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Annual Report

OF THE

CANADA CONFERENCE

MISSIONARY SOCIETY,

AUXILIARY

TO THE

Missionary Society

OF THE

Methodist Episcopal Church.

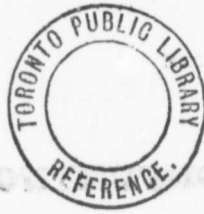
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OFFICERS OF THE SOCIETY.

REV. THOMAS WHITEHEAD,.....	PRESIDENT.
— THOMAS MADDEN,.....	VICE-PRESIDENT.
— JOHN RYERSON,.....	SECRETARY.
— WILLIAM CASE,.....	TREASURER.

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First Anniversary.

THE first Anniversary of the Canada Conference Missionary Society, was held in Salt Fleet [50 M. C.] Sep. 16th 1825. The meeting having been opened by prayer from Rev. T. Whitehead, the chair was taken by John Willson, Esq. Speaker of the Commons House of Assembly, who addressed the meeting on the importance of Missions generally, and particularly to the native tribes of the wilderness. An abstract of the Report of the Society was then read, and several addressed the meeting in an impressive manner.

ENT. Among the Speakers of this day, were several of the Indian Brethren, late converts from the Grand River. The substance of their remarks on their christian experience is here inserted.

INDIAN ADDRESS.

THOS. DAVIS, a principal Mowhawk Chief, arose and gave out a Hymn in the Mowhawk, which the five Indian Brethren joined in singing. He then said, "Brothers, I am glad to meet so large an assembly of christians to day, to hold a talk together on the subject of religion. I will tell you some events in my life, and what the Lord Jesus hath done for me. Once I was fond of drink, but many years ago I gave up ardent spirits. Four years since, I began to have prayers with my people, and to exhort them to become sober. I continued to have morning prayers for two years without knowing any thing about religion in my heart. I had no peace, though I sought for it, and my mind was much troubled. It was thus with me when your Ministers came to us. They preached Jesus Christ, and said he would forgive our sins *now*. Their words were with power—we believed them, and

soon found their words true. I felt in my heart that Jesus had power to forgive sins. I could then love my God and all people. I have lived near seventy years, and to me it is a great mystery, that I, who was baptized when I was a child, should live all my days without knowing the comfort of religion in my heart. This I found about two years ago.

“Now Brothers, I thank God that he put it into your heart to send us help: and I thank you in behalf of my people, that by the light of the Gospel you have shown us the right path that leads to happiness. I hope you will continue to instruct us therein, for we Indians are very wicked, and very ignorant of true religion.

“Brothers, we all came from one father. I hope we are all one family in Christ Jesus. We shall soon meet in our Father’s kingdom. We shall there see Jesus whom we now love, and all the wise and good who have gone before us. I ask the prayers of Christians for me, and for all the Indians, that they may be saved.”

JOHN CRANE, of the Mississaugah tribe, then arose and spoke as follows: “Brothers, I rise up to tell you what God hath done for me. I have been a great sinner against God ever since I can remember. I have lived in the ways of my forefathers, and was taught to offer sacrifices to the sun, the moon, and even to the evil spirit, to appease his anger. But these things made me no better, for I was a drunkard, and a quarrelsome man, like some white men. Since I heard the good word, I see better. I now acknowledge there is but one God:—One Saviour, Jesus Christ, that can do poor sinners good. I have believed in him with all my heart, and cast all my sins away. It is now about two months since I found this good religion, which makes my soul so joyful.

“Fathers & Brothers, I feel very thankful for the pains you have taken to enlighten our minds in the knowledge of God. I hope you will continue to help us, for we are very weak and feeble, just like little children. I pray in my heart that I may have help of God to serve him all my life; and I desire the prayers of all good people, that I may be kept in the right way.”

During the Indian Brethrens’ talk, there were very considerable excitements of feeling throughout the assembly, which were manifested by the alternate glow of countenan-

ces, and suffusion of tears; and it is believed that a deep conviction pervaded the assembly, of the importance of improving the moral condition of the Indian tribes.

In concluding the services, Bishop Hedding arose and gave a forcible and interesting statement of the progress of the Gospel in various countries, and the successful labours of different Missionary Societies,—Stated the promises of the certain and final conquest of all the nations of the world to the obedience of Christ,—That these promises were hastening on in their fulfilment—And that we had every encouragement to hope and believe, to suffer and to labour in the blessed cause of the Redeemer, which was now so gloriously progressing in so many parts of the earth. As the collection was about to be taken, the plan was suggested of deferring it till the ensuing Sabbath, when the people would be better prepared; and the meeting was adjourned.

On Sabbath the 18th, the whole service was remarkably impressive; and during Bishop Hedding's discourse, the Indian brethren were observed to be much affected; and from their remarks afterwards, they appear to have enjoyed much consolation under the word. After the sermon, the Chief was again called on to address the congregation, which he did at some length. The following are some of his remarks, as near as could be ascertained from the Interpreter.

“Brothers, let us open our eyes that we may see clearly; and our ears that we may hear the loud calls of God. We all came from God—We received our life and breath from him; but we have gone away from his word and his ways. We must hearken to him. The sound of the Great Bugle Horn* is in our ears to day. It calls us to return to him. Our ways are crooked ways. There is no other *straight path* but that which leads to God.

“Now Brothers, let us make haste to have our souls born again,—born of the Spirit which is of God. Then we shall be spright to walk in the straight path.

“Brothers, I was a great sinner—Jesus Christ hath taken away my sins. My spirit is very happy to day. I am ready to go. We shall soon be gone. We must all watch and be ready.

* The only name they are acquainted with for the *Trumpet*.

“ Brothers, I am very glad and thankful to God, that he put it into your hearts to help us Indians. You taught us the way of light and truth. We very much desire you will continue to instruct us. We hope to see the day when all the six nations will come to know God our Savior. And we hope that all the nations of the woods will yet open their eyes to the way of light.”

The collection taken up on the occasion, was £8 17 6 : equal to \$35 50.

Report.

The *Managers*, in presenting their first Annual Report to the Society and the Public, beg leave to call their attention to the fields of labour for their Missionaries,—the prospects which lie before them of probable usefulness,—as well as to exhibit the state of their financial concerns.

The fields of labour in this country which are presented to the attention of the Society, and which are now open to the labour of our Missionaries, are the *Newly settled Townships*, and the *Indian Tribes*.

The *New Townships* which have been surveyed and opened for location since the late war, form a line of settlements, in the rear of the old settlements, the whole length of the Province—a length of about 600 miles. To these new Townships, are thronging thousands from Europe and the older parts of America, who, in most places would be without the means of grace, were it not for the labours of the Itinerant Ministry ; nor can it be expected that any adequate supply can be afforded by any other means ; such is the scattered state of the population ; and insulated as they are by vacant lands. It is to these new Townships and destitute settlements, that our Missionaries are to continue to direct their attention, that the voice of grace with the sound of the axe may be heard ; and that log Cabins, and Chapels of devotion, may continue to rise up together.

The *Missionary ground* which has heretofore been occupied by our Missionaries, were the new settlements on the River Rideau, and the newly settled Townships at the head of Lake Ontario. These are now embraced in the *Perth* and *Toronto* Circuits, and supplied by the labours

of the Circuit Preachers, the inhabitants being at length, both able and willing to support the expences of regular Circuits. By the labours of the late Missionaries, these Circuits have been organized,—order in society much promoted,—the Altar of devotion erected in many families, and many sinners converted from the error of their ways, and thus added to the Church of Christ. *The duty of the Missionaries*, and the services which they are expected to perform, are to labour daily for the welfare of their flocks, by preaching the word in every destitute settlement,—to distribute the Holy Scriptures to the destitute,—to exhort to peace and the support of the civil authorities,—to encourage the establishment of Sabbath Schools,—to recommend economy, decency and industry,—to press the worship of God in every family,—to visit the sick and assist the poor,—to administer the ordinances,—to labour for and suffer with their flocks, and to do all in their power to bring sinners to repentance, and thereby endeavour to extend the interests of the Redeemer's Kingdom.

Improvement of the condition of the Indian Tribes.

Of the Natives, there are two bodies which present themselves, more especially, to the benevolent consideration of the christian public, viz. *The Six Nations*, and the Tribes of the *great Chipawa Nation*.

The Mohawks are the most leading tribe of the Six Nations ; having been rendered more intelligent by some advantages of education. By British liberality, schools have been kept up in the Mowhawk for many years, by which means principally, several have been matured to a state of intelligence and genius, sufficiently to prove that the native mind is capable of virtues and excellencies the most refined. These, remain monuments of real greatness, amidst the depravity of a great part of the nation, who, by the destructive use of ardent spirits, are hurried on to the dreadful precipice, which threatens their utter extinction. Nothing, in our opinion, can rescue this people, but the power of the gospel.

That the truths and power of grace are capable of producing great alterations, we have evident examples at the Grand River, some of the most dissipated of that nation having been changed from confirmed habits of drunken-

ness and irreligion, to habits of sobriety, and to a virtuous and pious deportment, worthy indeed of christians of more enlighteued communities. At the Mission house on the Grand River, there are about thirty Mowhawks, who adorn the Gospel of their profession; among these is a Chief of considerable distinction, who is much devoted, and takes a deep interest in the welfare of the society, and of the schools.

The Chipawa Nation in its various tribes, is by far the most numerous. They spread out the whole length of the Province, extending also far to the north. "Their tongue is said to be the most prevailing, and is held in such esteem, that the Chiefs in every tribe must speak it in general councils;" and that, with a knowledge of this tongue, the traveller may pass through to the Western Ocean, conversing with every nation. The Missisauhags, once a powerful tribe of the Chipawa's, have been much reduced by former wars, and in later times by the use of ardent spirits. Such a thirst have they for the taste of spirits, that they have been known to barter the most valuable of their presents for a small quantity, and not unfrequently have they continued their drunken revels till their whole property was expended. In this state they are frequently exposed to sufferings and death, by the waters and frosts; and to this cause principally, may be attributed their present degraded and wasted state. Their religion too, is another proof of the benighted state of their minds. Among their sacrifices, are dogs; their offerings are made to the sun, and the moon; and when influenced by apprehensions of danger, they have been known to pay their worship to the evil spirit, in order to induce him to do them no harm. Their views of a future state are altogether sensual, for they appear to have no higher idea of happiness than plenty of game, and pleasant huntings. Thus do these unhappy people appear to be entirely without God, and without hope in the world. Their wandering state and manner of life, have been supposed to be insurmountable obstacles in the way to their conversion;—For they are every where at home,—seldom long in one place,—never erecting any permanent habitations; but residing in temporary huts, covered with matted flags, or with barks from the trunks of trees. For such a people then, where is there any foundation for:

hope! *Can these dry bones ever live?* Yes verily, for he that made them, can he not redeem them? Is there any tribe of all the nations, for whom the Saviour did not die? And did not our Saviour command that the *Gospel* of his grace and mercy should be *preached to every creature?* By how much the farther these pagans have wandered from the true God: by so much the more is the power of the Gospel manifested, and the riches of his grace exalted in their conversion. Of the degraded Mississaugas, more than 60 during the past year, have embraced the Gospel; and such have been the changes wrought in their feelings and manners, as to be matter of astonishment to all who knew them; and of especial encouragement for the Society to persevere in their labours.

Native Schools, for the improvement of the mind, must be considered of importance; whether for the purposes of civilization, or to fix more permanently in the mind, the principles of Christianity. Where this has been already received, and even where strong religious feelings are experienced, *line upon line, and precept upon precept*, are necessary. A knowledge of reading then, will greatly aid in such a course of instruction. By opening the Bible, and whole libraries to the astonished minds of the native disciples,—thereby unfolding the works of the Creator, the plan of Redemption through the Saviour, and the wonders of his love; it will prepare them for teaching these great things to their friends and neighbours. To the Schools then, and the revivals of grace, we must look for Native Ministers, who may hereafter preach to the surrounding nations of their Red Brethren, *the unsearchable riches of Christ*.

The Natives themselves perceive the importance of education; especially wherever religious awakenings have commenced:—Immediately they solicit Schools for the instruction of their children. 'Tis now about two years, since a School was commenced at the Upper Mohawk, where from 25 to 30 children have been taught to read in English. During the same time, a Sabbath School has been kept up, and well attended. Through the summer, both Schools have been prosperous: the Sabbath School on some occasions consisting of about 60 youths and children. The improvement of the School has been considerable, and some of the scholars give indications of super-

rior capacity. To Brothers Crawford and Johnson are due the gratitude of the Society, for their assiduity and perseverance, as Teachers in the School.

The House at this station, was erected for the double purpose of Schools and Meetings; and is of hewed oak, neatly plastered and made comfortable by a stove for winter. It was built partly by the labour of the natives; but mostly by liberal donations of benevolent individuals in the adjacent settlements. Before the house was erected, no room could be obtained for the School, till an aged Chief, lately converted, offered his own house for the purpose, and retired to a Cabin in the woods.

At this station, about 100 adults of the Mississaugas have their tents erected, with a view to afford to their children the advantages of education; the principal Chief of the tribe setting a suitable example, by encouraging his young wife to attend the School. A strong and increasing desire is waked up in the youth, for learning to read;—the following is an example: A few months since, a lad of about 17, having heard of the School at the Grand River; and prompted by a desire for education, set off on a journey of one hundred miles, to visit the place where Indians are taught to read. Being hospitably received by the Indian Brethren, he entered the School, and is now making proficiency in his studies; and what is further encouraging, he appears to have experienced a change, and begins to improve his gifts by prayer, in his native tongue.

Among the *Muncey Indians*, a tribe of the *Delawarés*, on the River Thames, a School was opened in the month of May last. Its commencement was discouraging, and was attended with circumstances of an unpromising nature, among which was the reluctance of some of the Chiefs to consent to the School. Had the pious youth who commenced the undertaking, possessed less enterprise and perseverance, the attempt would probably have failed, and thereby much good been prevented. After several visits, and much labour, he at length succeeded in getting a School of 7 children. The School has since become more popular; for on the first of the present month, it consisted of 15 scholars. Through the exertions of the Preachers, and the liberality of friends in the Westminster and Thames Circuits, materials have been procured for

erecting here, a convenient building for Schools and Meetings. In two other places, teachers have been solicited by the natives ; and such are the prospects, that we are encouraged to hope, that their solicitations will be complied with, and two more Schools be in operation before the opening of the Spring. Beside, it is expected that provision may be made for the board and education of several Indian boys, from a distance, who have signified their wishes to attend the School.

Translations.—For two years past, Doctor A. Hill, an intelligent Mohawk Chief, has been engaged in the translation of the Evangelists, St. Matthew and St. Luke ; and having corrected a former translation of St. Mark, and St. John ; the whole are now nearly completed, and will be ready for the Press in a short time. A Princess of the same nation, well qualified for the work, it is understood is engaged in the translation of the Acts of the Apostles : so that the Six Nations may hope, at no very distant period, to possess the invaluable treasure of the whole New Testament in the Mohawk language: a tongue which most of the Six Nations understand. A number of excellent Hymns have also been lately translated by the Doctor, and are now ready for printing. In this compilation, care has been taken to select the most Spiritual of our Hymns, as well as to furnish variety ; such as, for *Evening, Morning, Sabbath, Sacramental, &c.* When this book shall be in possession of our pious native brethren, we expect the melody of their devotions (already excellent) will be greatly improved, to the advantage of public worship, and for the advancement of personal piety.

Native Teachers.—Considerable hopes are entertained, that Teachers and Preachers from among the natives, will be raised up, and prepared to carry instruction and the *word of life*, to many nations of our vast wilderness. In this hope, we are encouraged, from the fact that several promising and useful gifts have already appeared, both among the Mohawks and Chipawas. Among the former, native Teachers of Schools have been employed for many years, by the Church Missionary Society ; by which means, a very considerable portion of that people can read intelligibly in their native tongue. In our School at the Grand River, a Mohawk convert has been engaged for some time as a Teacher. Others, both Mohawks and

Chipawas, are well qualified for usefulness in this department of the Mission. Teachers of Righteousness, also, in whom is seen the excellencies of grace as Christians, and the power of the Gospel as Exhorters, are rising up from among their brethren, and promise much for the interests of religion among the natives. We have already stated to what an extent the Chipawa language is understood among the Tribes of the west and north. When, therefore, this favourable circumstance is taken into view, together with the effects of religious instruction on the minds and manners of this people, during the past year, we cannot think it too much to hope, that the Gospel of the Saviour may be made known to these nations, by means of native Teachers; that Churches may be formed among the wild men of the woods; and that the high praises of Jehovah may yet be sung, throughout the vast forests of America. Then shall *the wilderness and the solitary places be glad for them; and the desert shall rejoice, and blossom as the rose.* Isaiah, xxxv. 1.

Effects of the Gospel on the minds and manners of the Natives.—We are aware that objections have been raised against any attempts for the improvement of the Natives; because, “they have grown worse by their intercourse with the whites.” Thence it has been infered, that “all instruction to the Natives has a demoralizing, rather than a virtuous tendency.” To this we reply, that if the acquaintance of the Natives generally, had been with the most virtuous part of the community, who had afforded them the means of instruction, enforcing the same by examples of piety and virtue; and if in consequence of *such* intercourse, the Natives had become more immoral and worthless, there would then be some force in the objection; but, when it is considered, that the instruction of the Natives has been generally neglected; and that, in the mean time, their manners have been debased by the vices of the immoral whites, who have thought it their interest to introduce the means of intoxication among them; the objection at once appears without weight: inasmuch as the vicious taint which the natives have received, is from another source, than that which is contemplated by this society, and altogether foreign from the precepts of the Gospel.

The Natives of America, we have no doubt, are as ca-



able of improvement as any other people of similar advantages ; and that religious instruction may be as salutary on the savage mind, we are prepared to exhibit proofs which will not be questioned. We refer to the changes which have taken place at the several Missionary stations, and particularly at the Grand River, where, by the plain preaching of *repentance towards God, and faith in our Lord Jesus Christ*, about one hundred Natives have been reclaimed from confirmed habits of vice and irreligion, to be a sober, virtuous, and devoted people. Of this number sixty-eight are Mississaugas, who, with few exceptions, were entirely Pagan ; and who, from their love of spirits, were among the most filthy, and wretched of the savage tribes. But since their conversion, all is changed. The drunkard's whoop, and savage yell, have given place to the voice of supplication ; and the orisons of Pagan worship, are exchanged for the melodious songs of grateful praise to Jehovah. The christian Indians are aware of their weakness, and they deny themselves altogether the use of spirits. In this respect they exhibit an example worthy of imitation, to their white brethren of the like infirmity ; for when these Indians have been urged to " take a little," they have been known to reply, " No, me drink no more. Once me drink too much, and me fear, if me *drink a little*, me drink too much again."

The Indians, by becoming a sober people, find their condition more comfortable in many respects. Their presents of clothing from the Government, being saved from the waste of intoxication, they are enabled to appear more decently, and to live in a more comfortable manner.

By the same means, the comfort of the Indian families is also promoted. In their former state, their females were made unhappy by excessive toil, and more so by abuse from their drunken husbands. They are now treated in a manner more suited to the delicacy of their sex. By the industry of their husbands, they are better provided for ; and the cleanliness of their persons, and the neatness of their apparel, are a handsome comment on the change which has taken place in their husbands and fathers.

The peace and amity which prevail among the converted Indians, is another proof of the happy effects of the Gospel. Between the five Iroquois Nations, (among

whom the Mowhawks have stood conspicuous) and the great Chipawa Nation, a deeply rooted animosity has existed for ages. This hostility was founded in the bloody wars which long prevailed, in a severe contest for the sovereignty of the great Lakes. From that time, the two great bodies never entered into confederacies,—never mingled in general councils,—nor pitched their tents, nor held their festivals together. But since their christian profession this animosity has ceased. The Mowhawks, who possess the fertile flats of the Grand River, have invited their Missisauga Brethren to occupy their lands, and reside among them. They now both plant in the same fields, send their children to the same school, and worship in the same assembly.

The Missisaugas, since their conversion, have shewn a desire to commence a civilized way of living; and from the experiment of planting the present season, we are encouraged to hope that they may do well in this new mode of life. Their fields of corn have been pretty well cultivated, and promise a good harvest. Having signified to the Government their wishes to settle on their lands for civilization, they have received assurances of encouragement and aid, beyond their highest expectations, and they hope to be enabled to commence an establishment on the Credit in the course of another season.

On the River Canard, near Fort Malden, reside a portion of the Wyandotts, about twenty of whom, by the ministry of the Word, have become pious, and remain an ornament to the christian religion.*

At Sandusky also, considerable successes have attended the mission. About two hundred have become pious,—several have died in the triumphs of the christian faith,—the school of sixty children is quite prosperous, numbers of whom are reading in the Testament and English Reader, and others are writing,—the girls are learning the economy of the house,—and agriculture is flourishing. In fine, the condition of the Indians is in every respect more comfortable and happy by the introduction of the Gospel; so true is it, that *Godliness has promise of the life that now is, as well as of that which is to come.*—
1 Tim. iv. 8.

* These converts being connected by relationship to the Wyandotts at Upper Sandusky, and with a view to send their children to school, we understand they have principally removed to Sandusky.

To the FRIENDS and PATRONS of this Institution, we must not forbear to mention, that the probable expenditures for the ensuing year will exceed the amount received. In the Treasurer's Report it will be seen, that the receipts amount to £159 19 3, which sum is made subject to the order of the Treasurer of the Parent Institution. At the same time, drafts are made out in favor of the several Missions in this country, to the amount of £203 1 3, which sum exceeds the receipts by £43 2 0.

In adverting to the receipts in the Treasurer's Report, the Managers here avail themselves of the opportunity of acknowledging with gratitude, the sums therein stated; and with the liveliest feelings, they mention the promptitude of the Officers,* and Managers of the Branch Societies. To the diligence of these, and other enterprising agents in this good work, the Managers owe their grateful acknowledgments; and to them we look for further exertions, as there are yet many friendly persons who have had no opportunity afforded them, to aid in the cause of Missions.

To the CHRISTIAN PUBLIC generally, the Managers now make their appeal with some confidence of being heard; since the importance of the work,—the prospects of success,—the delight in doing good, and the promised reward, are motives for inspiring a vigorous action in the plans of our humble institution. From the facts stated in the Report, it will be perceived, that a wide door is opened for the labours of the faithful Missionary to the destitute inhabitants of our new settlements; who, in consequence of their present low circumstances, must remain without the cheering sound of the Gospel, unless visited by that charity which preaches the Gospel to the poor. To support these labourers, and to follow up, by Missions and Schools, the openings among the savage tribes, considerable sums must be expended; sums, we trust, however, not to the full amount of benevolent feeling which exist. We judge from the benevolence of the past year, as well as by the expressions of piety and good will manifested at the several Missionary meetings; an example of which, we beg the indulgence to name. In the for-

* A list of these was intended to be inserted in this Report. As but a few of their names had been forwarded, it is deferred, and the Secretaries are respectfully requested to furnish their names for the next Report.

mation of one of the Branch Societies, a statement having been made relative to the changes and prospects among the natives, a pious lady came forward to the Treasurer with a piece of gold, which had been given her by a relative. "Here Sir, said she, is a piece of money for the mission to the Indians. I have been thinking, to what purpose I might devote this *present*, the most effectually to remember the giver; and I have come to the conclusion to lay it up in the Lord's Treasury, for the benefit of the poor Indians." She then, with tears of fervent charity, says to the offering, "Go, in the name of the Lord; and I pray God that it may accomplish the purpose for which I send it." When charitable offerings are accompanied by prayer for the Divine blessing, they have a double value: the blessing of the gift, and the blessing of God upon it. Thus saith the Apostle to the Gentiles, *Do all in the name of the Lord Jesus.*

It is not in every enterprise, that hope prevails over fear, much less that assurance is given of a successful issue; but in *ours*, there is a promise both of *success and reward.* *The Heathen are given for his inheritance.—And, they that sow in tears, shall reap in joy.* Yes, we can show you many heathen, whose souls have been converted to God: many who a year ago, had no term in their language to express the Redeemer's name, can now call God their Father, by the Holy Ghost given unto them. These are now heard declaring the mighty works of God, and the love and glories of the Saviour, in their own native tongue. Your contributions are solicited then for the support,—not of a visionary project of fanatical enthusiasm,—not the untried plans of inexperienced philanthropy; but to assist in preaching the Gospel to the Heathen,—that these sons of nature may become the sons of grace, and heirs of the kingdom of heaven.

Permit us to propose to you an example; a farmer who resides on the Indian Reservation, and who has witnessed the happy changes in his Indian neighbors, is now preparing an acre of ground, with a view to sow it with wheat, the avails of which, he designs to apply towards the support of the Mission.

Were it possible to take you to the Missionary establishment, we would use no other arguments; you would there behold a sight, at which Angels in Heaven rejoice.

A congregation of more than one hundred converted natives, first kneeling to implore the blessing of Jehovah! Then rising to their seats, they are prepared to hear the word of life. See! Not a trifling look! Not a wandering eye! The most profound solemnity pervades the whole assembly. We would then point you to your Missionary, discoursing to these wanderers of the wilderness, of the Redeemer's love;—that, for them a Saviour was born,—was crucified,—is risen,—reigns to be a Prince and a Saviour, in whom the Gentiles of all nations have an inheritance of offered mercy. By his side stands a youthful native, who receives the words of salvation from the preacher's lips, and with eloquence and energy declares them to the listening auditory in the language of his nation. In the listening multitude, the half suppressed sobs, and flowing tears, show that the heart of stone has become the heart of flesh. Hark! hear these children of grace, singing the praises of God, with voices, the melody of which reminds you of the music of the Angels in Bethlehem. How unlike the savage yell, the only music known to them a year ago! This is no highly coloured picture of imaginary scenes; but a true exhibition of facts and realities! We declare to you only, what our eyes have seen, and what our ears have heard.

TREASURER'S REPORT.

Dr.

The CANADA CONFERENCE Missionary Society, in account with WILLIAM CASE, Treasurer.

Cr.

		£ s. d.		£ s. d.	
1825. Sept.	To Draft in favour of Rev. A. Torry, it being the amount of his travelling expenses for the year, ending Aug. 1825,	6 5 0	1825. Sept. 14.	By cash rec'd from the Ernestown Miss'y S'y,	5 10 6
	To Draft in favour of Rev. A. Torry, as Missionary the ensuing year, in Quarterly instalments, first Quarter in advance,	25 0 0		do. do. Adolphustown M. S.	5 10 0
	To Draft in favour of Rev. T. Madden, to appropriate as follows, viz—To J. Cary, Teacher of the Indian School at Muncy, for past services, \$15. In aid of the translations, \$10. And \$5, for fitting up the Indian School at the Grand River,	7 10 0		do. do. Fredericksburgh M. S.	5 10 0
	To Draft in favour of Rev. T. Madden, to be paid to S. Crawford, for past services in the School at Grand River,	12 10 0		do. do. Waterloo M. S.	4 15 0
	To Draft in favour of Rev. H. Ryan, it being the amount of his travelling expenses the past year,	1 16 3		do. do. Augusta M. S.	5 5 6
	To Draft in favour of Rev. T. Madden, to be appropriated for the benefit of Indian Schools,	100 0 0		do. do. Wood's Settlement M. S.	1 3 3
	Carried over	153 1 3		do. do. Elizabethtown M. S.	0 7 9
				do. do. Rideau M. S.	2 10 0
				do. do. Bellville M. S.	2 0 9
				do. do. Hallowell M. S.	16 0 6
				do. do. Demorest-ville M. S.	9 2 9
				do. do. Matilda M. S.	12 16 3½
				do. do. Websters (Augusta) M. S.	1 14 6
				do. do. Long Point M. S.	3 0 6
				do. do. Trafalgar M. S.	3 13 9
				do. do. Lions Creek M. S.	1 13 2
				do. do. Salt Fleet (50 m. c.) M. S.	5 10 0
				do. do. Nelson M. S.	6 5 0
				do. do. Nelson M. S. omitted in the acct. of last year,	1 7 6
				do. do. St. Catharines M. S.	7 17 6
				do. do. Stamford M. S.	5 10 0
				Carried over	107 4 2½

TREASURER'S REPORT—CONTINUED.

Sept.	To amount brought over,	£158	1	8
1825.	To Draft in favour of Rev. S. Belton, as Missionary the ensuing year, in quarterly instalments,	25	0	0
	To Draft in favour of Wm. Case, to be applied for the education of Indian Boys in the neighbourhood of Bay Quinte,	25	0	0

\$812 25 or, —£203 1 3
639 84

Appropriations more than receipts
this year, £+3 2 0½ or, \$172 41

1825.	To amount brought over,	£107	4	2½
Sept. 14.	To cash rec'd from the Beverly M. S.	0	17	6
	do. do. New Market M. S.	10	0	0
	do. do. Smith-ville M. S. by S. Griffin, Treasurer,	1	5	0
	do. do. Grimsby (30 m. c.) M. S.	1	8	2
	do. do. Ancaster M. S.	2	10	6
	do. do. Thorold M. S.	3	3	9
	do. do. Mr. J. Keagey, donation for Miss'y purposes,	1	5	0
	do. do. Donation from a friend to Missions, by the hand of Rev. T. Madden,	7	10	0
	do. do. Donation from a poor man, and from a small lad, of a Miss'y spirit,	0	0	11
	do. do. Donation from a friend to Missions, by Rev. T. Madden,	0	10	0
	do. do. From Rev. A. Torry, amt. coll'ed in the bounds of his Mission last year,	7	0	0
	do. do. ————— present year,	1	15	0
	do. do. From Rev. H. Ryan, amt. collected in the bounds of his Mission the present year,	1	16	3
	do. do. From the members of the Can. Conf. M. S.	4	15	6
	do. do. Collection at Anniversary of Can. Conf. M. S.	8	17	6
		\$639	84	or, —£159 19 2½

NEW MARKET BRANCH MISSIONARY SOCIETY.—*Extract from the Letter of William Law, Secretary:* “Many and great are the blessings which the Lord hath bestowed on us, in sending the light of the Gospel within our borders. Remembering that the propagation of the Gospel in these parts has been conducted principally on the Missionary plan, by an Itinerant Ministry, and by which we have received so much benefit, we consider it our incumbent duty to aid in sending the Gospel to new and remote Settlements, and to the Indian Nations. Praying, that the God of all grace may bless the undertaking, Ten Pounds is now forwarded by our Treasurer, to the Treasurer of your Auxiliary.”

HALLOWELL BRANCH MISSIONARY SOCIETY.—*From the Treasurer, A. Carnahan:* “With full conviction that the cause of Missions is the cause of God, and urged on by the fervent zeal of the Church in this age of Missions, we come forward with an offering of £16 0 0, requesting we may be permitted to co-operate with your Auxiliary in extending the blessings of the Gospel to the destitute of our rising Province, and particularly to the Indian tribes. We cannot think on the rich blessings of the Gospel, which we now enjoy, without some expression of gratitude; nor can we remember the prophecies concerning the Heathen, without a desire of bearing an instrumental part in their fulfilment; nor, indeed, can we reflect on the design of the Gospel, without feeling an ardour that it may be accomplished in preaching its blessings to the poor. Praying, that the whole world may share in the rich repast of the *Gospel feast*, we bid you God speed in this good work.”

YONGE BRANCH MISSIONARY SOCIETY.—*J. Wilsey Esq. Secretary:* “With an humble offering, permit us to aid in the extension of the Redeemer’s kingdom. For, while we enjoy the blessings of Providence in so many ways, we cannot but desire to increase the happiness of others, by sending to them the promise of the life which now is, and of that which is to come. Though our donation is small, we are encouraged, from present appearances, that we shall not be an entirely useless branch of your Society.”

DEMOREST-VILLE BRANCH MISSIONARY SOCIETY.—

From the President, G. Demorest, Esq.: "By the bearer, we forward you £9 2 9, the amount received from a Branch Society in this place. If this sum may in any wise assist the Canada Conference Missionary Society, we shall think ourselves most happy in thus extending the knowledge of God in the world, and so promoting peace and good will to men."

RIDEAU BRANCH MISSIONARY SOCIETY.—*J. Kilbourn,*

Treasurer: "You will herewith receive our humble offering, with a desire to aid in an institution so benevolent and laudable, as that which contemplates the welfare of our new settlements, and the Indian tribes."

FREDERICKSBURGH BRANCH MISSIONARY SOCIETY.—

G. H. Detlor, Esq. Secretary: "On account of the recent formation of our Society, we have little of an interesting nature to communicate;—we would, however, say, that much interest has been excited in behalf of the new settlements and the native tribes of our wilderness, in proof of which, we refer you to the number of subscribers (84). At so late a period of its formation, we are not able to remit you but Five Pounds, Ten Shillings—the remainder, when collected, will be subject to your order."

WATERLOO BRANCH MISSIONARY SOCIETY.—*Eljah*

Beach, Secretary: "In announcing the formation of a Missionary Society in this place, we desire to express our approbation of your institution, so well calculated to extend the blessings of christianity and civilization to the Indian tribes. It affords us a great deal of pleasure, to hear of the work of God among the Heathen of our country; and we have gladly contributed for the support of those worthy Ministers, and Teachers of Schools, to be employed for this purpose."

ERNEST TOWN BRANCH MISSIONARY SOCIETY.—*E.*

Switzer, Secretary: "The cause of Missions, in this place, has met with very general approbation, though our Society has not been carried into as extensive operation, as will be the case, probably another year, when the sub-

ject is more generally known. It is matter of considerable wonder and joy to us, that the Heathen of our country should have received the Gospel, and that so many, in so short a time, should have been brought to a saving change."

ST. CATHARINE BRANCH MISSIONARY SOCIETY.—
L. Parsons, Treasurer: "The cause and success of Missions, has long animated our hearts, in hearing of the benign influence of the Gospel on foreign Pagan Nations, and especially since we have witnessed the effect of the Gospel in this country. The success of Missions in this Province, has exceeded the most sanguine expectations of their warmest friends.

"A Society has been formed in this place, of benevolent individuals, under very favourable and encouraging auspices. The sum of Seven Pounds, Ten Shillings, is herewith transmitted, with their best wishes and prayers for the prosperity of your undertaking. At this time, enlightened minds no longer doubt the utility of sending the Gospel to the Heathen tribes, as well as to the new settlements of our rising Colony. We have daily opportunities of witnessing the degrading and wretched state of a portion of our Indians, caused by intemperance; at the same time that we admire the peaceable and manly deportment of those who are not addicted to this vice. We most cordially recommend to our countrymen, to co-operate and afford their assistance to an undertaking, which, we are persuaded, is the best means to improve both the temporal and spiritual condition of the natives."

NELSON BRANCH MISSIONARY SOCIETY.—*E. Griffin, Secretary:* "In presenting this Report of our Branch Society, we would express our gratitude to God for the success which has attended the labours of the Missionaries in our new settlements, and among our Indian neighbors. Among the last, we have witnessed scenes which have awakened both astonishment and delight—we have seen the wild savages of the woods, bowing before God, with penitential tears, and calling on the Lord for mercy; then, rising from their knees, rejoicing in the comforts of religion, and declaring, with native simplicity, the wonders of Redeeming love. These scenes remind us of the prophecy,

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom like the rose."

"This work is attended with the most evident marks of a gracious influence, and calls for renewed exertions to extend the knowledge of our Saviour, throughout the wilds of America. The sum of Twenty-five Dollars, is herewith transmitted, in aid of the Mission Funds, accompanied with our prayers, that those who go forth in the vineyard of the Lord, may return rejoicing in an abundant harvest.

FINIS.