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Edwards

WESLEYAN

MISSIONARY NOTICES,

CANADA CONFERENCE.

(With a Plate of the Rossville Wesleyan Mission Premises.)

No. I.]

NOVEMBER, 1854.

[QUARTERLY.

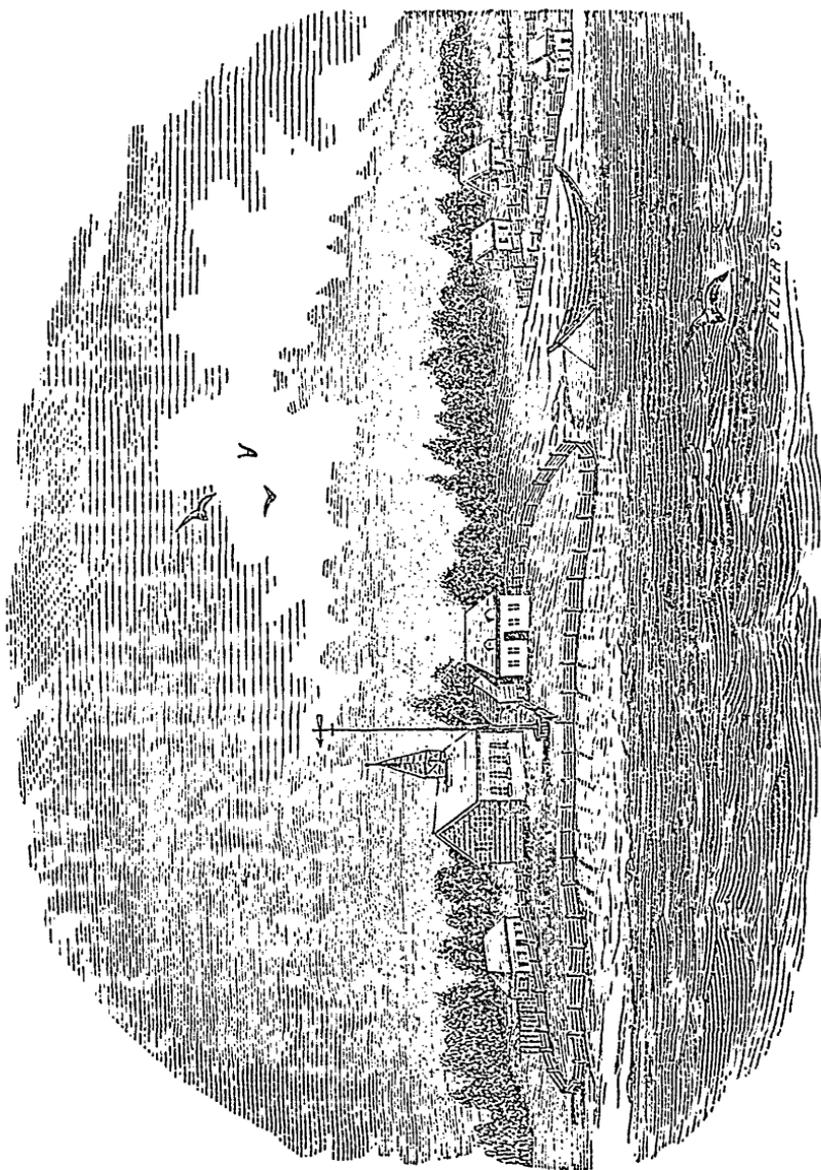
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TORONTO:

WESLEYAN CONFERENCE OFFICE,
KING STREET.

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



WESLEYAN MISSION PREMISES, ROSSVILLE, HUDSON'S BAY.

20,443
1/2, 1909

WESLEYAN MISSIONARY NOTICES.

NOVEMBER 1st, 1854.

INTRODUCTION.

It is gratifying that the religious and financial state, and prospects of the Missionary Society of the Wesleyan Methodist Church in Canada are such as to sanction the issue of "Missionary Notices," for the information and edification of the friends of the Society, and for the farther extension of its Missions. They have been rapidly extending for years in Western Canada, and the recent acquisition of Missions in Eastern Canada, and Hudson's Bay, is such that no doubt is entertained of our receiving from time to time communications calculated to give deep interest to the reader: and it will be a matter of solicitude to select from the Parent Society's publications intelligence tending to excite lively feelings, and a nobler purpose to promote the welfare of unenlightened men of every nation. The Wesleyan family, wherever resident, is one in its spirit and object; and while they are glad to hear of our Missionary doings in Britain, theirs, surpassing ours, always cheer us. Would that our pages were broad enough for the use of every branch of that family, and of the entire Missionary Church of Christ.

The Parent Wesleyan Missionary Society in England has long experienced the benefit of such a publication, and in 1853 printed upwards of 442,000 copies, at a cost of £1290; and notwithstanding great utility attends similar publications of other Societies, it is doubtful whether any equal in evangelical variety, and hallowed effect, the English "Notices." The attendance at Prayer Meetings in England is not fitful and uncertain; and when the Monthly occasion comes for reading the "Notices," its animated and devotional tone is sufficient to furnish a key to the fact of remarkable financial success, which results from the weekly, monthly, quarterly, and annual application for funds made by that Society. Five per cent expended in printing is at least twenty per cent gained in income. Our wisdom is, to learn from the Parent, and immediately establish Monthly Missionary Prayer Meetings on every Circuit and Mission in Western and Eastern Canada.

Some of Mr. Wesley's first productions were tracts. Protestant Missionary publications constitute the purest and most enchanting literature of the age. We step forward to do our part in counteracting the pernicious effects of frivolous, unscriptural, and fatal periodicals of the day, multiplying with a reckless disregard of man's dearest interests. And the intelligence and generosity of the patrons of Wesleyan Missions in Canada merit the amplest information. It is pleasant to think of the reception this little Wesleyan Missionary *messenger* will meet with at the Missionary Meeting, Missionary Prayer Meeting, Christian Fire-side, and joyous Sabbath-school! Where can Gospel tidings be unwelcome?

HUDSON'S BAY MISSIONS.

To bring Hudson's Bay as a Mission field before the reader, it may be necessary to make a few historical statements, to connect in his mind the Society's present undertaking with past proceedings. The Territory is so vast that it sweeps through nearly every degree of latitude and longitude between the Atlantic and Pacific Oceans,—the Lakes and the Arctic Circle; and has a character of its own,—an aspect unlike that of any other great section of this continent, for intersected mountain, rock, and plain,—lake, river, and morass,—forest and prairie. Its waters are abundant, and after descending for hundreds of miles, some reach the St. Lawrence, others the Atlantic direct, some the Pacific, and others the Arctic Sea. According to the testimony of explorers, residents, and Missionaries, the timber in some parts is of the finest dimensions and quality, and the soil well adapted to agricultural purposes; while other parts are discouragingly sterile, and apparently useless, except for the minerals they may contain. But the furs and fish of this region are a source of wealth to the Honourable Hudson's Bay Company. In 1699 the Company obtained its Royal charter when Charles II reigned, and though the hostility of the French in 1782 destroyed half-a-million of property, yet many forts and stations, widely scattered, and drearly located, are now possessed.

The chief agents, clerks, voyageurs, and other servants of the Hudson's Bay Company form no insignificant, uninteresting body of persons calling for the attention of our Missionary Society; and the periodical visits of thousands of Indians to, and rather protracted stay of some at the forts, greatly increases the loudness and urgency of the call for that attention. It was supposed some years ago that not less than 110,000 Indians were in the Bay Territory; but we should make a higher calculation,—certainly, of the number of souls accessible to our Missionaries within and beyond the Company's boundaries. But taking the lowest calculation, there is an extensive range for the display of Missionary charity and self-denial. There are already Protestant efforts made in some directions; and we wish christian success to a candid, christian course. But there is a Papal power there in wakeful exercise, only less pestiferous and godless than Paganism itself, which must be enervated and annihilated, with all the inane superstitions, and corruptions, and savagism of every debased tribe of the frigid North.

More than twenty years ago our Missionary Society in Canada sent Missionaries on visits to a few of the Company's nearest posts; the "true, immortal seed" was sown; fruit continues to this day. It was not, however, till 1840 that there was a systematic occupation of the Territory by Wesleyan Missionaries. In that year the Parent Society in England, which had made arrangements with the Honourable Company, sent out the Rev. Messrs. Barnley, Mason, and Rundle, who were soon joined by the Rev. Messrs. James Evans, T. Hurlburt, and P. Jacobs. These occupied five Stations, Norway House, Edmonton, Moose Factory, Lac-La-Pluie, and the Pic: and it is a pleasing recollection, that of the six labourers, three were from Canada. Mr. Evans was the first and last resident Superintendent of Missions in the Territory; and when he died, an indomitable zeal was felt to have become

extinct. During the fifteen years since the establishment of the Mission, wherever there has been continuous effort, mission buildings have been erected, and partly furnished, societies formed, a printing press employed, souls saved, children instructed, and habits of civilization more or less cultivated.

The nature of the work, and the onerous duties of a Superintendent of Missions there, will appear from a part of a letter written by the lamented Evans, worthy of the pen of a Brainerd or a Henry Martyn. He says when about to enter upon a formidable journey of some nine or ten months, "I anticipate by the divine blessing, visiting the following places during my absence: viz., Cumberland, Carlton, Fort Pitts, and Edmonton, where I hope to meet, comfort, and encourage my good brother, the Rev. Mr. Rundle. After spending a few weeks in that vicinity, I shall proceed by winter conveyance, (snow-shoes and dog-carriages,) to Fort Jasper, Assinaboine, Lesser Slave Lake, Duivogan, Vermillion, Chippewayan, Fond-de-Lac, La Crosse, Green Lake, and back by Carlton, thence to Norway House, by the Saskatchewan boats, or Athabasca boats, reaching Norway House in June, or July, 1842. This journey is undertaken with the decided approbation of the Governor General, Sir George Simpson, who kindly assured me that he would himself, in passing the Saskatchewan, see that every preparation should be made for me to proceed thence by snow. Before my return, should I succeed in my purposed tour, I shall travel about six thousand miles. During this time I trust to preach the everlasting Gospel to hundreds who never heard its joyful sound; and I humbly trust that, in a short period, not a post belonging to the Honourable Company will be found where the cheering and joyful sound of the Gospel has not been heard. * * * * I feel assured of the Divine protection and blessing. Glory be to His Holy Name, I can commend myself in journeying, and my dear family during my absence, to His Fatherly care. *GOD is love!*"

Such intrepidity and faith could not be exhibited in vain. God looked down, and smiled, and the writer and his devoted coadjutors rejoiced exceedingly for the good done by the blessing of the Holy Spirit. There were peculiar obstructions in their path; and all the Missionaries in their communications with the Parent Committee speak of them; and the Joshua-like Superintendent said, "The Romish Priests who appear to have just risen from the dead in the land, are making the most strenuous efforts to go before us in every quarter." But the true cross was attractive, and these servants of the Lord, during their Missionary expatriation, were triumphant by the pulpit, by prayer, by schools, by translations, and by the printing press, sent by the Committee to confront Paganism and Popery. The Hudson's Bay Mission has cost the Parent Society, from the first, about £10,000; and the return for so liberal an outlay is, Hudson's Bay Wesleyan Communities now in existence; Hudson's Bay Christians now in heaven; and a process of Evangelization commenced, which shall not stop till it has made Hudson's Bay a civilized and happy, a Protestant and Christian Territory.

For several years after the death of Mr. Evans the Superintendency of these Missions was given to Ministers in Canada, and then, according to the following note in the English Minutes for 1851, '52 and '53, it was committed to the Rev. Enoch Wood, President of the Canada Conference, and Super-

intendent of Missions: "The Superintendence of these Missions is, for the present, placed under the direction of the General Superintendent of the Missions in Western Canada, in order that they may be permanently connected with that department of the Work as soon as possible." Last spring documents were received from the Committee of the Parent Society formally transferring the Missions to the Wesleyan Conference in Canada. That Society though employing a larger number of Agents, and favoured with an annual Income larger than that of any other Society belonging to a Voluntary Church, has not the means, as we learn from its Report, adequate to the satisfying of all the claims made upon it from different parts of the world; and the comparative nearness of Hudson's Bay to Canada, the supply of labourers here available, and the heartiness of Canadian support of Wesleyan Missions, have been reasons for the transfer, which already appears providential; and we feel assured it will be sanctioned unanimously by our friends in Canada, and the ready and liberal proof of their concurrence be especially given at the next Missionary Anniversaries. In the Annual Report emphasis is laid on the statement, that an honoured Deputation, and several Missionaries have been sent to take possession of the transferred Missions. This work is now laid upon Western and Eastern Canada, upon the Ministry and the Laity, and will it not be worthily accomplished?

We have great pleasure in stating on information lately received from the Deputation to the Bay Missions, the Rev. John Ryerson, Co-Delegate, that the Honourable Company has generously decided to grant annually £50 sterling towards the support of each of the Wesleyan Missions in its Territory, now, or to be established. This is a continuation of acts which the Company has from the first willingly performed. When the Mission was commenced in 1840 the Council "agreed to provide for the Missionaries sent" by the Parent Committee "board and lodging, interpreters, servants, and the means of conveyance from place to place, free of all expense to the Society;" and gave £100 to assist in sending them to the Bay. The Society gratefully acknowledges its obligations to the Honourable Company, to His Excellency, the Governor, Sir George Simpson, and to the Gentlemen at the different Posts, visited by its Missionaries, for their past and present countenance and support. And we may add, that one reason for the cheering hopes concerning the Society's prospects on the Bay, and for a wish that other Missionaries may be sent thither without delay, expressed in private letters from the Deputation, is, the uniform kindness shewn, and the services cordially rendered at the Company's numerous establishments.

WESLEYAN CORRESPONDENCE.

These first Letters from the Society's first foreign Missions are very properly somewhat prefatory in their composition; and as such we publish them. The tedious journeying from the Country referred to with emotion is over; the "Boat Song" is still; the romance of shifting scenery past, and our beloved Brethren are each at the appointed post of labour and of trial, re-planting the batteries for an unyielding contest with error, bigotry, and sin.

Future communications will, we expect, report religious and educational progress. We devoutly commend them and their work to God, who has said, "My presence shall go with thee." We commend them, their families, their labours, and their projects to all the friends of Wesleyan Missions, thankful that the period has come when we can send forth the first "Wesleyan Missionary Notices for Canada,"—and in confidence, that subsequent issues will tell—with valuable Canadian Missionary statements—of Bay labours nobly borne, and of spiritual benedictions obtained, now asked by many a pious suppliant, for the untutored population of the Northern wilderness.

Extract of a Letter from the Reverend J. Ryerson, Co-Deputy, dated Fort Alexander, July 20th, 1854.

Monday and Tuesday the 3rd and 4th inst., were busy days with us. The voyageurs were engaged in washing, drying, and in making various preparations for a long voyage; the people belonging to the station were busy in preparing *three new canoes* and in arranging our provisions, equipage, &c., &c. The canoes provided for us were entirely new; we saw them launched, or put into the water for the first time. They are indeed very fine water crafts. The *Birch Bark* canoe in which I go is thirty-three feet long, five feet two inches wide in the middle, from whence it tapers to both ends; it is two feet three inches deep and will carry twenty hundred weight, with six or eight voyageurs. Our luggage &c., will weigh fourteen or fifteen hundred; then there are Mr. and Mrs. Brooking, child, and myself, passengers, and six voyageurs. The other canoes are nearly as heavily laden as ours.

We commenced getting our things to the landing and loading the canoes immediately after breakfast on the morning of the 5th inst., but were not ready to start before 12½ o'clock. Our "shoving off" and getting under way was an exciting time. Three such large canoes carrying so large a company all abreast, and propelled, with eighteen paddles, striking the water with as much uniform exactness as the step of the best drilled soldiers, the voyageurs striking up the Canadian boat song, were scenes more exciting to me by a great deal, than any thing I ever experienced in embarking on a sea voyage. We paddled on until 3 o'clock and then stopped for dinner, which detained us an hour: after taking our repast, "all seated on the ground," we resumed our voyage which we con-

tinued to prosecute with great energy until 7 o'clock, when we stopped for the night on a pleasant spot of ground, twenty-six miles distant from the place of embarking at 12½ o'clock. This was our first night of "camping out," and to me it seemed novel enough. We had three tents, one occupied by Mr. Hurlburt and family, one by Mr. Salt and family, and one by Mr. Brooking, family and myself. Our tent was very large and therefore accommodated Mr. B., family and myself without inconvenience. The servant man Francis, whom Sir George had kindly provided for me, and who was of great service to us the whole voyage to Norway House, had the tea made and all matters connected properly arranged in the space of a half hour, and we sat down to our table on the ground with appetites well prepared to do justice to the good things that a watchful Providence had provided for us in the wilderness. The mosquitoes were exceedingly troublesome; and although during the first night of our encamping we were not troubled with the *black fly*, yet for several days subsequently this little winged insect was to us a source of no little annoyance.

On Thursday morning at 3½ we were called by the guide, Jock, and were in our canoes, under weigh, by fifteen minutes past 4. We had now to encounter numerous and very strong rapids, so that we did not reach the mountain portage, only distant twelve miles from where we slept the night before, until 2½ o'clock. The Kaminirtaquoiah river I found to be a much larger stream than I had supposed from its appearance at the mouth. In depth and width it is equal to the Grand River between Brantford and Dunnville. The banks

average in height from eight to twenty feet, the soil is alluvial and very rich : in it grow trees of large size and rich and most beautiful foliage: the vegetation all along its banks is remarkably thrifty and luxuriant in its appearance. The land is well timbered : there are found in great abundance, the fir tree, birch, the tamarack, the poplar, the elm, the spruce. There is also the white pine—but not in great plenty. I saw wild hops and peas in great abundance, and some bushes and other flowering shrubs in full bloom, in many places covering the banks down to the very margin of the river, adorning them with beauty and filling the air with fragrance. Indeed the land on this river up to the mountain portage, and I am told for a long way back, is unsurpassed in richness and beauty by any lands in British America ; and now that the Sault Ste. Marie canal is being made, which will open a water communication from the Lake Superior to the Atlantic Ocean, I hope these fertile lands will soon be settled, and that there will be seen at no very remote period in this now almost interminable wilderness flourishing agriculture, villages and towns. In company with Mr. Salt, I went to see the waterfall in this river, called the "Mountain Fall," which I was told was in this vicinity. We had great difficulty in finding it at first, but guided by its thundering roar, through such a thicket of brush, thorns and briars, as I never before thought of, we reached the spot from whence it was visible. Certainly a grander waterfall I never saw. The whole river plunged in one broad white sheet through a space not more than fifty feet wide, and over a precipice higher by many feet than the Niagara Falls: the concave sheet comes together about three-fourths of the way to the bottom, from whence the spray springs high into the air, bedewing and whitening the precipitous and wild looking crags with which the fall is compassed, and clothing with drapery of foam the gloomy pines that hang about the clefts and fissures of the rocks : indeed the falls and the whole surrounding scenery, for sublimity, wildness and novel grandeur, exceed any thing of the kind I ever saw. Thursday evening was clear and pleasant ; but in the night the sky

quickly became overcast with clouds, and it commenced raining and continued to rain until morning, so that in the morning the bushes and grass were thoroughly saturated with water, and our way for some distance being principally over portages, one succeeding another in quick succession, and one of them being more than a half mile long, we were induced to remain until the middle of the day to give the bushes and grass time to dry. At 1½ we left our place of encampment, and in the distance of five miles passed three portages, one of which was long and difficult, at the end of it our guide determined to stop and camp for the night. It was early, but a difficult road of rapids and waterfalls was before us ; and, besides, it looked very much like rain ; and indeed we had hardly got our tents pitched when the storm was upon us in almost irresistible fury. But fiercely as the storm commenced, it continued greatly to increase, the loud rattling thunder, the vivid and forked lightning, the torrents of rain coming down as though poured out of buckets, the wavering and rocking of the trees and the howling of the forest, all constituted such a scene of majestic and terrific grandeur as I do not wish again to witness. The water came down in such torrents as to flood the ground : one part of the floor of our tent served as a channel for a creek. But after two hours continuance, the storm subsided, and we were enabled so to adjust matters to the exigency of the times as to get part of a night's comfortable repose, notwithstanding the *tornado* through which we had passed.

Saturday morning we started at 4 o'clock. During the day we passed a large number of strong and some dangerous rapids. Several times the canoe, in spite of the most strenuous exertion of the men, was driven back ; such was the violence of the currents. Several times the men had to get out of the canoe and attach to it a long rope, while they at the other end would wend their way along the shore, sometimes up to their middle in water, sometimes crawling, creeping amidst the briars and thorns, and clinging to the rocks and bushes on the bank of the river. On one occasion such was the violence of the currents,

that though four strong men were holding the rope, it was wrenched out of their hands in an instant, and we were hurried down the rapid with violent speed, at the mercy of the foaming waves and irresistible torrent, until fortunately, in safety, we reached an eddy below. After a good while spent in fixing and arranging, we were enabled to resume the perilous effort to ascend this torrent-rapid, which, happily for us, proved successful, and we found ourselves, by the mercy of Providence, at the upper end of this cataract; but not without having received great damage to our canoe. The canoe was badly broken in several places, but by continual bailing she was kept afloat until we got to a suitable landing, when the men took her out of the water and repaired her. These perilous accidents occasioned us a detention of more than three hours. Towards the close of the day we entered a little lake called Lac Du Chien or Dog Lake, at the far end of which we came to a portage of the same name, and said by our voyageurs to be three miles long, although to me it seemed to be a good deal less than this distance. We made the portage the same evening, and put up for the night at the far side. It was after dark before all our things were over, our tents pitched and we prepared

to commence preparations for supper, which was not over and we reclining on our terra firma bed until 11 o'clock. This portage is called Chien, or Dog Portage: it is the same name as the little lake you pass in coming to it; and the beautiful sheet of water, about fifty or sixty miles in circumference, you cross immediately on leaving it, is known by the same name also. The Chien Portage is the first *long* portage I made: I endured the fatigue of it, although I carried several parcels, with little inconvenience.

On the morning of the 9th we crossed the Chien Du Lac, a distance of fifteen miles, and at the other side we entered a beautiful river of the same name. Near the mouth of the river we passed a point of land or rocks, on which there still stands the remains of an old breast-work fortification, said to have been built many years ago by the Indians. I was told that one time a body of the Sault Indians concealed themselves behind this breast work when ten canoes of their enemies were passing, upon whom they fired, and with one single exception, killed and destroyed every soul in the ten canoes. The Indian who escaped, saved himself by jumping into the water and swimming to an island between two and three miles distant.

Extract of a Letter from the Rev. Thomas Hurlburt, Chau. man, dated Rossville, August 21st, 1854.

As I expect the Fall Express along shortly, I prepare to send you all necessary information from my department. Brothers Ryerson and Brooking left us on Wednesday last in good health; brother Steinhaur returns with brother Ryerson. While in Red River brother Ryerson re-engaged the young man who was here, in the capacity of teacher. Mr. Mason took him along with him when he left in June last. He is a young man born and raised in the Red River Colony; he is twenty years of age; he has had a good, I should judge, Common School education, for this country; is a member of a church; appears modest, retiring, and willing to do what is required of him. Our School-house is ample and very comfortable, as we occupy the printing office in addition to

the adjoining room in which the school was formerly kept. The printing press, an old-fashioned one of the last century, with a few forms for type, &c., we placed carefully on one side, and I made a partition of boards to secure it. There is no call for printing any more this year, and all can be re-arranged in its former order in a few hours, if required.

We commenced school this morning with 75 scholars. The average attendance during the summer has been from 60 to 70, as shown by the books. I have put the two teachers into the school together at present. If they desire it there are conveniences for dividing it, and making a male and female department. I think, however, that they will work harmoniously together.

We think we could not have secured the services of a young lady better adapted for our work than Miss Adams. She comes highly recommended by her former pastors, brothers Wilkinson and Harper, for her piety. She was educated in the Burlington Seminary, under Mr. VanNorman, and trained in the Normal School in Toronto, and has taught school with much acceptability. She is skilled in all kinds of needle work; and nearly the whole of her life has been spent in a course of training, every branch of which will be required here. She proposes to devote Wednesday and Saturday afternoons to teaching the women and girls needle-work in general, such as the cutting and making of garments of all descriptions required here. Her mornings and evenings also are in a great measure devoted to this work. The greatly superior attainments of Miss Adams, with her training in the Normal School, give her such a position that the young man seems anxious to have her take the oversight of the school, and he act as her assistant. That may be best after consideration.

As to the numbers in Society, I have no means of ascertaining without examining each class paper separately. I have found no general record of numbers: I must, however, make out one as soon as possible. The church appears in a tolerably good state; but not so satisfactory, I judge, as when under the charge of the late Mr. Evans. There is room for improvement, and a great desire manifested by these people for improvement.

I am meditating on the feasibility of establishing a Missionary Society here, which would assist in sending some of our good native brethren to visit the surrounding tribes. One object I have in view is to create an interest in our people here for their brethren still in pagan darkness.

I think we must make use of a native agency as far as experience will prove it effective. About 130 miles south of this, on Lake Winnipeg, on Barring's River is a large tribe. I proposed to them to take one or two of their young men, and educate them, and then send them back. They were ready to accept the

proposition at once, and offered to give me the men, but this I was compelled to decline for the present, for lack of authority to do so. Brother Ryerson called at the same place, and saw the same Indians and their trader—the oldest one in the Company's service, and a pious man. This gentleman had been informed by the Indians of my proposition, and he approved of it highly. This place, Rossville, I think peculiarly well adapted for the training of native agents. It is the great central point in this territory. It is on the borders of the Chippewa and Cree countries, and supplies of provisions are easily and cheaply obtained here. Two men last Fall in one month here took over 12,000 white fish. We can raise potatoes and other vegetables here, and we are within a few days sail of Red River Colony, through this open lake, and supplies of all kinds are cheap in Red River.

But potatoes and fish, with a few ducks and geese now and then, are all that will be required to board these native men while under training. Added to this, the affinity between the Cree and Potawatamie is such that I hope to be able within the year at least, to preach in Cree. I have a full and complete grammar of the Chippewa, and as there are those here who understand both languages, it will be easy to turn it into Cree. Our School teacher, Mr. Taylor, speaks the Cree tolerably well. I hope to receive full direction from you as soon as convenient; and when the nature of the case is such that you cannot be very definite, you can define the limits within which I may use my discretion. I say this with a special reference to the training and employing of native agents.

Thus far we think the Lord has directed us, in all things. There is a wide and effectual door of usefulness open before us; and so long as we have health, and the call for labourers is as great as at present, I think we shall feel no disposition to return. When brother Ryerson was leaving us, I said to him a little jocularly, "Tell our friends in Canada that as long as our prospects continue as they now are, they are not going to get me away from this country, unless they are stronger than I am, and take me by force."

Extract of a Letter from the Rev. Robt. Brooking, dated Norway House, Aug. 7th, 1854.

We arrived at this place on the 4th inst. in the enjoyment of good health, and without any serious disaster by the way. We were accompanied in our canoe by Mr. Ryerson, as far as Lac La Pluie, who formed part of our family and occupied a part of our tent. We found him to be a very sociable companion, and we were much indebted to him for a great deal of our comfort by the way. Before leaving Canada, I doubted very much the propriety of his undertaking so arduous a journey; but the more I see of him, and am satisfied that he can endure the hardships of this kind of life, the more deeply I am impressed with the propriety of the step he has taken. By the sacrifices he has made, he has laid the Missionary Society under lasting obligations, as his great experience will enable him to place before the public a true and proper statement of the importance of this extensive Mission, and consequently excite an interest in its behalf. I trust that the great Head of the Church will prolong his useful life, and bring him back to his native land in peace and safety. He left us at Lac La Pluie, to proceed to the Red River, but we followed after him in a few hours, and on our arrival at Fort Alexander, we overtook him again, as he had been detained in consequence of the weather. Here we again parted, he for the Red River, and we for Norway House. We are now anxiously expecting him, as he designed to spend only two days in that settlement.

On Sabbath I went over to the Mission, and conducted a service in their beautiful little church, which was well filled with attentive hearers. I was much pleased with the aspect of affairs. All the Indians in attendance, both men and women, were well dressed, and all appeared both neat and clean. A great work has evidently been done, and the contrast between these, and the Lac La Pluie Indians is very striking. We saw

a number of these Indians both at Lac La Pluie, and at other places in the neighbourhood; but such miserable, degraded, filthy beings I never saw before, and they seemed for the most part, to have a prejudice against the reception of Christianity, as the head men sent a deputation to brother Salt to say that they did not intend to become Christians.

We found Mr. Steinhaur in charge of the Mission. From what he tells me the House at Jackson's Bay, Oxford House, is in a very dilapidated state, and will require considerable repairs &c., to render it even habitable for the winter. We feel quite anxious to resume our journey, as I find that there is considerable to be done before the winter sets in. I shall also be under the necessity of going to York Factory, in order to obtain the necessary supplies for the ensuing year. This trip will probably occupy nearly one month.

Although we find many things to discourage us in these inhospitable regions, yet we are not cast down; we did not come here in dependence upon our own strength; we know that we shall have the prayers of the people of God, and we know also, that while we look to Him, he will abundantly sustain us.

We have met with a very kind reception from George Barnston, Esq., the gentleman in charge of this post, and we are occupying rooms in the Fort until Mr. Ryerson's arrival, the House at the Mission being too small to accommodate us all.

I might also state that between Fort William and Lac La Pluie, we met Sir George Simpson, who informed us that the Council had granted to each of our Missions £50 ster'g, making in all £200. This is very generous on the part of the Hon. Company. I hope that in return we shall be enabled to merit their confidence, and secure their co-operation.

Extracts from the Journal of Rev. Allan Salt, of Lac-La-Pluie.

July 17th. At 3, a. m., the guide made his usual noise, and so we proceeded on our voyage on the Naumakauning, lake, passed two short portages, and

breakfasted about the head of Rainy Lake or Lac la Pluie. The men said that if there should be a fair wind we would be able to get to the fort of Lac

la Pluie in the evening. We were favoured with a fair wind part of the day, and arrived at the fort in the evening between six and seven. On landing and going up to the fort we passed several Indians about their camps. The house for the missionary was shown to me, so I got our two trunks to be taken in, and after prayer we laid ourselves down with thoughts of the work before us. O God help me!

18th. Early this morning three Indians came into our room in a manner belonging only to a savage life, saying that their object in coming in was to hear news from me. I told them the object of my coming amongst them, and of the good White People and Indians in Canada; and that it was in consequence of their love to the Great Spirit and their fellow man, that they have sent us (missionaries) to instruct you, etc. They replied thus, "We Indians, poor Indians of Kochejeeng (the Indian name of Rainy Lake), and down this river, heard that missionaries were coming to this part; so we held a council, and when concluded, the words were left with me, (said the one that was speaking), 'to say to the missionary, who ever came:—the Munedo (Spirit) made the white man to be as he is, and likewise the Indian as he is; so we intend to retain the Indian customs and not to change our forefather's gifts, for that of the white man's religion. I do not wish to tell you all that was told me to say on account of you: you will hear all when the Indians come together in the Fall; but, I say this much, these Indians are determined not to receive your religion.'" The foundation of what I said to them was from our Lord's command, Mark xvi. 15, 16. During the course of our talk, the Co-Delegate entered the room, and I acquainted him of the interview. He spoke to them through my interpretation, of christian religion, etc., shook hands with them, and separated. The Rev. John Ryerson, Co-Delegate, was now leaving for Red River: we accompanied him to the bank; got into his canoe, managed by six men. Our sight followed him as his canoe glided along with the current. On this occasion Mrs. Salt and I silently had to obey one

of the o. ces peculiar to human eyes, combined with feelings of regard and affection for the minister who takes such an interest for the welfare of the poor Indians. Messrs. Brooking, Hurlburt, and their respective families remained here this day, and we enjoyed their society, ending in prayer.

19th. The missionary parties left this fort early in the morning, in two canoes, for those missions where they are appointed to labour. I had another talk with the speaker of yesterday, and he said, "Although I am a chief, yet I cannot utter words of my own making. I know what you have been saying is true: an answer will be given you in the Fall, when the Indians get together." He informed me also that he was about to go down the river to look for his sons; one was seeking for scalps from their enemies: so he arose from his seat—shook hands, and appeared to be in a better frame of mind than in the first talk. Mr. Jas. McKenzie, a trader, is in charge of this establishment for this summer: he and his wife are kind to us: they are Protestants: both can speak the Ojibway fluently: their post is somewhere at the foot of the Lake of the Woods.

20th. Being informed that the Indians camping within sight of the fort were nearly all conjurers, except one, I made up my mind to visit their camps one by one. The inmates of the first appeared pleased, and fixed a place for me to sit. I commenced telling them something which I thought would draw their attention, and ended on some religious subject. The head of this family said, "I sometimes think that something evil will happen to these Indians here, for they are so bad." He further said that he was no conjuror, neither entered into their feasts of metamisms. I asked what prevented him becoming a Christian? he said, "the Indians about here are afraid of each other."

On the succeeding days I visited the conjurers: they seemed not to be so hospitable as the first family I visited, for the corners of their eyes contracted as I entered into their camps: most of these said, that they understood what I said to them, but they were afraid of each other.

There are also a few families of French

half-breeds a few rods from the fort, living in small log houses: they have a piece of ground fenced in where they have potatoes, looking well. By their consent I prayed in their families, and on kneeling down they crossed themselves. Their children are all affected with the hooping cough, which appears to be a general complaint throughout these parts: one of these died on the 31st of July. I visited the bereaved parents and endeavoured to console them with the word of God; I read our burial service the next day.

Mr. N. S., Post Master, introduced an Indian to me, bearing the name of Peter Jacobs, who had just arrived from his small plantation of potatoes, somewhere on the shores of Rainy Lake. The substance of his words is the following, "I have come purposely to see, and I am glad to see you. I presume you have come to fill the place of Paudausega (Rev. P. Jacobs) my friend: did he send anything to me? I am a poor Indian, you see my appearance: I and my children try to cultivate the soil, but we have only one hoe. My friend in this fort gave me three bushels of seed potatoes: my children had to use their fingers in making potatoe hills, their fingers were very sore; the vines were growing so much that I had to cut them down: this is the nature of the soil which I have selected for my children, you might come and see it. You are not as other men, you have power to get tools for my children to use in planting. I have heard that some words have been said to you since you arrived: pay no attention to

"them: some of the Indians did not join in those views. I am a principal man: I was not present in that council, I wish you to give me a quantity of tobacco to use while holding consultations with the Indians of Kochejeeng." After making a reply to his speech, according to my judgment, I enquired if he prayed to the Great Spirit every day in his family: "yes, every other day." After offering a word of prayer for the conversion of the Indians, we separated.

August 7th. We have been in this place now three Sabbaths, and through the kindness of Mr. Jas. McKenzie we have held services in one of the rooms of the fort, which is at present unoccupied, where a few would get together.

8th. As I was walking on the north side of the fort I saw three Indians, strangers, standing with the servants of the Hon. H. B. Co., and observed something waving in the air, suspended by a stick held by one of these strange comers. On advancing and shaking hands with them, I saw that it was a human scalp dressed and ornamented with feathers. I learned that they were commissioned to bring it to these parts. I had an opportunity of talking to these Indians the next morning before they left.

19th. I learned from an Indian that one reason why Christianity is opposed by these Indians is, that they are afraid if they should embrace it, they would die off; because, said he, we hear reports that the Indians at Kaumaunategwayaug are dying continually: alluding to the Roman Catholic Mission near Fort William.

ANNUAL MEETING OF THE SOCIETY.

The Annual Meeting of the Missionary Society of the Wesleyan Methodist Church in Canada was held in the new church at Kingston on the evening of the 17th of October. The Rev. Enoch Wood, President of the Conference, commenced the services with a hymn, and the Rev. John Tomkins, Chairman of the Stanstead District, offered prayer. The Rev. Dr. Green, lately returned from his official visit to the British Conference, was called by the President to the chair, the duties of which he discharged with ability and dignity. The President, as General Superintendent of the Missions, read a condensed Report of the Society's proceedings, which was received with

marked satisfaction, stating as it did the unprecedentedly favourable circumstances in which the Society was now placed, religiously, financially, and prospectively. The first Resolution was moved by the Rev. John Gemley, Superintendent of the Toronto City East Circuit, in a chaste, evangelical address, and seconded by the Rev. Richard Jones, Chairman of the Toronto District, with thoughts pertinent, Wesleyan, and impressive. The second Resolution was moved by the Rev. John Carroll, Chairman of the Montreal District, in a very appropriate and stirring manner; and seconded by the Rev. Conrad Vandusen, Chairman of the Owen's Sound District, with encouraging statements of fresh Missionary success in the North West. The Rev. John Borland, Superintendent of the Toronto City West Circuit, moved the third Resolution, but time prevented him from continuing remarks which were heard with much pleasure. The Rev. Wellington Jeffers, Superintendent of the Montreal Centre Circuit, was prevented for the same reason from doing more than second the resolution. The fourth was proposed by the Rev. Jonathan Scott, and just seconded by the Rev. Asahel Hurlburt, Chairman of the Bytown District.

It was delightful to see on the Parent platform for Canada, in the—to us—memorable year of 1854, affectionate, official Brethren from the extreme points of our great Country, east and west, no longer kept apart by ecclesiastical demarcations once important. Happy Wesleyan Missionary Re-Union!—to continue while sun and moon endure. The effect of the occasion was salutary, and it was felt by the assembly to be an honour to have held in the City of Kingston the first Annual Meeting of the Society after the incorporation of Wesleyan interests throughout the Canadas and Hudson's Bay,—an honour well deserved by Kingston for its prominent Wesleyan character, and for its noble Missionary subscription list, and unequalled Juvenile Offerings this year. We cannot report handsome contributions at the close of the Meeting; for it has not been our practice to solicit them; but it is thought by the President of the Conference and others, that future arrangements should be such as to give surpassing interest and effect to the Annual Meeting. The Parent Meeting in England is a scene of the highest exultation, hope, and munificence.

THE PARENT MISSIONARY SOCIETY.

To cull facts from the English Missionary Notices for Canadian readers is unsatisfactory to us, when we would much rather, if we could, insert the whole they contain, so diversified, so interesting. The East India Company has informed all the Indian Governments, “that a system of education shall be organized, under which all schools shall be supported by Grants in Aid, from a public revenue, without any interference on the part of the authorities with the course of religious instruction.” At Manaargoody the Wesleyan Mission is, on account of a lack of funds, in a dilapidated condition, and only one School remains. A Missionary writing from the Friendly Islands says, “There now exists upon the face of the earth a nation of Wesleyan Methodists who, from the King upon the throne down to the meanest subject in the land, attend the Wesleyan Ministry, and acknowledge Methodist Preachers

alone as their 'Bishops, Priests, and Deacons.'" In the same letter a Native Agency is forcibly recommended, and attention called to the Rev. Dr. Beecham's able treatment of this subject some years ago. A new edition of the Tonguese Testament, lately arrived at its destination, made the shouts of the natives jubilant. At Haabai there is but one Missionary to a Society of 2,000, and a Circuit, among many islands, requiring three hundred miles of boat travelling to get round it. A Native's description of a recent volcano at Niau Foo is truly eloquent. Thirty distinct craters can be counted. Twenty-five persons, chiefly members, were destroyed, and a Wesleyan Church, and ten miles of valuable country devastated. A noble Missionary took his stand by the side of the fiercest crater, and preached from the verse commencing with, "For we know that if our earthly tabernacle be dissolved."

Wesleyan Missionaries in China were busy at last dates distributing their share of the million Testaments in shops and houses. Three more labourers were appointed by the last English Conference to the empire, making six; but that child of Providence, Piercy, writes, "Let us be ten in number." From Tonga the tidings come that a Royal Marriage was solemnized in a Wesleyan Mission Church, which a multitude attended, and feasted on some thousand hogs, besides turtle, sharks, and many thousands of baskets of yams and other vegetables. The Notice containing them is worth many times its price, for several letters from Native Teachers. The Rev. T. B. Freeman, of the Gold Coast, Africa, reports concerning the Beulah Model Plantation, for testing the feasibility of growing profitably coffee, grapes, cinnamon, mangoes, olives. Scholars are the labourers. Grenada has lost by cholera 3,000 out of 28,500 inhabitants. An opening caused by revolution in Spain has well-served the Rev. George Alton, Wesleyan Missionary at Gibraltar, for introducing into that country, upwards of 5,000 bibles, testaments, and other volumes, and publications. The Rev. Messrs. Freeman and Wharton's visit to the King of Dahomi, on that coast, is important, and the account of the Slave Trade there painful. Belize, in Honduras, has been very mercifully saved from a threatening fire. Eight hundred bibles, and twelve hundred testaments have just been granted by the British and Foreign Bible Society for the use of the Wesleyan Missions at Sierra Leone. Scattered through the Notices are cheering narratives of success in the spiritual department of the Missions, and some remarkable answers to prayer. The most influential chief in Feejee, and others, have just become Christians. Australia has assumed an imposing appearance in the Minutes of Conference; the Rev. Robt. Young's visit to that country and Polynesia is gratefully spoken of in a number of letters; and with others we rejoice that so christian and judicious a man has just published a work, entitled "The Southern World," very much eulogized. Wesleyan Missions are in progress. Scarcely a month passes, but Missionaries are arriving or departing; and the liberal hearted in Britain and the Colonies maintain them. We see large sums, and legacies for China, and the general work acknowledged every month, given by the piety of a people whom we would emulate in thus publishing salvation. The Parent trunk has had to bear for some time the most merciless blasts of calumny and vengeance, but the root is the firmer, and the branches more vigorous, beautiful and prolific.

LABOURERS INCREASING.

It will afford satisfaction to our observant and zealous friends, who saw in the last Minutes "One wanted," and, "To be supplied," affixed to not a few of the Mission Stations and Circuits, to be informed, that since Conference the gracious Head of the Church has partly relieved the anxieties of the Superintendent of Missions, and Chairmen of Districts, by thrusting several promising men into the work; and that others are coming forward: but the insufficiency of the number makes it still necessary to pray the Lord of the harvest for *more* gifted and faithful labourers.

APPROACHING ANNIVERSARIES.

It is of great importance that the Branch Meetings should have correct, and sufficient information of the past year's proceedings of the Society in whose behalf those Meetings are held; and the Introduction of the Annual Report is so constructed as to embody that information. It would occupy about ten minutes in reading, and our suggestion is, that when a local report for a Branch has not been prepared, the Introduction might be presented to the Meeting. It is official and authentic in its statements. No annual gatherings in Canada are so fresh and exhilarant in their spirit, none purer and loftier, than these Anniversary Meetings, and none more conducive to the object sought by the Christian Church. Every District plan of appointments conscientiously carried out by the indefatigable Ministry and Laity, and the presence of the Divine Being believably invoked, shall not this Missionary season be unusually hallowed and productive?"

REQUEST TO MISSIONARIES.

While it is expected by the Conference that every Minister having a Mission in charge, will furnish annually a full, official Report of his work at the May District Meeting, it is very desirable that more frequent correspondence should take place with the General Superintendent of the Missions. All particulars need not be embraced in it; but remarkable success in old fields, the occupancy of new ground, the formation of congregations, classes, and schools, the erection of churches, school houses, and parsonages, the organization of Branch Missionary, or Tract Societies, Dedicatory and Anniversary occasions, Special efforts in spiritual or temporal things, striking incidents, and above all the conversion of precious souls—these are facts which cannot be too soon recorded; and if chronicled with *brevity*, and for the glory of God, should, if practicable, be published. We need *facts*, not comments. The publication of Wesleyan Missionary Notices in Canada presents an opportunity for gathering up, and rendering useful all such matter. The issue for the present is *quarterly*, and the next number will appear in February, and communications must arrive by the First of the preceding month, that such extracts be made as space allows. In this way "the knowledge of the Lord" is intended to be diffused, and the means necessary for the accomplishment of the holy object for which our respected Brethren only live, be more fully attained and applied.