongst the many that were blessed, two cases are worthy of special notice; the first a French woman, a very respectable person, but a bigoted Romanist. On this dark mind the spirit of conviction fastened, and one of the most powerful conversions we have ever witnessed was the result. The lady there and then declared that henceforth neither Priest, Saint, nor Virgin, should stand between her soul and the all-sufficient Saviour.

The next was that of a young man, decidedly the hardest case at Garden River. His father, a valuable native brother, stated that for the last three months he had daily, "in secret," besought the Lord to convert his son. In the clearest possible manner that prayer has been answered, and great is the joy of that family.

We are now hourly expecting the death of a young man, the son of our oldest Chief, who has spent the last three years at Alnwick School, having suffered from consumption for several months. He is now, to use his own words "very near home." I was much gratified, last evening, to hear this dying youth express to his family and friends his gratitude for the kindness and faithfulness of those tried Missionaries Brother and Sister Hurlburt.

A Camp-Meeting was expected at the Pic. Brother Ashquab writes that 250 Indians had waited there three weeks for the big black coat. From Bro. Biker, I received a letter yesterday in which he states that 13 families of the New Brunswick Indians had waited there for some time, in view of going to the Pic Camp-Meeting.

The Iron Mine located four miles from the Michipicoton Mission, has been started under favourable circumstances.

PRINCE ALBERT.

Extract of a Letter from the Rev. J. W. Savage, dated Sept. 24th, 1857.

We have a prosperous work going on since the Camp-meeting. It was supposed that from 150 to 200 went forward to the altar as seekers in the grove, and 70 united with our Church; some from Brock and other parts. Since, the Lord has carried on his work in the village of Prince Albert, and also in Utica. Prayer-meetings, two or three in the week, have been attended with mighty power and success. At the former place we are continuing the work; a protracted meeting is going on, where all classes are falling down for mercy,—some of the devil's ring-leaders,—characters that many spec-

tators assert do more to convince them of the reality of the work than anything else. Our commodious church is filled every night, and the communion-rails crowded with penitents. We are forming two or three new classes. At Manchester we shall commence with about twenty members. I anticipate I shall be there about Wednesday. We have taken up an appointment there, in the Town Hall. I am going to Port Perry to-day to take up an appointment there; sixteen or seventeen have already got good. Thank God, the battle is His, and he maketh us to triumph.

The following three very acceptable communications plainly indicate progress in our new French department. The second is the report of a visit made under the sanction of the General Superintendent of Missions, and, like most of the exploring visits of our Missionaries, introduces the Missionary Society to numerous needy souls. When shall all the deluded followers of Rome come to the light!

ROXTON.

Extract of a Letter from the Rev. John Tomkins, Chairman, dated Clarenceville, August 22d, 1857.

I am glad to inform you that on Wednesday, the 19th instant, the first French Wesleyan Church in Canada was dedicated to the worship of God. It is situated in the township of Roxton, C. E.: and on this most interesting occasion, our Missionary, the Rev. T. Charbonnel, preached an admirable and impressive sermon, in French. Mr. Tetrau, sometime a Roman Catholic Priest, and Mr. A. Parent, a candidate for our ministry, addressed the audience in the same language, with great effect; myself, and other ministers of the District, took part in the services of the day. The church, which was filled to overflowing, chiefly with Canadians, converted from the errors of the Popedom, is a neat, commodious building; will accommodate two hundred hearers; and is in a part of the country where there are a considerable number of the adherents of the Church of Rome, whose spiritual interest, it is hoped, will be promoted by the preaching of the Gospel, from Sabbath to Sabbath, in this little Bethel. The cost of the building will be about £200:—one hundred and fifty of which has been generously contributed by friends in the cities of Montreal and Kingston, and the gratuitous labour and contributions of the people in the immediate vicinity where the building is erected.

In connection with the Roxton Mission we have twenty Church-members, and about twenty families, who have left the Romish Church, and form a

good congregation, to whom the Gospel is preached in their own tongue, whose best interests will be greatly promoted by the erection of this little place of worship. A good work among the French Roman Catholics is going on in these parts: they begin to come to our places of worship to hear for themselves,—two facts of this sort have come to my knowledge; the one in our own church in Stanstead, where more than a hundred Roman Catholics come to hear Mr. Charbonnel preach; the other took place last Sabbath, at the opening of a new church, among the Baptist brethren, at St. Pic.

It is evident that priestly power is on the decline, and that the laity of the Church of Rome are beginning to investigate for themselves the great truths of the Bible. It is high time for the Church of Christ to put forth her strength in this great work,—the weapons of whose warfare are not carnal, but mighty through God to the pulling down of strong-holds. May the Lord of Hosts pour out His spirit on the Methodist Church, that by their liberality and prayers an adequate number of qualified agents may be sent to enter those doors of usefulness that are constantly opening before us. I shall, in a short time, send you some interesting extracts from the agents employed in this department of the great missionary work which you have the honour and happiness to superintend.

WESTERN FRENCH CANADIANS.

Extract of a Letter from the Rev. T. Charbonnel, dated Roxton, July 22d, 1857.

LAKE HURON.—Leaving the stage, at the finger-board, distance from Bayfield 15 miles, I shouldered my little valise, ploughing my way along in the direction of Bayfield. I did not stop at Bayfield, but leaving it on my right hand

I turned to the left, towards the French settlement, where I arrived on the 13th of June last.

This part of Her Gracious Majesty's dominions is remarkable for three things—1. the muddy roads, 2. the num-

ber of the taverns opened everywhere, 3. the swearing disposition of the people. Truly I was afflicted in my soul. I heard swearing in French, in English, in German. I saw French drunkards, English drunkards, German drunkards. At six miles from Bayfield I met the first French Protestant families, to the number of five. These live in Hay township. I staid with these people two days; but I felt that the sinner's influence of their neighbourhood had produced a bad influence on them; they were more or less going from the good way—no one living under the influence of the Spirit; they were not alive to the dangers and temptations by which they are surrounded: in a word, Christ Jesus' sayings were not so precious in their sight. I left them, after having read the Bible, and prayed with them, at the same time giving an appointment for the next Sunday, to be held in Stephen township. I had twelve miles more to walk, in order to see the other families. The reception that I did receive was most gratifying to my heart. They were the same joyous faces of Roxton: some had tears in their eyes. We had some meetings together—prayer meetings; and their light shineth yet, not very bright, but yet it shines. How long will it shine if they are left

without any ministrations? It is a question that your experience in ministerial life fits you more for answering than myself.

Two Roman-Catholic French families have left the Roman Church within a short time, and have united with the Protestants. The number of the French Protestant families residing in that part is 199. The number of the French Roman Catholics is about 300 families. These have built a church lately. Among these families lives a good brother, and a useful labourer in the vineyard of the Lord—a French Missionary, and he has no objections to unite with us, and be employed in the capacity either of preacher or bible-reader. Bro. McDonald of Stanstead knows the man, and can give a good testimony of him. Should these people of Lake Huron need a school-teacher, we might find the person on the place, in one of our people's daughters.

Reverend President, shall we leave these people without coming to their help? I beseech you, as well as all the members of our French Mission, to give to this work the extension and the attention that, in my humble opinion, it deserves. My heart is afflicted in seeing the demands of the work, and the few labourers who are employed in it.

QUEBEC.

Extract of a Letter from Mr. Francis Pepin, dated August 27th, 1857.

Since my last I am thankful to say, the good work of evangelizing my French Canadian brethren has been progressing. I have, every Sabbath evening, attentive congregations, and enquiries are as numerous as before. The good seed is being scattered far and wide. A number of the higher class have begun to make enquiries, and in one case an advocate has taken a considerable interest in the work,

and introduced me to quite a number of others. May God grant good results may follow! We have had the advantage of the labours, on Sabbath afternoons, of some gentlemen from Montreal, whom the French Canadian Missionary Society have brought down, and the attendance, in most instances, has been very large; our own church has been granted for their use.

AN INDIAN IN DEATH.

Extract of a Letter from Mr. David Sawyer, dated Garden River, August 14th, 1857.

I send these few lines to say, that Samuel Paul, the son of Chief Pahyah-bedassing, is no more in this world. On the day before he died, I was there all the time; I saw he was going fast into the arms of death; death was ap-

proaching. I asked him how his mind was; was Jesus precious to him? "I can't say my pain is so great," said he, "Do you believe on the Lord Jesus? he says, 'Yes, I do, but I don't feel so happy as I did the other time; darkness is

over me," said he; Jesus is so strong to save you, I said. I sang and prayed with him, and exhorted him to look to Jesus. On the Tuesday following the day you, brother McDougall, left this mission for Rama, while I was cutting hay, old Nashnegwahtick came and told me, to come up immediately to have a meeting, where our sick brother was; and we all came together to call upon the name of the Lord to bless Samuel, and take him to heaven. He was very happy; then I asked him how he was? "All well, Jesus is precious to me." It seems after this, he was impatient,—seems he wanted to go: he was smiling all the time; I asked him what he was smiling for? "Angels are around me, and are ready to take me to the home in glory." Chief Pahyahbedassing told me one of these times that I was absent, that the young man said to his father, "Father, come near me; now I know assuredly that I am accepted in heaven, by my Lord Jesus Christ; by his spirit he tells me I am His. I got the victory over death, it is the Lord's mighty power of grace; I die easy; I am ready now; Oh! I am anxious to be with my Lord. Now my parents, and all my brothers and friends, if you want to meet me in heaven, be faithful to God. Don't cry for me; only look to Jesus." Then he was smiling and slapping his hands together, and

said, "I am happy! glory to God! now sing with all your might, and that every one of you." While the Chief Pahyahbedassing was telling me, he was overcome, and his flood of tears was rolling down his cheeks. From that time, I was with him till his spirit did fly away to heaven, to be at rest for ever. But during his struggle, he never changed his mind; he was so firm and composed by the divine love.

Brother Mahdosh and I laid out the body, and washed, and brought it down to Pahyahbedassing's house. He died on Tuesday, 5th of August, aged 23 years.

I stayed till the morning, and went to Mr. Church to get him to employ somebody to make the grave and coffin, and on Thursday morning at 9 o'clock, a funeral service took place in our chapel. Our chapel was crowded; the Roman Catholics and Church folks, were present on this solemn occasion; I believe it was so solemn to every one.

My text was, St. John ii. v. 25, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live." His father said, "As my son Samuel was converted under Methodists, and died in the hands of his Methodist friends, he must be buried by no other; for I believe it was through their instrumentality my son was blessed."

HEALD-TOWN INSTITUTION.

From an account in the *Graham's-Town Journal*, of May 25th, copied into the English Wesleyan Missionary Quarterly Papers, we learn that a highly interesting opening has taken place of an Industrial Establishment, at the Wesleyan Mission, within a few miles of Fort Beaufort, Africa, respectfully named after James Heald, Esq., of Parr's Wood, Manchester. The well-adapted and imposing building is at the head of a picturesque valley, and is of great extent; the centre apartments intended for the school and refectory, the right wing for the residence of the Principal of the Institution, the left wing for sleeping rooms, workshops, &c., the back for library, store-rooms, and laundry, and the basement for cellerage.

At the sound of the Church-bell "waggons, horsemen, and pedestrians, were winding their way down the hills and up the kloof, to the 'great house,' where waving high on the flag-staff was the banner of our Isle." The veteran Missionary, the Rev. John Ayliff, directed the ceremonies; Major Douglas acted for the Government; sermons and addresses by chiefs, and others, were delivered; hundreds of children sung several pieces, and "Rule Britannia," enthusiastically; and a provision of oxen, cows, sheep, goats,

and fowls was made for the rejoicing multitude; and the entire proceedings seem to have been wo. y of the Fingoes, who have, in times of peril, shewn great affection for the British power; and what is of still greater importance, their present state, and religious and educational efforts promise well for the rapid advancement of the African people. The text of the sermon preached on the occasion might well be, "What hath God wrought?"

The following beautiful Address was committed to Major Douglas, for presentation to the Governor, the universally respected Sir George Grey, previous to its transmission to Her Majesty:

VICTORIA, THE GREAT QUEEN OF THE ENGLISH: We, Captains of the Fingoes, of Heald-Town and Fort-Beaufort, with our people, seek to send to thee, GREAT QUEEN, our humble greeting, and our thanks in this our letter. We speak in this our writing to say, that we believe in the Lord of Heaven and Earth; and in his Son Jesus Christ; and also that we love all thy customs, and that we obey and honour, with all our hearts, thy servants who rule us.

But we wish to make known to you that we are only fragments that are left of great nations; that we came from far, from the rivers Tugela, Zinyate, and Umvolose, beyond Port-Natal; but that we were broken up and scattered in the wars of Chaka, King of the Zulus, and that in our scattering we travelled through a country without inhabitants, many months, where many of our people died of famine, sickness, wild beasts, till at length we came into Kaffraria, a great host of strangers, and were called by the Kaffirs Fingoes.

It is now thirty years since we saw the white man. Part who came were soldiers, part who came were traders, and part who came were teachers of the word of God. We marked the teachers, and saw that their customs were very good to us, and there went many of our people to reside near to them to be taught. This caused the anger of Hintza to rise against us; he and all his counsellors and people persecuted us very much: they took us from our wives, our daughters, and our property.

We worked for them, but received no payment; and beyond this, many of our people were killed by them, till at length we did not know what to do. But that God who led us on in our wanderings, came to deliver us out of our oppression. In the war of Hintza and

the English, we would not consent to fight; for this cause they, the Kaffirs, killed many of our people, till at length your Governor, Sir Benjamin D'Urban, crossed the Kie with his army, when we arose and fled to him, and he delivered us till we reached the Keiskamma, and then arrived in the country of the white people, when we were sixteen thousand men, women, and children; and to this present we continue to dwell under the protection of thy laws, great QUEEN. Since then we have increased much in people, property, and in knowledge. Behold, it is now said that we are now forty thousand men, women, and children.

Be not weary, great QUEEN, to read this letter, because we want to talk again of another great Governor, who commanded in the last war; we speak of Sir George Cathcart, because he took great care of us, and protected us. It was he who gave this fine country of Heald-Town; but we weep for him even till this present time, because he fell in the great war; but he fell, nevertheless, like a brave hero.

But the great thing of which we now wish to speak is concerning Sir George Grey, who has built us here a great house, for the dwelling-place of our children, in order that they may be taught the trades of the English. He has given them clothes and victuals, and placed them under the care and instruction of our old Minister, Mr. Ayliff. For this we all thank thee, great QUEEN, because it is through thee and thy people that we live. We thank thee and thy people for their patience to us. We will continue to keep thy law. We will continue to obey the authorities of this land. We will continue to love and pray for you and your family before God.

(Signed by eleven Fingoe Chiefs.)

From the English Wesleyan Missionary Notices.

A F R I C A .

Extract of a Letter from the Rev. William Sergeant, dated Annshaw, June 4th, 1857.

We have just held the services connected with our Missionary Meeting, and the laying of the foundation-stone of a chapel.

Last Sabbath, May 31st, Mr. Chapman, from King William's Town, preached three impressive and appropriate discourses,—two to the native congregation, and one to the few Europeans residing on the station and in the neighbourhood. At the close of the morning service, (which was conducted outside, under the shade of some trees,) four adults, Fingoes from the Amatole Basin, were received into the visible church of Christ, by the solemn rite of Christian baptism; and the evening service was closed by the administration of the Lord's Supper to about eighty communicants. On the following Tuesday, June 2nd, at about eleven o'clock, A. M., the station people, and some from the surrounding kraals, assembled on the spot selected for the erection of the chapel, to the number of from three to four hundred. The following programme will give you an idea of the manner in which the services connected with the laying of the stone were conducted.

1. Hymn in Kaffir, sung by the school children, to the tune called "Nativity."

2. Psalm cxxxii. was read, first in Kaffir, and then in English.

3. The Chief Kama called upon to engage in prayer.

4. Another hymn in Kaffir, sung to the Old Hundredth.

5. A bottle containing the usual coins and document, deposited in the place prepared for its reception, by Mrs. Sergeant.

6. The stone laid, in due and proper form, by the Rev. George Chapman.

7. The Dedicatory Prayer offered up by the Rev. J. Laing, of the Free Church of Scotland.

8. The Address delivered by the Rev. George Chapman, and rendered into Kaffir by John, his Interpreter.

9. The whole concluded by four hearty cheers for the Queen; three for His Excellency Sir George Grey; and three for Kama and his Magistrate, Captain Reeve.

These services being ended, the assembly adjourned to a cluster of trees in the centre of the village, where preparations had been made for holding the Missionary Meeting. After singing and prayer, the Rev. George Chapman was voted to the chair. After the Chairman's address, speeches were delivered by the Revs. J. Laing, Burnhill and Kayaer, of Knapp's Hope; Capt. Reeve, the Resident Magistrate, the Chief Kama, and several other natives. These speeches were generally short and appropriate. Most speakers took the opportunity presented by the present state of this country of contrasting the fruits of Christianity as exemplified in the happy and prosperous condition of the different Mission stations amidst surrounding and appalling want, with the baneful consequences of the late superstitions, which seem to be breaking up the Amaxosa tribes, and threaten to depopulate the country. And it must be admitted that never, perhaps, were the effects of Christianity and of superstition so strikingly contrasted during any previous part of the history of Missions in this colony as at the present moment. Whilst thousands are either perishing of hunger, or obliged to vacate their country to seek for food in the colony, in consequence of their having denuded themselves of the last means of subsistence, the people residing on the different Mission-stations have not only enough for themselves, but also to give to those who are in need. Many of the native speakers, in referring to the recent mania, justly and repeatedly characterized it as a GREAT LIE, and pointed to the present deserted and ruined state of the country as a palpable and undeniable demonstration of the fact.

The speeches being concluded, the collection was made, which amounted to £7 10s. This, of course, does not include the public subscriptions, which I have not yet been able to get in. After a vote of thanks to the Chairman and others, who had come from a distance to assist, the Meeting was closed by singing and the benediction.

INDIA.

It is not our province to narrate the startling and sanguinary events, in Her Majesty, the Queen of Great Britain's vast possessions in India; nor could we state our own and the Christian world's indignation, at the barbarities and enormities now perpetrated there, which give pangs to obduracy, and extort lamentations from stoics; neither shall we remark on causes, any further than to earnestly acquiesce in the opinion expressed in a sound and timely article in the Parent Society's Notices for August: "Mohammedanism and Hinduism, have not been merely tolerated; they have been rewarded and pampered, whilst Christianity has been frowned upon. We have "sown the wind," and have "reaped the whirlwind."

So far as the revolt relates to Missions we notice it, but very briefly. From the first there has been more than official reserve, with Protestant and evangelical teachers, and now the Presidency that has countenanced them least, is most subject to revolution and blood; making it evident that there is a Supreme Ruler, who will deny them who deny Him, of whatever nation or dignity. That good men should suffer and die, was to be expected, but that fanatical vengeance should fall indiscriminately on women and children is heart-rending, and the soul is lacerated to hear that several Missionaries, and mothers and daughters, of the Propagation, Scotch and Baptist Societies, have been cruelly massacred at their posts of labour. The sympathies of Christendom are excited for the loyal and suffering civilians, and heroic soldiery; and heaven's martyr-roll is lengthened, in which, among many others, are the radiant names of Smith of the West Indies, John Williams of the South Seas, Threlfall and Thomas of Africa, and Richard Williams of Tierra-del-Fuego.

At the last accounts the Missionaries of other Societies, though all in trepidation and anguish, were personally safe, and making the most strenuous efforts for the cause in whose behalf they have sacrificed comforts, reputation, friends, and country; and it is exceedingly gratifying that while this mutiny lasts, there are such men to direct the work amidst the ragings of the storm, as the Bishop of Calcutta, of the Episcopalian Church, Dr. Duff of the Free Church, and Hodson, Gogerly, and Griffiths of the Wesleyan Church; and it is a pleasure to learn, that the Rev. William Butler, and family, sent out last year by the American Methodist Episcopal Church, to establish a Mission, though they have lost all but their lives, are mercifully prevented from repining while overwhelmed with new and severe trials. How reviving to all God's servants in India now the Divine assurance, "Lo, I am with you!"

Let the intercessors of every Church, immediately and simultaneously throng God's throne! The long-prayed for spiritual harvest in India may be delayed, but there is too much precious seed sown for it to fail. There have been tears, and there is woe now; but the noble men of the East must yet rejoice. The righteous man shall prevail! "Behold, all they that were incensed against thee shall be ashamed, and confounded: they shall be as nothing: and they that strive with thee shall perish * * * For I the Lord thy God will hold thy right hand."

BRITISH AND FOREIGN BIBLE SOCIETY.

The last Annual Report of this Society is among the most valuable publications of 1857, and announces an income of nearly £138,000, a circulation of

1,517,858 copies, and a total of issues from its commencement of more than Thirty-two millions of copies. Nearly four thousand pounds sterling was received from Canada last year. Were the report less voluminous, or our space more ample, we should draw largely from its comprehensive and delightful pages. The Society is of incalculable advantage to all Protestant Churches and Missionary Associations, and the Wesleyans have frequently expressed their cordial acknowledgments. It is pleasing to find in its long list of grants for this year the following: "To the Wesleyan Missionary Society for the use of Missionaries, 36 English Bibles, and 12 Testaments, £7 7s. 0d.; for Bathurst, River Gambia, 207 Bibles, and 140 Testaments, £27 1s. 4d: for Schools at Cape Coast, 100 Bibles, and 225 Testaments, £20 3s. 7d: for schools in Antigua, 100 Bibles, and 200 Testaments, £11 8s. 0d. Towards expenses incurred in the preparation of the Feejeean Bible, £500; and towards expenses of the Rev. J. Calvert, while carrying the work through the press, £400." May the largest wishes of this magnificent and indispensable Society soon be accomplished!

REV. BARNABAS SHAW.

This venerable and loved Minister of Christ, according to the English Wesleyan Missionary Notices, departed this life in Africa, on Sunday, June 21st, aged seventy years, after a remarkably successful Missionary career of forty two years. In 1815 he left England, appointed by the British Conference, and under the honoured auspices of the Rev. Joseph Entwistle, Jabez Bunting, James Wood, and Samuel Bradburn, saying,

I love thee, O my native isle!
Dear as my mother's earliest smile.

Shortly after his arrival at Cape Town, his call to the heathen being irrepressible, he and his devoted wife had farewell to the scenes of cultivated life, to go far hence among the Gentiles, in search of a place for their God, and it was while they were in pursuit of this sublime object, and were traversing the Karree or arid desert, they espied afar off, and approaching, a Chief and four of his people from Little Namacqualand, on their way to the colony to find a Missionary! This coincidence was to him the finger of his Master; Barnabas-like he was soon decided; and he makes his way joyfully to Lily Fountain, and there, and in other years, elsewhere, he preached Jesus, and folded the wanderers of the wilderness; and wherever he laboured his simplicity and faith won him regenerated hearts; and from Lily Fountain, and other Christian flocks of the African desert, the Chief Shepherd has since conducted many sheep to the country of eternal verdure and fountains.

Barnabas Shaw has followed them, and in the presence of the God of love, receives their grateful recognitions; and whoever wishes to see how this holy and faithful man laboured and fainted not, and what an artless, apostolic Wesleyan Missionary can do, must read his pious and popular "Memorials of South Africa."

AN EVIL.

In a letter from the Rev. Thomas Hurlburt, received not long before he took his regretted departure from the Hudson's Bay Territory, he gives intelligence which we fear is ominous of much evil, and well calculated to

awaken the good wishes of the friends of the Indians, for their safety from the evils of selfish men: "As I remarked shortly after my arrival here, that the Indians were threatened to be inundated with liquor by the free-traders from Red River; we now see that anticipation verified."

EATON.

Several of the Wesleyan Missions in Eastern Canada, are cheered with times of spiritual good. The Rev. Richard Wilson thus writes from Eaton: "Your Missionary is thankful to Almighty God for the measure of prosperity with which He has favoured this Mission during the past year. Preaching has been established in a new and important place; some 40 souls have professed to find peace in believing; there is an increase of contributions to the Mission Fund; our Circuit finances are in an improving condition; and we have peace in all our borders. Glory to God alone."

JUVENILE OFFERINGS.

The Annual Report now in preparation will present some prized lists of Subscriptions from the Girls and Boys of many places, and one from the city of Kingston pleasingly headed "Infant Class;" but this year, considering everything, the highest honours of youthful benevolence are won by the willing Children of the worthy lumberers of the remote Westmeath Mission on the Ottawa; for they have sent *sixty-three dollars* to the General Treasurer! Gratifying it is, that while year after year many a Christian and generous father goes to his reward, the Managers of our Missionary Society can say to the Church, "Instead of thy fathers shall be thy children."

BAY PRINTING.

Several specimens of the work done at the Rossville Wesleyan press, were sometime ago received from the Rev. Thomas Hurlburt, by the General Superintendent of Missions, and while they are neatly executed in the Cree-syllabic character, several portions of the Divine Word will now be given to thousands of the superstitious and degraded inhabitants of the Hudson's Bay Territory. March 7th of this year, Mr. Hurlburt says, "I have been fully occupied in the printing business. I had to turn type-founder, and cast, and finished five thousand letters. I found great difficulty in making suitable rollers for printing. I could make them in no other way than by casting them in metallic cylinders; and no material suitable for such a purpose could be had here; but very timely for us, our goods that came from England, were incased in tin, and I found on examination that some of the plates were large—20 inches long; of these I formed my cylinders, and cast three rollers of glue and molasses. Out of my servant man, in part Esquimaux, and strong as a horse, I have made a pressman. I wrought with him four days. He now works the press all alone, and takes 1000 impressions a day. I attend to every thing but the press work." He has been printing and binding 3000 volumes of portions of the Scriptures, generously aided by a grant of paper from the noble British and Foreign Bible Society.

ACKNOWLEDGMENT.—*We gratefully acknowledge the appropriation of £50, by John McDonald, Esq., Merchant, Toronto, to aid in the erection of a Church at the Wesleyan Indian Mission, Rama.*