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THE
Wesleyan Repository,
AND
LITERARY RECORD.

JUNE, 1861.

Our Canadian Work and Ministry.

SCRAPS OF METHODIST HISTORY.

Of the thirty-one preachers stationed at the first Session of our Conference, in 1824, at Hallowell, only three received appointments at the Session of 1860, viz., Rev. Messrs. Demorest, Messmore, and Waldron. Of those who were members of that Conference only five are entitled to seats in Conference at present, Rev. Ezra Adams, who entered the Itinerancy 1814; Rev. Samuel Belton, 1818; Rev. Thomas Demorest, 1819; Rev. W. H. Williams, 1820; Rev. John Ryerson, 1821; four of whom are superannuated, as are the Rev. Messrs. Wm. Ryerson and Corson, who were then preachers on trial. Of the total this appears to us a small number indeed, when we consider they were very young men, possessed, we dare say, of robust constitutions, as none others could have been eligible, in view of the severe toil and hardship which had of necessity to be endured, and which should never be forgotten or lost sight of by the young men who are in our ministry in these palmy days of Methodism. Our fathers,—the fathers of Methodism in Canada,—are worthy of all honour and respect from us, more honour and respect, we are sorry to say, than we, or the church, are forward in rendering them. Six of the thirty-one died in the work, and seven are superannuated. Of the candidates for the Ministry received at this Conference,—six in number; one, the Rev. Joseph Messmore, continues his regular labours, two were superannuated and three located.

At the Conference of 1825, six preachers were received on trial, two of whom are still what is called effective,—Rev. E. Ryerson, D. D., and Rev. A. Green, D. D. One is superannuated—Rev. John Black; one, Rev. D. McMullen, supernumerary; one located, and another after ten years in our work, withdrew and joined the Episcopal Methodists: judging by their subsequent history and the positions occupied by them, as well as the honorary distinctions awarded, many of them must have been men of more than ordinary talent. Three of them are now Doctors in Divinity; two were editors of the *Christian Guardian*; one was President of the Conference, and one is a Bishop in the Episcopal Methodist Church.

1826. Only one was received on trial—George Farr. He soon retired, and engaged in the lumber trade on the Ottawa River, fell into sin, went to the United States, where he was reclaimed, and died in the faith and hope of the Gospel,—a Methodist, if not a Methodist preacher.

1827. Nine candidates admitted, three of whom have continued in the regular work uninterruptedly to the present—Rev. Messrs. Richard Jones, Matthew Whiting, and Norris; five located, one is superannuated; one withdrew after more than twenty years itinerancy and joined the Ministry of the Church of England, and two, the Rev. Messrs. Geo. Poole and Peter Jones finished their course with joy.

1828. The same number as in the preceding year was received, two of whom are still effective—Rev. A. Hurlburt, and Rev. E. Evans, D.D.,—the pioneer of Methodism in Vancouver's Island, and British Columbia; three are superannuated, one supernumerary, one located, another joined the Irvingites, and one united with the New England Conference of the Methodist Episcopal Church in the United States, in which connection he died.

1829. Five preachers received on trial, only one, Rev. John Carroll, now effective, and he, physically, the most unpromising, yet has continued, with a short interruption, in labours most abundant; Rev. S. Huntington gone to heaven—two superannuated—one retired from the itinerancy and engaged in mercantile pursuits, and has been for many years, and is still, a member of our Provincial Parliament.

1830. The names of eight candidates appear this year, none of whom at present in the active work. They were unusually varied in their lot and character, and would furnish an answer to nearly every disciplinary question in reference to ministers. Three are superannuated, one supernumerary, two located, another withdrew and became an active agent in effecting the Methodist Episcopal Secession. The Rev. James Evans was received this year, and proved to be one of the most laborious and successful of missionaries in our day, and died in the work. One attained the high office of President of Conference, and two were Secretaries.

1831. Five probationers,—two still regularly employed. Rev. Messrs. Wilkinson and Brock. Two are superannuated, and one expelled. Three of the five have been Chairmen of Districts, and the Rev. H. Wilkinson has been President of Conference, and is now Co-Delegate elect.

1832. Of the seven admitted, three—the Rev. Messrs. Musgrove, Warner, and Sunday, remain itinerants, one superannuated, one supernumerary, one withdrew, and joined the Church of England, and one died.

1833. Ten, the largest number hitherto received at any Conference, and of whom the following are still active labourers, viz., Rev. Messrs. Rose, McFadden, Law, Williston. John Watson, a young man of much promise, died shortly after his reception, at Hamilton City, and the Rev. Thomas Fawcett, faithful and successful as a labourer in the cause of truth and holiness during many years, died in March 1859, through injuries received on the Railway. One is superannuated, one supernumerary, and two were dropt.

1834. Of nine admissions on trial, two only actively employed in the regular work of the itinerancy—Rev. Messrs. Douse and Brownell. Two have died, Rev. J. Gladwin and Rev. Benjamin Slight, A. M. Three are superannuated, one supernumerary, and one was sent as a missionary to the West Indies, became disaffected, visited England, joined the so-called reformers in their crusade against the English Conference, and finally became pastor of a small Congregational church in that country. Probably there was among these young men a larger number possessing literary taste and culture, than had been received at any previous session of Conference. We have seen productions of no small worth from the pens of four of them. The Rev. B. Slight, A.M., has given us an Exposition of the Apocalypse. Rev. John Douse has not only compiled a very useful "Register of Methodist Ministers and Preachers," but is the great Expositor of Wesleyan Law and Usage. Rev. G. F. Playter has written much and well, besides his History of Methodism in Canada, in course of publication. The Rev. Jonathan Scott, Missionary Secretary, has a ready pen constantly employed,—giving us annually a Missionary Report, in which he invests dry details with a peculiar fascination and charm,—and is one of our ablest contributors to the *Repository*; what he has in store for us in the future of a more voluminous form and permanent character we are unable to say, but we expect a legacy for the Church in Canada. Rev. Jonathan Scott and Rev. G. F. Playter have been editors of the *Christian Guardian*.

1835.—Eleven; being the highest number hitherto received, and they were the most singularly diversified in their subsequent career

of any admitted at any Conference. The Rev. Thomas Hurburt can say, "and I only am left alone,"—and even he has been a wanderer, but not from Methodism, or the work of an exemplary and zealous Minister and Missionary. Four united with the Church of England, one of whom went to Australia, another is now Chaplain to the Provincial Penitentiary. One who came from Rome to Methodism, and from Methodism to Episcopalianism is in Lower Canada: the fourth is in Western Canada, where he has obtained some notoriety as a thorough Puseyite D.D. Of the eleven, one became mentally deranged, was dropped, and is a Millerite Preacher, yet with a friendly leaning towards Wesleyan Ministers, as we could discover in a visit we had from him some months ago. Another who did not succeed very well, shortly withdrew,—practiced medicine, and then entered with the Episcopal Methodists. Still another, who retired, tried itinerant life once more, became again restive, and is now a Congregationalist Minister. One returned to secular life,—and one after some years of fruitful labour, fell into snares which unfitted him for the ministry, and was permitted to retire. But happily we can close our strange list by recording the termination of the race of one of them—the Rev. B. Nankeville—as that of faithfulness to the end.

1836.—Eleven again; not quite soominous as the first, yet greatly diversified were the men. Three still effective, viz., Rev. Messrs. S. Hurburt, W. Willoughby, G. Goodson. Three superannuated; one died in his youth; two found an asylum in the Church of England from the labour and poverty of our church in that day; one desisted through ill health, re-entered, had to desist a second time, and is now a Congregationalist Minister in Lower Canada; another was deposed from our ministry, and is, we are informed, a very popular pastor of a Baptist Church in the United States.

The indebtedness of other churches to our church in furnishing ministers, is certainly very great, as is apparent from the preceding details; and whether they acknowledge or repudiate our claims, cannot materially affect their obligations. But after all, perhaps the obligations and benefits are on our side.

1837.—Three only, but good men and true, they ought to be brave men, it took three kingdoms to furnish them: one of whom, the Rev. Wellington Jeffers, is the talented and popular Editor of the *Christian Guardian*.

1838.—Four received on trial. Two remain effective; one with-

drawn, and one supernumerary. From this small number we have had two Editors, one Book-Steward, a Chairman of a District and two Secretaries of Conference.

1839.—Four received. One superannuated, and three in the regular work.

1840.—Of twelve admitted, seven actively engaged. One is connected with the Methodist Episcopal Church in the United States, and is Principal of a Ladies' Academy in the city of New-York ; another with more zeal than knowledge entered the controversial lists with a Baptist Minister, got worsted in the conflict, was led into captivity, where he still remains ; another, after a few months' travelling, united with the Church of England, and two desisted, returning to former pursuits.

1841.—Ten received, of these six are now effective. One supernumerary, two desisted, and one noticed above, as having entered the English Church.

1842.—Same number of candidates ; but they of this year have been remarkable for steadfastness ; nine remain in the work ; the tenth, John Williams, died at his post. Four of them for a long series of years have occupied the first pulpits in our church, and probably have been as successful in their labours as any others.

“ ONE WILD FLOWER MORE.”

Upon the buttress of what was intended to be the suspension bridge over the river Avon, near the city of Bristol, England, I was standing by the side of my honored father, admiring the romantic scenery. Far below us flowed quietly the comparatively little river—winding its way through walls of huge rocks of various hues, rising to the height of one or two hundred feet ; while steamboats and majestic sailing ships were bearing the commerce of the great city to and from all parts of the world. “Do you see that shelving rock yonder,” my father said to me, pointing in a certain direction. “That one, I replied that is on a level with where we now stand, rounding and projecting over the precipice and upon which I see those wild flowers growing?” “Yes:—A little more than a year ago a young lady (grand-daughter of the late and well-known Rev. Leigh Richmond) on a visit to an aunt in Clifton, strolled out alone on a lovely summer's afternoon to admire the scenery, and gather the wild flowers. No friendly rail was stretched along as now you

see. And in her eagerness she stepped upon that rock, and culled one sweet flower after another, thinking of the beautiful bouquet she would have to carry back as a memento of her pleasant walk. Nearer and yet nearer, lured by the innocent beauty of the little flowers she ventured to the edge, until tempted one step too far, her foot slipped upon the grassy slope,—one vain effort! one wild shriek of agonizing despair! and her frail and beautiful form fell and was dashed upon those rocks one hundred feet below.

“A Youth was passing on that road below at that time; he heard the shriek; he saw the falling form; he hurried to the spot, climbing with difficulty over those fallen rocks, until he found the place where she lay, mangled, bleeding! she gasped a few times, and then expired!

“At the home of her aunt the tea-table was set; the time for the young lady’s return was come:—I wonder how it is she stays so long. Can any thing have befallen her?” The servant is dispatched; nor had she gone very far before she met a crowd, some weeping—and all solemn,—upon a plain board they were bearing a lifeless form—a lady’s—can it be her? It was indeed—the same one who a few short hours before had gone out in all the beauty of youth and health is now brought back a mangled corpse! The joy of that house was turned into the bitterness of grief. And what had occasioned it? the allurements of ‘One flower more.’

From the circumstance we have been led to the reflection, that what occasioned the untimely death of this lovely young lady, had also proved the occasion of the eternal death of thousands.

Sinful pleasures, like wild flowers, grow in tempting beauty upon the dangerous ground which overhangs eternal perdition. Some venture upon it to cull just one pleasure—and yet they see another still sweeter, near the precipice; they gather and reach out the hand for just *that* one pleasure more; but as the hand grasps, the feet slip, and they perish with their sin in their hand.

Or wealth has been the tempting flower. Just one farm more; or one good bargain more: and then will I sit at the feet of Jesus. But while the hand has been reaching out to grasp,—the sentence has gone forth,—“Thou fool this night thy soul shall be required of thee”—and it has proved the fatal flower,—in the gathering of which they have been undone for ever.

Reader, beware of “one flower more”—while you stand on slippery places—over eternal death, and now “flee also youthful lusts.” 2 Tim. ii, 22.

CANADA CONFERENCE CONTRASTS.

By JONATHAN SCOTT.

Seventy years have passed since the foundations of WESLEYAN METHODISM were began in CANADA, and there are in Methodist libraries now volumes, pamphlets, and papers containing notices of the progress of the structure commenced in 1791 historically and personally valuable, written by Dr. Bangs, Mr. Case, Dr. Ryerson, Mr. Peter Jones, Mr. Carroll, Dr. Green, Mr. Playter, Mr. Hughes, and others, whose researches have deprived oblivion of many important ecclesiastical and chronological facts, and secured for us and posterity, in an edifying and imperishable form, the most precious Connexional reminiscences. I cannot read of the Wesleyan Ministry of the past without thinking of Charles Wesley's Elogy on Whitfield :—

“How blest the messenger whom Jesus owns!
 How swift with the commissioned word he runs!
 The sacred fire shut up within his breast;
 Breaks out again; the weary cannot rest,
 Cannot consent his feeble flesh to spare,
 But rushes on, Jehovah's harbinger.”

Though more than two Canadian generations have witnessed the progress of the Wesleyan structure, I shall confine myself to the years of one generation for the contrasts I wish thankfully to record to the glory of God, and the good of his people. My period is from 1830 to 1860; and being prepared with official verifications, I do not send forth statements which are anonymous.

Not that the antecedent forty years were of less moment to Canada, or less creditable to the indefatigable actors. The Methodists of the United States—who had Wesley for their founder—were liberal to us in men and means, and their devoted Bishops brought us many benedictions. There were perils, discomforts, purpose, and endurance in those years, never exceeded in after years. There were signal practical sanctity, and indomitable trust in the God of Jacob. The drudgery was incessant. The remuneration was often the pay of penury. The plans laid might have been for Peter, and Paul, and Barnabas to carry out. The journeys and labours performed were such as, it would seem, only men of Samsonian strength could endure. The effect of their pulpit and pastoral words, and public religious services, brings to mind the best revival facts in the Journals of the Wesleys. Prayer was prevalent, and praises fervent.

The cloud of the Divine presence rested on school house, shanty, barn, wigwam, and grove. Of this and that and many a district of Canada, it could be said, "The word of the Lord was published throughout all the region." There were suspicions in monopolist churchmen, monopolist educationists, monopolist politicians and patriots, and some of their gentlemanly utterances make one remember the clerical and magisterial speeches of men who led on the mobs of England and Ireland when Wesley started on his career. There was hard work among them to undermine the Wesleyan structure, but it was found that faith in God could counter-plot and baulk the enemies of Scriptural Christianity. They had Garibaldis to deal with. Circuits extended. Missions increased. Sabbath Schools were organized. Indians were evangelized. Christian Societies were multiplied, and houses of worship began to stud and bless the towns and townships. Rights and liberties, long denied the Methodists, were then as since, extorted from the legislature. They have kept on winning, by the Spirit of God, the Bible, and the Discipline, their spiritual battles, and never retreated; to day the Methodist professions here possess the largest Protestant Ministry in the Canadas; and annually, when the Wesleyan Ministers came with trophies and with joy to their Conference, "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

In these days the Brethren go to Conference by railroad; every man in garb is a clergyman; and hundreds attend. In olden times the good men got to Conference as well as they could, some after sad mishaps, some on saddle-bags, some in sulkies, some in bateaus; diverse were the colours and cuts of coats, neckerchiefs, and hats: and when thirty or forty of them had met from every point of the wilderness, the first Conference hymn brought voice, and tears, and heart out, and there was jubilee among God's hardy, triumphant servants. How honoured are we in our ancestry! What *examples*, to shame modern fastidiousness!

Knowing this, I open the Conference MINUTES of 1830 with reverence and pleasure. Here is no child's play for the derision of bigots, but the sublime of holy pioneer men, and the matter-of-fact details of our Fathers—honest, unembellished. It was a memorable Conference, that lasted from the 17th to the 30th of August, and held at two places, Kingston and Belleville; and there must have been a thorough commotion that thirteen days on the old Methodist Bay of Quinte. After a sermon by the now sainted Healy, and an invitation by Mr. Jones, now our respected Co-Delegate, souls were

saved. The records commence with the President: WILLIAM CASE, *General Superintendent, pro tem, with special charge of Grape Island Mission.*" This is one of those noble and affecting appendages which gives a true character to our patriarch, and apostle to the Indians, and lovely Grape Island a lasting fame. The Presiding Elders were J. Ryerson, W. Ryerson, and T. Metcalf. The Brethren ordained Elders were, E. Stoncy, J. Richardson, Egerton Ryerson, J. Black, A. Green, D. McMullen. Bishop Hedding ordained them, and conducted the services of the Sabbath. Thanks were given to the Printing Committee at York, and another Committee was appointed. A Committee of nine was chosen to fix the location of the Seminary, and a Constitution for the Upper Canada Academy was adopted. Thus, before some of the present dogmatical monopolists of superior education were born, and long before others of them were in the country, the Methodists were providing a liberal and religious education for the sons and daughters of Canada. The chief business of the Conference was routine; but these resolutions on Printing and the Academy shew that the business was not stereotyped, like that of a Persian despotism. Then, there is a resolution on Intemperance, as it is honestly worded, to "deliver the country from the fatal scourging of so fatal a plague." With Mr. Wesley's original rule and writings on Temperance long before the world, and this resolution a generation ago, heated total abstinence professors need not to have prated about the Methodists. They were zealous in this department before the fathers of many of our censors could spell Temperance. The Pastoral Address for 1830—the first in the printed Minutes—has seldom been bettered. The fundamentals of Wesleyan truths, means, experience, and regulations are insisted on. Missions, Sabbath Schools, a Conference Religious Newspaper, a Seminary of Education, Benevolence, and Temperance Societies are recommended. It is said, "God is with us." "During the year 1117 have been added to the Church, a much larger increase than we have ever enjoyed before in so short a time." Two years later the increase of members in the year was 3,651.

In 1830 there were three Districts,—the Niagara, from Stamford to Amherstburg: the Bay of Quinte, from Hallowell to the north end of Lake Simcoe; and Augusta, from Kingston to the Bonchere on the Ottawa. At the Conference of 1860 there were no longer 3, but 25 Wesleyan Districts.

In 1830 there were 35 Circuits and Missions, taking in, as now,

all the sparse settlements from one end of Upper Canada to the other. In those and earlier times thirty sermons were often preached in a month by the same lips ; sumptuous living was a rarity ; and travelling was herculean work. In 1860 there were 270 Circuits and Missions—*increase, 235 !*

In 1830 there were 62 Preachers ; in 1860 there were 473 in the Itinerancy, making, with Preachers under Chairmen, Teachers, and Interpreters, an Agency of at least 500. They would be interesting statistics that gave us annually, fully and correctly, the number of local-preachers, exhorters, and leaders, as being very useful helpers of an authorised, and chiefly, ordained Itinerancy.

In 1830 the Members of the Church reported were 11,348, including persons on Trial. In 1860, notwithstanding several secessions, and the strenuous exertions of several other Methodist bodies, the number was 53,634 of Wesleyans. Then there were in the general total 1153 Indian Members ; now there are, after all their hardships and deaths, 1326 in our Church.

In 1830, though there was a revived interest in their behalf, the number of Sabbath Schools was small comparatively ; and in 1860, with other, promiscuous, organizations in existence of doubtful utility, the number of Wesleyan Sabbath Schools was, nevertheless, 620, being an increase in the year of 91 schools, and 2658 Scholars. In 1830 there were no Supernumerary Ministers : now there are 17, who though, like the next class, located, are useful.

In 1830 there were 5 Superannuated Ministers ; now there are 39, with parsimonious stipends, who have felt—some for long years—that the Itinerancy was much more than mere recreation. Then, there are the widows and orphans of departed Ministers, who live in sorrow and inconvenience.

In 1830 the Preachers received on Trial were 8. The number received at the Conference of 1860 was 33. The Preachers on Trial in 1860 were 121,—about double the number of all the Preachers of the Conference in 1830.

Of the Training of the Preachers on Trial up to 1830, I suppose, little can be said. The foresight of Wesley secured in the Methodist Minutes most necessary and weighty questions to be put to Candidates and Probationers, and the good sense and kindness of their Chairmen and Superintendents did not leave the Juniors without advice as to their reading and studies ; but, I conjecture that the Young Preacher's "Course of Study" was mostly voluntary and accidental: his books for Study the scanty contents of his

saddle-bags ; and his place of Study *either* the cedar swamp, or the smoky, noisy log-shanty: but good sense, and the faith and love of David Stoner, were in them. Now, we have our comprehensive Conference "Course of Study," our annual District Committees for examination, and a term at Victoria College, for all the Probationers the work and funds allow us to send there. The desideratum to-day is, a Wesleyan Theological Institution for the Canada Conference, where, with the intellectual ability of a Richard Treffry, jun., and the soul-saving unction of a John Hunt, the Preachers on Trial shall fit themselves as Messengers of truth and holiness, for the roughest work of Gospel aggression. There is renown in the rugged footsteps of our Predecessors.

Of Connexional Funds there are no returns in the printed Minutes of 1830, but in 1833 the question is put, "What has been collected for the contingent expenses, and for making up the allowances of Preachers?" It would appear that what now are two Funds, the the Contingent, and the Superannuated, were then one. There were then 40 Circuits to give, and of that number 16, it is stated, gave nothing. Toronto only found £2 15s. 0d., Kingston £3 0s. 0d.; Belleville £2 5s. 0d., Brockville £0 15s. 0d. Independent of an amount from the Book Committee, the whole Connexion gave \$563. In 1860 these two Funds—besides Interests and the Home Grant—raised in Circuit and Minister's subscriptions, donations, and collections, \$8,075.

The Church Relief and Educational Funds are of recent date. The first of these, in 1860 produced \$1,460, and the second is yearly advancing in public favour ; and in all the Funds the laity of the Connexion show an increased interest.

Of the recently established Children's Fund the Report at the Conference of 1860 says, "Notwithstanding the large increase in the number of claimants, and the arrears to be provided for, the increase in the number of members this year will enable your Committee to meet all the claims next year."

The boast and joy of the Wesleyan Conference of Canada, next to its Circuit system, is its Missionary Society ; and its first announced income must have reminded our Fathers of the Baptists' maiden £13 effort—when Carey was reckoned half demented—for the establishment of the Baptist Missionary Society ! Giving our Society the benefit of four years, the local Receipts in 1834 did not reach \$800, and Simcoe paid \$9½, Grape Island, now Alnwick,

Indians, hardly \$5½, Mount Pleasant, \$7, Belleville, \$25, Hamilton, \$150, and Toronto, about \$60. In 1860 the Receipts from these places, (cited only for example's sake) were Simcoe, \$272, Alnwick, \$97, Mount Pleasant, \$275, Belleville, \$695, Hamilton, \$723, Toronto, \$1861. Montreal gave some \$650 to the Parent Society in 1830, and in 1860 paid \$1.630 into our Canadian Missionary Fund. The total local and voluntary Income of the Wesleyan Missionary Society of Canada in 1860 was more than fifty times the Income of 1834, and amounted to \$42,382. The Missions of the Society in 1830 did not, I think, exceed 16. In 1860 the Domestic, Indian, French, and German Missions of the Society were 143,—so many Gospel beacons and benedictions from Gaspe, five hundred miles below Quebec on the Gulph of the St. Lawrence, and reaching through the Canadas, to the Hudson's Bay Territory, and Vancouver's on the British Pacific. "This is the Lord's doing!"

In 1829 the Conference was of "opinion" that the *Christian Guardian* should be commenced, and that the sum of \$700 was "sufficient to purchase all the apparatus for a printing establishment." In 1833 the Conference resolved "that a Depository of Books be established at York," and a small frame building, a few doors north of the present Post Office, was made our depot, with what stock, I should like to know; but, I suppose, it was an earnest miniature rival of Mr. Wesley's Book Room, in 1788, when he appointed a Committee for managing it better than it had been, as he tells us. Our first "Book Agent" in Canada, the Minutes say, was "Brother Egerton Ryerson." There he was, Secretary of the Conference, Editor of the *Guardian*, Book Steward, and what else in activity, the ancient order-book of the little establishment, and his portfolio, would say. I beg, before proceeding, to suggest whether Dr. Ryerson's training at the first Wesleyan Book Room of Canada has not had something to do with the repletteness and prosperity of the Normal School Book Depository! This is plain, our fertile Wesleyan Methodism has found the country a Chief Superintendent of Education, and in doing that, has given, by his native genius, an unexcelled system of Public Instruction to Upper Canada. In 1860 our "Depository of Books and Printing Office" is a lofty, extended, commodious, expensive brick building in a very eligible locality on King Street; the offices for the Book Steward and Editor and Committees convenient; the stock of Books filling a double front store, a long back warehouse, and basement story; the Editor's daily mail alone no trifle; the buildings of the Printing department most complete;

two rooms of compositors ; engine and press rooms ; several steam presses and others, one costing twice as much as the whole " apparatus" of the embryo establishment of 1829 ; an upper room devoted to an efficient Bindery ; and in another room stands Mr. Spencer's clever Addressing Press, where there are foldings and dispatch, to ensure the earliest mails, and please subscribers. Here printing is done for good Radical, Moderate, Tory, and Orangeman ; Churchmen, Presbyterians, Baptists, and Methodists ; among the work doing now, besides our own *Guardian* and *Wesleyan Repository*, is the Canadian *Agriculturist*, the *Herald of Truth*, High Church Music, a new edition of good Peter Jones' Wesleyan Ojibway Hymn Book, and, I rejoice to add, the History of Methodism in Canada, by the Rev. G. F. Playter. Then, Missionary Thomas Hurlburt has his nucleus establishment at St. Clair, for the unique *Petaubun*, and the Missionary Society has its Cree press in Hudson's Bay. I see incidents enough belonging to all these Presses to make an authentic 12mo. tale, in the hands of a happy-minded, apt Carroll, or an ingenious Hughes. The athletic energy of the Connexion has long been doing wonders ; now its literary intellect is shewing itself. Often about thirty persons are employed at this Wesleyan Book, *Guardian*, Printing, and Publishing Establishment, beside the services of many Agents and Correspondents throughout the wide Connexion. We have an impression, that if Mr. Mason, Wesleyan Book Steward in City Road, could visit it, he would say, Well done, this costly Connexional enterprise of the Wesleyan Ministry in Canada!

As to our University of Victoria College, the first lessons in its halls were those of a superior Academy. After a few years University powers were granted, and much is Canada indebted to the British Government for its liberality, and to the Canada Conference, and its agent in the matter, Dr. Ryerson, for its higher privileges and influence, and to a generous Methodist people, who have, at different times, I judge, expended not far from a hundred thousand dollars on the Institution. It would be gratifying to know how many thousands of fathers and mothers, and, since it was a College, ministers, professional men, official men, teachers of schools, farmers, and merchants have been educated, aye, and converted, within the walls of our Cobourg Institution, and to have a catalogue of the graduates there honoured with degrees. The College never commanded greater respect and patronage than in 1860, and I do not know that its Presidency, Faculty, and Curriculum were

ever more popular ; and its present bold and just course for promoting University Reform in Toronto, under the direction of the Conference, will win for it the title of, Friend of the rights and religion of Canada, and present to the world another proof, that the love of Christian Learning is hereditary with the descendants of the REV. JOHN WESLEY, M.A., *sometime Fellow of Lincoln College, Oxford.*

At the Conference of 1860 it was decided on establishing forthwith a Wesleyan Ladies' Seminary, and I suppose that \$40,000 or \$50,000 will be expended on the needed and admirable project.

Respecting the Buildings of the Connexion in 1830 it may be just stated, that the Parsonages of the married Ministers were generally rented, and furnished at their own cost,—sometimes of frame, but mostly of logs ; and not always those to themselves : perhaps the Parsonage was little more than one corner of a shanty, and the master seldom in it, but away on his "round;" and as to the wifeless Preachers, their homes were generally for a night on straw wherever their peregrinations brought them. The Churches were now and then frame, but often log school-houses, log one-room dwellings, and log-barns, occasionally a much-talked-of "Meeting-house!" In 1860 there is a striking change, and yearly the new edifices of Methodism employ a large number of artisans in every part of the country, and thousands of pounds are expended by a people who take pleasure in the walls of Zion. Connexional, (and probably, furnished) frame or brick Parsonages are common ; and large and tasteful frame, brick, and stone model-deed Wesleyan Churches give beauty and blessing to city, town, and settlement ; dedications are frequent ; and in all these temples praise waiteth for God, and the songs are of Pentecost.

Here are *results*, without the aid of secular motives, or coercive means ; for Methodism is a *spiritual* power antagonistic to men's love of the world. This is the success, while there has been a constant influx of Papists and Priests from Europe ; many Churches have come, and done their best for themselves, when the Methodist had smoothed down ruggedness ; Puseyites have plotted against Methodism ; some Churches have been shy ; and others have been busy at insidious proselytism, to damage the Wesleyan Church. Here is *position*,—won by the wisdom of the Conference, and the pens of her more eminent members,—chiefly one, which, after many a thrilling column and pamphlet, has not lost its Macaulay poetry, pungency, and power. The Conference has achieved honours,

rights, and privileges, and the bigoted partizans, and runaways of the past, who live, know that there is, after all their onsets and faithlessness, a Wesleyan Methodist Church to-day, the main bulwark of Protestantism, liberty, loyalty, and patriotism in Canada. Here is *unity*,—the Wesleyans of Eastern and Western Canada, of the Hudson's Bay Territory, and British Columbia, in cordial fellowship and labour, in connexion with the beloved Parent British Wesleyan Conference. Here is *extent*. After several circumstantial changes in thirty years, Providence has made Methodism a mighty and indispensable agency and institution to Canada,—the area of Wesleyan activities so enlarged, the proceedings of the Conference so effectual, the ministry so increased, demands for additional preachers so ceaseless, and the membership and congregations so spread, it is now felt by many that where there is one, there should be three or more Conferences, in a magnificent British country, where VICTORIA'S benign and unsullied sceptre is yearly augmenting the number and happiness of a grateful population.

My comparisons have had to do with the Minutes of 1830 of ten scanty pages, and the Minutes of 1860 of 130 full pages. Whence these differences? Whence this advancement? The answer is,—The Wesleyans have deemed their Bible and the Spirit of Holiness indispensable, and their Doctrines, Means, Itinerancy, Discipline, and standard Literature fundamental. The Presidency of the Conference, the Co-Delegacy, the General Superintendency of the Missions, and the Chairmanship of Districts, have been, and are, select causes of our ecclesiastical and spiritual diffusion. The Wesleyans have been a hearty, praying, benevolent People. The People have had a scriptural, intelligent, acute, laborious, self-sacrificing, faithful, believing Pastorate. The dying testimonies of venerable, heroic Pioneers have animated the Church. Camp and Special Meetings have remarkably maintained the primitive power and purity of Canadian Wesleyan Methodism. The forest, the shore, the mountain, and the prairie have been glad for the Saviour. God be praised! The Ministerial and Lay elements are harmonious. Old Methodism—not innovation—is of paramount importance to all, and vigilant watchings for daily providential indications. The special call of the Methodists is not revoked. Affectionate union with, and the example, representatives, addresses, appointments, and aid, of British Methodism, have immensely conduced to give our work symmetry, security, exten

sion, and durability. This is the instrumentality—this the agency both secondary; and unsaved home and foreign multitudes still require Wesleyan fidelity, charity, and outgoings.

The propelling power of the Wesleyan machinery has been Divine. The universal truths preached, Christ crucified, pardon, sanctification, and devotedness. The light shining in darkness and perplexity has been Baxter's celestial light. The impulse in toil, travels, trials, conflicts, and contumely, has been the Spirit of God, sustaining the soul, directing Conference deliberations, selecting labourers, prompting, answering prayer, gathering congregations, subduing and saving crowds of sinners, and creating christian societies, and evangelical establishments, every where; and to the Father, the Son, and the Spirit be perpetual thanksgivings!

What is the guarantee for the future? Simply, *faith's persistence* in considering practically, always, and universally essential, the old Doctrines, the old Means, the old Polity, the old Itinerancy, the old Heroism, the old Standard Theology, Hymns, Biography, and other Works of Wesleyism,—these ever with supreme love to Christ, unselfish benevolence and zeal, and implicit obedience to the Spirit and to Providence. Then, with the marvellous contrasts of 1860 inspiring hope, it will be still more inspiring to anticipate 1890, with its accumulated Connexional contrasts and congratulations, and Grace magnified!

The hierarchies of Heaven have not learned all their lessons yet from *the Church of God* upon the earth, nor sung their best anthems to CHRIST. The faithful Servants of God, however ecclesiastically denominated among men in their own separate, important spheres of labour, feel this, and each says,—“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.”

This done by Wesleyan Labourers, and the profound, and well-nigh prophetic, declaration of WESLEY's death-bed is prolonged, and wherever the distinguished spirit of Wesleyan propagandism prevails—whether on the dreary frontiers of white settlement, or among far-off pagan red tribes—it shall be said with assurance and gratitude, “THE BEST OF ALL IS, GOD IS WITH US”!

Toronto, May 1st, 1861.

LORD JOHN RUSSELL.

Lord John Russell is worthy of being called an English Nobleman. From the distinguished height to which his family has elevated him, he comes down to the level of the common people in his addresses before Mechanics' Institutes, Young Men's Christian Associations, and various other enterprizes for the good of the people. His abilities and virtues as a private gentleman and as a Christian, together with his eminent services as a distinguished and successful statesman, have shed a lustre and a *halo* of glory around the aristocratic house of Bedford. "Junius" made a strong attack upon the Duke of Bedford; and he found many vulnerable points of attack, which he improved to his own advantage and the great discomfort of the noble Duke and family; but were "Junius" now living, and disposed as he formerly was, to puncture and annoy that ancient and proud family, he would find some difficulty in discovering a single vulnerable point of attack in the private or public character of Lord John Russell. Lord John is the youngest son of the sixth Duke of Bedford; he was born in Hertford Street, London, on the 18th day of August, O. S., 1792, so that he will soon be 69 years of age. His mother was the daughter of the fourth Viscount of Torrington. The present Duke of Bedford* is his eldest brother, a man not much known, nor very much distinguished in any way, only that he has a title, and the *prestige* of a name. Lord John received a liberal education; indeed this does not fully express the facts of the case, for he received a first class education—first at Westminster School, where he distinguished himself by his extraordinary progress and attainments, and was proverbially known as the "Universal Scholar," and book-worm. He afterwards attended the University of Edinburgh, where he attended the lectures of the great Dugald Stewart, and, at a later period, the lectures of the no less distinguished scholar and philosopher, Thomas Brown. He was, at one time, the youngest member of the House of Commons, having entered in 1813, when he was only 21 years of age. He first represented the borough of Tavistock, then at the disposal of the Duke of Bedford, his father, and threw himself into the opposition ranks, endeavouring to maintain the whig principles of the family, against the Liverpool and Castlereagh Ministry. He now devoted himself to politics as a business and as a study; and his honesty and candour, and great abilities, together with his uncommon industry, courage and perseverance, concurred with the advantages of his birth and education, and his very fortunate matrimonial connections in life, to give him a prominent place in the House, and very soon the position of a leader among the whig party. He sprang into political life at a very oppor-

* The last mail brings intelligence of his death.—Eds.

tune period, and he was singularly qualified and constituted to improve every favouring circumstance, and even thus early in life, to make his mark on society, and to cause his voice to be heard. The cessation of hostilities in Europe and the close of the war that had so long agitated the public mind, and the banishment of Napoleon to a distant desert Island, left the mind of the nation free to return to the consideration of their own affairs, and the study of politics which more immediately concerned them. Lord John Russell's parliamentary career was identified with the whig opposition until the year 1827, when he saw the success of his labour and toil and study, and the triumph of principles in which he sincerely delighted. He early devoted himself to the important subject of parliamentary reform, bringing forward measure after measure of public utility; and in this he was supported by the voice of the nation. The suppression of rotten boroughs early engaged his attention, for he saw in them a system of corruption, oppression, and extreme unfairness, while some large commercial towns and cities were left without a representation. But he laboured in connection with a noble band of enlightened and liberal-minded statesmen, such as Henry Brougham, Sir Francis Burdett, Earl Grey, and many other noble-minded men,—stars of the first magnitude. He manifested the honesty of his views, and the consistency and correctness of his principles by resigning his seat for the borough of Tavistock, and declining to represent a borough at all; for, from 1820 until 1831, he represented Huntingdonshire. In 1826 we find Mr. Canning in the Foreign Secretaryship in the Liverpool Cabinet, as the successor of Lord Castlereagh, but he was virtually the head of the Liverpool Government. Canning was an acute politician, and a shrewd observer of public events: he saw that popular feeling and public opinion were fast gaining ground, and that the question of reform now before the House, must be eventually carried. The minority was fast increasing, and the pressure from without became stronger every day. Lord John Russell pressed on his measures of reform, including the enfranchisement of commercial cities, and large manufacturing towns, and the suppression of nearly all the rotten boroughs. Canning finding that he could only defeat these reform measures by a comparatively small majority, pronounced them substantially carried. Canning saw the prudence of *staying* a change which he could not now *prevent*, and thus prepared the way for further changes, and more important measures of reform. Lord John Russell was a member of the first Reform or Whig Ministry, under the leadership of Earl Grey, who succeeded the Duke of Wellington in 1830. This Ministry was formed on the occasion of the death of George IV. and the accession of William IV. Lord John held the office of Paymaster of the Forces, and although his

position was humble and subordinate in regard to office, yet his influence was powerful and his power was great. The new Ministry came into power by the voice of the nation, because the country now urged measures of reform, and parliamentary reform was called for by the nation at large. This was a very strong government, and was composed of men of the first character and of the highest degree of literary and political ability. Lord Durham, Sir James Graham, and Lord Duncannon, were some of the colleagues who were to assist him in the great work of parliamentary reform. But the most important part of the work devolved on Lord John Russell because he was found adequate to the task. On the 1st of March, 1831, Lord John introduced into the House of Commons the "Great Reform Bill," agreed upon by his colleagues in office, and although some measure of reform was looked for, and had been expected, yet a bill so comprehensive in its character was not expected, and it took the nation by surprize. The writer of this article was residing in Scotland at the time this bill was brought forward, and remembers the universal excitement and joy that prevailed even in the land of steady habits and sober thought. The Bill was received by the great tory party, now forming the opposition for the first time, with derision—and, indeed, scorn and contempt, and was pronounced wholly impracticable. But the enthusiasm of the nation, and the universal popularity of the bill, changed their derision into alarm. The opposition roused all their energies and mustered all their strength for the contest, for they still regarded close boroughs as an essential part of the British Constitution. Sir Robert Peel took the lead in the opposition for the first time; but he lived long enough to take the opposite side of the political craft. The debates in the House of Commons were unusually warm and animated; talent and weight of influence were arraigned on both sides, and after a great deal of violence in debate, and tact and manœuvring on both sides, the bill passed the second reading by a majority of only one. This was a triumph to the opposition, and on the motion for going into committee, the bill was thrown out by a majority of eight. The ministry must either resign, or dissolve the parliament; and they adopted the latter alternative. The ministry knew that the nation was with them; and they appealed to the nation to be heard on the important question at issue, and the voice of the nation was heard, and decided most promptly and vigorously in favor of the ministry. Lord John Russell was returned for the County of Devon; and when the new Parliament met, the progress of the bill through the House of Commons, was speedy and triumphant. The ministry was now strong, and could command a large majority, yet, it did not last long; for it was soon taken up by internal

differences and secessions, and was succeeded by the ministry of Sir Robert Peel. Sir Robert Peel found that he had undertaken a most difficult task in forming a tory government, while the nation loudly called for reform. And in April, 1845, we find that he was forced to resign office, and a new whig ministry was formed under the leadership of Lord Melbourne. Lord John Russell formed a part of the Melbourne government; and held the office of Home Secretary, and with it the dignity of Ministerial Leader in the house of Commons; a position that he was eminently qualified to occupy. But the times were peculiar, and party opposition, and party feeling was very strong, both in the House of Commons, and in the country. Sir Robert Peel was called upon to form a government, and he called around him a number of strong men, but the pressure from without was such, that even he did not long remain in office and hold the reins of government, for the rejection of the Irish Coercion Bill forced him and his colleagues to retire. The government of Ireland has broken up more than one government. The impolicy of endeavouring to rule and please a people, while under the dominion and control of a foreign ecclesiastical power, has been the secret of much trouble.

Lord John Russell was now called to the leadership of the Whig Ministry, and head office, and managed the affairs of the empire for six years from July 1845 to March 1852, much to the satisfaction of even opposing parties, and very much to the good of the country. When Lord Palmerston was called to the Premiership, for a more vigorous prosecution of the eastern war, Lord John Russell consented to serve under him as Colonial Secretary. Lord John and Lord Palmerston had long been rivals, although of the same political school and creed, they were now united for a particular purpose, in the same government, but their union was not destined to continue. Lord Palmerston proposed that Lord John should be British Plenipotentiary at the Vienna Conference, appointed with a view to the conclusion of a peace between Russia and the Allies. Lord John accepted of the appointment, but the course pursued by his Lordship at Vienna, and the issue of his negotiations did not give general satisfaction, and, in June 1855, he resigned his place in the Ministry, and left his chief, Lord Palmerston, the burden of carrying on the war, or the responsibility of concluding it, in a manner that the nation would approve. Lord John Russell early in life distinguished himself as an author, and had he devoted himself to literary pursuits, he would have ranked among the first of English aristocratic authors. But he was early thrown into the arena of political strife, and politics became his study, and thus diverted his attention from those subjects more of a literary character, and more in accordance with his literary taste.

We find that so early as 1819, when only 27 years of age, and amidst the toil and drudgery of parliamentary life, he published in quarto a "Life of William, Lord Russell, with some account of the times in which he lived. We also find that two years afterwards, he published a very popular work on the "History of the English Government and Constitution, from the reign of Henry VIII. to the present time." This is a work of great merit, and most favorably spoken of by the critics and reviewers. This was soon followed by an effort in verse, entitled "*Don Carlos or Persecution, a Tragedy in Five Parts,*"—this work was published in 1822. It was exceedingly popular and most favorably received, and passed through several editions in one year. This work was soon followed by another, but one of a very different character, entitled, "Memoirs of the Affairs of Europe from the Peace of Utrecht." In a later period of life he published another work entitled "A selection from the Correspondence of John, fourth Duke of Bedford," and again another work entitled, "Memorials and Correspondence of Charles James Fox." He is a man of uncommon industry and great versatility of talent; he has served his country faithfully; has maintained a spotless character, and pursued a consistent career through a long, public life. It is said he is soon to be raised to the Peerage, and he is worthy of the distinction and promotion. He is an honor to the British Nation.

YOD.

REMINISCENCES OF THE PAST.

In the summer of 1841, after a residence of three years on the north shore of Lake Superior, which at that time was much further removed from the civilized world than it now is, I started on a visit to the Indians of Lake Nipegon. This lake, which is some 70 miles long and 40 broad, lies north-west of Lake Superior, near the height of land. The whole region is rocky, mountainous, and barren in the extreme. At that time there were about 300 Indians trading at a post established at that place. A missionary had never been in that region. I had intimated an intention of paying them a visit, and some how or other it soon reached them, and a message came back in return, that if I did so they would not allow me to land, but would upset my canoe, give me a ducking, and compel me to return. As there was no mention of tomahawks or scalping knives, I did not consider this message very hostile. Two young men belonging to that tribe had been away on business for the Company, and were returning in a small bark canoe, so I arranged to go with them. Starting from the Pic Station, which is 200 miles from the Sault, we coasted along the shore of the open

lake for a day and a half. This shore is bleak, bare rock, in many places precipitous. We then entered a channel formed by a chain of large islands. On the fourth day we arrived at the mouth of Nipegon river. Here on the east is a large range of basaltic cliffs, perhaps 200 feet or more perpendicular. Under this there is a stratified deposit of red marble, dipping to the south-west, and inclined to the horizon at an angle of 10 degrees. At the stage of geological knowledge I had at that time attained, these formations were a great mystery to me, simply because I then considered the wrong one uppermost. This river is famous for the largest speckled trout I have ever seen, some weighing 8 and 10 lbs. This journey was made in August, and all along the shore the huckleberries, or whortleberries, were in such abundance that we had a full supply. Every camp we passed was ready for friendship or barter, to bring out their stores. We made our way up the river for a day and a half, making six portages, and at evening arrived at the entrance of Lake Nipegon. Here we met with a family belonging to the place, and at the meeting of my men with this man, who were old acquaintances, many questions were asked. Not knowing but the man might be hostile, I did not make myself known to him. We were still 40 miles from the Fort, and as my men had been long absent, they were anxious to learn the news from their own village. So the first question after the salutations were over was, "Who is at the Fort? Is Mishimukwu—the great bear—at home?" "Yes." "Is Okimauwikumik—the chief's house—at home?" "Yes." "Is Wentigo—cannibal—at home?" "Yes." At the mention of these odd names I turned partly around to prevent his seeing me smile, but he caught me nevertheless; and to show me he comprehended the cause, he said, ironically, "This is a terrible place you have come to!" The simple fact of his seeing some wrinkles on the side of my face told him I understood the language, and from this he inferred who I was. His heart seemed to open immediately, and we shook hands and chatted as though we had been the best friends in the world. He went to his camp and brought me a bark of berries, of near one-half bushel, and placed them before me. On this and many other occasions I found the language a great key to open men's hearts.

The following day we arrived at the Fort, and found the Head Chief—**GREAT BEAR**—at home, and not so formidable a being after all. In this name there is an allusion to a mythological being as large as a small mountain, in regard to which there are many wonderful traditions.

Notwithstanding their threats they received me kindly, and I found them ready to listen to the word of truth. I found them much superior in intelligence to the north shore Indians, and this I accounted for from the fact that they had intercourse with the Lac La Pluie Indians and others, sufficiently near the Sioux country, and the stirring events of border warfare to stir the stagnant pool of thought that for long ages has remained unruffled, farther to the north and east. The Hudson Bay gentlemen at the place received

me cordially, gave me a house, a little on one side, for convenience in receiving the Indians. I, however, messed with them.

Here, all day long, the Indians came to hear the news and ask questions, and were eager to learn to read their own language. Family feuds are common among this tribe, and human life is little set by. The Head Chief one day said to me, "My nephew offended me very much by killing my dog, and I would have killed him only that I remembered that I killed his father long ago." One day the trader pointed out a youngish man, and said, "That man killed one of his wives last winter. He had two, and as they did not agree, he was tired of their jars, and one evening as he came home from his hunting, one complained of the other, and he drew his tomahawk and knocked her on the head and threw her out in the snow, and there left her all night. The next morning being in want of fresh meat to bait his traps, he cut some from his murdered wife, with which he took his furs." These furs have since probably adorned some fair one in Gospel lands. One day I heard that there was an arrival of a part of the band I had not seen before. I went to meet them, and found their leader, or chief, a very patriarchal old man, bent with age, with long white locks. I approached him and offered him my hand, but he refused to shake hands with me. This was so extraordinary that I was at a loss to account for it. The first thought was that it indicated hostility. I said, "Grandfather, let us be friends!" at the same time offering him my hand. This I did several times, but he still refused, and put his hand in his bosom. Finally, he took it out, and passing one hand over the other, said, "My hand is bloody!" I saw no blood, however, and the idea of crime flashed across my mind. I sat down on some billets of firewood, and talked with the old man from a little after dinner to near evening. I was deeply interested, and explained to the old man the leading truths of Christianity, especially dwelling on the point that there was pardon for sinners. I did not expect to see the old man again in this world, and so tried to do my duty. When I attempted to rise, I found I had sat so long that it was with much effort I could straighten myself again. This old man's son was the spokesman for the tribe, and was quite intelligent for one in such circumstances. He was one of my most constant visitors, and was making good progress in reading and Christian knowledge. The next day, as usual, he was with me, and after reading and talking for a time he stopped short and said to me, "Do you know why my father would not shake hands with you yesterday?" I replied, "I do not regard it, or think ill of him for it." "But do you know *why* he refused?" I said plainly, "No, I do not know;" but at the same time I had my opinion. "Well, it was because he has been *moozhuk-nishivapun*—a perpetual murderer—and knowing you were a Great Spirit's man, and had come with His words, out of reverence to you he would not give you a bloody hand." The old man had left us in the morning, and the next day word came that he died very suddenly the night after he left. I felt the hand of God was in it; but on searching I could not see but I had done all my duty to him.

Visiting a camp one day I had a long talk with the man. In the meantime I observed scars on his limbs, that appeared like bullet marks, and his daughter, about twelve years of age, had a scar on her shoulder, and in the breast before. The man saw my attention was drawn to these marks, and he explained that in passing up a small stream with his family, just as he turned a short bend in the stream, he was fired upon; the ball passed through the chest of his daughter, and struck his hand as he held the paddle, and grazed his arm up to his elbow. He turned his canoe as soon as possible, but another shot passed through both his legs above the knees. In addition to this there was a liberal spattering of buckshot over their persons. They all survived, however. I was told that some of these people think they are not men until they have committed murder.

During my stay of about three weeks the prospects seemed hopeful. We had, however, no decided converts. One evening I was walking with the trader, enjoying the cool of the evening, when a young man came up and asked me if they might have a heathen dance, called *Mita*. I was surprised at this question, because none of them had made a profession of Christianity. I could not sanction it, and then I had no authority to forbid them. I was going on to explain that the medicines that were good were not made better by the *mita*; but this he would not admit, saying that without the song and the drum any medicine was possessed of no more virtue than rotten wood. "Well," said he, "I suppose we are not altogether Christians yet," and concluded they would have one more dance. I had no idea that they had become so favourably inclined.

The following year I paid them another visit and found my friend *Mishimukwu* at home, but he received me coldly. After a little he told me frankly the reason of his change of views. Said he, "When you came here last summer, we made up our minds to be Christians, and so threw away all our medicines and incantations, but when we went to our winter's hunting we had great afflictions. The game all died, and many of our people were taken sick and died. I had thrown away all my medicines, and felt the greatest reluctance to take them again; I did violence to my feelings in doing so, but I could not endure to see my children die, so I resorted to my old ways again; and you have brought all this evil upon us in your visit to us last summer." His belief was that I had so much supernatural power, that like a malaria it had spread all over the country for hundreds of miles, and had destroyed all the animals, and caused a pestilence among themselves. This was a grave charge, and how to remove the impression from his mind, I could not see. To simply deny the possession of the vast supernatural powers attributed to me was of no use, for he was firmly persuaded to the contrary. I listened with all gravity, and pondered the subject in my mind, not knowing but he might feel called upon to make retaliation for the grave crime with which he charged me. Something must be done immediately, and I could only argue with him from his own stand point, or from his own admitted premises.

At length an idea occurred to me which I thought would meet the case; so with all the gravity I could command, I asked, "Did your fish die as well as the animals?" "Oh, no," said he, "we had great plenty of fish; more than usual; and only for them we would have died." I replied, "Well, you know that in my journey here I came all the way by water. I scarcely touched the land at all." At this point of the argument he laughed outright. All his objections vanished, and we were as good friends as before. The matter-of-fact Anglo-Saxon, who is unacquainted with Indian mythology, will not comprehend the above. The wild Indian knows but little of the laws of nature, or rather ignores them. To him the world is full of the supernatural. I was charged with the exercise of vast supernatural powers, for purposes of destruction, and nothing could disabuse his mind of this belief. Seeing it of no use, I did not try to combat it, but argued from his own principles, that if I had these powers they would have been exerted on the water, on which I had made my journey, and not on the land, and the fact of there being more fish than usual, showed that my supernatural power was exercised beneficially, and not maliciously as he had charged me. In common parlance, he insisted that I was a great wizard or witch, and would believe nothing else. In reply, the substance of my argument was, that admitting I was a witch at all, I was a water-witch and not a land-witch; and that as there was such a great abundance of fish after my former visit, it must be I was a good, and not a bad witch. This was a course of argument that could not be relied on permanently, and that extreme necessity alone could justify; and before another occasion of the like kind should come up I saw the necessity for imparting instruction on these matters. There was, however, not so much danger of violence as the gravity of the charges against me might lead us to suppose; for if he really supposed I possessed the powers attributed to me, they were as available for my own protection as for their destruction; so that thus far, this superstition carried its own antidote with it. On one occasion, some twenty-five years ago, a young woman died at the Mission where I was residing. A pagan, and a conjurer, being there at the time, boasted publicly that he had killed her. I was surprised at his thus voluntarily assuming the guilt of a murderer, and exposing himself to the danger of punishment. I had serious apprehensions that the friends of the deceased would take him at his word, but they seemed to take no notice of him at all; for if he had such powers they would create as much fear and dread as a desire for revenge. No one, however, put much faith in his professions, his sole object seems to have been to gain credit for a great medicine man.

I remained about three weeks at this place, busy every day from morning till night, in conversation, visiting and teaching. About half a mile from the fort there is a high basaltic cliff, to which I used to go daily for exercise. From the top of this cliff the view was very extensive, mingling the grand and the sublime, and a touch of the terrific and beautiful. Around me was a lake of very irregular form, 70 miles long and 40 broad, but with many large islands, so that the whole lake was cut into channels of no great breadth. In scarcely any part of this lake can you get very far from land, and at the same time in no part of it can you get where you can see land all round you. In one direction or another you will have a watery horizon. Here and there the mountains are bare and black, and

in many places high basaltic cliffs arise, some of them out of the water, and tower high, to which the French voyageurs have given the name of "baru."

My favorite resort was somewhat difficult of ascent, and was only three or four rods broad on the top. Right on the brow of this cliff lay a large granite boulder weighing several tons. One day a number of boys having accompanied me, we took it into our heads to roll it down. I called to mind all the scraps of poetry I had memorised in my school-boy days, about tugging a big stone up the hill, or tearing it from the brow of the mountain. It would have been impossible for us to move it on level ground, but I saw a little more would give it a start; so we cut many levers of white birch, and after long tugging we got it on the balance,— After ascertaining that all was clear below, we let it go. It cut a clean path through the small trees or brushwood of the mountain, and went thundering far down on the level land below. It was early autumn while I remained there, and one warm fine day, the wind being strong from the south-west, we saw a smoke arising at the distance of about twelve miles. This circumstance would create but small interest in ordinary cases; but for us it was an object of deep solicitude, for the column of smoke which was that very moment growing larger, denser and blacker, was by the wind driven right over us. That whole region is covered with moss on the ground, with a good deal on the trees, as most of the trees are of the gummy or resinous kind. The gum or pitch, and the moss, are fuel for the flames, and in dry seasons it is not uncommon for large districts to be entirely burnt. In our case the fire came on at a fearful rate, and in the course of two hours was within four or five miles of us. The burnt leaves of the evergreen trees fell in blackened hail, and I saw a small piece of birch bark that had been borne four or five miles by the wind, fall and ignite some dry materials near me. Every tub, bucket, kettle, and pail, was filled with water, and men were on the house tops. We all, however, kept a good look out towards the canoes, intending to take to the water in the last extremity. But the wind veered a little to the westward, and drove the flame out to the lake above us. It was night before the flame died away, and I had fair view of it as it enveloped a whole mountain side, on the last promontory jutting out into the lake. I have seen great fires in cities, and the prairies burning under all circumstances. At night when the whole horizon is lit up the prairies in flames, it looks like a sea on fire. But neither city nor prairie showed the terrific grandeur and wrath of our northern forest in flames. The comparisons ever present to my mind on that day were, a world in flames, and the bottomless pit. The roar and smoke were too much to admit the nerves to remain quiet. On one occasion, during a conflagration, some of the Hudson Bay traders were travelling in a birch bark canoe, in a river of no great breadth. One of these periodic fires swept over the country, and came upon them, so that there was no retreat either way, and the only resource left was to find a shallow place in the stream, invert their canoe over their heads, while they were entirely submerged, all but their heads, and wait for the flames to pass. When they ventured to emerge, they found their canoe scorched. A river or lake of half a mile in breadth opposes no secure barrier to these fires. Another concomitant of these fires is, that they create such a rush of air to the burning region, as sends a strong current upward, bearing the flaming particles high over head, to descend in a shower of fire far around.

Trinity.

EXPOSITION OF 1 PETER, III. 18.—IV. 6.

By JOHN S. EVANS.

(*Concluded.*)

Returning to the parenthesis, we are informed that the ordinance of baptism has an import in relation to the baptized also. It is not for the purpose of producing a physical effect on the body, "not the washing away the filth of the flesh," but the (*επερωτημα*, which literally means "question, request, requirement,") requirement of a good conscience toward God. Baptism lays the baptized under obligation to maintain the good conscience of which he had previously spoken, even in the circumstances previously mentioned, v. 15, 16.

The truth which Christ sealed with his own martyred blood, and delivered unto us, must be believed, and publicly professed, and publicly defended, with sufficient reasons and in a proper spirit, before every man, no matter how perverse, who asks a reason of the hope that is in us. And he publicly exhibited in it fruits of personal piety, christian usefulness, and devotedness to God. And all must be done so frankly, unreservedly, consistently, and fearlessly as to maintain a good conscience towards God. For it is his law and ordinance and not our vow that imposes the obligation upon us. The apostle is not here speaking of baptism as a sign of a present act of profession before friends, but of it as a requirement of a constant life-long profession in future, even before enemies, even at the cost of life. It is administered, not as an acknowledgment of our having made a truthful statement of our hopes before the children of God, but as a requirement of conscientious obedience to our bounden duty, to make such a defence before even the children of the wicked one, though vested with "authorities and powers," and headed by fallen "angels" as the grand inquisitors-general. In short, baptism into Christ's death as a martyr, is a requirement to part with life rather than with a good conscience, to have a good conscience, whatever it may cost, or to whatever it may expose.

Now we shall find express confirmation of the correctness of this exposition, in the exhortation which the apostle himself bases on what

he had been stating. This exhortation is given in the next verses which have been injudiciously separated from the third chapter, but which, obviously, are most intimately related to those which immediately precede them.

“Forasmuch then as Christ hath suffered in the flesh, arm yourselves likewise with the same mind, &c. We have here an evident allusion to those sufferings of Christ, of which he had been speaking. And those, we saw, were not the sufferings which he endured as an atonement in our stead, but those which he endured as a martyr, and as our example. And as “all that will live godly in Christ Jesus shall suffer persecution.” 2 Tim. 3, 12; he calls on them to arm themselves with the same mind, which empowered Jesus to endure “The contradiction of sinners against himself,” and to come off more than conqueror. Arm yourselves with the same spirit of religious liberty that does not choose in matters of conscience to be “the servants of men;” with a heroic courage that will refuse to yield to the lusts of fellow-men, that allegiance that is due only to the will of God; with that enduring firmness that will not shrink from the vengeance of those who would enforce dominion over our faith and conscience, by punishing our bodies.

“For he that hath suffered in the flesh hath ceased from sin.” Observing the connection of thought, we at once understand the reference to be not to mere common afflictions, but to the persecutions of christians as such. It is only the man who can endure these rather than sin, that can cease from sin. The man that can suffer all things, lest he should hinder the Gospel of Christ; that can “resist even unto blood-striving against sin,” can cease from sin. And such is the only one that can do so, in such a world as our’s. Armed with the mind with which Jesus passed through sufferings, a renewed man can cease to sin. And with this heroic decision even a renewed man must be armed in order that he may be able to cease from sin.

“That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.” He cannot live to both at the same time, for God and the world severally claim the undivided heart, and the undiminished service. To choose to work the will of the Gentiles would be to “walk in the lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries.” And surely “the time past should more than suffice” “to mistake licentious indulgence for true happiness, and abominable idolatries, for true religion,” and to submit to the dictation of those infatuated men who think it strange that you do not run with them, “to the same excess of riot, speaking speaking evil of you.” Besides to work the will of the Gentiles would

be to obey those who are not independent law-givers, who, on the contrary will themselves be summoned "to give account to him that is ready to judge the quick and the dead." And as their will cannot be the rule of judgment, it ought not to be the rule of action. But the will of God is invested with supreme and rightful authority to command and to judge, and is that therefore by which our lives should be governed, and by which all the impious legislation and tyranny of the whole ungodly world could not justify us in disobeying.

"For this cause was the Gospel preached, also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Who are the dead? They were persons who, at the time, were in the flesh, and who in the flesh might be judged by men. Hence they were not those who had departed this life; they were not disembodied spirits at the time. They were persons who might live according to God in the spirit, therefore they were not the spiritually dead, the morally depraved. As the still continued connection of thought determines, they were those who had been "baptized into Christ's death" as a martyr, who had been "buried with him by baptism unto death," who were "crucified with him," "crucified with the world," who, in the discharge of duty, "stand in jeopardy every hour," ready to "die daily," who are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our body." Ro. vi. 3, 4; Ga. vi. 14; 4 Cor. xv. 31; 2 Cor. iv. 11.

And the dead, *i. e.*, those that were baptized into death have had "the gospel preached" to them, in such a manner, as to recommend and enforce the import of baptism, that its design may be realized in their subsequent life.

"That they might be judged according to men in the flesh." The verb rendered "may be judged" is in the subjunctive mood, and accordingly denotes that what is affirmed of the verb is affirmed as "objectively possible (its reality depending on external circumstances.)" Winer. The circumstances in which those who have no fellowship with the unfruitful works of darkness, but rather reprove them, are placed, such as to make possible trials on almost certain and constant reality. Hear the plottings of the wicked against the just, as recorded in one of the books of the Apocrypha. "Let us lie in wait for the righteous for he is not for our turn, and he is clean contrary to our doings. He upbraideth us with our offending the law, and objecteth to our infancy the transgressings of our education." "Let us examine him with despicfulness and torture, that we may know his meekness

and prove his patience." Wisdom, 2 ch. 12, 19. Thus ungodly men judge or try the godly by torturing them in the flesh. And the godly endure those trials, determined that they shall not be prevented from serving God in the spirit at least. When Paul and Silas were beaten, by order of the magistrates of Phillippi, their many stripes, their position in the inner prison, and their feet made fast in the stocks did not prevent them from praying and singing praises to God even at midnight. Though then prevented from serving God in the flesh, they were not then prevented from serving God in the spirit. All the cunning and power, and wrath, of men or devils, can do no more than gain dominion over the flesh of the Christian, they cannot interrupt the service of God in the spirit. And that the service of God may never be discontinued, they were by baptism placed under the obligation, and by the Gospel taught to worship and glorify God continually, notwithstanding the opposing efforts of all the persecuting powers of earth and hell. And to feel "persuaded that neither death, nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39.

Thus the whole of the portion above reviewed refers to Christians under persecution. In this connection the apostle most appropriately introduces the subject of baptism; because "as many as were baptized were baptized into the death of Christ as a martyr. And having him for an example, they were bound, as he exhorts them, to arm themselves with the same mind, that they may be able faithfully and continually to serve the will of God, notwithstanding the dictates, and threatenings, and persecuting power of the will of the Gentiles. Every human "domination ends where that of conscience begins." And conscience gives sole regard to the supreme will of God. Baptism embodies this principle; hence Peter exhorted as he did, and hence Paul reprovably said to the Colossians, who had been buried with Christ in baptism: "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances," — "after the commandments and doctrines of men." Col. ii. 12, 20.

Poetry.

"OH, IT'S HARD TO DIE FRAE HAME."

BY NORMAN MACLEOD, D. D.

The evening sun is shining noo
 On bonnie Lochanside,
 And to the byre are creeping doon
 The kye, my mither's pride ;
 The weans are sporting on the green,
 I see things just the same
 As if amang them a' mysel'—
 Oh, it's hard to die frae hame !

I see the house--the loch--the burn--
 The boat lying on the shore ;
 My faither working in the yard,
 My mither round the door ;
 The cradle rocking by the fire,
 That burns a bleezing flame,
 And Jeanie singing to the bairn,
 Oh, it's hard to die frae hame !

To keep my faither in his craft
 I left to win a fee,
 And many a tear it cost us baith,
 For I was young and wee ;
 I'm feared he'll break his tender heart,
 And think he was to blame ;
 Gin I could only grip his han',—
 Oh, it's hard to die frae hame !

My ain dear mither little kens
 Her Mary is sae ill,
 For 'tween us there's a weary gate,
 O' stormy sea and hill ;
 And will I never see her face,
 Or hear her speak my name,
 Or clasp my arms about her neck—
 Oh, it's hard to die frae hame !

I thank ye a' beside me here
 For the love ye've shown to me,
 Ye've gi'en me meat, ye've gi'en me claes,
 And gi'en a gentle fee ;
 To think o't maks my heart grow grit,
 And maks me feel like shame ;
 But yet--forgie me if I say't—
 Oh, it's hard to die frae hame !

And when ye write to tell our folk
 How Mary gae'd awa',
 Be sure ye tell them how I thocht
 And spoke about them a' ;
 And tell them, too, I gae'd in peace,
 Because I kent the NAME
 O' a Father and a Brother dear,—
 Fareweel ! I'm noo gaun hame !

Literary Review and Record.

THOUGHTS ON PREACHING, BEING CONTRIBUTIONS TO HOMILETICS, BY JAMES W. ALEXANDER, D. D.—New York, Charles Scribner.

This is one of the most valuable contributions to homiletic literature, ever issued from the American press. The style is simple and attractive—the suggestions valuable and practical—and the tone of the whole work, catholic and spiritual. There is here no system of rules laid down, to which all are expected to confirm; no finely spun theories of unattainable excellence, but every page of the work gives evidence that it is the production of a liberal and cultivated mind, earnestly engaged in the work of the Christian ministry, and profoundly impressed with the grandeur and responsibility of that work, in its relation to the welfare of immortal souls. We unhesitatingly commend this volume to young ministers generally, as a work that cannot be carefully read, without exerting a highly beneficial influence on their future usefulness, in the great work of leading sinners to the knowledge of God their Saviour.

PHYSICAL GEOGRAPHY OF THE SEA; by Lieut. Maury, U. S. N.

This is a highly interesting and instructive work, on a comparatively new branch of physical science. Until very recently this vast field of enquiry was left almost wholly unexplored.

A regular system of nautical observations, chiefly established by the indomitable energy of Lieut. Maury, has evolved results of the deepest interest, not only to all those "who go down to the sea in ships," but to all who can receive pleasure, in contemplating

marvellous exhibitions of creative wisdom, power, and goodness.

The causes and effects of the gulf stream, and other ocean currents—the changes that result from the saltness of the ocean—the regularity of the winds in their circuits, and the essential place they occupy as agents, in rendering this world tenable by man—the circumstances that modify and determine climates—the results of the deep sea soundings in unveiling the secrets of the great deep, with all their cognate questions, are here brought before us, not with the shy polixity which generally characterizes purely scientific works, but with the fascination of genius, and the devout fervour of one who marks with undisguised delight, the wonderful handiwork of God. Although this work has grown out of "*Maury's Sailing Directions*," a work intended chiefly for practical sailors, yet perhaps this treatise derives its highest value and interest from the manner in which it lays bare the vast and intricate mechanism of the universe, and the unquestionable evidences it presents, of the existence of intelligent design, in the arrangement and combination of the mysterious agencies, by which the Divine purposes are accomplished. It is an unanswerable argument against atheism. This book takes its reader up into the workshops of the Almighty, unfolding the most astonishing adaptation of means to the sublime ends of creation. We lay down this volume feeling that in a more emphatic sense than we had previously conceived, "EVEN THE WINDS AND THE SEAS OBEY HIM."

Missionary Department.

THE GERMAN WORK.

Notwithstanding the financial pressure of the times, and consequent debt, and the support and enlargement of the other Departments of our Missionary Society, a good appropriation was made to give the truths and privileges of Christianity to persons speaking the German language, and the Committee, because of the Divine sanction, is not disappointed in its expectations of immediate success in this new Wesleyan Department.

There is, in different parts of Canada, a pretty large number of Germans, Poles, and Jews, a few of whom are piously disposed; a number, even of the emigrants from the land of Luther, are rationalists, so-called; not a few are Papists, and too many skeptics; so that with some there must be a removal of old anti-evangelical foundations, before there can be a christian structure; with these and others there must be a change from impenitency to holiness; and where there are the remains of piety, there needs to be renewal and renovation. There are forbidding obstacles: both moral and social, but a simple and Divinely-applied Gospel is already abolishing bigotry, unbelief, and sin.

Some of the encouraging proceedings of our first German Missionary, the Rev. Dr. Freshman, have appeared; he is fully occupied with his pulpit and domiciliary duties at Hamilton, necessary visits to distant German settlements, and effective assistance at Missionary and other meetings. His ready compliance, in his new position, with Wesleyan regulations, has greatly facilitated his usefulness, and his exclusive aim to spread "the truth as it is in Jesus," has cheered and expanded his own well-informed mind, and subserved the cause of an experimental, joyous spirituality, in dwelling, church, and class-room.

Since Dr. Freshman's fall visit to the destitute Germans and Poles on the Upper Ottawa, an auspicious Providence has given existence to circumstances causing hope and effort, and the Ottawa and Pontiac Wesleyan Districts have set an example of sympathy and liberality, which God will take care shall redound in spiritual and social blessings to those who make the spiritual exigencies of others their concern.

Shortly after that visit the practicability of employing a German Missionary was suggested, on the Ottawa, but the funds were too low. The Chairman of the Montreal District, the Rev. I. B. Howard, afterward thinks he has found a suitable man to do the German work, if means are obtainable, and writes to the Chairman of the Ottawa District, the Rev. John Carroll. He promptly lays the letter before his officials in the city of Ottawa, and they were very friendly to the project, and devised useful things. To be still more fortified with the good opinion and help of others, he made the matter a pleasant Missionary episode even in the College Convention, and there obtained hearty pledges in behalf of the Circuits for the sustenance of a German labourer on the Ottawa. These zealous and voluntary preliminary doings were then laid before the General Superintendent of Missions, and he, much gratified, could not withhold his consent to the needed labourer, when, in addition to the pledges given, Mr. Carroll said, "We soon had, from a part of the Circuits, more than a hundred dollars promised, which, with what we expect besides, will abundantly pay his half-year's salary." The Rev. William Morton, Chairman of the adjoining Pontiac District, cordially concurred and aided in these preliminaries; indeed, this new Mission has much to do in its origin with his statements and suggestions on the subject, the necessitous Germans being chiefly on his District; and to the energetic, simultaneous co-operation of the three respected Chairmen, and numerous well-wishers, this Mission owes its existence; and continued local liberality for it will make it a great blessing.

Mr. Karl Schmidt is the new Missionary, a young man, of good health, pious spirit, studious habits, having a practical acquaintance with the English, German, and French languages. Mr. Carroll says his field of labour is, "Portage-Du-Fort, Pembroke, Alice, Renfrew, Eganville, and, it may be, Tudor, on the Hastings Road." Mr. Morton thus writes of his new helper and his people: "Of course there is a great variety of character among the Germans; but generally there is a great anxiety in hearing the Word of Life. He visited a settlement a few days ago, where the people had been praying to God to send some one to preach the words of life to them, and they received him as sent in answer to prayer. They were pious, and when he explained to them Methodism, they said it suited their views, and they would become members, and proposed setting apart land for church and burial ground. We are calling for volunteers to support this Mission—a good deal of heartiness is manifest."

We insert a short Letter from Mr. Schmidt, and afresh commend the German, and every other, Department of the Missionary Society to its friends,—who forget not God's declaration:—"Unto me every knee shall bow, every one shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come."

*Extract of a Letter from the Rev. Dr. Freshman, dated Hamilton,
March 21st, 1861.*

"Some months ago I addressed a few lines to you, informing you of the religious state of the Germans, as well as of my labours amongst them in this part of the country, and now, through the mercy of God, I am enabled to give you additional intelligence respecting that interesting people.

"Yesterday I returned from my third visit to the Germans in the County of Waterloo. I found them very numerous, but alas there are but few true Christians! In Preston there are about twelve hundred families, of whom no more than one hundred attend Divine worship;—the rest of them are either refusing to take refuge under the wings of the Saviour, or are altogether declared enemies of the cross. Still, I preached there several times to well-filled houses. A few months ago I was preaching in that part of the country where some English infidels were present. The discourse I delivered was on the evidences of Christianity; by the way I mentioned also, that from the external appearance of a person we may judge what he is. Look, for instance, said I, upon a child of God; every expression of his face proves to be joy and happiness; but look upon an infidel (and here, however it happened, the motion of my hand accidentally pointed towards an infidel), and his very face will tell you that he is a miserable and unhappy man. After the discourse was over, the would-be-pointed-out infidel came forward and asked, "How in the world could that preacher know I am an infidel?" Because, said I, the children of God are distinguished in every respect from the children of Satan. This infidel was a perfect gentleman after all, for he seemed to be satisfied with the

answer, and was as quiet as a convicted man. But it was different at a time, when I met with a large number of them, who by no means behaved themselves gentlemanly, and reminded me very much of the blood-thirsty persecutors of the Saviour and his apostles—but all we can do, is to pray for them in the language of our Saviour, "Father, forgive them, for they know not what they do." In Hespeler I again was kindly received by that wealthy German gentleman, — Hespeler, Esq., who told me not to leave his place without *preaching*; and after he had assisted me in making some arrangements, I had the great pleasure to preach in that place the word of life to a crowded congregation; indeed, some of whom with tears in their eyes expressed their thankfulness to me, and said they would gladly accept a German missionary amongst them; even Mr. Hespeler himself said that an intelligent and *pious* missionary would accomplish a great deal of good in Berlin, Preston, Hespeler, &c., and I myself have no doubt that Mr. Hespeler will do a great deal himself to support the cause of God in that part of the country. In Berlin I preached this time twice. The true state of Waterloo County, religiously speaking, is awful. Infidelity reigns almost supreme, but thanks be to God, in spite of all the infidels and scoffers, I have seen many listening to the word of God with great attention, and some were happy to accept the words of free salvation through Christ Jesus. Yes, even in Preston itself, where I was preaching in both languages two successive evenings, I have seen tears running down many cheeks; heard groans coming out of many breasts, and the echo of the words, "Lord have mercy!" is still vibrating in my

ears. May the Lord indeed have mercy upon that people for Christ's sake. Amen. The Germans in Brantford are not very numerous, but are a very respectable and intelligent class of people. Twice I have already visited them, and preached to them, for which they have expressed themselves very thankfully. Here they have no German preaching at all, and are very anxious to listen to the word of God in their own language.

"As for my labours amongst the Germans in the city of Hamilton, I have many reasons to be thankful to the Lord for the measure of success with which I was favoured. But shortly a very intelligent family, which was formerly connected with the Lutheran Church, have been received into my congregation, and are now becoming very useful, the father as a class-leader, and the son as a local preacher. The German Methodists here consist of, say six families and a missionary. The German Lutheran congregation here is altogether dissolved, some of whom have already joined my congregation, and the rest of them, I hope, will soon be brought in; for even to-day, one who was formerly a leading member amongst them, came to be received into my little flock; and I think I would be more successful in the vineyard of the Lord if I could but have a place of worship where I could preach twice every Sabbath, for till now I can but preach once every Sabbath, and that only in the afternoon and on Wednesday evenings, in the John St. Wesleyan Church, for which I am indeed thankful to the trustees of that church. The rest of my time during the week (when I am at home), I mostly devote in visiting that people to whom I was sent to bring under the banner of Christ.

"A short time ago a German Catholic priest came here on purpose to bring back to his Church some Catholic families who have joined my congregation, but unfortunately for himself, he went into a tavern, and partook too much of those evil things, which probably he thought would encourage him to speak to the backsliders; but when afterwards he found out that this is not the right instrument to be employed, and that the

people would not listen to a *drunken man*, he left the place, and (I am told) resolved to become a *teetotaler*. Two weeks ago, when I for the first time administered the Lord's Supper to my people, I had the great pleasure to have with me my two esteemed brethren, the Co-Delegate—the Rev. Richard Jones, of Dundas, and the Rev. J. Elliott, of Toronto, both of whom partook with us the Holy Sacrament, and we all felt the presence of the Lord amongst us. It was Brother Elliott from whose hand about two years ago I for the first time received the bread and wine in holy commemoration of the death of Him whom I have found and accepted as my Saviour. O! it was a happy recollection indeed!

"Before closing I must not forget to mention that I owe many thanks to Dr. Rosebrugh, of Preston, who not only did all he could to make me feel comfortable while in his house, but assisted me in every possible way in my mission. Dr. Rosebrugh is a young but a very successful physician, especially in *opening the eyes of the blind*, and I trust a good man, too: may the Lord bless his soul more and more! The Rev. S. D. Rice, of Hamilton, is still a great help to me; for there is scarcely a day in which I do not ask him for some advice or other. Just as I am writing this I received a letter from our esteemed brother, the Rev. John Carroll, of Ottawa, and since it contains some information about our but recently established German Mission up the Ottawa River, I think it worth while to send you an extract of it.

"Ottawa, March 20th, 1861.

"DEAR BROTHER FRESHMAN,—I enclose you \$5 toward the German books you sent me. It is more than I received. The tracts we gave away, and there being no discount to the salesman, and having to pay the freight, it is not a very money-making affair. This voluntary Mission presses pretty hard on the pockets of a few of us, but we do not regret our undertaking. Brother Schmidt arrived here from up the river to-day on his way down to Derry to see the new settlement of Germans there. He is full of hope, and resolved to labour on. Pray ear-

mostly for our success. I wish we had you down for one visit to dispense the ordinances in several places.

“Yours, &c.,

“JOHN CARROLL.”

“I am indeed very thankful to the Lord for the encouragement from that

quarter, and for the measure of success met with amongst the Germans in this part of the country. Praying that He who is the Great Head of all Missions may still continue to bless our labours more abundantly, I remain yours very respectfully and truly in the Lord.”

Extract of a Letter from Mr. Schmidt, dated Clarendon House, January 23th, 1861.

You desire to know without doubt how I succeed in these parts. I have been sowing the seed, hoping that God will give the increase in time. I find the German population as I expected, in a low state in outward circumstances, and very near like it inwardly. I have been lately to Pembroke and Alice, where I find a great many German and Wendich people, who can understand German: I visited them through the deep snow. They were very glad that God did send some one to look after them; I had them together on last Sunday, they paid much attention.

They were singing when I came in; they all received me well, some of the women wept for gladness, to have a Missionary. They all are desirous to have a church; as their outward circumstances do not promise much of their pecuniary possessions, they offer to cut the timber, of which there is plenty yet thereabout. A poor woman came four miles through the snow, wishing me to baptize her child which she carried with her. I feel sorry that I could not do it; but she did not complain because I explained to her our rules of the Church. I spoke of it to the Rev. W. Morton for whom I preached yesterday evening.

The Germans prefer a German preacher. Here, in Portage-du-Fort, are three families which give me much

encouragement. I preached to them yesterday in the afternoon at 3 o'clock in one of their houses. I believe the Lord is opening their hearts to hear what I said. In Renfrew there are a number of Germans, and Poles too; I visited them all, the Poles are Roman Catholics; still they expressed their gladness. There is a house where I found seven families together. I tell you, brother, it requires a good stomach to go to some of those people. Some have holes for doors; some I have to get in by taking off my cap and bending to the ground. They have no floor only what nature provides, and then four or five children having very natural clothing. I hope our friends will show their sympathy, and pray to God that I may be enabled to bring them to Christ; then they will feel more for their children, and provide for them.

Now, I have given you somewhat to think of. I feel not discouraged. I hope we will soon see these people in a better state, with the help of God.

They felt somewhat surprised when I came into the house, gave them tracts, read the word of God, then kneel down with their poor little children; then the parents do the same. In so doing I hope to bring them into a Methodist shape by the grace of God.

Extract of a Letter from the Rev. Wm. Morton, dated Portage-du-Fort, January 23rd, 1861.

“MY DEAR BROTHER CARROLL,—I received your two letters, the last of which I read this morning, after my return from Renfrew, where we held our Missionary Meeting last evening. I may just say, that it always affords

me pleasure to receive a communication from you. You have been to me a father. I remember the discouragements under which I laboured, and the encouragement I received from you.

"As to Brother Schmidt, I esteem him very highly: he is evidently pious and zealous for souls. He was with us four or five days during the week of prayer, &c. He preached for me twice or thrice during that week. There is not much system, but there is originality and piety. Of course, his sermonizing is after the French type to some extent, and a little differing from the English. I believe Brother Karlos Schmidt is calculated to be useful, and will make a valuable agent for our work. I think, however, he will not study theology systematically for some time: this may not be of much consequence if he gets correct views of our doctrines. The Germans have such views of ordination that I fear we may suffer to some extent in their estimation on that account. They bring their children, want the sacrament, &c. I hope we will maintain confidence, by explaining matters, and the Ministers being present with Schmidt,—he saying the service, and *they* performing. We had him at some Missionary meetings. People much pleased, and hearty for the special fund. We called for volunteers at the meetings. I like the idea of keeping a special fund for the German Mission for some time. Our Missionary Meetings have been good thus far. Renfrew was in advance of last year for interest.

"As to Brother Schmidt being employed by the Bible Society, it does not meet my mind. *First*, I think the agent should do his own work. I think he has not too much to do. *Secondly*, there is a heartiness in subscribing to the German special fund;

the Ministers in some cases heading the list with \$2; confidence would be lost. *Thirdly*, I think he cannot be as useful. I might add to the reasons, but forbear. I may be mistaken however; I would not set up my judgment against a multitude; but what will we do? We have begun, shall we change now? I expect the deputation this afternoon, and will consult with them, and know their mind upon the subject."

"*Monday Morning, Jan'y 28th, 1861:*

DEAR BROTHER,—You discover that I have rested some time since writing my last sheet. I laid the matter of the Bible Society's proposition before Brothers Tomblin and Masson—my right hand men—and they entirely disprove of Brother Schmidt making any change in his vocation; whatever he could do in his field of labour he might. The Germans will not heartily attend our service unless they understand, and even *then* they do not comprehend Methodism. There is a good field for Brother Schmidt, both among the Germans and English in this region. Wilson is acting P. E., attending quarterly meetings, &c. Is that right? Should he not do his work? There is quite an interest in our missionary meetings in this District. God has blessed us with some revival here. Praise God! Brother Schmidt is here now. He seems to think Portage-du-Fort is properly the centre of his field. I rather think it is. We are badly off for a teacher here. If you know a good one, please let us know, and also the terms.

Extract of a Letter from the Rev. Wm. Morton, dated Portage-du-Fort, February 7th, 1861.

REV. AND DEAR SIR,—I received of brother Carroll \$140; I think the amount will meet the pressing necessities of the brethren just now. I may however, have to apply for more ere long. I feel grateful for you affectionate regard. I hope our Mission funds will be augmented this year. I think we are advancing "up here." I had a long campaign this year. I closed the general tour yesterday—a

tour of nearly four weeks—stormy weather &c., made it laborious, but health has been preserved. I may just say a few words, *first of the German Mission.*

I left brother Schmidt at Renfrew last evening, on his way to Ottawa to visit the Germans there, and to see brother Carroll. Brother Schmidt seems to be truly pious, and possessed of a considerable amount of talent in

his way. He brings out some good original ideas, when preaching in English; of course, must preach better either in German or French. I think he is a valuable agent in this crisis. If he was ordained it would be an advantage for his peculiar work. Of course there is a great variety of character among the Germans; but generally there is great anxiety in hearing the word of life. He visited a settlement a few days ago, where the people had been praying to God to send some one to preach the words of life to them, and they received him as sent in answer to prayer. They were pious, and when he explained to them Methodism, they said it suited their views and they would become members—proposed setting apart land for a church and

burial ground. We are calling for volunteers to support this Mission—a good deal of heartiness is manifest. This is an interesting Mission. The Germans are writing to their friends to come out, and encouraging them, because there is a Missionary. As to the District generally we are encouraged—there is a good future for this country; but it must be Missionary ground for some time. We have had considerable amount of good done on this Mission. Thank God! Some changes are required in the arrangement, &c., of some of the Missions. After going through the work, I am better prepared to form an opinion. My sheet is full, or I would say more. Our Missionary meetings, have been very spirited.

THE HUDSON'S BAY WORK.

Extract of a Letter from the Rev. G. McDougall, dated Norway House, Rossville Mission, February 29th, 1861.

We are now looking for the Red River couriers, with whom I intend to make the journey to Oxford. The spring would be pleasanter, but in prospect of visiting the Edmonton and Rocky Mountain Missions, the present is the only available time.

Here we have much reason to thank God and take courage. At the fort a blessed work is in progress, all the females now profess faith in Christ, and a number of the men have commenced a praying life. Sobriety and good conduct characterize all. In this we greatly rejoice, for if the servants of the Hon. Company embrace the truth, one great hindrance to the christianization of the Indian will be removed. Our English congregation numbers sixty. We have three services weekly for their benefit.

Our church not being constructed in view of a gallery, we have concluded to lengthen it. The work we have divided as follows:—The Indi-

ans provide the timber and lumber, the Hon. Company carpenters and do the building, and I have ventured to order the nails, glass, and paint in this important improvement. We have the hearty co-operation of Chief Factor, Wm. Sinclair, Esq.

For the information of friends who like a well-made mocassin, or a good pair of buck or mooseskin gloves, I would just say, the good sisters of Norway and Rossville have formed themselves into a sewing society, and are now making a fine assortment of the above named articles, which by the first opportunity will be forwarded to the Superintendent of Missions. Our brethren having no money, but anxious to do something for the cause, cut thirty two cords of wood, and presented it to your Missionary. The poor people of this inhospitable clime have little to give; yet they are anxious to cast in their mite.

WESLEYAN HYMNS.

To the Editor of the Wesleyan Repository.

DEAR SIR,—I have this day unexpectedly, but with much pleasure, received the accompanying letter and music from Wm. Roadhouse, Esq., a well-known magistrate, and universally esteemed Wesleyan, of Albion, whose ancestors were of the genuine school of Methodism. His communication is opportune and valuable.

Toronto, May 27th, 1861.

Respectfully, yours,

J. SCOTT.

Albion, May 26th, 1861.

DEAR BROTHER SCOTT,—I have been reading a *Pilgrim's* communication on our Hymn Book and singing, also your answer. I have frequently regretted that so many of our best Hymns are so seldom sung in our public assemblies. Knowing you to be a little curious, I send you a copy of a tune from an old book of 349 pages of Hymns and Tunes that belonged to my grand-mother, (on my mother's side) who was a member of Mr. Wesley's Society. I do not know at what date the book was published, but my grand-mother's name is in it, dated 1789. It has some very good tunes in it, which were sung at that time. Compare the tune Leoni, page 221, in our Sacred Harmony, with the tune I send you. There are also three tunes in the New Lute of Zion, page 214, and 215, so there is no necessity for a *Pilgrim* altering that good old Hymn to a Short Metre tune, as it would never be so well as the good old tune, that was sung in Mr. Wesley's days, and also in my boyhood and youth; and like yourself, I have become white-headed in Canada, but still I am very fond of singing the old Hymn and tune. Not long ago my mother joined me in singing the whole of the Hymn, and she could repeat near the whole of it from memory.

Wishing you and Sister Scott every needful blessing,

I remain affectionately, Yours, in Christian bonds,

WM. ROADHOUSE.

P. S.—My dear mother has been very poorly the past winter, and is very feeble. She is waiting with patience until her change come; she is within two months of being 87 years.

THE GOD OF ABRAHAM.

The image displays a musical score for the hymn "The God of Abraham." It consists of three systems of music, each with a treble and bass staff. The first system is in C major and 4/4 time, featuring a melody in the treble and a bass accompaniment. The second system includes a trill (tr) in the treble staff and a key signature change to D major. The third system concludes with a trill in the treble staff and a final cadence. The notation includes various rhythmic values, accidentals, and dynamic markings.