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WESLEYAN
MISSIONARY NOTICES.

CANADA CONFERENCE.

No. XVI.]

MAY 1, 1858.

[QUARTERLY.

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TORONTO:
WESLEYAN CONFERENCE OFFICE,
KING STREET.

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

WESLEYAN MISSIONARY NOTICES.

MAY 1st, 1858.

HUDSON'S BAY MISSIONS.

We occupy considerable space with intelligence from the Rev. Thomas Wool-ey, because of the interesting and important facts it contains, and the striking and pleasing manner in which it is communicated; and it will be seen that he and his colleague are "in perils in the wilderness," and patiently inured to solitude, privation, and toil, among the large and different tribes of the region of Edmonton House. We commend the zeal which holds from three to five services on the Sabbath, and a service nearly every day; that gathers the youth in the Sabbath and Day Schools, and the wakeful Wesleyanism that is judiciously giving the sacraments, classes, and discipline to superstitious men just taught of God, and wish these beloved brethren all spiritual and physical resources for their arduous duties.

The Rev. Henry Steinhaur, has, with the consent of his superintendent, removed from Lac-la-Biche, to a more eligible Missionary position, at the White Fish Lake, and, as will be seen, commenced building, with favourable prospects, which, we trust, will reward him and his excellent wife for their self-denying exertions. Mr. Woolsey has received a formal request from the numerous and powerful Assiniboines, to establish a Mission near the Rocky Mountains, and is by other providential indications convinced that the way of the Wesleyan Missionary Society is unobstructed and inviting.

These and other openings, and the presence of British Commissioners in the North West, are special facts which the friends of that Society cannot wisely disregard, and they may be received as assurances—should the Church of God and Canada be promptly bestirred to nobler deeds—that ere long Christ will have numerous labourers, and achieve signal triumphs by the Gospel and civilization, in the beautiful plains of the far-reaching Saskatchewan, and on many a prairie, river, and lake of the boundless Hudson's Bay Territory.

From recent dispatches, it appears that the Imperial Government has about decided that Vancouver's Island, in the Pacific, shall be a British Colony, not to be confined within its shores, but to stretch away eastward to the Rocky Mountains, and Canada is likely to have an opportunity of settling and governing immense tracts on the east of the Mountains, altogether an area perhaps equal to the present dimensions of Canada. When this magnificent scheme shall have been consummated, enhanced indeed will be the responsibilities of the Wesleyan Missionary Society of Canada, and more vivid the light in which its supporters will behold their duties and privileges, while with an invigorated faith, benevolence and zeal, they pray, that the waters of life may break out in that wilderness, and the dwellers in those rocks sing aloud of salvation.

EDMONTON AND ROCKY MOUNTAINS.

Extract of Letters from the Rev. Thomas Woolsey, dated Edmonton House, December 23rd, 1857, and January 6th, 1858.

Yours, of May 5th, was indeed the welcome messenger of good news from a far country. Amidst much toil and privation, I was more than cheered by the exceedingly kind and encouraging manner in which you addressed me,—“In the name of the Board, the Church, and the Conference.” That such a triumvirate should so far consider me worthy of their confidence is truly exhilarating; but when that is perpetuated by an investiture of authority to extend my labours, if deemed politic, even to the shores of the Pacific Ocean, you will allow me “to mean the thanks I cannot speak.” How highly privileged to be permitted to unite with fellow-labourers of sister Churches in blowing the Gospel-trumpet in that portion of this vast continent, and thus instrumentally hasten the time when there shall be a glorious shout of “harvest home,” in the conversion of multitudes of those blood-bought spirits who have, to a great extent, long uttered the doleful cry,—“No man careth for my soul.” Truly—

“Great duties are before me, and great aims; And, whether crowned or crownless when I fall, It matters not, so that God’s work is done.”

There is, nevertheless, truth—telling truth, in the remark that “our itinerant system is contrary to every principle of our nature. Nature is kind, bountiful, invites people to choose for themselves, build houses, marry a wife, raise children, and live and die among them,” but a voice more authoritative than that of nature, has said, “If any man will come after me, let him deny himself, and take up his cross and follow me.”

That I have not relinquished the itinerary, you will gather from the following extracts from my Journal.

May 18th, 1857. Arrived at the Mission. Comparatively few goods had been abstracted, although the premises had been forcibly entered. Saddle-bags had been cut up for shoes, and soap, tobacco, pounded, meat, &c., had been removed. A Stone Indian, who took the provisions, left an intimation on a piece of bark, in the Cree Syllabic characters, that starvation was his only apology, and that he hoped to return the

favor some day. Poor fellow! Really civilized man would not have been so considerate.

30th. Several families arrived a few days ago, and were prevailed upon to cultivate the soil. Wheat, barley, and oats have been sown, as also the following seeds—turnips, beets, cabbages, lettuce, onions and celery. About 2 lbs. of potatoes have been cast into the earth, being all we had at our command. I have toiled early and late to effect this. The Indians do not relish manual labour.

31st. Sabbath—Two public services. Taught School morning and afternoon. Had a meeting for about two hours, on the subject of class meetings.

June 1st. Re-commenced day-school.

14th. Sabbath—Met four Crees and their wives in class. To witness eight roving Indians, “clothed and in their right mind,” was, indeed, a pleasing sight. All were decently clad, and presented a very cleanly appearance. Each spoke “the language of a soul with soul.” One said that, long before he saw a Missionary, he believed in an all-wise God and in a future state; but that now he rejoiced in having obtained salvation through faith in our Lord Jesus Christ. Another observed, that during my predecessor’s stay amongst them, he had often heard of the love of Jesus, but never experienced “the saving power of saving grace,” until recently. All of them were deeply affected whilst speaking. One of the sisters, a Stone Indian, gave her experience in Cree, to the no little astonishment and gratification of her husband, who had never heard her speak in public, except in her own language, such forcibly reminding me of the interrogatory put on the day of Pentecost—“How hear we every man in our own tongue wherein we were born?”

24th. Provisions being scarce, we all left for the Plains on the 15th, but have subsisted principally on bull-rushes and other vegetables hitherto. A moose has just been killed, but will only furnish a very limited supply to each family.

29th. Hunters unsuccessful. *Feeling*

the pinchings of hunger, and being apprehensive of sustaining personal damage by a more prolonged fast, I had resolved to kill one of the Mission horses, when an Indian, who had recently left us, returned with a portion of red deer, having travelled a considerable distance, being, as he said, greatly afraid lest I should be without food too long. This present was most gratefully received, though from the hands of a man who, twelve months ago, shot his fellow-man, and has since been a fugitive, to avoid meeting with the near relatives of the deceased.

July 2nd. Other engagements pressing upon me, we once more separate, after giving suitable instructions in regard to religious duties in my absence.

4th. Arrived at the Fort late, greatly fatigued with travelling, but the duties of to-morrow require such to be done.

5th. Sabbath—Three services in English, and one in Cree. Met with three families, who were formerly under Bro. Rundle's teachings, but have since become Romanized. Upon expressing a desire to be taught as before, they were faithfully dealt with, and told that if they returned, they would have to renounce the pope and all his works, the pomps and vanities of crucifixes, beads, &c., and all the sinful lusts of the man of sin, and simply sit at the feet of Jesus, and hear his words. A widow, whose son had been re-baptized, said that her late husband wished him to be given over to the Protestant missionary. I expressed my inability to take charge of the boy at that time, and declared the second baptism null and void, requesting that he be called by his former name, which was agreed to.

8th. Buried the infant child of Mr. J. E. Brazean, the gentleman in charge *pro tem*. Several Romanists being assembled in the house before the interment, the opportunity was seized for enunciating in Cree, plain Scriptural truths upon the bearings of baptism, on the eternal interests of persons whether baptized or unbaptized. This was done more especially because the child had not been baptized, having expired shortly after its birth. To hear it affirmed that the salvation of the child was unquestionable, seemed to them a strange doctrine.

10th. Once more at Pigeon Lake, our

new station. Solitude reigned around; but the crops required to be seen to, or they would be choked by the weeds.

14th. My interpreter through venturing out upon a stormy lake, was nearly drowned by the canoe being upset. I shall not soon forget his piercing cries for aid.

Aug. 6th. In journeying to the Fort, encountered a most violent hail-storm.

7th. My room is very much resorted to by Blood Indians. They are much pleased on seeing a Missionary, and give me to understand that they occasionally meet with brethren on the American side, and hear from them good words and true, and that they always treat them with the greatest kindness. On inspecting my watch, each one offered up a prayer, the import of which was—"O thou Great Spirit, who hast so highly gifted the white man, as to enable him to produce almost everything, look down upon me, and grant that I may live long, be successful in hunting, and always have plenty of horses!" Lord, teach them how to pray for pardon, holiness, and heaven!

The Blood Indians are a well-formed race, moving along with unfettered strides, and, most assuredly, presenting a strong contrast to

"That sewed-up race—that buttoned nation,
Who, whilst they boast their laws so free,
Leave not one lumb at liberty."

9th. Conducted five services in English and Cree.

13th. The Blood Indians attend our religious services, although unable to understand even the Cree language. I am told that, during the day they have been debating the question of decision of character in reference to the English and Americans; and I blush to record their verdict in favour of the latter, from the fact that the Americans keep to their resolve that the Indians should have no more fire-water, whilst the former have oft done the same without carrying it out. When will this blot be removed? If Englishmen are God's chief agents in carrying the blessing of Christianity, civilization, and good government to all nations—if they should ever exercise a governmental power among this portion of the Indian tribes, then their knowledge, their morals, and their religion, their laws and institutions should not bear the brand

of instability, because of the reasons above given.

16th. Sabbath—This has been an extraordinary day. English, Cree and Blackfoot services have been attended to. The latter for the benefit of the Blood Indians, who understand the Blackfoot language, in fact, they are included amongst that nation. Their interpreter having expressed his inability to dwell upon religious subjects, I had but little opportunity of exercising my vocation as I would otherwise have done. They were, however, recognized in the bonds of universal brotherhood, and assured of the love of God to a fallen world. The main features of the American Treaty were gone into, and their benefits clearly set forth, especially as causing an extension of missionary enterprise, the establishment of schools, &c., and the abandonment of the liquor traffic. They expressed their grateful approval of what had been said (the latter subject excepted), and stated that they had wished for me to address them some time before. At their request, my interpreter sang a hymn in Cree, and then we concluded with prayer. This has been a most peculiar exercise, three of us being employed in making known the truths delivered. Their interpreter understands Cree, and, therefore received it from my interpreter, who, of course, understands me.

22nd. Once more at the Mission.

23rd. A number of Assiniboines, assembled in council this afternoon, when varied subjects were discussed. They are very desirous that I would remove to their section of the country near the Rocky Mountains. This cannot be complied with at present.

29th. Crees have arrived, bringing a good supply of dried meat, &c. Their horses being unable to reach here without considerable difficulty, four of mine were sent off a few days ago.

30th. Sabbath—Services as usual. Four children baptized. The afternoon has been devoted to a scriptural view of the subject of marriage, and of the non-necessity of the baptism of adults prior thereto; after which two young persons were joined together in holy wedlock, the baptism of the man being deferred until he is proved worthy of being introduced into the visible Church of Christ, he having, as yet,

heard but little of the great truths of our common Christianity, although he states that, for two years, he has been under serious impressions. How many the Romanists delude by making marriage a sacrament, and insisting upon all being baptized before being united in the bands of matrimony!

Sept. 3rd. After due examination, I have appointed one of the Indians as Leader of the Class. My interpreter, who was present this evening, assures me that to hear them was enough to melt a heart of stone, and that he was really astonished at the very apt Scriptural quotations applied to each person's experience by the leader. He further states that the illustrations employed by each of them, in describing their unworthiness, &c., were truly humiliating. So much for the blessing of God upon Methodist training. May this be but the dawning of better days!

6th. Sabbath—Two persons, who have lived together several years, have been married. Six of their children had been previously baptized.

10th. Three small stacks of hay have been gathered in, by which considerable provender is stored up for the coming winter, so that the horses will not suffer as heretofore.

17th. Arrive at Edmonton. A great number of different tribes are encamped near the fort.

19th. A Blood Indian Chief, who has been Romanized, submitted a bundle for my inspection, which, I am informed, he always carries about with him, and would not part with on any account. It contains the following precious relics, &c., viz., a bell,—detached leaves of "Sketches by Boz"—a rudely-executed chart of the so-called true church, from the beginning even until now, showing the forkings off of all the Reformers to a place that shall be nameless—a copy of the French Catechism; and last, though not least, copies of the "*Wesleyan Missionary Notices*," strange company, I admit, for the latter to be found in!

20th. Sabbath—Five public services—one has been conducted amongst the Indians on their camp-ground; two others, for their benefit were attended to at the fort; and the remainder in English.

23rd. That many of the Romish priests are profoundly ignorant, is an acknow-

ledged fact; but this day has furnished proof positive of it, by one of them affirming, in the presence of our friends, that the British Government had nothing at all to do with this Territory. Proofs the most incontrovertible were adduced; but the words had gone from the lips of infallibility, and his reverence would not retract. Similar assertions have been made, I am informed, by other ecclesiastics, evidently for the ostensible purpose of impressing the minds of the French half-castes, especially, that *English Missionaries are intruders* into this section of what they apparently regard as the Pope's dominions. But

The Briton may traverse the pole or the zone,

And boldly claim his right,
For he calls such a vast domain his own,

That the sun never sets on his might;
Let the haughty stranger seek to know

The place of his home and birth,
And a flush will pour from cheek to brow

While he tells his native earth:
For a glorious charter, deny it who can,
Is breathed in the words, "I'M AN ENGLISHMAN!"

24th. At our usual evening service, several Crees being present, I discoursed from the words, "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle, (1 Sam. xviii. 4). They were evidently interested in the subject, as similar manifestations of deep toned affection, are frequently shown by them, so far as they have the ability.

27th. Sabbath—Duties of an arduous character have been attended to, and three children baptized. "In due season I shall reap, if I faint not."

Oct. 6th. We are at length relieved from all anxiety and surmisings by the arrival of the brigade, which has been unavoidably detained eighteen days later than last year. As my correspondence reached me, by special messengers, a week ago, I was fully prepared to welcome J. Swanston, Esq., as the gentleman under whose administration the Saskatchewan District has been placed. From all I heard of this gentleman, and from my knowledge of him, in passing through Red River, in 1854, I was fully prepared to receive from him a most encouraging recognition, which has already presented itself in regard to my official standing in this establishment. He gives it, as his opinion, that Edmonton House is indeed the place for a Wesleyan Mission-

ary, and urges the propriety of my wintering here, to which I have most gratefully acceded, although I had made arrangements for doing so elsewhere. This augurs well for a beginning.

Baptized the first-born of a Protestant, who, in the absence of a Missionary, was married by a Romish ecclesiastic sometime ago. Before the ordinance was administered, the father was called into the *sanctum sancorum* of the priest before day-light, his reverence having arrived late last evening. A dialogue then took place, almost verbatim as follows:—

Priest. William, I understand there is a son born to you?

William. Yes, sir.

Priest. You require him to be baptized, of course?

William. Most certainly. I have made arrangements for that, already.

Priest. Already! Why you have not spoken to me about it.

William. No, sir; but I have to the Minister.

Priest. Then he has put you up to it.

William. Not at all, sir, I am a Protestant.

Priest. But I married you; and you promised to bring up your children to the Romish faith. *That child is ours!*

William. (somewhat warmly). No, Sir! THE CHILD IS MINE; and I made no such promise. I mean, if he live, to have him taught to read and judge for himself. I merely view your act as that of a magistrate.

Priest. Then your marriage is null and void; and I shall tell the woman that she is at liberty to leave you.

William. You can do as you please, sir.

Priest. But if I come into the house, and hold up the crucifix, you will not stand against that will you?

William. Yes, sir; I will: *it is only a piece of brass.*

Priest. Then you are a heretic!

Upon this the father made his obeisance and his exit too, and in a short time the child was baptized by a "*friend* of all, but the *enemy* of none."

8th. Although the weather has been remarkably fine for some time past, we have had rain and sleet all day.

11th. Sabbath—Three public services. Five children and three adults baptized, and an infant buried. The room was

literally crowded when the Crees assembled. Some chiefs were present.

"O Jesus, ride on, till all are subdued."

12th. A Cree Chief intimates that he designs settling down next year, all being well. If so, others will follow, I have no doubt.

14th. *En route* to the Mission. Awoke last night through a slight stir consequent upon the entrance of a little stranger into this trying world. Our Indians were not aware of this transaction until the mother apprized them that her offspring had found a lodgement on *terra firma*. The woman had walked at least fifty miles during the past two days, and would have followed on foot this morning had I not placed a horse at her command. These people are most truly "children of nature."

15th. Welcomed to the Pigeon Lake by about 150 Indians, all evidently glad to see their Missionary, having long awaited my arrival.

18th. Sabbath—A log-house having been made somewhat comfortable, our religious services were conducted therein. Congregation large. Seven children baptized.

20th. Turnips, cabbages, and potatoes have yielded a good return. Barley and oats have ripened; but the wheat, through being sown late, is valueless. I think that all kinds of garden produce can be raised here as well as in Canada; and I have no doubt but that the soil generally (swamps, of course, excepted) would be equally productive with that of Western Canada, were the same to be properly cultivated. Indians must be taught the science of agriculture before they will be able to accomplish much. Manual labour is with them a most greivous burden. It is said, that Indian corn and buckwheat will not ripen here, although I mean to try the former next year. My onion seed proved a failure. Also the celery and the lettuce; but I attribute such to the seed being old.

23rd. Having a copy of Dr. Watt's First Catechism, which Archdeacon Hunter's lady has translated into Cree, I read it to the Indians, who seemed greatly pleased with the subjects dwelt upon. It is cheering to find the Episcopalians acknowledging such a production as the above, a beautiful com-

pliance with the words of the Apostle in Philippians iv. 8. The millenium must be fast approaching! Well, so far as I am personally concerned, Ephraim does not envy Judah, nor Judah vex Ephraim. I have been honoured with the correspondence of three or four Episcopal clergymen in this territory, in which we love as brethren.

26th. Left for Rocky Mountain House, cheered by the sentiment that though the Missionary may attract but little notice of the world, and may endure many privations and sufferings, yet the eyes of the Lord are upon him, and the prayers of the church follow him. It is well to be able to say,—

"I've learned to prize the quiet lightning deed,
Not the applauding thunder at its heels
Which men call fame."

And now, lest I amplify too much for one letter, I will consider myself as having reached a terminus from whence another start will be made shortly. In such an isolated spot as this, it is every way desirable to have one, whose instructions will carry with them the weight of authority. Such from you will be the rule of my conduct in all Church matters, whether given direct, or through my honoured chairman; and so far as your approbation is secured, I shall be amply repaid, and rest satisfied that "the path of duty is the path of safety."

Wesleyan Mission, Edmonton House, Jan. 6th, 1858.—From the conclusion of my last, you will expect to learn that progression is the order of the day; and such will no doubt be detailed; but "a bare narrative of facts is like the material used in building: it is only the skilful architect who can complete the edifice." While, however, I am somewhat embarrassed as to the right appropriation of the materials in hand, I have the utmost confidence in furnishing them to one whose ability to give beauty and symmetry to the whole is unquestionable; that is, if such can be effected.

You have already been apprized of the start made on the 26th of October. I will, therefore commence by stating that on the 29th, we overtook Mr. Brazean and party, on the overland route to Rocky Mountain House. Indians had preceded us, announcing that the Missionary was approaching; as soon as the

mission party "hove in sight," they saluted us with a discharge of musketry.

30th. After a very toilsome journey, over fallen timber, &c., we ultimately reached our destination, but not without crossing Clear Water River and the Saskatchewan on horseback. In consequence of the fort being on the same side of the last named river as Edmonton House, we necessarily cross the Saskatchewan twice, having previously crossed it at Edmonton because of the road being decidedly better. As there are four Commissioned-gentlemen in the Territory, acting under instructions from the British Government, there may ere long be some engineering tact brought to bear upon the different roads, but "hope deferred maketh the heart sick."

31st. The Fort is situated on an eminence, and though irregularly formed, is somewhat quadrangular. Judging from present appearances, half-a-dozen able-bodied men might uproot the entire building in a very short time. It is only a winter post.

The Rocky Mountains, with their "cloud-capped" and snow-clad summits, seem very near, although the utmost range is said to be three or four day's journey from this place. Whilst gazing upon their draped folds, and almost lost in deep thought, I thus (with Wesley in mind) soliloquized:—

"These eyes shall see them fall,
Mountains, and stars, and skies !
These eyes shall see them all
Out of their ashes rise !
These lips his praises shall rehearse,
Whose nod restores the universe !"

O the happiness of being the subject of such soul-stirring emotions, the product of faith in that Saviour who, on Calvary, bought our pardon with his blood !

Nov. 1st. Sabbath—Protestant worship has been unknown in this fort for ten years at least; but to-day the banner of Christ has been unfurled in English and Cree. Visited one of the cities of the dead in the afternoon. It is certainly the largest burial ground I ever saw, being uninclosed, and consequently may be regarded as occupying a vast tract of country. Some few of the graves have rudely-constructed pickets around them; but, with one exception—that of a Highlander—there is no intimation as to whose mortal remains are

there. A few wooden crosses proclaim the departure of some whose lives were the claimed property of the papacy, and whose position is now fixed according to the fee forwarded to St. Peter's chair. I have recently heard of a gentleman in the Territory, who was supposed to be on the point of death. He was visited by one or more of the Priests, who insisted upon a large sum being left to the church, or he could not be delivered from purgatory. The person addressed, at once gave them to understand that they should not have a farthing of his property, whatever might be the consequence.

2nd. The Fort is literally without food. Several hunters are off. Ice is floating from the source of the Saskatchewan.

4th. The mountains are invisible to us, in consequence of the snow descending rapidly upon them.

5th. Visited by a very aged Cree, who, hearing that I had arrived, had travelled on foot a considerable distance on purpose once more to see a missionary. Being seated, he expressed himself in substance, as follows:—"I am thankful that the Great Spirit has allowed me to see you. I am a very old man, and soon you will hear that I have passed away. When your predecessor was here, I was strong, could hunt well, and had my hearing; but now I am weak, and dependent upon others, besides being very deaf. I scarcely hear any thing now; but I repeat the prayers that were taught me. I am very pitiful—my manhood has declined, and I am a child again; and I fear that my people will cast me away; but I hope that when I die the Great Spirit will receive me for the sake of Jesus Christ." My feelings were overcome whilst listening to his plaintive tale, and I directed him to that Saviour, whose outstretched arms warrant the appeal embodied in the following language:—

"Friend of the friendless and the faint,
Where shall I lodge my deep complaint ?
Where, but with Thee, whose open door
Invites the helpless and the poor ?"

This day of renown has been celebrated by the burning of a pack of cards, as some plain truths have been spoken in regard to gambling every evening after service. Thank God for that.

8th. Sabbath—Four services. Nine

children baptized. Some Romanists present at our Indian services. The children are the offspring of Assiniboines, who have recently arrived.

9th. Had another interview with the so-called Jesus. He and others positively affirm that his reign is over. From all I can learn, he is a very questionable character; but he has been faithfully dealt with in the presence of his own people. Through the great scarcity of provisions, we have all been on short allowance for some days past. Some French Canadians, whose ravenous appetites could not be restrained, have devoured two dogs. This has arisen out of Indians not bringing dried meat to the Fort as soon as expected. I am informed that at some of the Company's posts they depend almost entirely upon the Fall fishery, which involves starvation if it prove a failure. At one of these posts is a small island, just opposite the establishment, where there are the graves of three men, who died from starvation. Religious services have been conducted every evening during our stay.

10th. Although considerable snow has fallen, and the weather is piercingly cold, I deem it politic to return to the Mission, as we have obtained a little provision from the hunters, who have recently arrived. Crossed the Saskatchewan in the very middle of a strong rapid in consequence of taking the winter route. I could scarcely preserve my equilibrium through the sensation produced by the continuous rush of this swift current. Just before camping in the evening I was thrown from my horse, and rendered for a short time both powerless and speechless. Although the animal walked over me, I sustained no further damage. "Praise the Lord, O my soul."

11th. As we are almost compelled to travel on, I make a venture, though so invalidated as to be assisted on and from off my quiet steed.

14th. Through mercy, Pigeon Lake is reached. I am greatly enfeebled, and gladly receive the accommodation of an Indian tent. I am the subject of strange emotions, and am almost led to say, "I'm come to lay my weary bones amongst you."

15th. Sabbath—My interpreter has

rendered some select portions into Cree, as I cannot speak to any extent.

22nd. Sabbath—The Lord's Supper has been administered to Crees and Assiniboines, and other duties discharged. Myself and the communicants were overcome by a power which prostrated us in the dust, amidst tears and sobs whilst giving utterance to the humiliating words—"We are not worthy so much as to gather up the crumbs under thy table," &c. Though a valise was our only Communion Table, and an Indian tent our only Sanctuary, we had such manifestations of the Divine presence as made us almost unable to look up. If I had no other proof of the divinity of our holy religion than what has this day been experienced, I would be satisfied.

26th. My return to Edmonton welcomed in a most cheering manner. Outdoor accommodation is not very desirable at this season of the year; and therefore I gratefully accept the very kind offer of C. J. Swanston, Esq.

29th. Some Norwegians, who have recently arrived, added to the number of public worshippers.

Dec. 6th. Two French Canadians, who are somewhat conversant with the English, were present at our morning service.

7th. I have re-commenced scholastic instruction, although nearly all the scholars are Romanists.

22nd. Information has just been received of one of our Crees having been killed by a bear: so precarious is life.

30th. Gentlemen are arriving from the different posts to indulge in the festivities of the season. We are honoured with a visit from Jas. Hector, Esq., M.D., one of the four British Commissioners, who have recently reached the Territory. Letters have come to hand from my colleague, Brother Steinhaur. He has managed to erect a log-house at his new station. In journeying thither, they appear to have roughed it. He remarks, "We all had to walk, and carry some things on our backs. My wife carried one of the young ones, and sprained her knee from the effects of which she has hardly been able to walk across the room. Referring to the work of God, he observes: Our people appear to be more zealous in attending the means of grace, and

more earnest in seeking the converting power of the Gospel. They manifest a stronger attachment to the place where they can hear the word of life, and are often greatly affected. Sometimes our congregations are pretty large, consisting of our own Christian Indians, the real Pagans, and Roman Catholics. I preach three times every Lord's Day, besides conducting religious services every week evening. Several adults and children, who have been previously baptized by the Priests are desirous of being re-baptized by us, as they are determined to leave the Romanists.

What shall I do?" My colleague then dwells upon a great extension of Bible truth, as follows: "We now need a large portion of the Bible translated, to meet our demands, I am now going through a part of the Psalms in my own version, having read and expounded the other translations over and over again." So far so good. If the sword of the Spirit be only wielded in the strength of the Almighty, we must succeed:

"The world cannot withstand
Its ancient Conqueror;
The world must sink beneath the hand
Which arms us for the war."

ST. CLAIR.

Extract of a Letter from the Rev. S. Waldon, dated Sarnia, January 19th, 1858.

Your welcome letter of the 15th, was duly received. We feel deeply interested in the Church at Hampton, but find it somewhat difficult in these times to raise the amount of our subscription towards its erection, of \$100. Hard by it lies the remains of Mrs. W.'s sainted mother and beloved sister, and soon the dust of her dear father will mingle with theirs. We humbly trust your visit will be sanctified to his good. A certain ism has for many years kept him on the iron bedstead; but help cometh from the Lord.

You will be pleased to learn that three pagans, with their six children, at the Sauble, have applied for Christian Baptism. Sabbath week, my appointment is there again. I heard from them last week; they are doing well, except two, whom I hope to set right when I see them, by getting them married. Yesterday, in company with our chief and two others, I visited our Mission School—25 boys and 20 girls; 14 of the latter were plying the needle. I have purchased \$50 worth of materials, such as prints, shirting, &c., &c., which will be manufactured into useful garments. We promise them one for making two; this will leave half in our hands, which we purpose to sell for cash, and purchase a fresh stock of materials, and so on; my daughter has charge of this department. To-day we have 52 scholars in attendance. Our teacher is an Englishman, a practical, well-qualified instructor, who, besides

attending to his duties in school, assists Brother Berry in a protracted meeting nearly every night for six weeks, besides preaching from two to three times on Sabbath on the Sarnia circuit. He uses my horse and buggy going to and from School, as it is too far to walk. I also furnish the horse to attend his appointments; hence, you perceive, the Sarnia Mission is actually supplied with a second preacher from this mission, as the state of the work requires it; and as he is willing to do it, I cannot object, although I must keep the second horse for my own use.

Last Sabbath week a gang of loafers were annoying us, by skating near our chapel; two of our Indians went to them, tripped up their heels, stripped off their skates, and sent them home reproved and rebuked. At a general council this new year, our Indians, in substance, passed a prohibitory liquor law; it has done good already. I lately visited a poor woman in a most deplorable condition; from what I could learn, she was afflicted with a pain in her knee; a "medicine-man" attempted a cure, by making an incision in the flesh on the inside of her knee with a rattle-snake tooth! Presently the limb began to swell, extending to her body. When I saw it, it was greatly inflamed, and swollen as large as the skin could bear.

Each Friday afternoon is spent with the children in School, in endeavouring to teach them a knowledge of Jesus

and his salvation. By the punctual attendance of the Walpole Indians upon their prayer and class meetings, the God of Missions has kept them. Our

class at the Sauble of 24 members, is doing well. Our native labourers take turns in visiting them.

NEW CREDIT.

Extract of a Letter from the Rev. D. Wright, dated February 28th, 1858.

I intended long before this, to have forwarded to you a short account of this Mission—but one thing after another hitherto prevented until now. We came here the first of July, was kindly met and welcomed by our old friends; but alas! what a change in three years; many of the most pious and useful members of our Church were no more; three more were in a feeble state, and have since followed; some had moved away, and others are abroad—so that our congregations are small, though quite regular in their attendance. Moreover, our former excellent *Choir* of singers, with two or three exceptions, have either gone to heaven, or where they are not heard in the church with us.

The School connected with the Mission was small, and very irregular in their attendance; I thought it best finally to close it for a couple of months. The first of November I took charge myself; for one month I was alone, and had great opposition to contend with; yet, through all the labour both of school and mission, I was enabled to work my way until relief came. The School is doing much better since Miss Ranous came to assist. We have 12 or 13 in the I. Book, 6 in the II. and 8 in the III. There are four boys studying figures; there are six good readers; some seven or eight who write a very good plain hand, and read and spell well; but, *alas!* they know but little of what they read; I am endeavoring to make them understand every word. Our school commences at 9 a. m.; I remain until 12; Miss Ranous continues until 3 p. m., (allowing one hour's intermission.) then closes for the day. I have established a Sabbath School, which meets every Sabbath at half-past nine, and continues for one hour and a half, and is doing exceedingly well under the care of Mrs. Wright and Miss Ranous. The children and young people come very tidy and clean, and are quite regular in their attendance.

As to the state of the Mission I

regret to have to say it is not what it ought to be, considering the many advantages this people have enjoyed for many years. They have always had a School, and it is a fact, that only a few can read and write *understandingly*. Something must be done if we succeed at all. We want a Geography of our country, also a Spelling-book with definitions of words, a short Grammar in catechetical form, and then burn or destroy all Indian Books, and put an end to talking Indian in school—this I am trying to do, and I have my full share of opposition. The old members of our Church on the Mission are very sober and regular in their lives, in fact, I think they would compare favorably with any branch of the Christian Church, either in this or any other country; but many of the younger members of this Mission have repeatedly been caught in the snare of the *devil*, with tiplars and drunkards—so that after a proper Disciplinary dressing, we find our numbers less by twelve than when we came on the mission. Drinking strong drinks I believe to be injurious to any person, but they are fearfully fatal to our Indians.

I have taken up an appointment in a neighborhood of Mohawks, about three and a half miles from the Mission-house, where I think we shall soon have a fine Church; we have three good members now, and a fair prospect of more being added soon.

The appointment among the Delawares is not well attended. The members are quite regular, and sober now, as far as I know, but they are few and far from each other—poor but pious. They (with myself) are somewhat embarrassed in building their small Chapel and School-house; we are in hopes of getting relief soon. We suffer much here for want of a way out to the plank road. For several months I had to walk to my appointments, and hold three services every Sabbath, and walking seven miles one day, and all of eight the other. Our

Third Quarterly Meeting was held the twenty-first of February last, and it was the largest and best meeting held in this Church since the dedication, at which you attended. We feel to thank God and take courage. Amen.

As regards the temporal local improvements among our people on this Mission, they are very considerable. Some of our men here are quite good farmers. I am convinced that Captain

James McLean, both by precept and example, is exerting a very beneficial influence among our Indians in this respect. The hum of the threshing machine was to be heard last Fall at almost every barn or stackyard on the Mission. Chief Sawyer and his sons, John and Joseph, had splendid harvests of wheat, oats, barley, peas, hay, &c.; several families had very good gardens.

GARDEN RIVER.

Extract of a Letter from the Rev. T. Hurlburt, Chairman, dated January 26th, 1858.

There is a band of Indians collecting within 12 miles of us; but, thus far, we have had no ice safe for travelling, and so I have not been able to visit them. They are still Pagans, as I learned from themselves a short time ago, while on a visit to this place.

There is a manifest increase of the spirit of piety among the few members we have. The old chief I mentioned as being so much afflicted on account of the supposed cause of the death of his son, has entirely surmounted the trial, and, at present, is all we could wish

him to be. Our Sabbath and weekday evening services are better attended than formerly. About twice a week, I read and explain a chapter from the New Testament, selected with a view to meet their state, and with very encouraging effect.

The number of Indians belonging to this place is about 250 souls. We have scarcely one-third of this number to compose our Indian congregation. Besides these, we have a number of half-breed families, Crees, and some whites. The school appears to be doing well.

GRAND RIVER.

Extract of a Letter from the Rev. T. Fawcett, dated February 7th, 1858.

Thank God I am getting better. I have preached three times this week, and have to try again (God willing) tomorrow, and to baptize two adults and several children. More souls are being won to Christ on this Mission. "Pray for us."

Departed this life, December 21st, 1857, at the age of 61, Catherine, the excellent wife of James Givens, for many years Interpreter on this Mission. Mrs. G. gave her heart to God about 30 years ago, and joined the Methodist Church, and continued to be a most consistent and exemplary member until death; and the loveliness of the Christian character shone out beautifully in the every-day conduct of Sister Givens. The Rev. W. Ryerson, who preached a most pathetic sermon on the occasion

of her death, said that he had been acquainted with the deceased for 25 years, and never knew a better woman. She was a daughter of the late Father Hess, who translated a great portion of the Scriptures into the Mohawk tongue. Her last illness was short—about two weeks—but severe. She bore it with holy patience, then passed through death triumphant home. In her death, Mr. Givens has lost a noble wife—his children, a precious mother,—the sick and poor, a kind friend,—the Church, of which she was a member, one of its brightest ornaments. But, thank God, she shines now in the Church triumphant. Another blessed Indian woman gone from the old Grand River Mission to glory!

RAMA.

Extract of a Letter from the Rev. G. McDougall, dated April 19th, 1858.

With gratitude to the God of Missions, we review the eight months spent at Rama. There we found a people anx-

ious for improvement, their principle wants being proper direction and encouragement.

Intemperance, the greatest enemy of the native, has been almost totally suppressed. Much credit is due to the Magistrates of Rama, and Orillia, for their prompt, and hearty co-operation with your Missionary, in protecting the Indians from the craft and fraud of the liquor vender.

Another pleasing characteristic of this people is, their strict attendance on the means of grace. Too often the Indian in the winter season leaves his home to wander amongst the neighboring settlements; this has not been the case at Rama. Each following Sabbath found our comfortable church filled with an orderly and pious congregation.

Temporal interests have not been overlooked; notwithstanding the very hard times, a successful effort was made to clear off the Church liability. The improvements suggested at the time of your visit, are now being carried out, and some additional ones have been made.

Our Indian friends have made preparation to fence and cultivate the large plot of cleared land surrounding the village. How encouraging the fact that the good seed sown amongst this

people, by many a self-sacrificing hand, has not been lost; its roots are deep in the earth, and to God we ascribe the glory.

Though an Indian Missionary, our work has not been confined to the Red Man. The large and fast improving country between Rama and Beverton has been explored. In Mara we have now a regular appointment, and invitations to occupy new ground are frequently received.

A few months since in the rising town of Orillia, there was but one member of the Wesleyan Church, now we have a class of twenty-three, while many who have lived in the outer court of the temple of Christianity are earnestly seeking a deeper baptism. Steps have been taken toward the erection of a Church: a building lot in a commanding position has been given by A. Moffat, Esq.

In communion with our friends of Rama and Orillia, we have been much indebted to the Rev. Horace Dean. Twice during the past winter this faithful Missionary visited his old field of trial and triumph, and heartily, by his preaching and influence, helped forward the good work. May the presence and smiles of the Master ever abide with the aged itinerant.

While the following short letter from a worthy native Missionary is evidence of his usefulness, his praiseworthy anxiety for the education of his sons at Victoria College, is an example which should be copied by other Indian fathers on our Missions:—

ONEIDA.

Extract of a Letter from the Rev. A. Sickles, dated January 12th, 1858.

Once more I have an opportunity of addressing a few lines to you. I am glad to inform you that on Christmas evening we began a protracted meeting. Every night it continued till New Year. We think it has been productive of great good to those who attended it; a goodly number were reclaimed from a backslidden state, and commenced anew to serve God. A few, for the first time in their lives, began to pray. We needed very much for preachers to come and help, but no one came to us, as they were busy elsewhere in the Lord's work; but I am glad that Exhorters who assisted me at the meeting, labored like men of God, and God owned

their labours. But while we thus mention those faithful labourers in the vineyard, we give all the glory to God, and own the work of saving souls to be entirely his own. Men are only the instruments in His hands. We took the names of those who united to our Church—seventeen. Dear Brother, pray for us. May the Lord continue with us. My son left us this morning to go to Victoria College. I gave him \$5 for his expenses to take him to Cobourg. He wants to buy some books for his study. Will you have the goodness to enable him to buy them, and charge the amount on my salary.

THE WESLEYAN MISSIONARY SOCIETY.

Successive arrivals of the British *Notices*, make it evident that the Parent Society is extending its influence territorially, spiritually, numerically and financially, and our sincere regret is, that space forbids extracts from Chinese, India, African, West India, Australian and South Sea correspondence, in which there is reported remarkable success in the evangelization of men, and are many affecting statements which shew that the Almighty has placed multitudes, of different climes, in suspense for the Gospel, who are without its ministry. The Rev. W. Wilson, of the Feejee Islands, writes, March 25th, 1857,—“To-night a canoe arrived from the neighbourhood of Somosomo, and reports that towns are *lotuing*, and that in several, chapels are built, and the people meet in them on Sunday, but there is neither Teacher nor Missionary to preach to them, the work having grown overwhelming.” In July last, the Rev. J. Waterhouse, of these Islands, wrote, “Returns are made of 14,000 who had embraced Christianity last year. In our several circuits, we have now 54,281 professing Christians. * * * * Nine additional Missionaries are required to meet the demand for instruction.”

The frequent references in the *Notices* to India, are among the most valuable that have appeared, for conciseness, fullness and credibility of fact, and fellow-feeling, and they have, as was to be expected, awakened the sympathies and charities of the Wesleyan Connexion; and we are thankful that the Parent Committee, in announcing their approaching Annual Meeting, are enabled by a propitious Providence to make this statement. “The expenditure of the year has been met by the receipts, and provision has also been made for the outfit and passage of the ten additional Missionaries, whom the Committee hopes to send this year to India.”

The *Watchman* of March 10th, in respect to the Society's Income, says, “The particulars are not yet announced, but we believe we may report that the total receipts for the year, exceed One Hundred and Twenty Thousand Pounds.” A cheering statement for the Wesleyan world, after a year of extraordinary commercial embarrassment and loss; and indicative of principle, piety, contrivance, self-denial, confidence in the Society's management, gratitude to God for the past, and faith in Him for the promised future.

As usual, the advertised plan for the Anniversary in May, is most complete and attractive; and there is to be a Special Meeting for Prayer, and a Breakfast Meeting for China. Lord Panmure is selected to preside. Dr. Guthrie, of Edinburgh, preaches the principle sermon before the Society; and among the Ministers whose services are engaged, are the President of the Conference, Dr. Dixon, Dr. Hannah, Dr. Jobson, the Rev. Robert Wallace from Ireland; and the Rev. Benjamin Field, from India. High anticipations are felt, and though a James, a Watson, a Newton, a Beecham, will not be there with their Christian eloquence, will not this Annual Festival be like every one of its predecessors, an occasion which a Coke would have exulted to witness, and conducive to the welfare of the world?

THE SUBSCRIPTIONS FOR 1858.

This is the busy period when the respected supporters of the Wesleyan Missionary Society of Canada are paying their subscriptions, and the indefatigable Collectors and Officers of all the Branch Societies are full of solicitude for the year's results; and after the untoward commercial and financial occurrences of the year, we deeply sympathise with them and all concerned. Their rule, now long established by them, has been that of *annual advance*, and they have steadily and generously adhered to it; and at present, it is believed, their purpose is still, if possible, to advance, even if by special efforts, notwithstanding those unforeseen occurrences. Did our confidence in their intentions waver at all, we should address them with some enlargement, but two or three considerations, to aid their intentions, are respectfully offered.

The more than twelve thousand pounds subscribed last year, was bestowed for the support of Missions then in existence; and they are Missions, we rejoice to declare, which owe, under Divine leading and blessing, their existence and prosperity to the sanction, prayers, and benevolence of the Society's very numerous friends; and in an important and delightful sense, they may call those missions their own. *They* have given them a beneficial being; that being must be vigorously sustained by them. Another weighty consideration is, the large amount paid last year was to sustain 134 Missions; and this year, the number, as will be seen from the published Stations in the Annual Report, is now increased to 145 Missions. £12,200 is an amount inadequate to the support of the present Missions, leaving out of the calculation the certain increase of them next Conference. This work cannot be circumscribed!

In submitting with much brevity these considerations, the expectation is, that our willing friends, adult and juvenile, of all the Branches, and of every Christian community, will, undeterred by monetary obstacles, energetically act worthy of themselves, in character with their former nobility of spirit, and with sufficient liberality to meet the present and growing demands of the Society's ceaselessly extending field of evangelical labour. When the illustrious Havelock left England for India the last time, "DUTY" was often upon his lips and in his letters—duty to be done by the help of God in the midst of difficulties; and an Apostle in giving his advice to the Corinthians said, "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."

The irresistible appeal, for a *continuation* and *augmentation* of your Christian beneficence comes from the Destitute Settlers of Eastern and Western Canada, from one hundred and twenty Domestic Missions, from the old and prized Indian Missions, from the deluded French Canadian Romanists, from the hapless Pagan tribes of the vast Hudson's Bay Territory!

OUR FRENCH WORK.

The Wesleyan Missions among the French Canadian Roman Catholics, are obtaining more attention than ever,—and the recent public meeting on the subject, held in Montreal, by the Wesleyan Ministry and Laity, is one of the most important incidents of the year to our Connexion. The address-

ses were appropriate and able, and bespoke deep convictions, and admiration of the adaptation of Methodism for promoting the enlightenment of all classes of Society.

Since then a communication has been made by esteemed Wesleyan gentlemen, acting for the three Montreal Circuits, on the same subject to the Missionary Board in Toronto, through the General Superintendent of Missions, which was respectfully and well considered, and gratitude for the interest and zeal manifested by our Lower Canada friends, was formally and cordially expressed by the Board, in a letter from the General Superintendent to the Hon. James Ferrier.

This, one of many branches of the Missionary Department, requiring much care and outlay, has from the first been liberally sustained by Wesleyans in Montreal, Quebec, Kingston, and elsewhere; and the information they possess, their generosity and co-operation, will greatly contribute to aid and stimulate the Board of Management in conducting the French Missions to a still higher position of usefulness, which will amply repay their friendly and intelligent patrons.

SPECIAL NOTICE.

The General Superintendent of Missions begs to say to the esteemed Officers of Branch Societies, and to the Missionaries, that when the last Annual Report had to be prepared, some hundred and sixty lists and reports having been wanting, and their publication to be very inconveniently delayed three or four months, it is plainly necessary that this year all the Branch Lists and Monies, and Reports from all the Missionaries, should be ready by the May District Meetings, or, *at the latest*, by Conference, if the Missionary Report is to be issued as early as it should be, for the satisfaction of subscribers and assistance to Superintendents. No list to be sent without the money, and the lists and reports to be on separate sheets, that the publication of the Report may not again be delayed.

The Superintendents should state explicitly the religious condition of the Missions; and the Branch Officers should, with uniformity, and in a clear and correct hand, write the Lists, taking care that the total of every Circuit list is carefully reckoned, and shews the whole local amount received, and the lists containing the names of no subscriber under five shillings, but the lesser amounts put under the head of "Small Sums," and the Collections never improperly mixed with other receipts. Appended to, or at the foot of every *Circuit List*, must be an account current with the General Treasurer, exhibiting at a glance the amount of local expenses, and by whom and for what incurred; and the sums paid during the year, and when and to whom—whether to the General Treasurer, the Chairman, or at the District Meeting; and it is requested that all lists and current accounts be presented, without deviation, in the established form of pounds, shillings and pence, and not in dollars and cents. Attention is respectfully called to the "DIRECTIONS FOR REFERENCE," inserted in the Notices, November, 1855, and accuracy and promptitude are earnestly recommended, as it is only by a strict adherence to the Society's regulations on the part of all the Officers and Missionaries, that the affairs of the Missionary Department can be conducted with facility and satisfaction.