



WESLEYAN

MISSIONARY NOTICES,

CANADA CONFERENCE.

No. IX.]

NOVEMBER, 1856.

[QUARTERLY.

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TORONTO:  
WESLEYAN CONFERENCE OFFICE,  
KING STREET.

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

# WESLEYAN MISSIONARY NOTICES.

NOVEMBER 1st, 1856.

## NEW CREDIT.

The respected writer of the subjoined statement has done well to give us an opportunity of placing it on permanent record; and the facts and names it contains are unusually interesting, as being associated with the first happy attempts of our Church to establish Indian Missions in Canada.

*Extract of a Letter from the Rev. L. Whiting, dated September 5th, 1856.*

At the New Credit Mission, and on the first day of June last, Thomas McGee died, the subject of this brief notice; who was born at, or near Lake Simcoe, in the year of our Lord 1799. He was "born again" at the mouth of the Credit River shortly after the Wesleyan Mission was established among the Indians of that place. He was baptized by the late Rev. William Case some time during the winter of 1826, and received into the Wesleyan Methodist Church; and from the commencement of his religious career, I am informed he was "a burning and a shining light" among his people. For many years he officiated in the capacity of a local preacher. He came to this place about a year ago from St. Clair mission, having buried his wife some time previous to his leaving; and about the first of November he was married to the widow Hopkins of this place, with whom he spent the rest of his days. He was very unwell during the winter; in the spring he appeared much better, and hopes were entertained that he would recover his health, but these hopes were groundless: he was taken suddenly worse and sank rapidly into the arms of death. I visited him a short time before he died, and he expressed an unwavering confidence in the Lord Jesus Christ. He said that he was perfectly free from the fear of death; he could confidently say in the language of holy writ, "O death, where is thy sting; O grave, where is thy victory; the sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." In this happy state of mind he continued until he took his departure from this world. His little daughter, a girl about thirteen years old,

who was in a declining state of health when her father died, has since "gone the way of all the earth." I conversed with her on the subject of health, and urged the necessity of our being regenerated or born again in order to our being admitted into the kingdom of glory. She appeared to be very much affected, especially while we were engaged in prayer. We appointed a prayer meeting at the place where she was, for her benefit. Suffice it to say those efforts were not in vain; the Lord who has in all ages of the world manifested a willingness to hear the prayers of his people,—heard our united supplications and intercessions to the joy of her youthful heart; so that she was enabled through grace to triumph over death. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

We have to record the death of another of our distinguished members, the wife of Father Sawyer, (the only surviving chief of this band of Indians since the death of the late Rev. Peter Jones). Sister Sawyer experienced religion on the Grand River, to which place she and several others of the tribe had repaired in order to witness the power of God. They had heard of the reformation that was then going on among the Grand River Indians through the instrumentality of the Wesleyan Missionaries, and they were anxious not only to see but to feel the power of divine grace. It is scarcely necessary for me to say they were not disappointed; the greater number, if not all of them, were made the happy partakers of the grace of life. Our departed sister, with many others then and there, joined that branch of the Christian church, of which she con-

tinued a faithful member until she was translated to the church triumphant, at God's right hand above. Her last sickness was long and painful, but she endured her afflictions with becoming resignation. I visited her frequently, and always found her rejoicing in hope of the glory of God. She died on the 30th of June, and her remains were conveyed

to "the house appointed for all living," there to remain until the trumpet of God shall sound to call the nations to his bar. To be permitted to assemble with those who shall "come from the east and west, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven" on that great rising day, is the highest ambition of the writer.

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### BRUCE MINES.

*Extract of a Letter from the Rev. J. Forsyth, dated April 8th, 1856.*

The following summary may be useful in assisting you to form a clear judgment of the state of things here, and of what the Missionary Committee had better do in relation to it.

The nearest white Canadian settlement, east of us, is, I am told, about three hundred miles distant; that on the west, Sault Ste. Marie, about forty miles: so that we are pretty much isolated from the rest of the habitable world.

The population, as by the last census, is the following:—

#### BRUCE MINES.

Men	126;	Boys, under 16 years	85-
Women	76;	Girls	79.
Together, 366 souls.			

#### WELLINGTON MINES.

Men	30;	Boys	17.
Women	19;	Girls	17.

Together, at this Mine, 83 souls; or, on the whole location 449 souls.

This population includes English, Scotch, Irish, French, and half-breeds, nominally belonging to the Methodist, Presbyterian, Episcopal, and Roman churches: and, some, I regret to observe, are related to no religious community; seemingly "having no hope, and without God in the world."

One source of discouragement to a missionary coming here is, the unsettled state of the inhabitants. At the Wellington Mines the men are brought out by special engagement for three years, for which reason, many of them leave their families behind them, and send home their earnings for their support. This makes the difference between the number of the men, and that of the women: it is also the cause of the fluctuation in the numbers of our church.

I find on the class-book, at one time nearly thirty members; at another time not more than ten. This was the number returned to the last Conference; since then, four of these ten have removed; two quite gone from us; one to England, the other into the lower part of the province. The other two wish still, though distant, to be considered members of our little society. It will not, therefore, be proper to report an increase, to the number of last year, tho' I am seeking to have a new class formed of parties, for the most part females, who were members of the church in the old country. I may add here, that at first, most of the miners were from Cornwall, in England, and included a good many warm-hearted members from the parent Society; now the greater part are Scotch, and though regular in their attendance upon public worship, are much disinclined to unite in membership with us. They are not, however, unwilling to contribute a little to the funds of our Church; indeed the most liberal of our contributors are found among them.

Another thing that preys upon the mind of a thoughtful Missionary is, that while his sphere of work is limited, and his hope of increasing the numbers of his church not very flattering, the cost of living is greater than in many other places.

The discouraging state of the Mines is another drawback upon our hopes; nothing having been realized yet in the form of return for the outlay. This fact may not prove permanent, as the discovery of rich veins of ore would give a new character to the undertaking. But at present it makes all parties connected with it feel somewhat unsettled; and

prevents that fixedness of purpose, and stability of pursuit, which might otherwise exist. But on this part of the subject I have spoken before. The Company, however, have sixteen hundred square miles of frontier land upon their hands, which if not productive now, must be so some day in the future.

On the other hand we cannot forget that here are four hundred and fifty souls, whom Divine providence has placed in our hands, to watch over as those for whom we must give an account to God. These poor people have none beside to care for their souls; they are strangers, for the most part, in a strange place; and no longer held by the restraints of home, nor quickened by the examples of worshipping multitudes, large chapels and churches, and the awakening religious activity of the father-land; they are in danger of sinking into a state of disregard of everything heavenly and divine. They have a claim upon our christian sympathy; they must not perish for lack of knowledge; we must teach them the words by which they shall be saved. If we have not the assistance of others, we have not their opposition; the field is our own.

Again the number of the children gives a fine opportunity to sow the seed of life, with hope of success; for if the ground is not cultivated to our hands, it is not yet grown over with briars and thorns. Exceedingly do I deplore the absence of my family from the place. I feel anxious to have the teaching of the children in my own hands; being firmly persuaded that they would be better taught in all respects, than by the means of such other teachers as would come here. Secular teaching, by pious teachers, becomes in their hands religious teaching; and while the little ones acquire the rudiments of useful learning, they learn from the counsels and examples of their teachers, "the fear of the Lord."

And if the mines have not yet proved profitable, and if the people be unsettled, and not likely to stay long in the place;—still we have no reason to suppose the place will be deserted for some time to come. The amount of capital invested by the two companies; the extent of territory held by them; and the example of

the Americans on the southern side of the Lake, will induce them to continue their efforts to find metal as long as they can; and should these companies give up, others will be formed to take their places. Men will no doubt be long on the ground; and this circumstance will afford opportunity, for the shepherds to go into the far wilderness, to seek the wandering sheep.

Another thing may be here noticed: though the place does not contain resources sufficient to support a minister, and though too many in the place care nothing about him nor his work, nor indeed about the God that sent him; yet there is a kind and respectful feeling towards the ministers of the Lord Jesus Christ in the hearts of most.—Judging from their conduct towards myself, and from all I have heard of their conduct towards my predecessor, Mr. Hill, I should have no fear were their ability equal to their inclination, to trust the support of myself and family, to their liberality. They would not like to come under an engagement to raise a minister's salary, perhaps even in part; but they wish, in the way of adding an *extra*, to increase his income, which indeed amounts to the same thing under another name. I have had reason to acknowledge their kindness; and especially that of Mr. Barron, the manager of the mines. The amount of help thus rendered, will be in a great measure regulated by the esteem in which the minister is held by his hearers generally.

To this amount of help, may be added that of a school for the children. It has been intimated that, perhaps, upon a fair representation of the case, to the department of public instruction, some little assistance might be rendered towards the support of a teacher of the school. If this were so; what with the payments of the parents, capable of paying a little; and the other items taken together; I should see no reason to fear, not being able, by the Divine blessing, to conduct a mission so far efficiently, as to meet the wants of both parents and children, provided they were disposed to avail themselves of the advantage, without being a very great burden to the mission committee.

The isolated position of the station, and the uncertainty of conveyance, make

it very necessary, that a little plain furniture should be put into the preacher's house, to be kept there. Anything costly would be altogether out of place here:

but perhaps the committee would see at once the propriety of adopting this suggestion.

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### NORWAY HOUSE.

*Extract of a Letter from the Rev. T. Hurlburt, Chairman, dated Rossville, December 11th, 1855.*

In again reporting the state of this Mission, we render unfeigned thanks to the God of all our mercies for continued health, with the many other blessings we enjoy; but above all for the measure of spiritual favours graciously given to us.

We have on our Church books the names of 135, including three on trial. Some of them give evidence of deep piety, while there are others whom we fear are only nominally Christians. We are labouring to lead them on in a godly manner.

There are not so many at home this winter as last, but those we have here are comfortable in regard to means of living. There were three new and very comfortable houses finished off last fall. Fish were abundant and good, and rabbits swarm in all the region. The other day I saw one of our brethren bring in forty, the avails of one day's hunt; and another, an old widow woman, showed me a pile of about thirty she had brought in that day. In addition to plenty of good food, we have a general time of health, and are living in peace, and many, I trust, are walking in the comforts of the Holy Ghost.

Our present school house—the printing office—is well arranged and very comfortable. Miss Adams has an average attendance of thirty-five, but she has the names of fifty on her School register for this winter. The attendance of the larger scholars is not regular, as they are often absent to get wood, or to go with their parents and friends for rabbits. Last Sabbath I counted forty-nine present at the Sabbath school. In summer we have more. Some memorise portions of scripture, while the younger ones are exercised in the catechisms, never omitting the ten commandments.

We are sadly in want of school books. For the last two years none have been received. There are a few bibles and

testaments still remaining, with a few other tattered school books. There are a good many old periodicals about the premises, such as "Juvenile Offerings," &c., &c.; any or all of which Miss A. uses when she can find enough of the same numbers to form a class. With these, slates, and some writing books, she manages to keep both herself and the children busy. On account of this destitution of books, notwithstanding Miss A. is indefatigable in her attention to her duties, still it is impossible to do justice to the school. Had we paper we could print school books for ourselves.

Enclosed, I send you a copy of the Ten Commandments which I have just published here, both in the Syllabic and Roman characters. Our elder people, with thousands in the woods, read the former, and our school children the latter. I hope it may be a step towards inducing our people to use the Roman character.

This is my first effort at printing. I found the type much mixed, and I had the task of examining one by one more than 10,000, and arranging them in order. Then I had to learn the art of setting them. The first day I set about 300, and was in all haste to exhibit some proof of my skill on paper, but I found so many strange mistakes that I began to question whether I had not lost my senses. The next day I set at the rate of 3000. I then had another difficulty; we had neither rollers, black ball, nor anything of the kind. I studied long and experimented much, and now have rollers that answer as you see, and that without cost, except my own labour. I struck off about 300 copies, and have pasted some of them on boards, and hung up one in every house in our village. I now feel able to print anything we want in our missions, either in Chippeway or Cree, in the Syllabic or Roman character. If you will but furnish us with paper,

ink, and cheap binding materials, it will prevent me ever having any idle time on my hands. You will observe that the space occupied by both characters is about the same. This is contrary to my former statement. I now learn, for the first time, that in the edition of the gospel according to St. John, published here, the lines are separated by some "fixings," of which I know not the name; this, with the width of the margins, led me into the error above mentioned.

If we print much we *must* have the printing office solely for that purpose, and this will render it necessary to build a new school house. On our arrival here, we found the old school house torn down, it being too much decayed to be longer used. All the boards were disposed of to Mr Mason. We require a school house for about seventy-five scholars, with an apartment in it for a work-room for the women and girls, where Miss A. could teach them all the branches of industry desirable in their circumstances. This is the nearest approach to an industrial school that the exigencies of this region call for. I estimate the expense at £50. The house to be

30 x 38, weather-boarded outside, and ceiled inside, with boards, both the walls and overhead. I should expect to superintend and do much work myself. I shall endeavour to get out as much of the material this winter as possible. I hope you will signify your pleasure concerning this matter at the earliest opportunity.

In regard to the brethren in this District, all are well as far as I have learned, and are pursuing their labours with more or less of promise and success. I have requested them, in accordance with the requirements of the discipline, to forward me quarterly reports of the state of the work under their charge.

From the Oxford House Mission I have no report. I get reports from brother Salt, as means of conveyance allow. It appears he has made a good impression, and is contemplating the establishment of a regular Mission Station away from the Fort, but had not, at last accounts, determined on the locality. He has taught a small school, and made himself otherwise useful, and has won the respect and confidence of all, both Indians and traders.

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### OXFORD HOUSE.

*Extract of a Letter from the Rev. R. Brooking, dated Jackson's Bay, December 7th, 1855.*

As the time is approaching for the arrival of the Packet on its way South, I embrace the opportunity of communicating with you, and of giving you some account of our proceedings. Perhaps the most effectual way of doing this will be best accomplished by giving you some extracts from my Journal, as I have never yet given you any extracts.

March 17th, 1855.—I am this day 42 years of age. How rapidly time flies! It seems but as yesterday when I first engaged in the Mission work, and yet it is near fifteen years. Since then, however, I have had to pass through great trials and difficulties, and have been also happily favored with many blessings and mercies, so that according to my day so has been my strength. May the residue of my days be more fully dedicated to the great work to which the Lord has called me!

Sunday, 18th.—Conducted two services at the Fort to-day. Good attendance

and great attention. May the preaching of the *Word* be attended with good to those who hear.

19th.—Returned to the Mission. On my way back saw two beautiful silver foxes, whose skins in England would be worth at least £25 each. The day was fine. Had to walk all the way, 14 miles, on snow-shoes, as my dogs had to bring a load of provisions.

Sunday, 25th.—To-day we had a perfect storm, with the wind N. W., which continued until late in the evening. Very few attended the services, although we had nearly all who are at home. No weather keeps them away when they are well. It is very trying to see so few attend, but this is unavoidable during this season of the year, for they must either hunt or starve: this, indeed, must always be the case in these inhospitable regions.

April 19th.—A soft mild wind from the

S.W. For several days past I have been very unwell with a severe bowel complaint. During the former part of the week we have had very stormy weather, with a good deal of snow, but now there is a great change, the sun has considerable power, and the snow melts very fast. Yesterday two barking crows were seen, and to-day the first swan was seen going northward. Some few of the Indians are also returning from their hunting grounds.

Sunday, 22nd.—Our congregation is now increasing, and we hope that our labours among them will not be in vain. There seems to be great sincerity in them, but we fear there are as yet *very few* genuine conversions. “O Lord, revive thy work.”

June 23rd.—During the past week we have been busy planting our potatoes, and garden vegetables. The frost in the ground prevented our doing it before; indeed it is even now thawed scarcely more than a foot deep.

Sunday, 24th.—To-day a great number of our people being at home, and as many of them will be leaving again in the course of the week to go in the boats we had our Love Feast and Lord's Supper. Two infants were also baptized. It was altogether a delightful day. It is, indeed, some consolation to us to see that our labours are not in vain in the Lord. A considerable number of the people are very seriously disposed, and are very desirous of giving their hearts to God, but they are in general very ignorant of the things of God; and their wandering habits are very much against them in this respect, as we can put them under no regular course of instruction. It is, however, a matter of thankfulness that there are a number of beautiful hymns, the abridged Sunday Service, the gospel of St. John, No. 1, Conference Catechism, and some other little works translated and printed in the syllabic character invented by the late Rev. James Evans, and which a large majority of them can read with considerable fluency. These are a great blessing to them.

25th.—To-day we commenced our School with about 20 children, but I am much afraid that we shall not have that number long, as the parents have not the means of keeping their children at home

for the present, but must take them away to feed them.

Sunday, July 1st.—Last evening a number of Indians came to the Mission who had not visited it this spring before; they signified their wish to be baptized; accordingly I visited them at their camp, and held a long conversation with them on the subject of Christianity and their motives for embracing it. I found their answers to my questions both interesting and satisfactory. To-day both they and their children were baptized to the number of 33—18 of whom were adults. This, blessed be God, is some compensation for the privations of our isolated position. and O! if these should persevere unto the end, what a crown of rejoicing at the last day. Late in the evening a young man came to me with great concern depicted on his countenance, and spoke to me about his father, who, it appears, is a great enemy to Christianity, and endeavors to persuade all who come under his influence to keep from it. He tells me that he fears his father will die in his sins and go to hell, and wishes me to visit him at his encampment; but as his is the only family in that part of the country, which, it would take a week at least to visit, I hesitated to say whether or not I would go; but who knows what an amount of good a visit to him might effect; perhaps it might be worth all the expense and trouble. This same young man tells me that he has two brothers who desire to become Christians, but are kept back by their father's influence.

August 15th.—A very severe influenza has prevailed among the Indians ever since the spring, and I am not aware that a single one of them has escaped. It seems to hang on them for a considerable time, so that they can do little or nothing to help themselves; indeed, in some cases, it has ended in pleurisy, and our house has been for some time both *Dispensary and Hospital*. It was, indeed, providential that we had a supply of medicine by us, or the consequences to some of them might have been fatal.

Sunday, 19th.—To-day I am on my way to York Factory. This is not the way I should chose to keep this holy day, but it is a case of necessity, and “necessity has no law.” About two hours after we had started from our encampment, we



were obliged to seek shelter from the wind and rain which fell in torrents, so that the men had to cover the boats with oil-cloths to protect the rich cargo of furs. Under the shelter of this I had an opportunity of conducting a service with the few protestants who were in the brigade. About 10, A.M., the rain ceased, and we proceeded on our voyage, and arrived at the Trout Falls about noon. Here I had an unexpected opportunity of conversing with the old man mentioned under date of July 1st. He is, it seems, a sort of chief. His infant daughter was very sick, and while the men were making the portage, he presented his daughter for baptism. I urged upon him the necessity of becoming a Christian; this, he assured me, it was his intention to do, as his mind had become greatly changed on the subject of late. There was also another family here, the head of which is the noted conjurer of the tribe; with him also I had some conversation and urged him to give up his evil practices and embrace Christianity; he replied that he must think a little more about it as he did not wish to do things hastily. He requested me to give him some books, but I regret that I had none with me in the Indian character to give him. Both these families talk of visiting the Mission in the spring. In about one hour after leaving the portage, in running a bad rapid, L'Esperance had the misfortune to break his boat so badly that we were hindered from proceeding during the rest of the day, so that nothing was gained by their breaking this holy day. This circumstance gave me another opportunity of holding a lengthened service with the Protestants who paid great attention; I trust therefore that this has not been altogether an unprofitable day.

20th.—In conversation with the steersman of the boat, I discovered that he was a convert of Mr. Barnley's while at Moose Factory, and that he was baptised by him. He, in common with several others are anxious to have a Methodist Ministry at the Red River Settlement. Indeed, from what he tells me, our way seems to be quite open there. This evening I also made another pleasing discovery. The steersman I found, held evening prayer with those of his crew who were Protestants, he himself conducting the worship.

Sunday, Sept. 30th.—To-day I administered the sacred ordinance of baptism to two male adults and a little boy, and published the banns of marriage for five couples. We have also formed our people into two classes and appointed leaders over them. I took the opportunity of explaining to them our economy in reference to these matters. I first selected two of our oldest and most experienced brethren as leaders, and then called all those forward who had before met in class with me, and requested them to choose the leader they would prefer; the result was that 23 gave in their names in nearly equal proportions between the two classes, and we received 10 more on trial, thus making 33 the first day. Our little society is thus fairly organized: the nucleus of a Christian Church is thus formed. May the great Head of the Church keep them unto the end, and add to their number daily such as shall be saved! Amen.

October 1st.—This morning about 8 o'clock an infant died, making the third death on the Mission since we came. It was too far to send to the Fort for a coffin, so I made it myself. The Missionary needs to be a man of all work. To-day also, we had one of the most extraordinary sights I ever witnessed; no less than *seven couples* stood around the communion rails, to be joined together in the bonds of holy matrimony! And the ceremony was gone through with as much propriety as is usually observed in civilized life. After this was over we had an examination of the school children; and, considering their irregular attendance, arising from circumstances beyond control, and the paucity of books—they acquitted themselves very well. After the examination was over we proceeded to the burying-ground and interred the child who died this morning. We then returned to the church and regaled the children with cakes and tea which had been prepared by Mrs. B. Thus a very busy though a very happy day was brought to a close. We very much regretted that the things which our kind friends in England and Canada had sent us had not come up from York Factory, that we might have given them some suitable rewards.

6th.—We have been engaged the greater part of this week in taking up

our potatoes, preparing for our fall fishing, &c. The climate is much too severe, and the summer too short for us to think of raising any crops. Our potatoes looked very well up to the middle of August, and we began to anticipate a good crop; but alas for our hopes, about the 10th a severe frost completely killed them before they had attained any size, and the consequence is that we have not got as many more as we planted, and these are so bad that we can scarcely eat them. It is in vain, therefore, that we can hope to assist the Indians at all by agriculture. Stern necessity will, therefore, compel them to be hunters.

Sunday, 7th.—To-day we assembled early in order to hold our Quarterly Meeting Services prior to the Indians leaving for their winter hunt. The services were conducted as they usually are in Canada. In the morning the Love Feast, then the public service; after this the Sacrament of the Lord's Supper. Several spoke with much feeling, and many tears were shed. During the whole of these services solemnity sat on the faces of most present, and they seemed to feel that they were in the presence of the Most High. As a number were present to-day who were not here last Sabbath, I again took down their names and placed them in classes. The result is that we have now 36 in full membership and 14 on trial. We shall be under the necessity of forming one if not two Classes more, as there are several away who are recognized as members. I have neither Class-papers nor Tickets, consequently I have to draw them all up myself during the week. I have this evening gone to the wigwam of one of our old members who is very ill. In conversation with him I find that he is very happy in the enjoyment of the love of God, and is quite ready to depart and to be with Christ. He expressed a wish to receive the Sacrament, which I accordingly administered to him. He seems to contemplate death without any fear or dread.

13th.—The weather this week has been fine, with frosty nights. Employed

most of the week in preparing the house for winter, which will soon be upon us. Two young men came this evening as candidates for baptism.

Sunday, 14th.—Most of the Indians have come in from their fishing stations to attend the services, consequently we have had good congregations. After the morning service the two young men were baptized; one was named John *McDonald*, the other Daniel *Shaw*. We are introducing surnames among them, for several reasons; but more especially because their Indian names are either indicative of some personal defect, a caricature of their conduct, or are connected more or less with heathenism; we have, consequently, families who bear the surnames of Case, Wood, Rose, Evans, Newton, Hoole, Ellis, Walker, Yates, Robinson, Ryerson, Eastwood, Alcorn, Flint, Counter, and Farmer.

27th.—The men have been employed most of the week in mudding the house, a necessary piece of work which must be done every fall until the house is clap-boarded. I have myself been building a log cow-house, which is finished to-day, and the cows are now comfortably housed in it, but not indeed before it was time, as we have now had frost every night, and a considerable quantity of snow has already fallen.

Sunday, 28th.—Quite a good congregation. I delivered a discourse on Cor. v. 10, "For we must all appear before the judgment seat of Christ," &c. This occupied both of the services. During its delivery the Indians felt very much, and some of them wept aloud. May the blessed Spirit deepen the impression then made!

Novr. 1st.—Finished making half-a-dozen four-light windows, for three Indian houses. Men employed in boating home wood, while the water remained open. This evening we had a delightful prayer-meeting. All the Indians, both men and women, who are not prevented by sickness, not only attend all the services on the Sabbath, but also on the week evenings. This is pleasing.

## EDMONTON AND ROCKY MOUNTAINS.

*Extract of a Letter from the Rev. T. Woolsey, dated Dec. 4th, 1855.*

ON my arrival, which, as I have said, was hailed by the Indians, the gentleman in charge of this fort at once very kindly set apart two rooms for my especial use, the one being for summer and the other for winter accommodation. If brother Brooking might be allowed to speak of *solitude*, with his family around him, surely you will permit me to say that this is *solitude indeed*, to have two rooms, and only myself to occupy the same.

This fort is described as strongly built, somewhat hexagonal in form. It is surrounded by high pickets and bastions, which, with the battlemented gateways, mounted ordnance in the bastions and within the enclosure, together with flagstaffs, &c., give it a good deal of martial appearance. It occupies a commanding situation, crowning an almost perpendicular part of the bank, nearly 200 feet in height. The immediate bank is pretty well wooded, and the country behind consists of rolling prairies, furnishing large quantities of fodder for cattle.

"Here verdant pastures wide extended lie,  
And yield the grazing herd exuberant supply."

The vicinity is said to be rich in mineral productions, a seam of coal of considerable depth, being traced for some distance along both sides of the river. The blacksmith obtains all his coals from this seam.

The present house is a very large building, having not less than twenty rooms, and is three stories high. The old one has been recently taken down. It has been described as decorated with paintings and devices to suit the tastes of the savages that frequented it; that a fanciful variety of names adorned the gateway, and that the ceiling and the walls of the hall presented the grandest colors, and the most fantastic sculptures, absolutely rivetting the astonished natives to the spot with wonder and admiration. All this may be admitted, and may have "astonished the natives," but, for my part, be it known, that, though I arrived in time to gaze upon such a structure, I survived the shock, probably from my obtuseness in appreciating the *fine arts*. However, the glory has disappeared,

"And like the baseless fabric of a vision,  
Left not a rack\* behind."

The other buildings in the fort, occupied by the workmen and others, are far from being prepossessing in their appearance, but are said to have been erected with reference to warmth in winter more than anything else. There are also stores, blacksmith's shop, boat building establishment, ice-house, &c., besides accommodation for horned and other cattle.

There are hundreds of horses belonging to the fort. The soil is alluvial, and very productive. The enclosed lands supply abundance of potatoes, turnips, barley, wheat, &c. The turnips are very large, some measuring 40 inches in circumference. There have been nearly 2,000 bushels of potatoes produced this year.

Great quantities of wild fowl, such as geese, ducks, partridges, pheasants, &c., are shot in the immediate vicinity of the fort. Our animal food consists of buffalo, moose, red deer, beaver, &c.

I am very comfortably provided for; everything being done by my worthy host and hostess that can contribute to my enjoyment.

As yet I cannot report very favourably of my official movements, as all the half-breeds, with only two exceptions, are, I believe, Romanists. The few Protestants are the persons in the establishment—viz., W. S., Esq. and family, and two clerks (seven persons), and some twenty men employed as blacksmiths, &c., making a total of about twenty-five adults. Some of the latter are from the Highlands of Scotland, and can scarcely understand any English. So you will perceive I am surrounded by very few to whom I can have access. Shortly after my arrival, the Rev. Mr. Lacombe, (Romanist) arrived from St. Ann's Lake, for goods. This ecclesiastic presented a decided contrast to many of the Romish clergy, being most courteous and urbane in his general deportment. There is a frankness and freedom about him that makes one la-

\* Generally quoted *wreck*, but *rack* is found in the early editions of Shakespeare's works.

ment that such a person should stand connected with such a system.

October 25th.—A Mr Remas, another priest, arrived here to attend to the duties of *All Saints' Day*, and remained until November 21st.

I have established preaching twice a-day on the Sabbath, and am devoting my week evenings to the instruction of a young man in reading and writing. Being possessed only of private apartments I cannot do what I would, even if I had the building that Mr Rundle possessed, but this I found claimed by the priest. However, being desirous of learning the Cree, and of becoming acquainted with the Syllabic characters, in order to further our translations, &c., I am not very ambitious to be more extensively employed at present.

The Indians who were here on my arrival remained until the close of September, during which time they attended upon our religious services, and received such instruction as were given through an interpreter, evidently greatly delighted. The ordinance of baptism was also administered to twenty-two of their children, and four adults. One of the latter was a very aged woman. These were solemn times, and affecting sights. May they all be "baptized with the Holy Ghost and with fire." I visited the Crees at their camp, about a mile from the fort, taking a gentleman with me as interpreter. Our arrival was speedily announced to the Crees by a good old Indian named Stephens, who at once introduced us to the best tent, where a large buffalo robe was spread for our accommodation. The chief men of the camp then took their seats around us. The sacred pipe, or calumet, was speedily passed, each one taking a whiff. I then addressed them at some length, and answered questions relative to baptism, the Lord's Supper, the observance of the Sabbath, &c. One of them, who appeared to have been at the priest, was very inquisitive about the cross, beads, saints' days, &c. I told them that the teaching of the priests, in most cases, was nothing more than their old paganism, under another name, and that what I did now I wished to stand by in a coming day. They all listened very attentively, and this man said he

was satisfied, and would not go near the priest again.

During their stay near the fort, my room was literally filled during the greater part of each day. The first interview I had with them was a somewhat affecting one: this said Stephens acting as their spokesman. He had scarcely entered, when he burst into a flood of tears. I said "Why do you weep, my aged friend?" He said he had almost given up the idea of ever seeing a Missionary again, and that the pleasure of seeing me made him weep. He then proceeded, most eloquently, to unburden his mind. The interpreter said, it was impossible to convey, in English, anything like that which he had uttered, "the old man being," as he said, "very pathetic, and truly eloquent."

A certain writer has said that "even in the deserts of America, where human nature appears in its most uncultivated state, the savages have their ornaments of dress, their war and their death songs, their harangues and their orators;" and when such are brought into action by a Divine Spirit, we wonder not at them being "truly eloquent." Just before the Indians left for the plains, a great number called upon me, as they would not be here again for some time. Such advice was given them, and instruction furnished, as, I trust, will be beneficial to them. Thank God, however degraded some Indians may appear, there are others far in advance of what they were half a century ago. For this they are indebted to the gospel of the grace of God, for it has reclaimed barbarous tribes to civilization, abolished their idolatry, fixed their language, and given them the elements of all art, literature, and civilization.

I have been busily employed in binding copies of St. John's Gospel and our hymns, which, you are aware, are printed in the Syllabic characters. Until within a few years, this was an unwritten language. Now there are many that can read and write therein. We need not wonder at this, however, when we recollect that a Samsan newspaper appeared not long since, printed entirely by a race, who, not many years ago, were a set of naked savages, addicted to cannibalism and infanticide, and with

out the elements of a written language. "redemption cometh nigh;" for "to whom He was not spoken of, they shall see, and they that have not heard shall understand."

### THE PARENT MISSIONARY SOCIETY.

Nothing is more evident in late numbers of the *English Wesleyan Missionary Notices* than that the Society has reached a crisis: such is the demand for more Ministers, that either more must be sent, or fields long cultivated be neglected. One letter from Africa—and it is one of many on the same subject—points out four places, with thousands of Natives at each, that require a Missionary each immediately; and the assassination of the Rev. J. S. Thomas has discovered the fact, that some six important and popular Stations have only one Missionary and one Assistant Missionary! Wesleyan success in the world is at this moment the source of its keenest sorrows. God has come forth to call Christendom to action; will not Christendom answer the call? The unequalled Anniversary of the Society, held in May, with the Earl of Shaftesbury—the Wilberforce of the present day—presiding, shews what God is ready to do for a willing people: more than £119,000 raised in the face of a six years' agitation to stop the supplies!

The Wesleyan Missionaries in China have distributed their share of the Million Testament Fund, and are daily intent on learning the language, which requires a tedious application. The Schools conducted by Mr. and Mrs. Piercy are encouraging. The Chinese are reported of as being extremely debased in morals. The entire Bible in Chinese had been prepared at Shanghai, at a cost of only 1s. 6d.! The London Missionary Society in Canton had just received an application for admission into the Church from twenty natives, and ten had been baptized; and in connection with the German Missions two hundred have been baptized.

Dr. Keesen, in a letter from Ceylon, says, "You will observe a gratifying increase in respect of numbers, and we trust that it represents an increasing spirituality. We rejoice to learn that the other Missionary Societies have been similarly favored during the year." In India, congregations, classes, and schools are increasing. At Bangalore a number of adult heathens were admitted into the Church, of a most interesting class, from which, should space permit, we shall select several cases for our pages. Street-preaching is very effectual. Mrs. Harding has established a Girl's School in the pettah of Mysore. How hard are the Missionaries and their wives worked, and how forcible their appeals for India! The able Griffiths is dead—a highly valued Wesleyan Missionary of Madras. Glad intelligence has lately been received, that "the Bill permitting the re-marriage of Hindu widows may be considered as practically passed by the Legislative Council of India. . . . The effects of this measure, and of another Bill for the prohibition of a most mischievous and ruinous polygamy among the Koolin Brahmins, will be most advantageous to the moral and temporal welfare of India, and will be one additional proof of the benefits of Christian rule."

Industrial Schools are in growing request in Africa and other parts of the

world. Western Africa has lost a promising Missionary, and others have died elsewhere. Mr. Freeman is in arduous labours on the Gold Coast,—had just returned from a land journey of four hundred miles,—reports preparations for new chapels—in two new circuits an increase of three hundred members—the holding of frequent prayer-meetings—and of a Missionary Meeting at Cape Coast, obtaining a collection of £130 sterling. In the West Indies the clouds are dispersing, and souls are saved in crowded congregations. The Bahamas has a gracious outpouring of the Spirit, and the Rev. Mark Bird writes from Hayti of the Institution for youths in an unusually hopeful manner. The venerable Horne, who welcomed the Missionaries to the West Indies more than thirty years ago, is dead—an able, accomplished, and beloved man.

At Belize, in Central America, there has been a fire, destroying hundreds of buildings. At Ruatan, the Sabbath Schools are prosperous; and at Belize education is a matter of deep interest. In British Guiana special services appointed by the District Meeting have resulted in many holy and cheering scenes, and large accessions.

In a letter from the Cape of Good Hope there is this reference to the apostolic Barnabas Shaw: “The Rev. B. Shaw is now almost constantly full of pain: he has not preached for a long time, and seems to be sinking fast.” And in another letter from Great Namaqualand, Mr. Ridgile says, “On Tuesday morning I preached in the old chapel, and felt it an honour to occupy the (somewhat rude) pulpit where Barnabas Shaw, Edwards and Jackson proclaimed the Gospel of peace. Indeed, many a time, on the journey, when difficulties presented themselves, I thought of these beloved brethren, who, without a murmur, encountered and surmounted obstacles a hundred fold greater than those of the present day. And in the Kamiesberg Institution, these men have reared for themselves an imperishable monument.”

Popery seems to be preparing for a tiger-pounce on the Protestantism of Feejee; but the intrepid Waterhouse commences a letter thus: “On Sunday, June 24, a gracious revival took place at Nairai. One hundred were converted.” Dr. Harvey has sent another graphic letter on Feejee Wesleyan Missions and success, and has succeeded in forming—or inducing others to form a Protestant Medical Aid Society for Feejee. Feejee has been notorious for its barbarism and cruelties; and is now becoming as well known for its Christian triumphs. Recent success there is not imaginary but real; and the concise, and real, and glorious statement of the English Notices is, “A large re-inforcement of Missionaries is required for Feejee, for the oversight and care of the *twenty-four thousand new converts reported to have been received during the past year*, as well as for the extension of the Missions to towns and islands yet Pagan.”

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#### DEATH OF THE REV. J. S. THOMAS.

Some eight pages of the English Notices are occupied with details of the circumstances under which this valuable Wesleyan Missionary lost his life; and deeply affecting is a letter from Mrs. Thomas herself. The following editorial statement clearly narrates the sad facts of the case:—

“Never, since the death of the Rev. William Threlfall, who was killed by Hotten-

tot robbers in the year 1825, have the Committee and the friends of Missions had to deplore a calamity of the character of that which they have now the sorrow to place on record. The REV. JAMES STEWART THOMAS WAS KILLED BY THE ASSAGAIS OF AN ASSAILING PARTY OF AMAPONDA KAFFIRS, at Beecham-Wood, on Saturday the 14th of June last.

“Until a formal investigation of the causes which led to this lamentable result can be instituted, we can only lay before the friends of Missions the particulars which have reached us, stating at the same time that we have no reason to doubt the accuracy of the information supplied by Mr. Charles White, the Assistant Missionary, who hastened to the scene of the outrage as soon as he heard of it, assisted to bury our martyred brother, and endeavoured to minister consolation to the bereaved widow and family. We give, also, the letter of Mr. Impey, of Graham's-Town, and the extracts from the colonial papers which refer to the subject, and substantially confirm Mr. White's narrative.

“Mr. Thomas had arrived only a week previous at Beecham-Wood, to commence the organization of a Mission at that station, as being more advantageously situated than Clarkebury, from which he removed, for the benefit of the surrounding Kaffir population. Some of the people resident on the Morley station had joined Mr. Thomas at Beecham-Wood; but it so happened that the Morley people some time previously had been called out by the British Resident to join in an attack on a division of the army of Damas, a son of Faku, returning from a tribal war with the Amampondosi, in which attack two or three men were killed by the Morley people, and about one hundred and sixty head of cattle captured.

“This most unwarrantable departure from the general rule, that natives residing on Mission-stations are not to take part in tribal disputes, appears to have led to the fatal consequences we now deplore. Damas, it is said, remonstrated against Mr. Thomas receiving to Beecham-Wood the Morley people who had been engaged in this affair; and his followers were heard to say that they would not rest until they had taken the life of the Native Teacher, who had led on the attack. The Government awarded compensation to the Chief Faku for the act of their agent; and avised the Umdumbi, whom the Morley people had assisted, to pay a fine for their share of the outrage, which they refused to do. The Government officer, finding his advice rejected, said he should leave it for Faku to settle with them. He had only left the neighbourhood three days, when Faku's people made an attack on that part of Beecham-Wood which was occupied by the Morley people, and captured a number of cattle. In this attack one native was killed and five wounded; and a little girl unfortunately burnt to death. Mr. White remonstrated with Damas on hearing the report of this affair; but Damas refused to return the captured cattle, giving as his reason the injury he had received from the Umdumbi, with whom the Morley people had identified themselves; stating at the same time that he had no quarrel with the other settlers at Beecham-Wood, and would not hurt one of them. One of his petty Chiefs, however, not having the same knowledge, or not being influenced by the same views, conducted his men to make an attack on the Mission-station. Damas, hearing of it, sent a messenger desiring them to return; but unfortunately the messenger arrived too late: the fight had begun by an attack on the Mission cattle-kraal. Mr. Thomas, hearing the alarm, went to the cattle-fold, taking with him the artizan, hoping that the assailing party would respect the character of a Missionary. He discovered his mistake; but it was too late; he was struck in the back by an assagai, and, receiving several other wounds, was carried home, and died within two hours!

“Mr. Jenkins, of Palmerton, whose most interesting letter we published last month, met Damas at Buntingville, Mr. White's station, on the 24th June, ten days after this sad disaster; to whom Damas professed, most earnestly, his deep regret for the occurrence, and his willingness to make any reparation in his power, even to the death of the man that killed Mr. Thomas, and the petty Chief who led on the attack. There can be no doubt that the Chiefs Damas and Faku are sincere in their expressions of regret; and that greater care will be exercised by them in time to come in all movements which may affect the Missions commenced in their country.

“But the Missions are now threatened with destruction by the very nation, the Umdumbi, whom the Morley people unwisely assisted. They captured cattle from the Buntingville station on the very day Mr. Thomas was killed by their opponents at Beecham-Wood. Another attack on Buntingville was only prevented by the watchfulness of the Missionary and his people; and on the Sabbath after Mr. Thomas's funeral, they sent a message to Mr. White that he must remove from the station, or his house would be filled with blood.

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## EVANGELICAL CIVILIZATION.

The following extract of a letter from a Wesleyan Missionary at Faku's Station, South Eastern Africa, exhibits the legitimate effects at Christian teaching; and though the Teacher has to adapt himself to duties perhaps strange to him, this is the process for accomplishing his object. The concomitants of this African scene are very much like some of the Wesleyan Indian Missions of Canada and the Hudson's Bay, and the results the same here, and there, and everywhere on Wesleyan Missions in all countries.

“Some time ago I informed you, that our people were making pleasing efforts to advance in civilization, and that they had built several brick cottages in European style. You will be glad to hear, that we have now again completed nearly thirteen more in our village; beside several rooms that have been added to other cottages for the better accommodation of their increasing families. Certainly this is a great advance from their former habits; for, in their Heathen state, all the family, old and young, were huddled together in one hut; but now they are becoming anxious to have substantial houses, each containing two and three rooms.

“The erection of our cottages, I am happy to say, has created new wants among our people, which call for continued perseverance in industry. With their white-washed rooms, they feel the want of chairs, tables, &c. I am therefore instructing a few young men to make these useful articles; and I am glad to say they are making no mean proficiency. Then, again many are anxious for such articles as tin pails, dishes, &c.; and some I am instructing in this department. Thus it is that I am occasionally employed at every description of work; sometimes with the plumb-rule and trowel, at brick-work; sometimes at the bench, instructing in all sorts of carpenters' work; sometimes at the forge and anvil; and sometimes again at tin-plate-working, &c., &c. In fact, necessity is laid upon me, like the memorable Williams of the South Seas: but all is delightful, if I can only do a little to raise the degraded Heathen from his beastly condition. In evangelizing and civilizing the Heathen, every step advanced is a point gained, in which we have no little delight. Some of our people united together and purchased a plough, for which they gave £7 10s.; and with it they have been hard at work during the last season. Others now seem bent on following their example. It is also pleasing to see their anxiety to be clad in European clothing, instead of the cow-hide, their former dress. The hide is now being generally laid aside, and the cotton and woollen cloth of British manufacture takes its place in every part of the country. But on this station our people are wishful for something still better. Trowsers, shirts, coats, &c., are sought by the men; and the women are not disposed in the least to be behind their lords. Some of our men have lately travelled to Natal, a distance of nearly two hundred miles, to make purchases of these necessary articles; buying for their wives and children, and widowed mothers, decent and comfortable articles of clothing. How different from their Heathen state! Then the wife was only thought needful to provide for the wants of her master; and when she failed in this, her services were no longer required, and she was too often sent off. But Christianity has raised her to her rightful rank, to be the companion, friend, and equal of her husband.

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“I now beg to acknowledge my deep sense of gratitude to those kind friends who have presented us with various articles,—such as nails, screws, hinges, gimlets,



calico, prints, &c., &c.,—for the use of the Mission, which have been safely and thankfully received. To Mrs. (I though I am indeed greatly indebted for the present of striped cotton. Mrs. Jenkins and her girls have been actively engaged in converting that and other articles into shirts and dresses, which have been of much use in our schools and various works on the station. May I be allowed to thank kind friends in true Kaffir style?—*Ungadinwa gomso, nangumsumye, do buya di cele.* “Don’t be tired to-morrow, nor the next day: I shall ask again.” Articles such as we have specified would still greatly benefit our people and school children. Your manufacturers are little aware how much they are benefited by Missionary operations. Ten years ago there was little or no trade among this and the neighbouring tribes; but now some thousands of blankets, axes, picks, &c., are sold or exchanged for cattle amongst them; and now blue calico shirts are likely to become in much demand, especially with the young; principally through having been commenced on our institutions.

“But the best of all is, God is with us. This is our solace and delight: all would profit little, unless souls were brought to Christ, and “saved by the washing of regeneration and renewing of the Holy Ghost.” Some time ago eighteen were added to the number of our church-members; whose conduct show forth the praise of God. Some of them know the power of God to save, and others are seeking the blessing of justification through faith in the Redeemer. May the Lord add abundantly to the number of such!”

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### SABBATH SCHOOL LIBERALITY.

One of the bright signs of the times in Canada is, the increasing alacrity with which Youth are supporting Wesleyan Missions, as our next Annual Report will show. This is desirable, and to the fullest extent: and we wish no interference with their stated subscriptions. But it is suggested to the Committees of Wesleyan Sabbath Schools, whether the pleasing acts of the Toronto, Kingston, Montreal, and other Sabbath Schools are not practicable generally, as they are certainly praiseworthy. If they think with us, we would not have them confine the object to the wants of our Mission Schools—though numerous, but let their sympathies embrace the whole of our Mission work. We likewise suggest that our Missionary Notices be often read in the Schools, and that specific prayer—prayer for the Missions—be earnestly offered, and contributions received; and ere long it may be gladly found that there is a systematic Sabbath School effort for Wesleyan Missions throughout Canada.

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### INCOME FOR 1855-'56.

While it is with very great reluctance and pain we state, that at this late date there are Branch Lists and Moneys, and Missionaries' Reports not yet received, and that after every means employed by the Missionary Department to have all presented not later than the Conference, the Annual Report must for this sole reason be again sent forth at as late a time as formerly, it is most gratifying now to be able to announce, that the entire receipts of the year for the united Connexion amount to about £11,000—this being £10,000 for Western, and £1000 for Eastern Canada—shewing an increase in both the Canadas very satisfactory. To God be all praise!