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WESLEYAN

MISSIONARY NOTICES

CANADA CONFERENCE.

No. XII.]

MAY 15, 1857.

[EXTRA.]

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TORONTO:
WESLEYAN CONFERENCE OFFICE,
KING STREET.

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

WESLEYAN MISSIONARY NOTICES.

MAY 15th, 1857.

THE MISSIONS IN HUDSON'S BAY.

To be able to publish now a selection from various Bay Correspondence recently received,—other portions of which will afterwards appear, and to gratify the friends of our Missionary Society, this Extra number of the Notices is sent forth in accordance with a resolution of the Board of Management, under the conviction that full and early information is satisfactory and beneficial.

It will be seen that Mr. Hurlburt, of Norway House, is rewarded with much success in the discharge of his important duties; that the laborious culture bestowed by Mr. Brooking, of Oxford House, is very productive; that Mr. Woolsey, of Edmonton and the Rocky Mountains, has cast in his honoured lot among the different Tribes of the vast Plains, with the Mountains in sight, and has determined to establish a Mission at Pigeon Lake, while his colleague, Mr. Steinhaur, devotes his labours to the Mission at Lac-la-Biche. Mr. Salt, of Lac-la-Pluie, is yet sowing in tears: will he not soon return with joy, bringing his sheaves with him? We add an artless statement from our useful Native Agent at the Pic, a new Mission on the north shore of Lake Superior, lacking space to say more, than that it brings to remembrance some of the first evangelical achievements of the Society among the Indians of Canada. A teacher's letter is pleasing.

With devout thanks to Him who has redeemed all men, and is with these his self-denying servants, we afresh commend them, and all our Missions,—Indian and Domestic,—to the unwearied attentions of their generous Christian supporters.

NORWAY HOUSE.

Extract of a Letter from the Rev. Thomas Hurlburt, Chairman, dated Rossville, Dec. 15th, 1856.

In regard to enlarging our work there certainly is room. There are two or three places not far from this Mission which could be profitably occupied as summer stations if we had the proper agents. The great valley of the McKenzie River is populous, and mainly unoccupied as Missionary ground: also the regions to the westward recently visited for purposes of trade are populous,

with a rather favourable climate and good soil, and plenty of good timber. It has always appeared to me a humiliating reflection that we could not do as much for souls as the traders do for furs. At this Mission we have very few, if any, that seem suitable for being trained for Native Agents. I, however, saw one at Berrin's River I was anxious to take.

Brother Salt, of Lac-la-Pluie, writes more encouragingly in his last letters. Many of the Indians, it seems, are willing to be instructed, but are deterred by their fear of their Chiefs and Medicine-men.

As regards the state of the Mission we have much to encourage us, with some things of the opposite character. The piety of the membership is maintained, and we would fain hope on the increase. There is undiminished interest in attending upon the ministrations of the Word; and now that I can speak to them in their own language, I feel like being in a larger place among them. The Cree, you are aware, is a dialect closely resembling the Chippeway, and is a very important language in these parts. Every Chippewayan that would be considered a *gentleman* of education must be able to speak Cree. The medium of communication with the Blackfeet is the Cree; and even the Flathead Indians, west of the Mountains, use the Cree in communicating with their neighbours. With a command of the Chippeway and Cree I can gain access to nearly all the Indians in British North America east of the Mountains.

Notwithstanding the very meagre supply of books, we find no diminution of interest in the School. There are at this season 65 scholars in attendance, while during the summer we have 100. I would say that a male teacher as principal should be sent to our aid. With the girls and women, Miss Adams is very acceptable; and they now crotchet a variety of fancy and useful articles for themselves, and also some to sell. Some one to teach singing is very important. Our people are very urgent with me about it. Our Sabbath School is still well attended, and our Library is a great blessing to our people, who manifest an eager desire for instruction, many of our young people being able to read the English.

In temporal matters there is a steady improvement. Six new houses were finished last fall. Four families procured cows—some having them before,—and five more are making arrangements to procure them as soon as possible. Some of them have taken a step in advance this season: two having made partitions in their houses for sleeping apartments, and three having procured stoves. Two have purchased grind-

stones, and they have prepared a workshop, and I have aided in furnishing tools, where any one may go whenever he desires, and construct such articles as he needs. New fields have been made, and old ones have been enlarged, and a large supply of potatoes has been raised; several families having over 100 bushels each. I design to make an effort to introduce the culture of barley, to supply them with farinaceous food; and flax to make nets. I have had several talks with them, and they promise to furnish wood for the church and school-house, which is what should have been done long ago, but was not. Hoods, caps and bonnets are taking the place of shawls and blankets, as articles of head-dress among the women: these Miss Adams is very busy just now in preparing for them. Many of our men can afford broadcloth coats; and even the Oxford Indians who visited us last summer, were more than half of them dressed with broadcloth coats on Sunday.

On the Mission-premises we raised 250 bushels of potatoes, and 200 of turnips. These I sowed carelessly a day or two before starting for Red River with Mrs. Hurlburt. On my return, feeling lonely, I would get up at half-past two or three o'clock, A. M., when all was quiet, though quite light, and weed and hoe them until five o'clock. I designed the turnips for our cows, but the boys are so eager for them, that from the 1st of August nearly all our wood has been cut, other services done, and some purchases made for and with the turnips, saving the Mission from £5 to £10.

Literally the Indians of this Territory want a prophet that will prophecy to them, of and against wine and strong drink. I was glad to see your desire to work our present Missions as effectively as possible. From some remarks by the Co-Delegate I judged that an attempt would be made to establish a school of a better class at this place, where we have such a large number of children all the year, and where food is so plentiful. In building our School-House I kept this in view, and we now have a very comfortable house that will accommodate 75 or 80 scholars. I have added $1\frac{3}{4}$ acre to our cultivated land, so that we now have enough to raise as many vegetables as may be desired.

On the 24th of last September Mr. Hurlburt wrote,—We occupy our new school-house to-day for the first time. It is one half larger than the room occupied since our arrival : it is 25 by 29 feet inside. Our population has increased

from natural causes more than 20 over the deaths since our arrival. Miss Adams has 101 on her school-register. Such a host of little ones I never saw in the same population.

OXFORD HOUSE.

Extracts from the Journal of the Rev. Robert Brooking.

Jackson's Bay, Tuesday, Jan. 1, 1856. To-day we had our New-Year's Feast, for which the Indians had been for some time providing, and to which they had contributed about twenty beavers, 150 rabbits, several pieces of venison, a little sugar, &c. Tea and sugar were contributed by the Mission. About two hundred, men, women and children, were present, being nearly two-thirds of the tribe; and the day passed pleasantly away. It is quite a novelty for these people to sit at a table, and to use knives and forks; and it was rather amusing to see the shifts to which some of them were put; but, upon the whole, they manifested a tolerable degree of decorum. The women were placed at the table, by the sides of their husbands; and, as they were respectably dressed, the sight was very pleasing.

6th, Sunday.—Baptized a young man of promising appearance, by the name of David Alcorn; also an infant.

7th, Monday.—To-day the men went to the woods to saw lumber for our buildings; and one is engaged in getting out logs for filling up, of which we shall want over two hundred, besides beams and rafters. The frame-work was all got out last winter. All these logs, beams, rafters, as well as the boards have to be brought to the Mission, on dog-sleds, a distance of 2½ miles.

10th, Thursday.—The weather continues intensely cold. I have several times had parts of my face frozen.

23rd, Sabbath.—Our congregations are small, as most of the Indians are off to their hunting-grounds. They have not been quite so successful, in getting fur this year, as they were last; but they have fared a great deal better, as both rabbits and fish have been more plentiful.

27th, Thursday.—On Monday a family came home who have not been here

for nearly a year, although they have a comfortable house on the Mission; so this evening I went over and had some conversation with them, during which I sharply reproved them for their neglect of the means of grace. Since they were here last, the mother of the husband has died: she was very old, and blind with age. Indeed, from what I could gather from them, she must have been nearly, if not quite, a hundred years old. She was baptized, and a member of Society. She reposed on Christ, and her last audible communication was, "*I am very happy.*" This is the second adult that has died in the faith since we came on the Mission.

29th, Saturday.—This morning, and yesterday morning, for about three hours, there was a striking and beautiful phenomenon on the Lake. The sun was shining out clearly, and not a particle of haze was visible, when all the islands appeared to be doubled, and, in some cases, even trebled; while the most distant shores, which under ordinary circumstances are but just visible, on the horizon, were apparently so elevated as distinctly to be seen above the tops of some tall trees which stood on an island, between the shores and us, about two miles from us. The whole thing appeared so natural and beautiful that it would have effectually deceived a stranger.

30th, Sabbath.—I preached from "Prepare to meet thy God": great attention was paid, and I would venture to hope that some good was done; at least, if tears be a manifestation of feeling, some felt.

31st, Monday.—Every appearance of an early Spring; great thaw to-day. Busy clapboarding the front of the house.

April 1st, Tuesday. Still soft weather, and the snow going off very fast. One of the Indians preparing materials

for building a house. I trust that others will soon follow his example.

4th, Friday.—The Indians who passed on Wednesday have returned again to-day, and three of them applied for books. One of them is a son of Ogemah-sis (Little Chief), who was some time since greatly opposed to Christianity, but whose mind has lately undergone a considerable change. I enquired, Can you read? "A little: I have been learning from Nah-ma-bin, but we have only one book among a great number of us." Do you wish to become a Christian, and be baptized? "Ah-che-ka-mah (yes, it is the truth): as soon as the ice breaks up we all mean to come to the Mission; and my father, myself, and others will all be baptized, and serve the Lord." I have more than once remarked the readiness with which the Indians learn to read their own language in the syllabic character. The person of whom he learnt to read was baptized, with his wife, last summer, and has been this winter among a band of pagans, and has been zealous.

5th, Saturday.—A messenger arrived with letters and papers from England and Canada. I have been busy about the front of the house: it now begins to look neat and comfortable.

7th, Monday.—Yesterday we had a good day. A great difference is perceptible in the cleanliness and general behaviour of the Indians on the Mission, and they appear to have a clearer perception of the truth.

11th, Friday.—Spring birds are making their appearance. Mr. Sinclair told us of a remarkable circumstance which occurred last week to his uncle. That Indian, with his son George, a lad about eighteen years of age, left their camp to go hunting: they wandered about two days, and saw nothing; so that during that period they had nothing whatever to eat. The third day being the Sabbath, he determined to rest, and not to hunt, but to spend the day in prayer: while he was on his knees he was disturbed by a noise close by: on looking in the direction from which it came, he saw a herd of small deer, out of which he and his son killed eight. It seems, after having prayed for spiritual blessings to rest upon him, he was, at the moment when the noise attracted his attention, engaged in praying that something might be given him to eat.

"And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear." Another day in this cold climate, without food, would probably have proved fatal to them.

12th, Saturday.—Mrs. Brooking, our little daughter, and myself left early this morning for the Fort: the weather was fine, and we had a comfortable ride in the cariole.

13th, Sabbath.—Preached this morning to the people at the Station, and had an attentive congregation: after sermon I baptized Mr. Wilson's youngest son.

May 5th, Monday.—As there are but few children at home, most of whom are girls, Mary has commenced teaching school to-day, so as to let Mr. Sinclair go on with the work during the fine weather.

11th, Sabbath.—Preached to-day to a good congregation, from 2 Peter, 11, 12. The Indians were very attentive, and some wept. I trust that there is good being done. May the Holy Spirit work in them until they shall fully surrender themselves to God!

15th, Thursday.—Sent off two men, this morning, to Norway House to procure seed-potatoes.

20th, Tuesday.—Had a council with the Indians, this evening, to induce them to get land cleared for planting potatoes in, offering, as an inducement, to give them seed. Also urged upon them the necessity of building their houses. Some of them promised to proceed immediately with both planting and building.

25th, Sabbath.—This has been a blessed day. Preached from, "And if the righteous scarcely be saved" &c.: many wept, and all listened with profound attention. In the morning baptized an infant, and published banns for three pairs. In the afternoon met Bro. Harry Rose's Class for tickets. Only four, out of the twenty-four members, were absent—three men, who were off to Norway House, and the Class-leader's daughter, who had to take care of the children while the parents attended. During the week I had to draw up the class-papers and tickets by hand, as we have no printed ones here. The experience of several was very satisfactory. One said, "I feel thankful to God that he ever sent his gospel to this

place ; for it has done me good.' As a number of our Indians were then at home, and as there appeared to be more than an ordinary feeling manifested, and more especially as we were to have the Sacrament of the Lord's Supper, and Love Feast, next Sabbath, I thought it desirable to hold special services every night during the coming week ; accordingly I gave it out from the pulpit.

26th, Monday.—We had a delightful prayer-meeting this evening, when several of the Indians engaged in prayer. The presence of the Lord was with us, and all felt it good to be there.

27th, Tuesday.—This evening we had a large attendance ; the meeting much better than the one last night. The Indians sang and prayed in the spirit. After I had given an exhortation, and explained the nature of a penitent-bench, three women and five men came forward and offered up prayer with strong crying and tears, while prayer was offered in their behalf. The quickening and healing influences of the blessed Spirit were evidently felt.

28th, Wednesday.—To-day the men are preparing the ground for the potatoes. In addition to all my other work, I had to prepare a Class-paper and Tickets for a *third class* ; our other two classes being full. After the meeting, this evening, which was a delightful one, I formed the third class, appointing one for a Leader who had been an assistant Leader in Bro. H. Rose's class. Thirteen names were inserted, and others are to join. I felt weary to-night, as indeed I often do ; weary in my work but not of it.

29th, Thursday.—We had a delightful meeting again this evening : the interest of these meetings seems greatly to increase as they proceed. The penitent-bench was crowded. It was interesting to see the contrast between those who came forward : two were tottering on the verge of the grave, while there were others of all ages, down to a young man about eighteen years of age, whose distress of mind it was painful yet pleasing to see. The Lord was eminently present to bless.

30th, Friday.—This morning I gave out potatoes to a number of Indians who had cleared ground to plant them ; and to each was given, also, a little turnip seed : consequently our mission presents a busy scene, as the Indians are running

about in all directions with hoes, rakes, and axes, to get their potatoes planted. A full attendance at the meeting this evening. After the public service, I renewed the tickets of Bro. Lamalice's class.

June 1st, Sabbath.—To-day we have experienced much of the presence of the Lord. Early this morning the Indians held a prayer-meeting, and at 9 A. M. we assembled to hold our Love-feast. Immediately after the opening services, the Indians began to speak one after another, and not a single minute was lost during the time allotted for this part of the service ; and as several others were desirous to speak their experience, I thought it best to adjourn the Love-feast until after the evening service. After the morning public service the Sacrament of the Lord's Supper was administered, and truly the Lord was present to bless. After the evening public service the Love-feast was resumed, when Thomas Beecham, Paul Newton, Benjamin Yates, Nancy Case, Sarah Walker, Mary Evans, and several others related their experience in the most simple and touching manner, which Mr. Sinclair has thus interpreted:

Joseph Case said,—“This is the state of my mind : since I came here I have thought of my sinfulness and wretchedness, and my short-comings. I have examined my heart very deeply, and I find that I have not been so faithful as I ought to be. I have also been thinking of the words of our Saviour when He said,—“Strait is the gate and narrow is the way which leadeth unto life,” &c. And while I ponder these things, this truth struck my mind, that to those who do not repent, and do not obtain forgiveness of their sins, the gate is small ; but thanks be to God I have repented of my sins, and am now able to rejoice in His pardoning mercy ; and I feel that happiness which Christ has purchased by His death.”

Elizabeth Eastwood said,—“I feel thankful to our heavenly Father that I am still in the land of the living to show forth His praise. God hath still spared my worthless life that I may seek my soul's salvation, that I may enjoy His blessing, seek the pardon of my sins, and obtain His pardon. May He help me to devote myself to His service.”

Nancy Case said,—“I feel thankful to God that He hath permitted me to attend this Love-feast, and that I feel

happy in His pardoning mercy; and I pray unto God to give me His grace that I may not rest satisfied with my present attainments."

Elizabeth Keeper said,—“I will also testify of the Lord's dealings with me. I praise God for His mercies towards me in sparing my life to see the return of this meeting. During the last quarter I have often been sick, but God hath raised me up again; and blessed be His holy name, I am enabled to devote myself to His service. I give up all my heart to God; and let Him do with me as seemeth good in His sight."

Sarah Waker said,—“I thank God that he hath still spared my worthless life to see the return of this meeting: that was my daily prayer during my absence from the mission, and God in His goodness heard my prayer, and now I am here testifying of His dealings with me; and I feel very happy this morning because God still blesses my waiting soul."

James Eastwood said,—“I feel thankful to Almighty God for the many mercies I have received from His bountiful hand. I know that I am a sinful worm before God, but He gave His only-begotten Son to die for sinners of whom I am chief; and though I feel myself to be a sinner, yet I have hopes of obtaining the forgiveness of my sin, for God hath promised forgiveness to all those who are truly anxious to give up all sin. I am grieved on account of my sins, and I beseech God, for the sake of Christ, to remove all sin from my heart, for if I die in my sin I shall surely perish."

Mary Robinson said,—“I feel myself very unworthy to speak in the presence of God, but He never casts away His children when they come to Him by faith; but I have not that faith: my love to God is small, therefore I cannot realize the blessing of God to-day; but I pray unto God to open my eyes that I may see more of myself, and be able to seek His pardon and mercy."

Isaac Keeper said,—“I praise God that He hath spared my life to see the return of this meeting. I know that God can see all my thoughts, that He can hear the words of my mouth, and can see the most sacred thoughts; and I am now speaking in the presence of God, and in the presence of you all. It is very certain that I have to stand before the judgment-seat of Christ to give an account of these things to Him; but

blessed be His holy name that I can testify to you the happiness of religion, which I feel this day. I was very happy while partaking of the Lord's Supper; and not only this day, but the services of the past week have done much good to my soul. I have felt the blessing of God resting upon my soul; but I am not satisfied with these attainments, for I am seeking for more, until my soul shall be filled with all the fullness of God."

Benjamin Yates said,—“I will also relate to you the state of my mind. I feel thankful to Almighty God that He has permitted me to see the return of another Quarterly Meeting. I felt very happy during the services of the past week, but I feel much happier to-day while partaking of the Lord's Supper. It was *there* where I found food for my soul, for God fed it to-day with His abundant blessing. May the Lord keep me faithful unto the end, that I may realize all His fullness here on earth, and be fitted and prepared to realize all His glories in heaven."

Betsy Flint said,—“I am still looking to Christ to save me from my sins. I still seek him, for I feel my sins are very great in His sight, and He cannot bless my soul while I live in sin; but I pray unto God to forgive all that is passed, to take away the weight of sin I feel, and to cleanse me with the blood of Christ."

The first thing that arrested my attention was, the assurance that several expressed of their acceptance with God, and acknowledged that their sins were forgiven. This was very pleasing and encouraging, and I could not help weeping tears of joy. Most of those who expressed this assurance, *expressed earnest desires for a further work of grace.* It cannot fail to impress one with the *scriptural character* of the experience related. This is the more remarkable, as there is as yet only the Gospel of St. John published in their language. They cannot have *learnt* this mode of speaking from others, as not three of them have ever been either at a Class-meeting or Love Feast at any other place; the conclusion therefore, is, that they are all taught by the Great Teacher whose instructions cannot fail of making them wise unto salvation.

2nd, Monday.—This morning at nine o'clock seven couples were joined together in holy matrimony in the church.

They all behaved well; they were dressed clean and neat for the occasion, and at the conclusion of the service, led off arm in arm to their dwellings. In the evening a little penmican and flour, tea and sugar were given to the newly married people. The first seeds were sown in our garden to-day.

3rd, Tuesday.—About noon we saw a canoe approaching from the Fort, and to our great astonishment and delight found that it contained our esteemed friend, Wm. McTavish, Esq., on his way to Norway House to meet Sir George Simpson. He had purposely come several miles out of his way, to pay us a visit although in great haste. He staid with us about three hours, and expressed his pleasure at the improvements going on at the Mission. I spoke to him about some assistance from the Honourable Company to finish our Church, and he readily consented to bring the matter before the Council. He has already sent to England for some material to furnish the pulpit.

4th, Wednesday.—Had quite a large congregation this evening, when I embraced the opportunity of speaking to them about making some arrangements for the wives and children of those who go on the Brigades, to remain on the Mission, that they may enjoy the advantages of the School and religious services. But I must confess that it is very difficult for them to do this, as fish are again getting scarce and they have no other means of obtaining food.

This morning a man and his wife came to the Mission with their little child. Until lately they have been opposed to Christianity, especially the woman who has been influenced by her mother, an old pagan woman who seems to have had considerable influence over her. They attended the prayer meeting this evening, and seemed surprised to hear the prayers and praises, as well as the sobs of our Christian Indians. Several other families have come home to-day.

5th, Thursday.—The man and his wife mentioned yesterday called again this morning. We gave their child, who is sick, some medicine and flour. They seem to be thinking very much about Christianity, and express their desire to leave off their old ways and to be baptized. Talked with them very plainly about the danger of remaining in sin,

and of the necessity of leading a new life. I find there is nothing like telling them the plain truth, without mincing the matter, if you have a wish to save their souls: they will hear it so long as it is spoken in love. But if you fear to *offend their prejudices*, and speak to them doubtfully and timidly, little or no impression will be made upon their minds, and they will doubt your earnestness and sincerity. I record this as my deliberate opinion, formed from sixteen years experience in different parts of the world. Finished planting our potatoes to-day, quite a fortnight earlier than last year.

6th, Friday.—Three Indian families came this morning at 6 o'clock to see us. One of the men had two wives. He expressed a wish to be baptized with all his children. I told him that he would first be under the necessity of putting away one of his wives, as Christianity did not allow polygamy. Cases of this kind are very difficult to be dealt with in this country, as young children are not easily cared for here. While I was conversing with the man, Mrs. Brooking was engaged with one of the wives.

7th, Saturday.—About noon I started in a small canoe for the Fort. I took Mr. Sinclair with me, as we heard that quite a number of Indians with their families were there who have never been on the Mission, and I was anxious to converse with them and give them an opportunity of hearing the Gospel. We arrived shortly after 4 o'clock, and after getting tea, I took Mr. Sinclair with me and visited several of the camps. Several had been on the Mission previously, and had expressed a wish to be baptized: with these in particular, I wished to converse. It is not very pleasant to one with sensitive feelings to enter these camps.

8th, Sabbath.—A beautiful day.—About 10½ a. m., we commenced our public worship in the large mess room: as the service progressed the place became thronged: the Indians, both men and women crowded in in great numbers until the room became insufferably hot, and by the time we had sung the second hymn, it was evident that we could not proceed with the service there; we therefore went out of doors on the grass before the house. I stood on the platform in front of the house,

while the Indians seated themselves before me and the people of the Fort occupied the lobby behind me, where I continued the service. It was a delightful sight: not less, probably than 250 souls were present listening with profound attention to the truth of the Gospel; and it was quite evident from the appearance of many, that it was finding its way to their consciences. When we sung they all stood up, and when we prayed they all kneeled reverently on the ground, many of them probably for the first time in their lives. After the service was concluded, groups of them gathered around some of our members who were present, conversing on what they had heard. In the afternoon we had another service in the open air: we had, however, to select a different place, in order to be screened from the sun and wind which had risen considerably by this time. The whole of the Indians were present, as well as all the people at the Fort, and it was one of the most beautiful sights that I ever beheld. Christianity is causing a great sensation among these Indians, and *not one* of them but has had his attention more or less drawn to it; and they are beginning to feel that christianity is the only thing that can improve their condition. The conjurer's vocation is gone, and he gets but little for his pains from the tribe; but he still does a little among the Pagan boatmen during the summer season while the Brigades are passing. After the sermon this afternoon I baptized 7 adults and 4 infants; several others presented themselves for baptism, but as I had not previously conversed with these I did not accede to their request. Among these was one, whom a person at Trout Lake, that the christian Indians call "*the false prophet*," had sent here in order to oppose christianity; he has been here about two years, and during that period has himself nominally embraced that doctrine which he came here with the avowed intention to oppose. Such is the power of truth.

I copy the following short paragraph from Mrs. Brooking's Journal, that it may be seen how the Sabbath is kept on the Mission during my absence.

"Sabbath Day.—I attended church to-day. The morning service was conducted by Bro. Harry Rose, and although I could not understand his language, yet the blessing of God, I believe, accom-

panied what he said, if I might judge from the deep attention paid. In the evening Bro. Jeremiah Farmer read the eleventh chapter of St. John, and spoke a little from it; and while doing so the perspiration and tears ran down his face in streams. I believe he spoke from the heart."

14th, Saturday.—To-day several Indians came here for the purpose of being baptized. One of the women was the wife of Oge-mah-sis, (Little Chief,) she brought her two youngest children with her; one of them a boy about 12 years old, was nearly blind; the other a little girl about 7 years old. When I passed Trout Falls on my way to York Factory last year, this little girl was very ill, with little prospect of surviving. On the earnest request of her parents I baptized her, and they say that from that time she rapidly recovered. On my questioning this woman as to her reasons for wishing to be baptized, she said, "I have been thinking about your religion ever since last fall. My eldest son, whom you baptized last fall, and to whom you gave books, came back to Trout Falls and began to read his books to us, and it was then that I began to pray for the first time, and now four of my children are baptized and become christians, and I want to learn the new way too." On asking a man who came to be baptized, why he wished to have that ordinance administered? he said, "because I had often heard the christian Indians pray, off in the woods, and I think it is good; but I never heard the gospel till I heard it from your lips last Sabbath at the Fort, and since then I am thinking about this new way more and more, and I am now willing to forsake all sin and serve the Lord." I then asked, do you feel yourself a sinner? He answered with great earnestness, "Ah-che-ka-mah," (that is true.) I then asked, do you pray? "I try to, but I am so ignorant that I do not know the way; *but I am asking God to teach me.*"

15th, Sabbath.—A large and interesting congregation. After the morning service I baptized 5 adults, and 5 children. Several who were present to-day had never been in the house of God before, consequently they felt strange, and did not know how to conduct themselves; but by watching the others they soon became accustomed to it and behaved with great propriety.

Jackson's Bay, Dec. 3d, 1856.—Our health, I am thankful to say, continues tolerable; and, so far, the winter has passed pleasantly away. After the Indians had "*taken their debt*", at the Fort, in the fall, quite a number of them came here and spent several days, many of them for the first time; and I had, therefore, a favourable opportunity of speaking to them. At that time several couples were married; and others gave their names for the banns to be published, so that they might be married on their return to the Mission in the Spring. We have now twenty-five couples married according to the rites of the Christian Church. Several others also joined the Society; so that we have now four Classes, with eighty-four members. Our means of grace are very much appreciated by our people; and, consequently, when they are at home, are always well attended. Our last Quarterly Meeting, in September, was very interesting: we had quite a large attendance: many came in their canoes more than twenty miles, to be present at it. It is also very pleasing to know that their religion does not consist merely in attendance on the public means of grace, but that those who are heads of families conscientiously have prayer with their families, wherever they may be. Christianity is improving their general appearance. Those who have houses are evidently desirous of making them as neat and comfortable as possible. Not long since one of the men came to say that he wanted fringe to trim *the skirt of his bed* (*Ne-ba-win abog-wi-on*), by which he meant the hanging for his bed; and I cannot tell you how many ladies' dresses, and white shirts, Mrs. Brooking has got to cut out and make by Christmas.

I shall now proceed to copy some extracts from my Journal, commencing from the date of my last communication:—

June 17th, Tuesday.—The weather quite cold and unsettled. About noon an Indian brought us a number of papers from *Canada*: fully expected to have heard from Mr. Wood and Mr. J. Ryerson, as it is now just a year since we heard from either of them; but to our great surprise and disappointment, no letter came from either. I cannot account for this silence. [Both had writ-

ten repeatedly, but the letters had unaccountably failed to arrive.]

18th, Wednesday.—Working in the garden to-day: planted out the last of the cabbage plants. The garden and potatoes look much better now, than they have at any time since we have been here. The musquitoes are now very numerous and troublesome.

20th, Friday.—We have only one family left on the Mission, the Indians having gone away to the Islands in order to exchange their fish for pemmican and flour, with the passing boats. Very busy during the greater part of the week, in repairing and caulking the large boat. I have to do all these things with my own hands, as there is no one here who can do anything of the kind.

22nd, Sabbath.—Just before service this morning, a canoe was seen approaching the Mission: it proved to be Mrs. Sinclair's brother, who brought us a letter from Mr. Hurlburt. By this man I learnt that the Norway-House Brigade had encamped on an island about ten miles off, where they intended passing the Sabbath; consequently we had our service a little earlier than usual, and in the afternoon went off and held a service with them, for which they appear to be very thankful.

26th, Thursday.—The weather for the last two days has been very stormy, with large quantities of rain; but to-day it is quite warm and pleasant. Having finished and launched the large boat, we went up the river to fetch home some pickets, this afternoon. No less than six canoes arrived, this evening, from the Fort, bringing the wives and children of the men who have gone in the boats. This is as it should be: last year they all remained at the Fort during the absence of the boats; but this year they are spending their time on the Mission, so that their children may have the benefit of the school.

27th, Friday.—To-day repairing the small boat. Sixteen canoes have come from the Fort to-day, some of them bringing wives and children of the boatmen, and others, with strange Indians. Several of the Indians have called on us, and we find that they are most of them anxious to embrace Christianity. Two of them are rather old men, and each of them has two wives: they wanted to be baptized; but I told

them that until they could make arrangements to dispose of one of their wives, I could not baptize them: there did not appear to be any great objection on the part of the wives, to this.

We thought it desirable to have a service this evening, although it is not our usual evening for it, in order that the strangers might have the benefit of as much instruction as possible, while on the Mission; and our church was comfortably full.

28th, Saturday.—Went to the camps this evening, to have some conversation with the strange Indians, and also to question those who are candidates for baptism.

29th, Sabbath.—Quite a large congregation to-day, and a number of strange faces. I preached from, "For we must all appear before the judgment-seat of Christ," &c.; and while I was endeavouring to describe the fearful doom of the finally impenitent, great attention was paid; and it was clear that the minds of many were powerfully affected, as the perspiration fairly ran off their faces. At the close of the morning service, I baptized six adults and four children. The baptism of the men who have two wives each, is deferred for the present.

Thomas Lamalice, one of our leaders, called this evening, and told us that, when he was away hunting, he met with some of the Berin's-River Indians, and that, knowing him to be a Christian, they asked him several questions, such as, "Was God ever born?" "Had he no father?" &c. Thomas said, "I did not know much myself; but I told them that God had no beginning, and that he would have no end": to this they replied, "We shall keep to our old way, and practice our conjuring and our medicine; for if your God was not born, and had no father, we cannot think any thing of your religion."

July 1st, Tuesday.—Giving out medicine to the sick. About this time of the year, there seems to be a great deal of sickness among the Indians, principally of a pulmonary nature, occasioned, no doubt, from their feet being constantly wet, during the Spring, with snow-water.

5th, Saturday.—Went to the Fort to-day, with the large boat, to fetch home some of our boxes that the boats had brought up from York Factory. They

contained clothing, and books, that were sent to England from Canada; so that we have been just two years without them.

25th, Friday.—This evening we returned from a short boating-excursion on the lake. Just as we were preparing to start from our encamping-place this morning, we saw the Oxford Brigade coming towards us, on their way down from Norway House; so we remained until they came. They had a lady-passenger on board, the wife of Chief-Trader Clouston, with whom we spent a very pleasant hour. She told us the pleasure she had derived, while on her way down, from hearing the Indians sing and pray, every morning and evening, during the voyage. She also spoke highly of them, as they had treated her with the greatest kindness and respect; and she said to Mrs. Brooking, "Yours are the best Indians I have ever met with."

Sept. 13th, Saturday.—During the last month, nothing of importance has occurred: we have been very busy in logging the new wings of the Mission House, and the schoolmaster's house, and digging a deep drain in front of the Mission House, to keep the cellars dry. We have had scarcely any Indians at home, as the fish entirely failed, and the Indians were obliged to go elsewhere to sustain life. To-day, however, a number of canoes have come quite loaded with people, in order to attend the quarterly-meeting services. This evening, examined several candidates for baptism.

14th, Sabbath.—Early this morning, had to give tickets to three classes; then followed the public services: after sermon baptized six adults, and five children. The sacrament of the Lord's Supper was then administered; when the valuable new Sacrament-service, kindly given by Richard Yates, Esq., a worthy Wesleyan of Toronto, was used for the first time. In the afternoon, after the public service, we had the Love-Feast: quite a number spoke, most of them with much feeling. Upon the whole, we had an excellent day. On looking back to the time when we first came here, we can see with great pleasure the change which has been wrought. May the Good Spirit still continue to favour us with his blessing!

15th, Monday.—Immediately after breakfast, we had the church full to witness the baptism of two adults and three infants, who could not get to the Mission yesterday, in consequence of a very great storm, and also to witness the marriage of seven couples. As all the Indians took tea together in the church, before they separated for their winter hunt, I embraced the opportunity of holding a service with them.

17th, Wednesday.—To-day feel very unwell, probably from having taken a chill yesterday, while exposed to very inclement weather. In the evening, although I ought to have been in bed, yet I conducted a service with the Indians, and married two couples, who could not get to the Mission on Sabbath.

18th, Thursday.—Still very unwell. The weather has been uncommonly stormy during the last fortnight, and more rain has fallen, during that time, than for many years before; and, as it is now hay-making time, it is attended with considerable inconvenience.

21st, Sabbath.—The weather seems quite changed; frosty nights and clear days. We had a tolerable congregation to-day, although a number have left for their winter hunt. Baptized a widow and her son, and had a very good day.

22nd, Monday.—Married two couples

this morning. Several of the Indians are leaving, to-day, for their hunting grounds. Many of the Re^r River boats passing up from York story. We have had a beautiful day, and have finished our haymaking.

23rd, Tuesday.—Quite a severe frost during the night, followed by a beautiful day. Commenced digging our potatoes, as we cannot venture to leave them in the ground any longer. Myself employed in roofing the wings of the house. White fish are now getting plentiful.

26th, Friday.—Finished digging the potatoes to-day: we have a far better crop this year than we have had at any time before since we have been here, and they are also of much better quality. Good potatoes, here, is merely a relative term. What we call good, here, would only be considered fit for the pigs in Canada. Indeed, we have not raised a mealy potato since we have been here: the season, being so short, will not allow them to ripen sufficiently.

29th, Monday.—We find that the fish are now in season; consequently we have sent off our people to commence our fall fishing: nearly a fortnight earlier than last year. Nearly all the Indians are also gone for the same purpose. Raising our turnips and carrots, and bringing them in from the garden.

The following extract of a Letter from the Teacher, Mr. Sinclair at Oxford House, dated Dec. 3rd, 1856, was addressed to, and has been kindly sent us by the Rev. John Ryerson. Co-Delegate:—

We have every reason to hope that our Mission is rising continually, and will become an important one. The holy ordinance of baptism has been administered to a great number of adults and children this summer, and many couples have been married according to the rule of our Christianity. Mr. Brooking has formed four classes, and upwards of an hundred persons have been received on trial for Church membership, who are anxiously inquiring what they must do to be saved. The Church is well attended with attentive hearers every Sabbath day, especially this summer; indeed, our church has been sometimes far too small. After the forenoon service the classes meet. Our Quarterly Meetings are also encouraging. It is deeply affecting to listen to those who were once heartless now relating their Christian experience. I think the Gos-

pel is really understood and valued by many of this people; for it is a very common thing with them to converse among themselves, when they leave the house of God, upon the subject of the sermon, (which is far more profitable than to talk about worldly things,) and should there be anything in the sermon that they do not understand, they go at once to the Missionary, requesting him to explain more fully; and thus cheer his heart by giving him to see that they hear with attention. The "great word," you know, is the name that they give to the Gospel of our Lord Jesus Christ. And truly it is "great," for it is the Word of God that came down from Heaven to teach poor sinners the way to Heaven.

You ask, has the Gospel found its way to this land? Thank God! it has; and its effects have already been very

glorious. A great work has been accomplished through the preaching of Christian Missionaries! About seventeen years ago the name of God was hardly known here. His Word was not translated into the language of this people, and they were entirely ignorant of the important art of reading; there were no places of worship in which they might assemble to pray to Him who made them, and hear of Jesus the Saviour. We were so depraved and dark, that we did not know that we had immortal souls to save, and the people were addicted to all kinds of vice and wickedness. But God touched the hearts of his servants in England and in Canada with pity for these perishing heathen, and gave them a desire to come to this part of the world for the purpose of proclaiming to them the glad tidings of salvation. And the Lord has, in a great measure, visibly blessed their labours; conversions have taken place, some of whom are young people; some are old, grey-headed sinners; they are convinced of sin, and seek with earnestness the salvation of

their own never dying souls. Many of them can truly say, "The Spirit beareth witness with my spirit that I am a child of God." Well might Christians in Canada pour out their intercessions at the throne of grace for the advancement of the Redeemer's kingdom through this land. "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and prosper Thou the work of our hands upon us; yea, the work of our hands prosper Thou it."

I may now tell you that our School is in a most pleasing condition; the average attendance during the summer has been from 40 to 50, and the children are making some progress to read. The large supply of school materials at last reached us this summer. I feel truly grateful for the aid already received from our christian friends in Canada. This, I trust, will continue; and if there is a possibility of their being able to grant further aid, we should be most thankful.

EDMONTON AND ROCKY MOUNTAINS.

Extracts from the Journal of the Rev. Thomas Woolsey.

The Plains, Indian Camp, May 15th, 1856.—Left Edmonton, in company with my colleague, Brother Steinhaur, for Pigeon Lake.

May 18th.—Reached our destination early, as we were desirous of spending the Sabbath with the Indians. Swamps, and equally troublesome patches of forest land had greatly impeded our progress. Clearings of land, once fenced in, gave indication of an approach to civilization in times past, though now somewhat resembling their primeval state. Two out of the four log buildings may ultimately be restored. A quantity of timber, originally designed for a church, is much decayed. This may be regarded as a deserted village. Solitude reigns around. One of our attendants proceeded on foot for some distance, and soon arrived, stating that there were tents of Crees in advance of us; so, mounting one of our stags, he heralded our arrival, and speedily returned with several Christian Indians. An affecting recognition took place, religious duties receiving a hearty welcome from these, who had, in effect long prayed,

"O, thou Great Spirit, send us a Missionary!"

Varied and suitable subjects were discussed, and such provision had as our homely board furnished; and, as the sun was setting in a cloudless sky, they departed, stating that the whole band would camp near us on the following day.

Etiquette prompted us to make an early start, so as to meet the remainder. The Chief and others were preparing to cross a narrow part of the lake just as we came up. The aged man was soon paddled over, and, in a burst of tears, told the thanks he could not speak. We soon, however, entered into conversation on subjects connected with our Mission. Subsequently, in general council, he said, he had frequently concluded that the Master of Life had given them up because of their unfaithfulness; but, seeing Missionaries once more amongst them, filled him "with joy unspeakable," although he had been apprehensive that we should leave them in consequence of some of the band having beenebriated. We assured him that

though we greatly deplored the fact, yet such made us the more desirous of teaching them "the good and the right way." The sin of drunkenness was made manifest in a variety of ways, but principally in its exposure of the sinner to eternal death. Total abstinence from the intoxicating cup was then urged upon them all.

May 20.—Left the Mission at Pigeon Lake; and as I am desirous of acquiring some knowledge of the language, I design returning. Three adults and three children have been baptized, and also two marriages solemnized. The parties were affected to tears while listening to the marriage service in their own tongue.

May 22.—Reached the Fort. Brother Steinhaur, being apprehensive that his family might want provisions, at once proceeds to Lac-la-Biche. So precarious is his present position.

23.—Left Edmonton House with peculiar emotions—a stranger in a land of strangers. "Isolation" indeed.

25.—We worshipped one common Lord in our respective languages.

26.—The "dwellers in tents" gave me a most hearty welcome, at once fixing my abode in one of their best conical domiciles, a buffalo-robe, two blankets, and a pillow constituting a couch by day and a bed by night.

June 1, Sabbath.—Many weep whilst worshipping "the God and Father of our Lord Jesus Christ." Truly, "holy tears from those who seldom weep on account of natural occurrences, are no mean specimen of the efficacy and proof of the truth of Christianity." The people are evidently under a gracious influence.

June 3.—In consequence of a scarcity of provisions we proceed to the Plains.

5.—We are subsisting principally on wild plants and the inner bark of trees. "The Lord is my Shepherd; *I shall not want.*"

6.—Three fine moose were killed this morning. The flesh of the animal is very good: its nose is regarded as a dainty dish. The paunch, when nicely cooked, is exceedingly palatable.

8.—This day twelve months was a time long to be remembered by me. *Then*, with my fathers and brethren in the ministry, I worshipped in a stately and magnificent structure, surrounded by a highly respectable and intellectu-

ally-endowed Christian congregation, whose serious deportment made me silently acknowledge

"Lord, how delightful 'tis to see
A whole assembly worship thee."

But *now*, I am in an Indian tent. I am surrounded, it is true, by a group of blood-bought spirits, whose melodious voices and devotional fervor produce a powerful impression upon my mind; but yet, the deprivation of that society to which I have been accustomed, "from my youth up," makes me feel, humanly speaking, that "I, even I, am left alone." By a singular coincidence, one of the Indians has read the 8th chapter of St. John, from the 56th verse of which the venerable Dr. Beecham preached that admirable sermon on the occasion above referred to. This called up the past most vividly, and made me feel my solitude the more. Thank God, however, that I am privileged to claim the fulfilment of that declaration:—"In all places, where I record my name, I will come unto thee, and I will bless thee."

"*Amen* to what my Lord doth say."

10.—After travelling, for some distance, through swampy ground, so miry for about a mile, that we had to dismount and lead our respective animals, we came upon two of our hunters, who were cooking the tongue, &c. of a moose, recently killed. Such an unexpected supply was very gladly received, as my appetite was calling loudly for a halt. "What shall I render unto the Lord for all his benefits toward me?"

June 12.—Entered the Plains. About 1,000 eggs have been brought to the camp.

14.—Early this morning, Sarcees were said to be approaching, which caused many of our Indians to be very timorous; but, thank God, all was calm within: "I laid me down and slept; I waked, for the Lord sustained me." The Chief's eldest son suggested prayer, which was at once responded to. Our devotions were scarcely ended, when the principal men of the above-named tribe arrived. They were evidently surprised to see me in these wilds, although at the same time apparently greatly delighted. Some of them had been at the fort during my stay there. The pipe was soon handed round as a token of peace. A short conversation was indulged in; after which sundry presents were reciprocated, and they departed amidst the best

of feelings ; and, I believe, that, as they rode off, we felt thankful to God for all his mercies.

15.—Sabbath. It is exceedingly gratifying to observe that our Christian Indians regard this day as "the day which the Lord hath made," and yield obedience to its requirements in a way and manner that would put to the blush thousands who are more favourably circumstanced. If a doubt exist in their mind as to any act they are about to perform, the subject is at once referred to their Missionary, and his decision abided by. Brother Rundle, a former Wesleyan Missionary, I am told, trained them to a most rigid observance of the Christian Sabbath. They have not yet been told, as the Romanists are, that, after attending to morning prayers, they can do as they please. From such false doctrines may they be delivered.

16.—A large band of Black Feet are camped some distance from us. Some of our band have visited them, and returned with six of their number, who were present at our evening devotions.

17.—Arrival of the Blackfeet. All were clean and well attired ; the majority wearing dresses, the product of native industry, some of which were tastefully decorated. The principal men rode first ; the rest falling in in good military style : swords were brandished, and fire-arms prominently displayed. Several of these men had been at the fort previously, and as we gave them a welcome reception, they made much ado about the minister, especially one aged man, who had attended our public service at Edmonton. Having camped contiguous to us, an interchange of hospitalities followed. Tobacco, which is my ordinary gratuity, was presented to most of the men. They left us shortly after, without manifesting the least hostility. Had they been disposed, they could easily have overpowered our limited band. Some returned, and remained the night with us.

These people are evidently prepared to receive the Gospel. The main hindrance is the peculiarity of language ; but this obstacle, like the walls of Jericho, must ultimately come down.

June 19.—Several Crees have arrived, stating that their band, as well as one of Stone Indians, are a little in advance of us. A visit was at once agreed upon. When near their encampments, the

hoisting of a flag, the discharge of musketry, and the entire bands coming out to meet us, satisfied me that we were not unwelcome guests. The hospitality of the Crees seemed to know no bounds. The Assiniboines called us to a general feast. A large lodge had been specially prepared for our reception, the chief seat for the entire stranger being at the head of it. The different tribes occupied each side respectively. When the blessing was asked, the hearty response proved that these aborigines appreciated the discharge of such duties. The last named have been deluded by their false teachers: they have, in some cases, been made to believe in praying for the dead, the Romanists having received a horse from one family for delivering a deceased relative from the flames of purgatory. What an imposition upon these unsophisticated children of the forest !

Nearly all assembled at our evening prayers. There was evident proof that "God maketh the heart soft."

June 22.—Sabbath.—Baptized two children. The Stone Indians have not assembled with us since the 19th ult. They adopt the system taught them by the self-styled "Jesus." Whilst attending thereto, they indulge in the most vociferous shouts, reminding me of a Bacchanalian revel. We got a few of them together this afternoon, and endeavoured to convince them of their error.

June 24.—Another general removal, the Assineboines taking a different route to ourselves. Moose, &c. are being killed, so that our wants are more than supplied by that God who "giveth unto all their meat in due season." There is much familiarity amongst these people, in visiting each other's tents.

27.—Had to track the windings of Red-Deer River for some distance before we could cross it. Though of considerable width and depth, we ultimately effected our object by the following means : A large frame-work, formed of twigs, was surrounded by two tent coverings, making a complete basin, of about 35 feet in circumference, and two in depth. This was filled with robes, baggage, &c., and then lifted into the water. Leather lines were affixed to it, two being held by men, who were to guide it to the other side, whilst another line was fastened to the tail of a horse, a man pre-

ceding the animal with its reins in his mouth. The aged, the children, and myself were allowed the privilege of deck-passengers, whilst the able-bodied of both sexes swam like fishes. By crossing this stream five times, in this peculiar way, the whole of our camp was safely lodged on the opposite shore. Had "our artist" of the *Illustrated London News* been here, he might have furnished the lovers of pictorial embellishments with a view of no ordinary interest.

There are extensive beds of coal, and red earth, along the banks of this river.

After resuming our march, we effected an ascent of about two hundred feet, obtaining a most picturesque view from the summit of it.

28th.—If the smallest insect, in the throes of dissolving nature, "feels a pang as great as when a giant dies", then the mosquitoes must have suffered greatly, such being destroyed in vast numbers. They literally cover our horses, and are a regular torment to man and beast. Some large beavers have been killed. The tail of this animal is very delicious. I am informed that, in consequence of the scaly character of the tail of the beaver, the Pope has classed it amongst the finny tribe; so that a very good apology for animal food can be taken during Lent, &c. In fact, it is said that his holiness has granted a special dispensation for this Territory, so that where fish cannot readily be obtained, flesh or fowl can be eaten without committing a deadly sin!

29th, Sabbath.—By reading over portions of St. Matthew's Gospel, in Cree, I am enabled to take a greater share in public worship. The people evidently understand what is read, and some few request me during the interim to read more to them. For some time past, scholastic instruction has been furnished to the children, as well as to several adults. The Cree syllabic characters, and the English alphabet, are all that can be taught at present; but it is really affecting to see adults, of both sexes, learning these simple lessons given. Perceiving, in some cases, Romish medals affixed to the necklaces of the children, I caused them to be removed.

30th.—Brought to the close of another month. How rapid is the flight of time! We are still journeying on. The scenery is alternately that of hill

and dale; as though, in ages gone by, there had been vast upheavings of the earth in this direction.

July 2nd.—We are surrounded by fine, rolling land, beautifully studded with trees, a large lake flowing majestically in the vale.

4th.—Our Indians have signalized this day as well as our American brethren, but with this difference, that the Indian's ammunition was spent to some purpose, two red deer, nine jumping deer, and one young eagle being killed.

5th.—The more we travel on, the more I am impressed with the vast extension of this portion of this great continent. But yet, amidst all my wanderings, I am like the traveller, who

"turns him round,
And measures with his eye the various vale,
The fields, woods, meads, and rivers he has pass'd,
And, satiate of his journey, thinks of home,
Endear'd by distance.

6th, Sabbath.—When I look around upon my congregation, strange emotions are experienced; for the apparel of the majority is as ragged and dirty as that of the most forlorn mendicant. These, nevertheless, have souls that need purifying by the blood of Christ.

8th.—I have passed an almost sleepless night, in consequence of my bed being placed on an ant-hill, not quite so large as some described by the Co-Delegate, or, probably, it would have been seen.

10th.—Re-perused our inimitable Covenant Service, and felt most powerfully the force of its requirements, especially the following: "Let my dwelling be on the dunghill, my portion in the wilderness, my name and lot amongst the hewers of wood and drawers of water, among the doorkeepers of thy house; anywhere where I may be serviceable." Oh, for grace to do, as well as to suffer, the will of God!

13th, Sabbath.—In connection with the religious exercises of this day, I have been led to "look through nature up to nature's God," as the Rocky Mountains are distinctly seen from this encampment. Such a view brings us, with the Psalmist, to call upon "mountains and all hills" to praise the Lord.

15th.—Effected a very difficult descent, requiring even the most experienced equestrians to dismount. Beaver and porcupine taken.

16th.—Crossed Red-Deer River, but more easily than before, as we rode over, although the horses were nearly

carried away by the current. Stone Indians visited us, accompanied by the so-called "Jesus", a young man about twenty years of age, somewhat gaudily attired, and having two wives. He professes to speak any language, and therefore I put him to the test; but not one word did he utter. He threw some strange jargon together, with an air of defiance, as though he would puzzle me, which certainly he did. His acts were pronounced to be decidedly wrong. Another interview is agreed upon. We are now out of the Blackfeet country.

17th.—Our visitant of yesterday has sent a piece of bark on which is roughly sketched a chart of the road to the eternal world. A proposition, to visit the Stone Indians, has met with an unanimous concurrence.

July 18th.—Visited the above-named tribe, accompanied by our principal Indians, amongst whom were three sons of the chief. Met with a very cordial reception. After partaking freely of beaver, their attention was called to the evil of regarding their fellow-man as more than mortal. The Holy Bible was shown to them, and a comparison instituted between that and the piece of bark before referred to. Some expressed great pleasure in seeing a missionary once more amongst them, and an impression was evidently produced upon the minds of most that will not be easily erased. We remained nearly two hours. This people may yet obtain "the grace of sinners given." Towards the close of this day their false prophet paid us another visit, having evidently fallen in the estimation of his people. He asked for the devotional books, and promised to adopt our mode of worship.

19th.—Passed over a considerable tract of land where a recent hail-storm had levelled almost every thing before it.

20th, Sabbath.—An aged woman, very feeble, was desirous of being baptized, and as our Christian Indians recommended her, I complied with her request. I have been remarkably struck to-day with the number of adults whose persons are disfigured by tattooing. This has been done, in a general way, on the arms, &c, of the men. The women have the lower part of the chin tattooed. The children born since the introduction of the gospel amongst them are freed from this disfigurement.

21st.—Somewhat depressed, but, while ruminating, encouraged.

22d.—I have recently observed that the mother-in-law of my host never looks at or speaks to him. This is regarded by the Indians on this side of the Rocky Mountains as exceedingly proper, the reverse being, in their opinion, very immodest.

24th.—The Romanists employ the Cree characters in certain written documents given to their devotees. For so much they are indebted to Wesleyan Methodism.

29th.—Crossed Blind River, involving considerable difficulty. Yesterday quantities of pemmican berries were gathered, which are very good with pemmican.

August 5th.—Camped near Battle River. Bro. Rundle, I am informed, had designed establishing a mission on its banks. The weather is very hot.

10th.—Requested to pray with an aged woman, supposed to be dying. Our morning service was "a time of refreshing from the presence of the Lord." Several wept greatly. One woman burst into a flood of tears whilst the second hymn was being sung. Being unable to administer "comfortable words and kind" in her own language, I commenced singing that soul-reviving stanza,—*"Come to Jesus,"* and then read, in Cree, Matt. xiv. 22—36, which was greatly appreciated. One of the Indians expressed a desire to have it in the syllabic characters; so much do they value even portions of God's word. The Indians have returned, bringing letters from my colleague and others. Bro. Steinhaur writes encouragingly. He is going about doing good.

11th.—Six tents have removed in search of buffalo, provisions being scarce. A favourable opportunity occurring, the Indians suggest that I return to the Fort, as they are fearful of want of food, and do not wish me to suffer.

13th.—Accompanied the band to a spot where my host killed two red-deer yesterday, where we obtained a good supply of provisions, and then departed, for a time, from this people. Many were in tears.

14th.—Reached Edmonton.

15th.—Having a desire to visit my colleague's Mission, I availed myself of the opportunity of accompanying a young man who proceeds thither at once. About sunset we came upon two

Crees, who had just killed a red-deer. This was remarkably *opportune*, as we were not very well provided with food.

16th.—We had a sumptuous repast last evening : sang the praises of God and worshipped towards His holy temple ; and now, after a night's repose and another proof of the goodness of the Lord to us, we again renew thanks to Him, receive a good supply of meat, and part with our two interesting-looking Indians, giving them tobacco and ammunition in return for their liberality.

“Let me but know, where'er I roam,
That I am doing Jesus' will,
And though I've neither friends nor home,
My heart shall glow with gladness still.”

17th.—Human voices having been heard a short distance from us, we rode in that direction for a few minutes, and soon came upon a band of Crees about to depart. They pleaded want of provisions as an excuse for travelling on the Sabbath. They were told to trust in the Lord, and camp near us : with this they complied ; and I trust that this day's duties will tell upon the day of eternity ; for my guide had become so familiarized with the English during, my predecessor's residence at this station, as to be able to understand me pretty well, and was very willing to interpret to the best of his ability.

21st.—Arrived at Lac la Biche. Bro. Steinhaur and family were quite delighted, although evidently surprised, to see me. Bro. Benjamin and others could scarcely refrain from bestowing the Apostolic embrace. A good breakfast was speedily served up, after which I felt somewhat refreshed, having had a toilsome journey. Seven rivers had been crossed, sundry swamps passed over, and the tangled forest and fallen timbers encountered. Paid a visit to Mr. T. Taylor, who is in charge of the Company's post there, and received a most welcome reception.

22d.—Reviewed the Mission-school. Some of the children read in the New Testament, others in the Easy Lessons, and the rest were learning the Cree syllabic characters. All were well conducted. There was a general rehearsal of the Decalogue and the Apostle's creed, and then the singing of a hymn. Thus closed what, I understand, is the general course of scholastic instruction at Lac la Biche. My mind was favour-

ably impressed ; and I am satisfied that *this is but the dawning of a brighter and more glorious day*. Some of the children had been previously instructed at Rossville. Devotional exercises are conducted twice every day, on which occasions the Scriptures are read and expounded.

The Mission premises consist of a dwelling-house with two compartments, respectively occupied by the missionary and Bro. Sinclair ; a kitchen and cow-house, and a school-house, which is used as a place of worship. All are, however, unfinished. The parsonage would take its stand amongst the roughly-built log-houses of Western Canada, and, therefore, does not present a very prepossessing appearance. The school-house is well supplied with seats ; but two bed-steads and a table constitute the Mission-house furniture, boxes supplying, as yet, the place of chairs. My colleague has evidently had plenty to do in furnishing such things as are necessary, without attending to minor matters. The crops have produced a very good return for the limited supply of seeds cast into the earth. The lake furnishes excellent fish, and the surrounding locality gives plenty of the feathered tribe ; and two cows, recently obtained, will doubtless be of great service. Although the hay-making has been somewhat unsuccessful, yet there has been a tolerable supply stacked for winter use. My colleague finds great difficulty in obtaining animal food, having travelled for five days in search of buffalo, and then returned on foot, on account of loaded horses.

24th.—Four services, prayer-meeting, Sabbath-school, and two preaching exercises being attended to on this *day of rest*.

26th.—Accompanied Bro. Steinhaur and others to Fort Pitt, so as to meet the brigade. Provisions are very low. Ducks, &c., will have to meet the claims of hungry men.

28th.—Met with a band of Indians, some of whom join our party.

31st, Sabbath.—Two religious services performed. Visited a spot where the Blackfeet attacked the Crees a few years ago.

September 1st.—Arrived at Fort Pitt. Cordially received by Mr. James Simpson and others.

3rd.—Public worship is conducted every evening. The room is small, with

two parchment windows, a rough deal floor, and a dungeon-like fire-place, without fender or fire-irons. Here are a bed, two chairs, and a deal table, none of which bear any evidence of design.

5th.—Peter Erasmus, my interpreter, is so far on his way. A few letters received. Gaelic Bibles, Psalms, Tracts, &c., have come; and, to a good extent, been disposed of. Distribution has also been made of English publications. I hope the day is not far distant when we shall be able to present other portions of the Scriptures to our Indians. But Protestantism must, under God, effect all this.

Sept. 7, Sabbath.—The religious exercises of the day well attended. Some present who have heard but few sermons since leaving their native land, although they have spent a great portion of their lives in the Saskatchewan district.

8th.—Left for Snake Hills, so as to meet the brigade there.

10th.—Arrived at the above place, after a tolerably sharp ride of three days. About four years ago, eighteen Crees were murdered by a band of Sioux near this locality. The trees still bear the bullet marks. Thank God, we have hitherto realized the fulfilment of that promise—"They shall dwell safely in the wilderness, and sleep in the woods."

17th.—Arrived at Edmonton House.

19th.—Indians have come from Pigeon Lake to ascertain what my intentions are. Upon being apprized that I designed settling down amongst them for a time, they were exceedingly glad, assuring me that all they looked for, or expected, was to be taught the way of God more perfectly. They were informed that while the purity of their motives was duly appreciated, yet as much concern would be manifested for their temporal good as could be shown consistently with the means which a generous Christian public might place at my disposal.

Sept. 21st.—Two English services and one in Cree. The place of worship was completely crowded throughout the day. All the Protestants, on the way to Rocky Mountain House, Slave Lake, &c., as well as those remaining here, gladly assembled with us.

23rd.—Intelligence has been received of Mr. James Sinclair (brother to W. S.,

Esq.,) and nineteen other whites having been murdered by the Indians west of the Rocky Mountains, on the 26th of March last. Mr. Sinclair was very highly thought of by the Indians generally, and also held in high repute by the Honourable Hudson's Bay Company, he having been, for years, a most efficient official. Truly, "in the midst of life we are in death."

25th.—Started for Pigeon Lake. The weather is exceedingly cold.

27th.—Had a little snow last night; sleeping in the open air is very trying; there is no alternative, not having my tent with me.

28th, Sabbath.—Varied duties discharged, although somewhat fatigued with yesterday's journeying, our destination not being reached until two hours after sunset, so as to avoid travelling on the Lord's Day.

30th.—About two acres of land were cultivated last May; but absence from the lake during the summer almost made our labor vain.

Oct. 1st.—We are subsisting entirely upon fish and flour. Hunters are off for game.

3rd.—A heavy fall of snow last night. Outside accommodation no longer tolerable. One of the dilapidated log-houses is, therefore, our only city of refuge, there being a fire-place still available, although part of the roofing is off. A room, 16 feet by 7, can be made tenantable by mudding the walls, &c. What a contrast between the "house not made with hands, eternal in the heavens," of which it may be truly said,—

*"Immortality thy walls,
And eternity thy day."*

4th.—Provisions still scarce. I have to supply food for the Indians.

5th.—The services of this Sabbath have been greatly valued. The people say that Peter gives my words as direct as possible.

6th.—Sundry articles being required, I leave for the fort, but have barely sufficient food for two meals: must depend upon rabbits, &c., being killed.

8th.—Reached our destination. Received a letter from my colleague, who, I regret to find is almost incapacitated for attending to his duties, through affliction. He, however, states:—"We had a good time to-day (Sept. 21.) the morning servi . . . 110

to show the people the character of God, and the nature of the service he requires from his creatures." He designs administering the Sacrament of the Lord's Supper shortly.

10th.—Made a start for *home*.

12th, Sabbath.—Being a considerable distance from the Mission, we have spent the day as profitably as possible. Thank God for a religion, the duties of which can be performed upon mountains and in caves, in fields and churches, in peace and war, in solitude and society, in persecution and in sunshine, by night and by day. Boiled rice is our principal provender.

Oct. 13th.—Once more we cease our journeyings. Peter has greatly improved the *parsonage*. The walls have been mudded, and a substantial door made, and a double layer of boards placed so as to keep out the day-light over-head. Our domicile is furnished with trunks and valises, whilst a few blankets, placed upon a roughly formed floor, give us a resting place for our wearied bodies.

14th.—Spent a greater portion of the past night in attending upon a dying child, and speaking comfortably to weeping relatives. The little one died this morning. I furnished a shroud for it, and Peter made its coffin. The funeral took place in the afternoon :—

"And there he sleeps without a stone
To mark the sacred spot :
But, though to all the world unknown,
By us he's not forgot."

An address was delivered, from 2 Kings, iv: 26, which, with the usual Burial Service contrasted greatly with anything experienced by them in their pagan state.

17th.—Before my interpreter came, the Indians had been accustomed to repeat certain prayers morning and evening. Extemporaneous prayers are now offered up after we have sung the praises of God, and then the Scriptures are read and expounded. We are now going through a regular course of reading of the Gospel of St. Mark. Last evening the aged Stephens gave us a very pathetic account of his religious feelings and resolves.

18th.—The greater portion of our Crees must leave for the Plains. I have, therefore, resolved to accompany them, and—

"Stem the storm ; it wont be long ;
I'll anchor by and by."

Oct. 19.—Great seriousness characterized our Sabbath exercises. Snow,

to the depth of four inches, has fallen.

21.—Flour and rice are being served out to some around us. We proved, at the close of the day, that "man's extremity is God's opportunity ;" for two men arrived bringing a black bear. Our wants were thus once more supplied. The animal had been tracked to its den. One of the Indians then knelt down and returned thanks to Almighty God for such a boon, and then despatched his sable foe. This simple circumstance shows that Christianity teaches even the Aborigines of this vast territory to comply with the Apostolic injunction—"in everything give thanks."

22.—A compulsory fast-day. The shades of night had closed upon us when our last hunter arrived, having killed a moose, bringing some home with him. "Plenty of meat," was at once sounded forth. My young Indian was quite enthusiastic as he endorsed what others had said, adding, "Moose-wah nip-pah-hax !" *i. e.* "A moose is killed."

23.—My interpreter and one of our hunters returned to-day with the carcass of a red deer, the only one killed out of a band of forty.

26.—Sabbath. Ordinary duties discharged.

A grand-child of the chief died this morning, and was buried shortly after. The scene at the funeral was truly affecting: even inanimate nature gave an impressiveness to the occasion. The grave was at the foot of a hill surrounded by trees, the staring skeletons of which reminded us of the approaching dissolution of another year. Before the child was placed in its narrow cell, (for coffin it had not) the father once more embraced its mortal remains and then offered up a most energetic prayer that he might meet his little one in heaven. Weeping relatives now gave the parting kiss, and the burial service was proceeded with. As the words "earth to earth," &c., were pronounced, each and all present acknowledged this humiliating fiat of the Almighty by dropping the cold earth into the silent tomb. The father was very grateful for the honour put upon him, having buried four children previously without any such service being performed. The death was improved in the evening from Rev. vii. 16, 17. Dr.

Chalmers might well enquire—"Tell us if Christianity does not throw a pleasing radiance around an infant's tomb?"

28.—Another will doubtless soon be added to the number of those who are "baptized for the dead," as a child was born last night, the mother out of doors this morning, bare-headed!

30.—A good supply of meat having been obtained, the Indians seem quite apathetic. A lecture is therefore given on the improvement of time, and the result is satisfactory. Three buffaloes killed. A considerable number of stores have been broken open, and wild onions, carrots, &c., taken therefrom, belonging to certain field mice, who must have been very industrious in providing against the time to come. Such repositories as these furnish our "wandering buffalo eaters" with a good supply of different vegetables.

31.—The Indians are accustomed to leave the slaughtered animals duly protected until the following day. Horses were taken to bring those home that were killed yesterday, but lo! the wolves had devoured two of them.

Nov. 2.—An infant baptized.

4.—Weather very cold. Much snow has fallen. Our evening service was one of great profit. An Indian engaged in prayer most scripturally, and with considerable earnestness.

5.—The snow having drifted greatly during the night, we were comparatively covered with it when we awoke. I sought refuge in the Chief's tent, and was much pleased to find family worship conducted in as devotional a manner as ever I witnessed it under more favorable circumstances. This man was formerly a pagan, had two wives, (sisters), and was greatly addicted to the fire-water. He is now a Christian, "the husband of one wife," and a total abstainer from the intoxicating cup.

"O Jesus, ride on, till all are subdued;
Thy mercy make known, and sprinkle thy blood;
Display thy salvation, and teach the new song
To every nation, and people, and tongue."

6.—The chief's eldest son is desirous that I would take his only surviving child, a boy about 5 years old, and train him to European habits, as he does not wish him to be a wild rover of the plains as his ancestors have been. The adults, generally, are very solicitous that their children should en-

joy the benefits of civilization to the utmost possible extent. If the means of clothing and educating a number of children were placed in my hands, I doubt not but we should have some so far brought under religious training as ultimately to proclaim salvation "to the generation following."

8.—An aged woman, who became blind a few months ago, has felt her loss so keenly as to become partially deranged, and often leaves her tent during the solemn hours of night, wandering to and fro, amidst frost and snow, uttering the most piercing wails, greatly affecting me. Had she, in early life, been privileged to hear words whereby she might be saved, the case might have been widely different.

9.—Sabbath. Baptized three adults and solemnized two marriages. Most satisfactory examinations of the candidates for baptism had previously taken place.

11.—Thousands of buffaloes are in the plains, about eight miles from us, and as "John Bull" has a very high regard for the domesticated members of the same family, I paid them a visit. The sight was truly a novel one.

13.—The Pagan Indians are accustomed to have the hair disheveled, and to give away varied articles of clothing, &c., when they mourn for deceased relatives. A case of this kind has just occurred; the mourner wandering about in a most forlorn condition, although the weather is exceedingly cold. The contrast is indeed great where parties have embraced christianity.

"The Spirit hath the difference made,
Betwixt the living and the dead."

17.—Peter and another hunter have killed five buffaloes. Intelligence has been received that the residents of Rocky Mountain House are comparatively starving, being compelled to subsist on horses and dogs.

20.—Through arrivals from other bands, we have nearly trebled our former number. Most have come on purpose to receive religious instruction. An aged medicine-man and his family are amongst the number. He appears very seriously disposed, and it is said intends to give up his old practices. One man who had been previously under my predecessors' teaching, but had subsequently come under the sway of the so-called "Jesus," amongst the

Stone Indians, expressed with tears of sorrow, his regret for what he had done, and desired to be again recognized and to have his children baptized. His sincerity, I think, cannot be questioned; for, on hearing that a Missionary was with this band, he at once started off, and has been travelling *seventeen* days on purpose to see me. When, after suitable admonitions, he was again received into favour, he appeared grateful beyond description. St. James v. 19, 20 presents the labourer with his reward. "Lord help me." An aged woman died on her way here, but, being a heathen, I could not consistently perform the burial service, but intimated that I would improve the occasion in the evening. Such was done from Lev. xix. 28, and Deut. xiv. 1.

After the evening service, on learning that this false prophet lays claim to Divine authority, stating that he has been told, in dreams and visions of the night, what mode of teaching he was to adopt. I offered a few remarks and

then referred the people to Deut. xiii. 1-5. The evil of *eating blood* was next discussed; and, as I fully agree with *John Wesley's Notes* on Acts xv. 20 and 29, I enjoined obedience to God's word, as recorded in Lev. 10-14. Thus ended this day's duties. May they tell upon the day of eternity.

23.—Sabbath. Although a tent, unusually large, has been erected, so as to accommodate the increased number of attendants, we find the place too small for us, and have, therefore, held an extra service, which met with general approval. The King himself came near, and I expected "the shout of a king among them." An adult was baptized, having left his band and travelled a considerable distance in order to avow himself a believer in the Lord Jesus Christ. He, as well as others who have been recently baptized, were but youths when under the teachings of my predecessor, in 1841-8; an encouragement

"To spend, and to be spent, for those
Who have not yet my Saviour known."

L A C - L A - P L U I E .

Extract of Letters from the Rev. Allen Salt, dated Fort Frances, Dec. 24, 1856, and Jan. 16th, 1857.

A few days ago I received the painful intelligence of the death of my son William at the Alnwick Institution. The Rev. J. Musgrove wrote to me as follows: "But you sorrow not as those without hope. In conversing with him on the subject of a preparation for death, he gave me to understand that the work of divine grace was delightfully progressing in his soul. Though young, his mind was well informed; he understood the plan of salvation, and died a true believer in Christ. He is now near the throne, a bright and pure, and happy spirit, with his younger brother Enoch, of whose death he had heard a short time before." In his own letter which he wrote to me before his illness is the following extract,—"Hoping God's help, I feel happy that we might see each other once more in this world, and if not I hope we shall see each other again in heaven."

My tears flow frequently, but, "wherefore doth a living man complain, a man for the punishment of his sins?" Let me still "labour therefore, to enter into that rest which remaineth to the people

of God," trusting in Jesus, "who loved me and gave himself for me," where "God shall wipe away all tears."

My feeble efforts to evangelize these Indians are still fruitless. As a body, they do not permit me to preach to them, but there are a few who like to hear the written word of God when their fellows do not see them, and would gladly embrace Christianity but for fear of the metas who seem to bear the authority; however, the metas appear to have no objection to the educating of their children, and for this the Lac-La-Pluie band requested me to establish a school on the shores of Lac-La-Pluie, but the places pointed out are not suitable for agriculture. The River band were also desirous to have me establish a school, but they did not agree amongst themselves as to the site. There was then a sort of jealousy existing, last Summer, between the leading parties of the two bands: they had heard that other missionaries in the country give presents and render temporal assistance to the wants of the Indians; on account of which I said that I had not the means

unless the christian people sent them. Soon after this an Indian in liquor took his knife from its case to stab me as I was entering the gate of this fort. I told him to do so, but he asked me "what evil I saw in him?" I said that it was wrong for him to get drunk; he asked, "what is the word of the Muni-do?" I said, no drunkard can get to ishpinim; so he put down his hand. Next morning he with two other Indians came to my room much sad and explained the reason of his conduct: it was that one of my endeavours was slanderously reported by an Indian who was disappointed in my not having any goods to give. However there are a few, who have not such base motives, that have heard the Gospel, yet have not professed it openly.

Since the winter set in, my work (when no Indians call on me) is translating the portions of scripture on which the doctrines of Christianity are founded. Once every Sabbath I conduct divine service in the Fort, and on Sunday evenings read the Scriptures with a few of the servants that can read: thus trying I find it good to "wait upon the Lord," and I trust that it is so to the few that attend.

Second Letter.— I have just received your favour of May 7th, 1856, and feel thankful for the advice and kind thoughts expressed in it. By the mercy of God, we are in middling health. Mrs. Salt has had attacks of her complaint since the winter set in, but not so severely as last winter. She seems con-

tented, and I have often seen her contributing her mite in the good cause by talking to the Indian women on religious subjects. I have seen very few of the influential Indians this winter; but by what I have heard from them in our conversations, I think that for the future they will offer no opposition to the holding of a divine service amongst them. It is true that this station is very important, for it is a general resort for Indians from different parts. I will, trusting in the Lord, continue to endeavour to sow the seed among these Soteaux Indians, as long as we remain among them; for nothing is impossible with God, and the day may not be far off when He will pour out His Spirit upon them, to soften their hard hearts. May He grant it for His name's sake. Amen.

One of the Indians thought that we were about to leave this place; and he came to our room and said, "Don't go away, for we shall soon become Christians." His eyes at the same time were filled with tears. After talking to a chief, he said,— "I will not get drunk any more." Another chief, late in the fall, mentioned another site for a mission, and said that he would speak about it to his men. A woman with a large family, to whom Mrs. Salt had been speaking on religion, said, "If you go away we shall not like it: I will give you one of my daughters to teach, if you stop here." Mrs. Salt promised to take the girl in the Spring. We are kindly treated by the officers.

THE PIC, LAKE SUPERIOR.

Extract of a Letter from Mr. James Ashquabe, dated January 20th, 1857.

Since I wrote to you last I have been able to labour more than ever since I came to the Pic, and am happy to say that the Lord has been blessing my labours, although we are all alone in this far-north, cold country. But the Lord is here among these poor heathen. Since New-Year we held a protracted meeting, which is very remarkable. First night five were converted: the next night, to speak the truth, every unsaved soul present was converted, except one, and he deeply felt in his heart; but the day is coming, I hope, when he shall be blessed. Our meetings are happy meet-

ings: the preaching, and class-meetings, and prayer-meeting. Twelve were converted since New-Year. Thank God for his blessings. There was a young man in the Company's service who knew nothing about religion: he was truly converted, and his wife; and now they are both pious, and belong to class. The school is quite slow, but rather better than last year. While I was away fishing last fall, my wife kept school more than three weeks. I had six families in the fishery; and I then kept night-school, singing-school, and prayer-meeting, and preached to them.

Sister Sahquash is dead; and being very happy, the Indians were astonished to see how a Christian could die.

I have also laboured in temporal as well as in spiritual things. Last fall I brought down a raft of timber, prepared to build a mission house in the spring, if all is well.

I send you the names of the Indians who have been converted and joined the class.

[Since the above was received, the Chairman of the District has informed us that about thirty Indians have become converted persons, and members of the Wesleyan Church.]

WANTS OF THE TERRITORY.

It is gratifying to state that the last Meeting of the Missionary Board—ever solicitous to extend the interests of the Society—resolved to recommend to the next Conference the immediate commencement of an Indian Mission on the north of the mouth of Pigeon River, at the head of Lake Superior, where lies the boundary between British Territory and the United States, and a place where many Natives are frequently assembled.

While the appeals for additional labourers on the Domestic Missions are incessant, and the newly established French department in Lower Canada is calling for more men and means, the intelligence we communicate in this Extra number of the Notices will shew that the expensive, laborious, and successful efforts of the Society in the Hudson's Bay Territory are creating other and most urgent demands on the friends of the Society. The affecting recommendation of some seventeen Pagan localities by the devoted Co-Delegate, on his return from the Bay, is not yet disposed of; the frequent mention of destitute Tribes by the Chairman of the Bay District, as well as that recommendation, has been a cause of much thought and anxiety; and the highly interesting Journal of Mr. Woolsey now opens up inviting tracts of usefulness among different tribes of the distant wilderness which should be pursued without delay. When shall the banks of the great Nelson, Unjiga, Mackenzie, and Saskatchewan Rivers be studded with the establishments of Protestant and Wesleyan evangelization? When shall the waters of the great Lakes convey the sanctified sound of settled worshippers on their cultivated shores, and the heights and solitudes of the Rocky Mountains honour Christianity?

There are five preliminaries indispensable in present circumstances. Thanks to God for past success. Prayer for much more Divine influence. Heroic Ministerial consecration. Official discrimination. And greatly increased Christian benevolence. How necessary and forcible is the language of the sixth chapter of our Discipline! "Men and brethren, help! Help to send forth able and willing labourers into your Lord's harvest. Help to propagate the Gospel of your salvation to the remotest corners of the earth, till the knowledge of our Lord shall cover the land as the waters cover the sea."

ACKNOWLEDGMENT.—*The cordial thanks of the Board are presented to John Littlewood, Esq., for £25, a response to the appeal for Books for Hudson's Bay Missions, per the Rev J. A. Williams, of the London Circuit.*