

SECOND

ANNUAL REPORT

OF THE

CANADA CONFERENCE

MISSIONARY SOCIETY,

AUXILIARY

TO THE

Missionary Society

OF THE

Methodist Episcopal Church.



ST. CATHARINES:

PRINTED FOR THE SOCIETY, AT THE JOURNAL OFFICE.

HIRAM LEAVENWORTH, PRINTER.

1826.

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OFFICERS OF THE SOCIETY.

Rev. Thomas Whitehead,	<i>President.</i>
" Thomas Madden,	<i>Vice-President.</i>
" John Ryerson,	<i>Secretary.</i>
" William Case,	<i>Treasurer.</i>

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Second Anniversary.

The Second Anniversary of the Canada Conference Missionary Society was held at Hamilton, Newcastle District, September 2, 1826, when an appropriate discourse was delivered on the occasion by the Rev. Dr. Bangs. Besides a large assemblage of people from the neighbouring townships, there were present about 100 natives, (principally from Bellville and Rice lake,) whose attention has been lately awakened to the concerns of religion, and who had encamped in the neighbourhood for the purpose of receiving religious instruction during the sitting of the Conference. Of this number were two native teachers, who addressed their brethren in the Chippawa language, on the subject of Christianity. Their discourses appeared to make a deep impression on the minds of their brethren and the congregation in general. Indeed the novelty of an Indian assembly, a part of which was directly from the wilds of the forest, now listening with devout attention to the instructions of the gospel, were circumstances so remarkable, as to attract general admiration, and excite a deep interest in their favour. An abstract of the Report was read, and a collection taken up to aid the Society in the support of Missions.

REPORT.

By the Second Annual Report it will be seen, that no discouraging circumstances have occurred to damp the ardour of the Society; but on the contrary, the committee have the satisfaction to report, that the divine blessing has attended the word in every place to which the labours of their Missionaries and teachers have been directed.

MISSISSIPPI AND OTTOWA.

The committee have further to report, that the Mission to the new settlements have been well received by the inhabitants: three Societies have been formed, consisting of forty members; the congregations have been attentive, and considerable awakenings have taken place at several of the appointments. It is believed that the labours of the Missionary have laid the foundation for further and

more extensive good among these interesting strangers. Certainly it must be matter of no small gratification to the Society, that by their benevolent exertions the *gospel* has been *preached* to many of the *poor* of those new and destitute townships. See appendix. (a.)

GRAND RIVER.

The principal religious awakenings in this Mission the past year, have taken place at the Mission house at the upper Mohawk. The Society here at the last anniversary consisted of 78 members, comprising about an equal number of Mohawk and Chippawas. The work of religion, which was then in a flourishing state, has continued to prosper, so that in the month of March the Society contained 108 persons. At this time the Chippawas removed to the river Credit, where they settled in civilized society. By this removal the Society was reduced to thirty-six. With feelings of painful regret the committee have to mention the relapse of four or five at this station. The number is, however, fewer than might have been expected from the state of their morals previous to their conversion. With these few exceptions, the Society has been exemplary, and by their piety and zeal, have borne an active and useful part in the conversion of their Chippawa brethren. It is much to the credit of these two religious bodies, once altogether severed by national feelings, that since their conversion they have dwelt together in harmony and love.

Among the converts the past year is another Mohawk chief, whose conversion has been as remarkable as his former life had been dissipated and unhappy. The School has continued to prosper, and during the residence of the Chippawas at the Mission house, the day school consisted of 43, and the Sabbath school of between 50 and 60. By the removal of the Chippawas the number of scholars is reduced to 15. Several of these can now read and write intelligibly. Another school has been earnestly solicited, by several native families at the Salt Springs, 10 miles from this. In compliance with their wishes, materials have been purchased and a house begun for the school; but opposition having been shown by some influential individuals, the undertaking is deferred to a more favourable season.

In reviewing the rise and progress of this Mission, many circumstances are presented to view as subjects for grateful reflection. Providences of a most striking nature have concurred in promoting a powerful and extensive work of grace among two large bodies of natives of different languages. By these languages the

gospel may now be carried to almost every tribe east of the Mississippi. Children from both of these bodies have been taught to read the Holy Scriptures; some of whom are pious and may hereafter be employed in teaching their brethren the knowledge of salvation by Jesus Christ. Almost a whole tribe of the Chippawas have received their religious impressions while they resided at the Mission house, or after their awakenings have here found the consolations of religion; and, by the ministry of the word, have been instructed in the truths, and strengthened in the experience of Christianity. It was a sight most novel, and to the friends of improvement very animating, to witness the tents of a tribe of pagan Indians pitched about the school, for the purpose of affording to their children the means of education. And if any thing could heighten the delightful scenery, it was the thoughtful assemblage of these natives at the Christian tabernacle, weeping for their sins, and exchanging the incantations of paganism, for the hopes and joys of the gospel.

During their residence at the Mission house for eighteen months, about eighty were converted, and near forty of their children were instructed in the schools. Surely, it must create no painful regrets to those benevolent individuals whose liberality contributed to the erection of this house, or whose hospitality occasionally furnished these strangers with provisions, or ploughed their fields to encourage their industry, when they remember, that by all these generous acts they have assisted these new converts in their journey towards the Christian's home in heaven. Nor can it be matter of discouragement to the *friends* of the Mission, or to the *labourers* in this work, thus to know, that the sums they have expended, the sacrifices they have made, and the prayers they have offered, have been so signally acknowledged by the Saviour, in the happiness and salvation of this people.

RIVER CREDIT.

The Chippawas, (*alias* Missisauahs,) having received the gospel, immediately began to think of a civilized state; and having expressed to the Government their desire to settle on their own reserve lands, on the river Credit, their wishes were promptly met with an expression of kindness, which has hitherto marked the paternal care of the Government towards this unfortunate people. By the benevolence of His Excellency the Lieutenant Governor, their lands have been ploughed, and twenty houses are now building for their residence.

About the first of April last, twenty-six families, consisting of about one hundred souls, arrived from the Grand river, and commenced their new establishment on the river Credit. The whole number had embraced Christianity and received Christian baptism, including one of the chiefs. Since this, six families more, including the other chief, have been converted. This addition, together with the several marriages which have lately taken place, forms a body at the Credit of thirty-five families of one hundred and thirty-four souls. The Society embraces all the adults, and consists of one hundred and ten members. Of all that belong to this body of natives, but six families now remain in a wandering state.

SCHOOLS.—The Chippawas at the Credit, after imploring the divine blessing, proceeded to build a place for schools and the worship of God. Beneath the shelter of a board building, twenty-four feet square, thirty children have been taught by two native brothers, Peter and John Jones. And being assisted by two native families, a regular Sabbath school has been kept up, consisting of fifty youths and children. The improvement of the children in learning and manners, are certainly commendations on the teachers, and cannot fail to interest the friends of early improvement. An especial blessing has already accompanied these labours: a number of the children are often heard in their native tongue, praying in a very fervent and sensible manner.

The IMPROVEMENTS of this people, in RELIGION and CIVILIZATION, have exceeded the anticipations of the last years report.—Family devotions are regular and daily in every wigwam; and on the Sabbath the whole body meet at their rude chapel for prayer and praise, and the ministry of the word. The men have been diligently employed in fencing their grounds, and cultivating the soil. Twenty-five acres having been planted, now promises a plentiful harvest. And thus are they exchanging the uncertainties and sufferings of wandering huntsmen, for the quietude and comforts of civilized society. Your committee cannot presume that this community, so suddenly gathered from the wilds of the forest, and so *lately* brought from confirmed habits of intemperance, to the profession of Christianity, can have yet attained an entire ascendancy over their passions and habits: the whole life being a state of trial, and Christianity a warfare, where battles are to be fought and victories won, through the blood of Christ, it must be feared, that among the Christian Indians, as in more civilized society, some may relapse into their former habits. But as yet, their

deportment has been such as to afford evidence of the sincerity of their profession, showing by a blameless life the fruits of a gracious change. No broils or misunderstandings, have yet interrupted their domestick peace or social fellowship; they appear to love as brethren, and to be of one heart and one soul. How unlike themselves in their former state! And how unlike many who call themselves Christians!

The committee in concluding their remarks on this station, have to mention the death of two of the brethren. In both cases, it is believed they were supported in their sufferings by the comforts of religion, and that they died in the faith and hope of the gospel. The case of Seaugausongk, a pious youth, is so striking, that a detailed account will be found in the appendix. (b.)

MUNCEY TOWNS, ON THE THAMES.

The SCHOOL at *Muncey* has been continued, though it has had to struggle with difficulties from opposing individuals. At one time apprehensions were entertained for the safety of the teacher; but he continued at his post undaunted, having in view the future welfare of this people, and the recompense of reward. At present all the principal men, together with most of the people, are desirous for the instruction of their children. The last accounts from that station were, that about fifteen attended the school, and that the opposition had abated; and further, that several of the natives had embraced the gospel and experienced a change.

BELLEVILLE, BAY QUINTE.

The committee report further, that since the last anniversary, another body of the Chippawas have received the gospel, and have been baptised on a profession of faith in Christ. The Report of the Bellville Missionary Society, dated August 15, mentions, that forty-three had become a praying people, and had received baptism; and that there were then in the vicinity about forty others, who were sincerely inquiring after the way of life. The committee have the pleasure of now stating, that those persons have since found that hope and comfort which they were then so desirous to obtain. Eighty-three of this body have embraced Christianity. For further accounts see appendix. (c. & d.)

SCHOOL.—In a state of pagan ignorance it cannot be expected that the natives will know how to value the blessings of education. They think if their children live with the whites, it will prevent their becoming good hunters. But as soon as they received the

gospel, they showed a desire to read the word of God; even the aged are sometimes seen listening to the instruction of children, in learning the alphabet. Some of them have said lately, "when shall we have a school, that our children may read us the good book?" In accordance with this change in their sentiments, five boys have been sent up to the river Credit, and the Grand river; and thirty native children will be ready to enter school, as soon as one can be established in the neighbourhood of Bellville. Two boys have also been forwarded from Kingston to the above schools. These are all supported by the Society's munificence. And should they conduct themselves virtuously, and should they *especially* prove a blessing to their nation, the pleasure thereby afforded to the Society will be an abundant reward; and besides, an approbation of this good work may be heard before all nations, "Well done, forasmuch as ye have done it unto these, my little ones, ye have done it unto me."

NATIVE TEACHERS.—Hitherto a virtuous deportment and commendable zeal has characterized our public exhorters, leaders and teachers of schools; and their labours have been very useful in promoting religion among their brethren. It appears a favourable providence, that wherever awakenings have taken place, good interpreters have been raised up, by which means the word has been successfully preached, by Ministers who understand nothing of the language of the nations. One of our native exhorters has been almost continually employed in visiting different bodies of Indians, and success has attended his labours in every place. An account of a late visit to the natives on the borders of lake Simcoe, will be seen in the appendix. (*e.*)

TRANSLATIONS.—The translations of the gospels of St. Matthew and St. Luke into Mohawk, are now completed, as is likewise the Acts of the Apostles; and the whole have passed examination of the most competent persons in that nation. It is now hoped that these important portions of the sacred Scriptures may be soon given to that people. The aged Mohawks are very desirous to see the whole account of our Saviour and his doctrines before they die. Certainly it is not much in favour of the zeal of the Christian church, that she should have builded her splendid palaces, and erected her lofty spires on the soil of strangers for two centuries and yet have so strangely forgotten to give the gospel to her pagan neighbours. Mr. H. A. Hill is still proceeding with assiduity in the translation, with a design to render the whole New Testament into Mohawk, as soon as practicable.

In order to obtain further translations of Hymns, both in the Mohawk and Chippawa, the printing of the Hymn Book for the native converts has been deferred. The committee are hoping that this desirable work may be put into the hands of our pious brethren, in the course of another year. Specimens of these Hymns will be seen in the appendix. (f.)

GENERAL REMARKS.

Christian principles are continually obtaining a more permanent and extensive influence on the hearts and morals of the converted natives, and are rapidly effecting important changes among other neighbouring tribes. The readiness with which several bodies have already received the gospel—the blessing which accompanies the word when preached to them—the able and zealous teachers and interpreters which the Lord is preparing as instruments in this good work—the countenance which many principal characters have shown to the undertaking—the spirit of Missions in behalf of the natives, and the recent appearances of good among the neighbouring tribes, are all favourable circumstances, from which the Society may be encouraged in the noble work of giving the gospel to the pagan nations. In contemplating this great object, it must not be forgotten that what has been accomplished, has not been without personal sacrifices, and pecuniary means. Funds are absolutely necessary for the establishment of schools, the support of Missionaries and teachers, the furnishing of books, the boarding and clothing of destitute children from a distance, the translating and printing of the Scriptures and Hymns. All these things must for the present be done for the natives, as they are generally poor, and are sometimes destitute of the common comforts of life. The committee state with pleasure, that the funds of the Society, the preceding year, have been increased from £159 19s. 2 1-2d. to £231 12s. 2 1-2d. equal to \$926 44c.; making an increase of £71 13s. or \$286 60c. In the Treasurer's Report will be seen that the estimate of expenditures for the ensuing year, and for which drafts have been made out, amount to £269 7s. 9d. equal to \$1,077 55c. This sum exceeds the amount of receipts during the past year, \$151 11c. And such will probably be the increasing demands, from the enlargement of the work, as considerably to exceed that sum.

The committee take this opportunity of acknowledging, with gratitude, the increasing zeal and liberality of most of the branch Societies; and they also mention with pleasure, the benevolence

of several individuals. From one gentleman, a large convenient stove has been furnished for one of the Societies' schools, wholly at his own expense. From another, \$25 is pledged in aid of the funds for the ensuing year. Others have shown equal interest for the prosperity of the work. Nor is the Society less obliged to the active agents and officers of the branch Societies, whose successful efforts have very much contributed to the prosperity of the Society's funds; and without whose continued aid, the work must languish.

It is but justice further to remark, that the natives have been greatly encouraged by the expressions of good will which have almost every where been shown to these inquirers after truth; and the cause of religion has been much promoted by the hospitality of the inhabitants, especially in those parts where the Indians have found it necessary to assemble and tarry for several days together, while they were attending to the instructions of religion.

In concluding their report, the committee would remind the friends of the Society, that the revivals should be followed up by the establishment of schools; and that the continual enlargement of the work must require an increase of funds for its support. And surely we may be permitted to hope, that the blessing of the Lord will not be wanting on an institution which has for its single object the supply of the destitute poor, and the improvement and salvation of the heathen. "How interesting and *laudable* must this institution appear to such as carry forward their reflections to the *probable, future, distant, and endless results!*"

TREASURER'S REPORT.

APPROPRIATIONS FOR THE YEAR ENDING AUGUST 31, 182

Draft in favour of Rev. A. Torry, as Missionary to Grand river,	£25 0
Draft in favour of Rev. E. Ryerson, as Missionary to river Credit,	25 0
Draft in favour of Rev. W. H. Williams, as Missionary to Mississippi and Ottawa,	25 0
Draft in favour of Rev. T. Madden, for the benefit of two schools at Grand river,	52 10
Draft in favour of Rev. T. Madden, for school at river Credit,	37 10
Draft in favour of Rev. T. Madden, for school at Munceytown,	25 0
Draft in favour of Rev. W. Case, for school at Bay Quinte,	25 0
Draft in favour of Rev. W. Case, for Teacher at the native tribes,	25 0
Draft in favour of Rev. T. Madden, for moneys expended in behalf of schools at Grand river and the river Credit,	11 5
Draft in favour of Rev. W. Case, for moneys expended in behalf of the natives at Bay Quinte,	8 2

\$1,077 55 or £269 7

The CANADA CONFERENCE MISSIONARY SOCIETY in account with
WILLIAM CASE, Treasurer.

The expenditures of the year ending August, 1826, having been anticipated in the last year's Report, and drafts made out accordingly to the amount of £203 1 3, yet to be appropriated, it is proper to give the expenditure of this sum in detail, in the present Report, which is as follows, viz:

1825.	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	Dr. Ju
Sept.	To draft in favour of Rev. A. Torry, as Missionary to Grand river, in quarterly instalments,	25	0	0	
	To draft in favour of Rev. T. Madden, to appropriate as follows, viz: To J. Carey, teacher at Muncey, for past services, \$15. In aid of the translations, \$10. And \$5 for fitting up the Indian school at Grand river,	7	10	0	At
	To draft in favour of T. Madden, to be paid to S. Crawford for past services in the school at Grand river,	12	10	0	
	To draft in favour of H. Ryan, it being the amount of his travelling expenses in the year ending Aug. 1825,	1	16	3	
	To draft in favour of Rev. T. Madden, to be expended for the benefit of Indian schools,	100	00	0	
	Interest on the same, £3 3 1=£103 3 1.				
	The same was appropriated as follows, viz:—				
	To John Carey, as teacher of the school at Muncey,	£25	0	0	
	To J. Johnson, as teacher at Grand river,	6	5	0	
	To J. Jones, as teacher at the Credit 5 mo.	15	12	6	
1826.	To P. Jones, for services as teacher to the Indian tribes,	8	2	6	
April and August.	To clothing for native boys at school, at the Grand river,	5	4	0	
	To board of boys at school, at Grand river,	4	13	0	
	To cash paid for books for Grand r. school,	1	13	4	
	To cash paid for books for Credit school,	0	13	0	
	To cash paid for paper used in translations,	0	15	7	
	To cash paid for materials for school house at Salt Springs,	8	1	11	
	To cash paid by A. Torry for materials for school house at Salt Springs,	1	2	6	
	To cash paid S. Crawford as teacher, in Grand river school,	31	5	0	
	To cash paid for translating the gospels,	2	15	0	
	To cash paid for board of boys at the Credit school for 26 weeks at 2s. 6d.	3	5	0	
		£114	8	4	
	This sum exceeds the amount placed in the hands of T. Madden, by £11 5 3; which is allowed him per draft: which see in the estimate for the ensuing year.				
	To draft in favour of Rev. S. Belton, as Missionary to Mississippi and Ottawa,	25	0	0	
	To draft in favour of W. Case, to be applied for the education of Indian boys in the neighbourhood of bay Quinte,	25	0	0	
	Interest on the same, £1 0 0=£26 0 0.				
1826.	The same was expended as follows, viz:—				
Feb. 14.	To cash paid, expenses of 2 native teachers from Grand river to Bellville,	1	10	6	
	Carried forward,	£110	6	£203	1 3

TREASURER'S REPORT.

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<p>with 1826. Feb. 14. t of this Dr. June 1. 5 0 0 0 0 0 6 3 0 0</p>	<p>Brought forward, £1 10 6 £203 1 3</p> <p>To cash paid, outfit of the same to return home with two native boys for Grand river school, 3 13 3</p> <p>To cash paid native teacher for services, 3 12 6</p> <p>To cash paid for clothing several Indian boys while at school, 2 14 0</p> <p>To cash paid, expense of native teacher on a visit to the Indians at Bellville, 0 10 0</p> <p>To cash paid native teacher for services, 2 10 0</p> <p>To cash paid, expense of 4 boys from Bellville to Credit and Grand river schools, 0 15 6</p> <p>22. To cash paid, expense of conveying 2 boys from Kingston to Credit school, 0 15 0</p> <p>Aug. 31. To cash paid for board of five boys at the Grand river school 31 1-2 weeks at 2s. 6. 10 3 9</p> <p>To cash paid for provisions for the same, 0 4 5</p> <p>To cash paid for board of 3 boys at Credit school 21 weeks at 2s. 6d. 2 12 6</p> <p>To cash paid, several postages, 0 3 0</p> <p>To cash paid for printing Indian hymns, 0 10 0</p> <p>To cash paid for books for church records at Credit, 0 12 6</p> <p>To cash paid for 6 hoes to encourage the natives in their planting at Bellville, 1 4 0</p> <p>To cash paid, expense of ploughing Grape Island for do. 1 1 0</p> <p>To cash paid for printing 1,000 of first annual Reports, cutting, &c. 10 12 6</p> <p style="text-align: right;"><u>£43 4 5</u></p>
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This sum exceeds the amount placed in the hands of W. Case, by £17 4 5. A draft in the estimate for the ensuing year, for £8 2 6 has been already allowed, leaving £9 1 11 yet due to W. Case.

Of the above £43 4 5, £17 3 2 was expended for board and clothing of native boys,

11 16 3 for services of native teachers,
1 2 6 books and printing,
2 5 0 in agriculture,
10 12 6 for printing report.

£43 4 5

£203 1 3

APPENDIX.



(a.)

Ramsay, August 11, 1826.

By request of several friends, we take this opportunity of expressing our sentiments of sincere gratitude for the Societies' affectionate concern for the spiritual interests of these new settlements. The services of the Rev. S. Belton have been well received, and the blessing of the Lord has been given to the labours of his servant; and from present appearances, a foundation is laid for more extensive good, as there is an increasing anxiety in the inhabitants to hear. There are now three societies, where there were but two persons for two years, who met for religious worship. Altho' our circumstances are low, we have made up a small collection, (£2 19 1) which we forward to the Missionary Society. Hoping that the poor in these new settlements may not be forgotten another year, and praying for the success of your Missions, we are, respectfully,

WILLIAM WALLACE, & others.

To the Canada Conference M. S.

(b.)

JOHN SEAUGAUSONGR was a Chippawa youth of about 20 years. He first heard the gospel from his converted brethren at the river Humber, in July, 1825. (See Meth. Mag. for 1825, page 477.) In order to obtain further religious instruction, he soon after, with others of his tribe, accompanied Peter Jones to the Mission house on the Grand river. Among others who became religious in the great revival here, John also found peace to his soul, and here received Christian baptism. He now experienced such joy in believing in Christ, that most of his time was employed in prayer and private meditation. His general deportment was serious and devout, and in all things he appeared to have God before his eyes. He now became greatly concerned for the salvation of his relatives, whom he had left in their drunken revels at the Humber; and for the purpose of persuading them to forsake their wicked ways and embrace Christianity, he made them a visit. On his arrival at the Humber, he found his parents intoxicated, whom he entreated, with great earnestness, to forsake sin and pray to Jesus Christ for mercy. But they paid very little attention to his advice, and would sometimes chide him for praying, saying, "what good is it?" John then warned them that they were bringing destruction on themselves, and if they did not repent they would "all go where *Muchemoneo* lives." At length they consented to go to the Grand river and hear about these things for themselves. In the month of October John was taken unwell, and for the benefit of medical aid was carried to York. While this pious youth continued to speak, the whole theme of his conversation to his friends was, to forsake sin and prepare to meet God. When it was perceived that he could not live, he urged his friends "not to mourn for him, for, said he, I shall be happy; but mourn for yourselves, and pray to the Lord Jesus that he may have mercy on you." He, however, saw no fruit of his labours in the reformation of his parents, and after lingering a few days, he died in peace. When their son was dead, the parents began to be more thought-

ful, and as he died a Christian, they wished him to have a Christian burial.— Their request was kindly complied with, and the deceased was buried in the burying ground of the protestant episcopal church in York, the service being read by the Rev. Dr. Strachan. The parents now thought much on the words of their son, and were much affected at his death, and immediately went to the Grand river where they were instructed, and soon found the consolations of religion. The parents and all the remaining members of the family, are included in the number of converts, and are now members of the Society at the Credit.

(c.)

Extract from the Report of the Bellville Branch M. S. dated August, 1826.

The increasing interest and zeal, which is shown in behalf of the ancient proprietors of our soil; the good already done to this unfortunate people, and the prospects of wider and more extended fields of useful labour, are subjects for pleasing reflection, and loudly call for the warmest expressions of gratitude to Almighty God, and encourage us to further exertions in the Missionary cause. The past year has been marked with the most memorable and striking incidents, and to us the most affecting; because they have been displayed before our eyes. We have seen the savages of our country, till lately sunk to the lowest degradation, and accustomed only to the ferocity and superstition of barbarism, not only reformed from those evils, but with many tears and prayers inquiring the way to life, and receiving Christian baptism, and exhibiting the clearest evidence of a thorough change and sound conversion to the Christian religion! Who could have tho't that the untutored savage, accustomed only to a wandering life, in the gloomy wilds of the forest, who had never heard a Christian sermon, that these drunken pagans could have been converted in so short a time, and especially with so little preparatory instruction? Yet this has been done, as if to show to the church the fullness of HIS redeeming mercy, and to confirm her faith in HIS promise and power, who has said, that *a nation shall be born to God in a day.* The upright deportment and scrupulous honesty of these new converts; their cleanly and decent appearance, when contrasted with their former state; the regularity of their family devotions; their serious deportment on entering the place of worship; their zeal and fervency, and the melody of their singing—these are striking traits in their character, and afford sufficient evidence of the power of the gospel on their minds, and of the sincerity of their Christian profession. Of these converts, forty-three have received baptism, and about forty more appear to be seriously inquiring for the way of life. These comprise nearly all the adults that belong to the tribe. They have signified their desire to settle in a body; to cultivate the soil, and obtain education for their children. The commencement of this work, we believe, may be traced to the conversion of a youth of about sixteen years of age, (Peter Jacob,) who, in the spring of 1825, expressed a desire to abandon the savage life, and to obtain education. He accordingly entered school in this village, at his own expense. Being taken to the Camp Meeting in Adolphustown, in June, he there professed to experience a change. On his return to Bellville he was taken into the care of several pious persons who gave him his board while he attended the school. Constantly resorting to the means of grace, his Christian virtues were strengthened, and he became zealous for the salvation of his people. And there is reason to believe that his expostulations were so far blest as to prepare the minds of his native brethren for a favourable reception of the truth, when it was afterwards declared to them, in their own language, by Peter Jones, and his associate, John Crane. On the 14th Feb. last, the awakening first appeared, and has continued to progress till the present time. In concluding our remarks on the state of this people, we would express our opinion that it would be greatly to their advantage, if a school should be established in this vicinity, for the benefit of their children. A house for this purpose would also serve them as a place for their devotions. And could the tribe be settled where they might cultivate the soil during the

summer, when they are not engaged in their hunting excursions, an opportunity would be afforded them of attending the means of further instruction thereby strengthening the Christian virtues, and persevering in the good way they have so happily begun. Respectfully submitted,

P. G. SELDEN, }
J. LOCKWOOD. } *Joint Secretaries.*

(d.)

Extract of a letter to the Secretary of the Society, dated Hamilton, August.

Our Camp Meeting of the 25th inst. has just closed; some circumstances of which are so interesting, that I would beg the indulgence of mentioning a few particulars. At this meeting, eighty of the natives were present, about one half of whom were professors of religion. At the close of each sermon the principal points in the discourse were delivered to the natives; being interpreted, sentence by sentence, in the Chippawa. In this way they listened every day with great attention, to the instructions of the gospel. During the religious services of Sabbath, they appeared unusually thoughtful, and the tears which they found it difficult to conceal, showed that their minds were labouring with deep concern. On the evening of this day, when they had retired to their camp, the native interpreter proceeded to explain and enforce more minutely, the truths which they had heard throughout the day; and particularly this promise, that *God gives his holy spirit to them that ask him.* Luke ii, 13. Their minds being greatly oppressed with a sense of their sinfulness and danger, they joyfully heard the offers of mercy; and as their interpreter proceeded, they could restrain their feelings no longer, and they broke forth in earnest supplications for mercy, and sought the Lord with all their heart. And now directly the voice of prayer was mingled with expressions of praise; and one after another then several at once, were delivered from their burdens, and filled with peace and comfort. As they realized this change from the sorrows of repentance to the joys of believing in Jesus, they arose upon their feet, and in their own tongue gave praise to God for the wonderful things he had done for them. In their countenances and their whole deportment was seen the change they had experienced, while they were heard to express their feelings in expressions like these

“O Keshamunetoo kekeche mekoohnahwanemin, inggooche keahpahke tahmahweyun ingkahkepahtesewin kia neketemahkesewin kemesheyun eyu keshahwanetewin. O kekahsahkeinsah! O kekahmekoohnahwanemin!”

O Lord! I thank thee very much, that thou hast taken away my sins and my trouble. Thou hast given me thy mercy! O I will love thee! O I will praise thee.

In the exercises of prayer and praise they continued for about six hours, during which the whole number of forty professed to obtain peace to their minds. From the commencement of the reformation at Bellville, the work appears remarkable as among their brethren at the Credit.

W. CASE.

(e.)

Extract of a letter to Rev. J. Ryerson, Sec. to the Society, dated York, Aug. 1826.

Having lately had an opportunity, in company with several native speakers of visiting the Indians of lakes Simcoe and Huron, I transmit the following account of our attempts to introduce the Gospel among them. Our first meeting with them was at the anniversary of the Newmarket Missionary Society, July 23, 1826. Beside a vast crowd of inhabitants who attended on the occasion there were about thirty natives who never had attended Christian worship, or heard the gospel before. After the discourse on the occasion of the anniversary P. and J. Jones on Sunday addressed their red brethren at considerable length. P. Jones introduced himself by saying, compassion for his brethren had induced him to visit them; and proceeded to discourse to them of the knowledge of God, the fallen state of man, and the plan of redemption through Jesus Christ.

Keche Kesha Muneto, (the Great Good Spirit,) said he, made all things: He made man good and happy; gave him a command, saying, if you keep this you will always live, have plenty, and be happy; but if you disobey, you will be sickly, and miserable, and die. Man disobeyed the good law, and thereby lost the favour of his Maker, as also the purity and happiness in which he was made. This disobedience, brothers, is the cause of all the sufferings of men—of all the miseries you feel. But the Great Good Spirit was still very good and merciful to all men. He so pitied the world that he sent his only beloved Son to teach men how they might become good and happy again. After his beloved Son had taught men what they must do, he then himself died for our sins, that we might be saved from them in this world, and from misery in the next. Brothers! the beloved Son did die for us; but he now lives again. After three days he was raised up from death: He talked with his brethren many times, and then in their sight he ascended up to Ishpeming (Heaven) to ask mercy for us: He is now praying for us, saying, *O Father! show mercy to miserable sinners, for I have died for them.* Before he went up to Heaven he told the good men who obeyed him, that they must go and tell all the nations, Indians as well as white men, what he had said to them, and done for them; assuring them that all who should obey him and give up their wicked ways, they should again become happy, and after death should live with all the good, and wise, and happy, for ever." He then enlarged on the wickedness and destructive consequences of intemperance; and asked them, "where are our fathers and grand fathers? where are all those nations of which our fathers told us, and who once filled all these woods? and why are we now wasted to a few? I will tell you, brothers: It is because of the Schootawaubooh (firewater) that made them drunk, and leads to other great wickedness. On this account the Great Spirit is angry with us. Intemperance brings sickness and death, and thus we waste away. Now, brothers, unless we put away the *fire water*, and other wickedness, we shall soon die off, and there will be none of us left." He then stated what the good book required of them, in the several duties in life; and also, what the Great Spirit had done for their brethren at the river Credit, and other places. "These, our brethren, were once poor, drunken, and sickly. But they are now a sober, praying, and happy people. All the good white people are very glad to see us doing so well! The Governor is pleased at this change, and is now building us houses to live in. Our brethren at the Credit are now sending their children to the school, that they may become wise, and know how to read the good book, which the Great Spirit has given us." He then concluded, by persuading them to change their conduct, from the consideration that they would thereby become more comfortable and happy in this life, and the promise of a glorious happy state hereafter.

JOHN SUNDAY, from Bellville, next spoke, in which he gave an affecting account of his conversion; as also, what the Lord was then doing among the Indians at Bellville. He confessed that he was once in the habit of drinking, as they were; but when he heard the good word, that told him about a change of heart by the Holy Spirit, he was much troubled for his sins. "My heart was sick and very sorry. But, ape kakanawapunuck ouh keekeche koosenon oqueson kanepootawid—(when I looked to our Great Father's Son, who died for me, then my heart was made very glad and happy.)" Many of his tribe, he said, had become very happy, and were raising corn. Said, many of the white people who mind not the good book, would try to make the Indians drunk; but the good white people were very kind to them, and "wherever we go, they ask us into their houses." He then concluded, by exhorting them to become good and receive the religion of Jesus Christ, which would make them very happy. Throughout the whole exercises, the Indians paid the closest attention, and at times seemed much affected, and responded at every considerable pause of the speaker, "Yoh" or more properly, "aah"—So it is. PETER JONE then again arose, and addressed the congregation in English to this effect:

He first thanked the assembly for their benevolent exertions in behalf of his poor people, and proceeded to state the encouragements they had to continue their Missionary efforts; detailed the progress of improvements, the state of

schools and religion in different tribes, and appealed to the philanthropic feelings with a moving pathos and energy. "You are under obligations, sa he, to the withering tribes of your country. If it had not been for the b T volent, who sent the gospel to you, you would, perhaps, now be as we pothou Indians are. For we are told that your fathers, the inhabitants of Brita of th once lived in tents, wore leggins, and were strangers to the religion of Jesy w Christ. Now you are clothed, have houses, and the bible to read. But the t rem people, the former proprietors of your lands, are poor and without houses and what is more, they are without the knowledge of God and the way know salvation. You are bound to help them. You and your children live on t land lands which were once the residence of our fathers. You are now comforte wou but they are cast out without Christ, and without hope, and have scarcely our y place to lay their heads! Before the white man brought the destructive spi of th among the Indians, they were, at least, a sober people. Why is it that t will c thousands of our people who once spread themselves over this whole countr. Ar are thus dwindled to a handful? Has it not been by vices which they have lear gain ed from the whites? I do not mean to cast reflections; but I feel for my nation visit and my heart bleeds when I look upon the graves of my fathers, and behold the rserve in of my people. I would not be understood to be censorious; but I must entrepeopl that if you have given spirits to the Indians, for God's sake do it no more. And but, c any persist, contrary to the plain dictates of truth and conscience, to destroy thaskec people by intoxication, they cannot hope to escape a future retribution. I do ve [It rily believe that they will terribly feel the consequences at the judgment day. from you would do the Indians a favour, give them bread; if you would make them had c happy people, teach them the religion of Jesus. In such a work you may expect. On the blessing of reward. Our Saviour has said, *forasmuch as ye have done it un Gove: the least, ye have done it unto me; enter ye into the joy of your Lord.*" the ri

It is scarcely necessary to observe, that such appeals, delivered with tsembl pathos of Christian love and zeal, and with the unaffected simplicity of nat many ral eloquence, deeply affected the assembly. The next day, 24th July, ito as i compliance with the wishes of the Indians, we repaired to the camp, whe for tw we found about forty waiting to hear the word from our speakers. Petecamp Jones sang a few verses in the Chippawa, in which he was joined by the twailed Indian friends, Sunday and Moses; and after prayer, he addressed them ne were i an hour. In the course of his remarks he gave them an account of the dehear in struction of the old world; and stated that the Great Spirit had promised thness in the earth should not again be overwhelmed by a flood; and referred them t nature the bow in the cloud. He further stated, that a second destruction of thmarke world would take place, and that by fire. At this their eyes seemed to sparkl vage s and they appeared much surprised. He proceeded to say, that when thhear t destruction should take place, the Great Spirit would first take the good peamong ple out of it: the wicked only would perish in the general destruction. Hslowly corrected some of their superstitious notions about their going to the we or tree when they died, and showed them, from the good book, that there were be draw t two places after death—one for the good, the other for the wicked. ThThrou wicked would be driven away to a place of fire, where (Muchemoneto) the evance, spirit was. He warned them against the use of ardent spirits. "When yo. Whe get Keushquabee,* this leads you to other acts of wickedness." Mr. Jonesprobati was followed by Sunday, who spoke about half an hour. vice, C

Moses then spoke, and told them what the Good Spirit had done for him. H been se acknowledged that he, like his brethren, had been wicked and drunken; he do as t since his conversion he drank no more, and now he lived comfortably; state. The some of his temptations, and how he overcame them. The evil spirit had ofe and nu tempted him to drink; wicked men persuaded him much to drink a *little*, but h perance told them "*right up and down*," that he would not drink; then they *persuade* consid him no more. "This is the way, said he; you must be apeche, (firm,) and whe tered w they see this they will let you alone." He affectionately exhorted them to repe night to as was a

* A word that signifies, that the head runs round, and the man is crazy. thought

hoped of their wickedness, give up their drunken habits, and embrace the religion of Jesus Christ: they would then become a wise, and good, and happy people.

There was an energy in this man's address that drew tears from the whites, though they understood not what he said. I perceived, as I stood beside one of the chiefs, that he was much affected; as he held his head down he frequently wiped the tears from his eyes; and after the speaker concluded, he arose, trembling, and said: "Brothers, we thank you for your visit; what you have said is very good, and we will tell it to all our people. We are very glad to know what the Good Spirit would have us to do. You see how wretched we are, and you pity us; you see the dangers about the path of our young men, and you would have them escape them. We thank you much for your advice; we hope our young men may be better and wiser than we have been; we are ignorant of the good things you speak of: we would hear these things again, and hope you will come again and speak to us. All you have told us we gladly hear & believe."

Another aged man, borne down with the weight of years, arose, and leaning against a tree, spoke as follows: "Brothers, I also feel very thankful for your visit and talk to us; I hope we may all mind your words, become good, and receive the Great Good Spirit." During the several interviews we had with this people for two days, they manifested no hostile feelings to what they heard: and but, on the contrary, were attentive, and anxious to be taught, and some of them requested, "when and where shall we have a school for our children!"

[It will be proper here to remark, that the above summary of, and extracts from the Indian's addresses, were taken from the speakers themselves, after we had concluded the exercises.]

On the 16th Aug. the Indians being assembled to receive their goods from the Government, Peter Jones, accompanied by five of his converted brethren from the river Credit, made them his second visit. He found about six hundred assembled at the Holland Landing, at the head of lake Simcoe. On his arrival, many were intoxicated. After they became sober, he proceeded to discourse to as many as came within hearing, on the subject of religion; and this he did for two days, during which they were four times called together by the aid-de-camp of one of the chiefs. During the first day only about fifty could be prevailed on to come within hearing. At each meeting the number of hearers were increased; and on the last occasion, about 300 were assembled within hearing. I did not arrive till the last day. Here I had an opportunity of witnessing a scene both novel and affecting: here was nature in its simplicity; and in its nature also in its weakness, ignorance, and degradation. An air of wildness marked their countenances and deportment; and a timidity peculiar to the savage state rendered them very distant. When they were called together to hear the word, many of them, like our first parents, concealed themselves among the trees and bushes. Still, desirous to know what was said, crawled slowly along on the ground, sometimes showing their heads from behind logs or trees. As they occasionally heard a word, they would become bolder, and draw towards the assembly with less fear, till they came within hearing.— Throughout the assembly all was silence, and solemnity sat on every countenance, and every eye indicated an anxiety to hear and understand.

When P. Jones had concluded his remarks, the natives expressed their approbation in the usual way, saying "aah," "aah." After the close of the service, Col. Givens, Indian Agent, arose and gave his approbation to what had been said; told them that it was all truth; hoped they would think of it, and do as the good man had told them. To this the natives heartily responded.

The Indians in these parts are divided into three tribes, under three chiefs, and number about 600. Formerly they were far more numerous; but intemperance and its concomitant diseases have greatly reduced their numbers. A considerable number, I perceived, were maimed, and some trembled and tottered with age and infirmities, just passing, alas! from a rayless life to a midnight tomb. The principal chief was consulted on the subject of Christianity; as was also the next senior chief. The former said the Indians could do as they thought best; as for himself, he had not made up his mind on the subject. He

would think about it till next spring. The other said he would be glad to be instructed; he would come to the Credit soon, and perhaps leave some of his boys at the school. No opposition was expressed by any of them; and was judged that the prospects were favourable.

As I returned from the place, I thought of the thousands who once inhabited these woods and lakes, and whose generations have, for so many ages, melted away without the knowledge of revelation to direct them to immortality and an eternal life. Can any one—can any Christian, whose heart is warm with the love of God and man, sit down himself to the gospel feast, and forget his starving brother in the woods? Yours, affectionately,
E. RYERSON.

(f.) O! for a thousand tongues to sing
My great Redeemer's praise:
The glories of my God and King;
The triumphs of his grace.

MOHAWK.

O! ne wen nya we egh se ron
De ya ke righ wa gwen
Ko wa nea rak ne ren syaton
Niyoh ko ragh ko wah.

CHIPPAWA.

O! ah pa kish ke che gooh twak.
Nege ah ne she nahpaig;
Che nah nah kah moo tah wah wah
Ing ke sha mun ne toom.

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NOTE.—From several Societies, no Reports have been received of the names of their officers.

