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WESLEYAN

MISSIONARY NOTICES,

CANADA CONFERENCE.

No. VIII.]

AUGUST, 1856.

[QUARTERLY.

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TORONTO:  
WESLEYAN CONFERENCE OFFICE,  
KING STREET.

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

# WESLEYAN MISSIONARY NOTICES.

AUGUST 1st, 1856.

## NOTES OF MISSIONARY TRAVEL.

*Extracts of Letters from the Rev. Thomas Woolsey, dated Edmonton.*

(CONCLUDED.)

Aug. 31st. Reached Carlton House.— This fort stands in lat. 53° N., is substantially built, and surrounded by wooden stockades of considerable height with bastions at each corner. In the immediate vicinity are large gardens and fields, which, if properly managed, would produce abundance of potatoes and other vegetables.

The Saskatchewan is here upwards of a quarter of a mile wide, and is navigable for boats from Rocky Mountain House, in long. 115° to Lake Winnipeg in long. 98°, upwards of 700 miles in a direct line, but, by the actual course of the stream, nearly double that distance. The port of Carlton is visited by Saulteau, Crees, Assiniboines, and Blackfeet. The present fort is nearly new. Curiosity prompted me to bring away a portion of the old one, which I design having made up, in some shape or other, in remembrance of such illustrious worthies as Sir John Franklin, &c., having sojourned there. Do not account me a Romanist, however, for if a certain person, when about to die, was terrified on being told that the deists had claimed him, I think I should be equally so for it to be said that Rome has laid her hands upon a second Thomas Woolsey. Shortly after landing, an Indian gave me a Gaelic Bible, which he had found, belonging to one John Graham, a Highlander. This, John had lost in removing the cargo from the boats. He had made many enquiries about it, and was indeed glad to have it restored. Many in the brigade pronounced John to be a good man. I record this as a pleasing trait in the character of this Highlander, and as furnishing another proof of the value of the Bible truth. I have subsequently learned that prior to this Bible being first obtained, the said individual met with a person possessing a copy, to whom he offered the sum of seven shillings for the loan of it during the follow-

ing winter. He, however, recommended him to our Mission at Rossville, where he obtained one free of cost. This speaks well, not only for this Highlander, but also for the Bible Society, and Missionary efforts. While here, I baptized the infant child of Mr. Wm. Spencer.

Sept. 1st. Left the fort, having received additional proofs of kindness on the part of the gentleman with whom I had so far journeyed. When an occasional respite such as this is experienced, the difficulties and dangers of a journey are almost lost sight of.

Sept. 2nd, (Sabbath.) Had worship in the evening, when "we knelt down on the shore, and prayed."

Sept. 4th. Captured a buffalo, but being a bull, was rather tough. However, anything in the character of beef is favourably received by an Englishman. The buffalo, as we are informed, and as you are aware, is peculiar to America, and before the arrival of Europeans, roamed over most of the continent, as the early voyagers frequently mention "wild bulls;" and there is no other member of the ox tribe known to the natives. It is larger than the domestic cattle, excepting that its legs are shorter. Its large head, about a third part of its entire length, gives it a very uncouth appearance, while its shaggy beard and mane resemble the lion's, though on a large scale, and, when running fast, it tosses its rugged frontispiece at every step. Their number is said to be incredibly great. Sir G. Simpson states, that on one occasion he saw as many as ten thousand of their putrid carcasses lying mired in a single ford of the Saskatchewan, and contaminating the air for many miles around. Fair wind today, and very fine weather.

Sept. 5. Good sailing, and lovely scenery. Finished the re-perusal of our Book of Discipline. Experienced great

searching of heart whilst reading over the quotations from *Baxter's Gildas Salvianus*, although I do not plead guilty of allowing people to go quietly to hell lest I should offend them.

Sept. 6th. To day nearly the whole of the brigade ran on a sand-bank. By a singular coincidence, the three boats, in which were myself, the Romish priest, and Brother S., all grounded together. Some of our friends would have been much amused in witnessing each doing something for the general weal.

Sept. 8th. Accompanied Messrs. Steinhaur, Mackenzie, and Finlayson, in their ramblings on shore. In so doing, ascended a very lofty mound, from the summit of which the objects beneath appeared exceedingly diminutive. Here my companions erected to my memory a somewhat grotesque monument, formed of stones, between two of which I placed a printed paper, descriptive of pulpit characters in the seventeenth century; so that if ever these stones are removed, and the paper remain uninjured, some one, perhaps yet unborn, may find how men of God spake in the ages gone by. We started a large wolfe, on the border of a beautiful lake, just as he was about to partake of duck, minus green peas. Glad to resume my seat in the boat in the after part of the day; for it was quite a task to follow the windings of the river through brushwood, and across hili and dale. Met a provision boat from Fort Pitt, which received a most hearty reception. An Indian, belonging to it, somewhat startled me by rushing into the water to shake hands. Bro. S., on returning from his shooting excursion, received a similar welcome. Such receptions as these have a tendency to incite to duty and to diligence; for they are evident proofs that the herald of the cross is not an unwelcome messenger in these wilds.

Sept. 9th, (Sabbath.) After breakfast conducted public worship on the plains with a greater number than ever. There is evidently a desire to attend upon devotional exercises. Arrived at Fort Pitt about mid-day, and was received most courteously by the gentleman in charge, as well as by the one from Lac la Biche, who was here awaiting the arrival of the brigade.

Fort Pitt is prettily situated on the

north or left bank of the river. It is frequented by the Crees, Assiniboines, and Black Feet. Though the fort is only about 25 years in existence, it still keeps up, both by day and night, the system of watch and ward, in consequence of the presence of the dangerous tribes who frequent that locality. John Rowand, Esq., Chief Factor, who had been in charge of Fort Edmonton for more than fifty years, died suddenly at this fort in June, 1854.

Here we met with Bro. B. Sinclair, from Lac la Biche, who has been some time there, acting as a sub-official, in the absence of a missionary. Language fails to describe the joyous manner in which he received us. He said that he had done his best to preserve Mr. Rundle's Indians from going over to the Romanists, as the priests had done their utmost to get them to apostatize. Had such been accomplished, they would no doubt have rejoiced more than had they brought over so many pagans; for, in perusing a journal, by one P. J. de Smet, a priest, written in 1841, I find that the writer most exultantly states, that "This spring Mr. Demers (a priest) *withdrew* from the *Methodists* a whole village of *savages* situate at the foot of the Wallamette Falls." Of course, these were *savages* so long as they were out of the pale of the Romish Church! What will half-hearted Protestants say to such movements as these, so far remote from the civilized world?

Brother Benj. S., said that the Indians had been expecting a missionary for seven years, and that some of them had of-times sat down and wept when they thought they might never again hear the herald of the cross. It is an affecting sight to see a man in tears, and especially so to find him weeping because deprived of that gospel which many, who are "at ease in Zion," do not sufficiently value. I baptized an infant at the fort during this day.

Sept. 10th. Solemnized a marriage at Fort Pitt. Conversed with some Indians, who were introduced as praying men. Had a somewhat restless night, in consequence of vast flocks of wild geese, &c., passing over our tents.

Sept. 11th. More than ever disturbed during the past night, by the howling of dogs in the neighbourhood.

The fort not being sufficiently large to give sleeping accommodation to all, several of us remained in our tents, taking the will for the deed. Left Fort Pitt this day, having been hospitably entertained with a profusion of the good things of this life. I mean to reach the *Ultima Thule* shortly.

Nov. 19th, 1855. To my own mind there are peculiar associations connected with our journeyings as we leave the different forts. Mr. Chatlin had secured many friends through his general urbanity. About mid-day our guide-boat ran on a sunken rock, and was staved; but being near land, she was speedily ashore, and by united exertion, the whole cargo was taken out of her in less than five minutes. The breakage was soon repaired, and the goods, undamaged, replaced.

Sept. 12th. Exceedingly cold. Nature is being arrayed in her autumnal garbs.

Sept. 13th. Finished the perusal of "Fenelon's Dialogue on Eloquence," although it has been the pursuit of knowledge under difficulties, as my steersman, with whom I have sailed from Carlton, has kept up one continuous storm of ill-temper, &c., &c.

Sept. 14th. Yesterday was very cold. To-day somewhat moderate.

Sept. 15th. To-day exceedingly hot. So changeable is the weather in this north-west region. About mid-day reached Bro. Steinhaur's place of debarkation. Orders were sent from Fort Pitt for men and horses to meet him here. These had not arrived, but as his boat was far behind, it did not matter. Being apprehensive that his stock of provisions might be low, I left him about two-thirds of a bag of pemican. I believe that the Discipline states one of the duties of a Superintendent to be, "to see that the other preachers in his Circuit.....want nothing;"—a very onerous duty, if *fully* discharged. [However Bro. McFadden carried this out, in reference to myself, as far as possible, and thereby set me a good example.]

Sept. 16th, (Sabbath.) Conducted public worship, by reading over the 139th Psalm, and delivering an address. Several Indians, who were encamped near, assembled with us. A half-breed directed my attention to one "who had embraced," as he said, "the *English* religion, through the teachings of his Bro.

Rundle." He employed the term "*English*" to show the distinction between that and the *Romish*. May Protestantism ever be "the *English* religion!"

Sept. 18th. Four grizzly bears made their appearance on the opposite shore. One boat, manned with expert marksmen, crossed over, the others 'laying to,' while the utmost silence pervaded all classes, as though some dread potentate were to be approached. Even my steersman remained passive for a time, which introduced me to a perfect Elysium. In a few minutes 5 or 6 shots were fired, and the whole of them were prostrated in death. In less than half an hour the animals were skinned, and disposed of to the respective boats. A certain writer observes, that this is the most formidable animal of the North American continent. Its strength is so great that it will drag the carcass of a buffalo weighing a thousand pounds.

In seeing four of these animals captured at once, I may be allowed to have witnessed an extraordinary sight.

Messrs. Fraser and Moberly met us in the afternoon, and gave me a hearty welcome to this part of the Territory. The former was from *Slave Lake*, and the latter from the *Rocky Mountain House*. Mr. M. had left that establishment in company with Mr. W. Rowland; but, "the one was taken, and the other left," as the last named, in taking up his gun to shoot a fox, discharged the contents in his own body, the ball entering the throat and coming out at the back of the head. To make the case more distressing, his lifeless body fell upon his wife who was seated near him in the boat. This occurred within a few miles of Edmonton. The deceased appears to have been greatly respected.

Sept. 19th. Received information relative to a Stone Indian, who, some few months ago was in a state of torpor for six days, after which he stated that he had received revelations from the Master of Life which he was to make known to his fellowmen!

Sept. 20th. Active preparations were now being made to reach the Fort as soon as possible. The approach to it from the river is by a very circuitous route; for the Saskatchewan, like a huge serpent, winds in bright slopes between

a range of hills, which, seen from a distance, during the summer months, seem like a garden full of trees. The approach by land has been described as very different. For some distance before reaching the fort, the country appears to have been the bed of some large lake, and many spots of several miles in area, are as smooth and flat as if they had been levelled by artificial means. The whole plain produces a luxuriant crop of the vetch or wild pea, almost as nutritious a food for cattle and horses as oats. In approaching Edmonton by this route, travellers have to cross five creeks with steep and lofty banks, the last being a stream of scarcely 20 feet in span, between rugged declivities about two hundred feet in height. Immediately on arriving opposite the fort travellers notify their approach by a volley of musketry, which is returned in special cases by the cannon of the fort. A boat is then despatched across for the cavalcade; the persons and baggage being thus disposed of, the horses swim over. The gentleman in charge had taken the above route some five days before the boats, so that when the brigade arrived due preparations had been made for the rest. The reception I can assure you, was very grateful to my feelings. The discharge of cannon startled me; but a kind and hearty welcome affected me.

Thus through a kind Providence I was brought to my allotted field of labour, having been 13 weeks and five days in travelling from London, C. W., to this place. When I remembered the enjoyments of the past three years in Canada, and considered that, in all probability, I should never realize such again, my feelings overcame me; but, with the Psalmist, I could say, in my approach to your God and my God—"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

I must now close. Upon re-perusing my Journal from June 16th to the present I am astonished that I have written so extensively. It appears like a pleasant dream that fills the mind when slumber steals over the senses. True it is, that that there are enjoyments connected with the past, but the Christian can look into a world beyond, and the prospect

is pleasant to the sight. Although his course here may be over a desert, yet every bud of promise—every opening flour serve but as a source of new excitement, and from them he gathers strength to press on his onward march amid the many thorns that beset his path. While you worship in your stately churches, and have all the privileges of Christian and social intercourse with each other, I have no doubt you will remember, in your prayers, your fellow labourers in the wilderness, whose intercourse with their fellow men is limited indeed, and whose ministrations are frequently made to a people of a strange speech. If the comparison might be allowed, I would indulge in the sentiment so beautifully expressed in the following lines:—

"Seat of my Friends and Brethren, hail!  
How can my tongue, O Salem, fail  
To bless the Lord who abode?  
How cease the zeal that in me glows,  
The good to seek, whose walls enclose  
The mansion of my God."

December 4th, 1856.—My arrival here and the grateful reception experienced, have been already adverted to. Soon after I proceeded towards the Cree Indians, who literally lined the beach, there being not less than 400 encamped near the Fort. Judging from my garb that the long looked for Missionary had come, the countenances of many brightened up. By means of an interpreter I made myself known, which spread like electricity amongst them, and one continuous shake of the hand, with certain expressions of delight, at once bespoke the joy they felt on seeing one for whom they had so long waited. They then assembled around me, apparently desirous of entering into conversation. It was indeed a *Missionary Meeting*, such as I shall not soon forget.

Some eleven days after I received letters from Brother Steinbaur, Lac-la-Biche, informing me that he reached there on the 20th, of September. I believe he found a house ready built, the same having been erected by Brother B. Sinclair. I had no other alternative, however, than to adopt the language of the illustrious Wesley—

"No foot of land do I possess,  
No cottage in this wilderness;  
A poor way-faring man,  
I lodge with him in tents below,  
Or gladly wander to and fro,  
Till I my Canaan gain."

## THE LATE REV. DR. BEECHAM.

The regretted death of Dr. Beecham brings to mind a concise record of the end of a man of unsullied character and great wisdom, in sacred history: "And Samuel died; and all the Israelites were gathered together, and lamented him and buried him in his house at Ramah." Without anticipating the following exceedingly acceptable statements and remarks from the *London Watchman*, in which we most cordially concur, we shall only say-- and we say it emphatically, that whether the departed be remembered as a Christian, as a Wesleyan, as a Preacher, as a Divine, as an Author, as a Connexional adviser, as a President of the British Conference, as a Representative of that Conference, or as a Missionary Secretary, he was eminent. He was prominent in the highest Connexional offices in perplexing times, and the urbanity of his christian manner was preserved; his catholic spirit was calm, and his sagacious mind, and constitutional principles shed a steady light, which served for conviction, guidance and hope. Not a few Missionaries will think of his affectionate counsels and hospitality during their stay at his house in London. He was the friend of the hapless and the wronged of many a region. His services for Wesleyan Methodism in the Caradas and Hudson's Bay cannot be forgotten. He has soon followed Robert Newton to heaven; and had he left no other memorial here, the new Eastern British American Wesleyan Conference which he formed, will perpetuate his fame.

It is gratifying to us in Canada that the Rev. Dr. Hoole succeeds him in the elevated senior office of the Missionary Secretariat, to which his past successful labours in the Foreign field, diversified and sanctified gifts, able writings, and judicious application to the Missionary Secretaryship for many years give him a just claim; and our fervent prayer is, that he, and the honoured ministers associated with him at the Centenary Hall, may be consoled in the loss which they, British Methodism, and the Missions have sustained, and that by their means, directed by the Divine Spirit, the Wesleyan Missionary Society may more than ever, and in every land, win men to the sway of the Redeemer.

Dr. Beecham was appointed one of the General Secretaries of the Wesleyan Methodist Missionary Society at the Conference of 1831. He was then in the full vigor of his years, and much valuable service in the office of Secretary was reasonably expected from him. It is well remembered that he entered on its duties with the most diligent attention. But it was not generally supposed that he possessed the natural and acquired ability, which was afterwards developed by circumstances, for dealing with large and intricate questions of colonial policy, for exposing and grappling with the wrongs and oppressions to which aboriginal races of men in remote countries were subject, and for discerning the suitable time for opening new Missions, and extending those already commenced; as

well as for understanding and determining important questions relating to the interests of religion in our own country and the management of the affairs of our religious Society. During his residence in Liverpool, Dr. Bunting had formed a high opinion of his friend's charter; the Rev. Richard Watson also visited Liverpool on the occasion after enquiries made of his colleague, the Rev. John Bowers, by Mr. James; and to their discernment and recommendation it is understood to be mainly owing that the Society was afterwards favored with Dr. Beecham's services.

At that time the Missions in the West Indies were in a most afflicted state. The spirit of slavery was rampant; religion among the negroes was frowned upon, and the Missionaries were persecuted to imprisonment and death. Dr.

Beecham took an active share with his colleagues and the Committee in guiding the Missions during that stirring period, and in guarding their interests with the Home Government. At the height of the struggle he was deprived by death first of one and then of another of his colleagues, the Rev. John James and the Rev. Richard Watson, who, on the retirement of Dr. Townley, had a second time taken the office of Secretary; and he was left alone in the responsibilities of office for some months until their successors could be appointed. No essential interest of the missions was allowed to suffer during this interval; and accumulated responsibilities of office were fully and faithfully discharged.

The practical accomplishment of negro emancipation in the West Indies was preceded by a large and expensive reinforcement of the Missions in the establishment of a system of Day Schools, as well as the increase of Missionaries at the recommendation of the best friends of the negroes both in the colonies and in this country; and in these measures Dr. Beecham took the most active and lively interest. His care for the West Indies appears to have contributed to the increase of his concern for the religious interests of Africa, from whence the West Indies had been mainly peopled. He diligently acquainted himself with all that could be known of the history and condition of the various nations and tribes of Western and Southern Africa. He studied their character and customs and languages so thoroughly that the Missionaries dwelling among them could scarcely be said to know the distinctions and peculiarities of each nation better than he. His able work on Ashanti and the Gold Coast is always referred to as an authority on the history of that region, and is only a specimen of a much larger work which might have been expected from him had his arduous duties permitted him to arrange the results of his researches for publication. He took a sacred delight in the enlargement of the missions among the Kaffirs and Namaquas, and in the commencement and growth of the mission on the Gold and Slave Coasts of Western Africa. The discovery of Abbeokuta by Mr. Freeman, who was the first

to visit and describe that interior African town, he regarded as an event of the utmost importance to the evangelisation of that region.

Dr. Beecham's evidence before the Aborigines' Committees of the two Houses of Lords and Commons, and his correspondence with Home and Colonial Governments, and the Missionaries at large, are proofs that his attention was not confined to Africa. New Zealand owes to his intelligent and repeated application to the Colonial Office the maintenance of the treaty of Waitangi, the Magna Charta of the native Maoris and of the colonist. His labours for France and Polynesia and Australasia, crowned at last by the formation of distinct affiliated Conferences for France and for the Southern Hemisphere, were long-continued and successful. His visit to Canada and the United States, and the personal exertions he made to carry out the views of the Committee and the Conference in the organisation of the Methodist Societies in the British Colonies of Eastern America into an affiliated Conference, are too recent and too well known from the Minutes of the Conference, and from the papers on the subject in the *Missionary Notices* of November and December in last year, to require more particular mention here. His voyages across the Atlantic, and his great exertions both in travelling and in the work of his Deputation to those Districts during the previous spring and summer, appear to have exceeded his bodily strength for it was apparent to his friends that with little intermission his health declined gradually during the eight months which have elapsed since the time of his return from America.

To detail the many services of Dr. Beecham to the Connexion, during his public life, would require reference to almost every event of importance which has occurred in the history of Methodism at home and abroad for the past twenty-five years. The formation of the Wesleyan Theological Institution in 1835; the proceedings of the Centenary movement in 1839; the maintenance of the principles of the Methodist Body against those who, from whatever motives, sought their extinction; and those alterations in some of the details of Church polity, by which it was desired to af-



ford additional cause of satisfaction to the minds of the Ministers and members of the Society, both before and after as well as during the year 1850, when he was entrusted as President of the Conference with the interests of the Connexion,—all had his earnest attention, and hearty co-operation. Whatever his hand found to do for Methodism, which he believed to be in an especial sense the work of God, he did it with his might. It may be doubted whether the Connexion ever had a more devoted single-minded and laborious servant and officer.

His earnestness of purpose and diligence in his work did not remove him farther from indifference, that did his catholic spirit and temper from bigotry. His wide range of information, and his practical interest in every effort of Christian benevolence made him a valuable and welcome associate in those united Committees which have been formed from time to time in London, for promoting the temporal and spiritual welfare of the West Indies and of Africa. The venerable Clarkson, the contemporary of Wesley and of Wilberforce, valued him highly. Sir Thomas Fowell Buxton was in frequent communication with him during his parliamentary labours in connection with the abolition of slavery in our colonies. He was associated as one of the Commissioners for well-intentioned Niger Expedition, and has often rejoiced that, notwithstanding the many distressing trials which attended it, the ultimate results have been of the highest advantage to the best interests of Africa. In his intercourse with the officers and Committees of other religious societies, he never failed to conciliate their esteem; and it may be safely asserted that their respect for the principles and position of Methodism was increased by their observation of the genuine worth of Dr. Beecham's character. One of his last acts of service in association with the officers of other Societies, was in the month of March, when he presided at the Wesleyan Mission House over a Social Meeting of the Secretaries of different Protestant Missionary Societies in London, and at the close of the meeting expressed his satisfaction with the unanimity which had prevailed throughout the

conversation during the evening, on the subject of the spirit of truth, humility and gratitude, which ought to pervade the Missionary Reports at the approaching Meetings, and by which the Ministers and other speakers should be animated at the several services. The official position occupied by Dr. Beecham for a long series of years afforded him favourable opportunities of performing distinguished service to the interests of Christianity at large, and of our own Society in particular; and it is cause of thankfulness that those interests never suffered in his hands through any want of attention and diligent perseverance. The consolation of the Holy Spirit appeared to be present with him in every duty he was called to undertake; and he never shrunk from the performance of whatever he considered to be a duty, in the cause of the Saviour in whom he had believed.

Dr. Beecham commenced his public ministry in the year 1815. He was a diligent student of the Holy Scriptures, and of all the branches of knowledge which could have a bearing on the usefulness of the ministry. He was accustomed to rise early, and it was his practice to the end of his life to read one chapter of the Greek Testament every morning before he entered on the other business of the day. The beneficial effect of his attention to the acquisition of theological learning, and of his devotional habits, appeared in the usefulness of his pulpit labours. His preaching was always instructive, and was often made the means of great spiritual benefit and edification. His services on special occasions, both in the pulpit and on the platform, were highly acceptable, and will long be remembered with pleasure and gratitude by many faithfully attached friends, and large congregations who were edified by his labours, both in Europe and America.

In the removal of Dr. Beecham an eminently useful and distinguished servant of Christ and of His Church has passed to his reward. We mourn his loss. Our sorrow is shared by the members of others churches, and will be shared by Missionaries all over the world as soon as the sad tidings of his death can reach them. He has left a void, not soon to be filled up, in a large

circle of religious friends, both Ministers and laymen, who loved him for the kindness of his heart, and other high qualities of his personal character, as well as for his work's sake. Of his own immediate relatives two daughters are the only survivors: one of them the wife of the Rev. John Martin, of Exeter. To them he was inexpressibly dear, and

their loss is irreparable. We mourn. But let us also rejoice in the scriptural doctrine that there is in a more perfect state than this a reward for the righteous: where "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

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## RECEPTION OF RETURNED MISSIONARIES.

Devout thanks will be offered to God, and admiration of Wesleyan Missionary devotedness and heroism will be felt, by the Christian on his reading the following report of proceedings from the *English Watchman* of June 11th; indeed it is suggestive of thoughts which expand and enchant the Missionary soul. How much and how long will sanctified men endure for the perishing; and true is that promise—"My presence shall go with thee!" We esteem this Meeting for Reception—with the revered Bunting presiding—as a convincing exhibition of the practical evangelism; and great usefulness of the Wesleyan Centenary Hall, and look upon these proceedings as those of a hallowed "Harvest Home;" and seldom is there a more vivid illustration of the Psalmist's touching declaration: "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

On Wednesday evening last, a meeting was held in the Large Room at the Wesleyan Mission House, Bishopsgate-street, to receive the Rev. W. Shaw, (from South Africa,) and several other returned Missionaries.

The proceedings were commenced with the singing of the Hymn on the 447th page, "And are we yet alive!" (given out by the Rev. Dr. Bunting,) after which, the Rev. George Osborne read the 72nd Psalm, and the Rev. Chas. Haydon engaged in prayer.

The Rev. Dr. Bunting then took the chair and remarked:—He was gratified to see, by the attendance of the friends, that the occasion on which they were assembled was felt by them, as it assuredly was by him, and by the brethren in the ministry by whom he was surrounded, to be one of great and peculiar interest. They had there several of their Missionaries who had laboured, in foreign and dangerous climes, and who had not laboured in vain. He recollected, and so did some few of his brethren, the time when he parted with some of them,—when, with many tears and with

much holy anxiety for their comfort, health, and success, he commended them to God, just before they quitted their native shores. Others were better known to the friends present, because it so happened that they had had occasion, with the consent of the Committee, at one or two intervals, to return home for certain important objects. He doubted not that those Missionary brethren felt on that occasion an interest peculiar to themselves; for some of them had often heard of each other's labours, and rejoiced in each other's successes, but never until then had they seen each other. Altogether, the occasion was one of rare and peculiar interest, and demanded their hearty thanks to God, and earnest and united supplication for his continued blessing on those who were now to be received, and on those who were carrying on the work which they had had the honour to begin. The brethren present were,—William Shaw, (loud applause)—the apostle of Caffraria, who had travelled 36 years with high honour and singular success;—John Corlett, who was truly an "itine-

rant," having laboured in Newfoundland, in the West Indies, and in Demerara, for 32 years;—Frederick Lewis, from Australia, where he had laboured 22 years;—James Calvert, from the Feejee Islands.—(loud applause,)—the companion of the ever-memorable John Hunt, and who had been in those parts 18 years, exposed to not a few dangers and difficulties, but preserved by the special providence of God, to return once more to his native land;—Benjamin Ridsdale, from the Cape of Good Hope, who travelled three years at home before he went out, and spent 13 years in that country;—(applause; )—and George Meadows, from the Gambia, where he had spent nine years, and whom it was indeed a marvel to see there alive and well. He (the Chairman) hoped to have had the pleasure of meeting other Missionary brethren, recently returned,—Mr. West, from the Friendly Islands: Mr. Jenkins, from India; Mr. Reay, from Sierra Leone, and others; but they were unable to attend. In conclusion, he requested that one of the General Secretaries would formally introduce the Missionaries to the meeting.

The Rev. Elijah Hoole said—It was with no common emotion that he answered the call of the Chairman. He well remembered Mr. Shaw taking his departure for Africa, now nearly 37 years ago. He hardly expected, when Mr. Shaw departed thither, and himself was about to go to India, that, after so great a lapse of time, they would again meet together in a Christian assembly, in this metropolis; but, having thus met, he would assure the meeting that he was filled with feelings of unusual gratitude to God for so great a privilege. ....Mr. Hoole then read the names of the Missionaries, who respectively rose, each amidst much applause. He also said he was sorry that the decorum of the meeting did not allow him to call on the heroic wife of Mr. Calvert,—(applause, )—who had more than once exposed her own life in order to save the lives of others, and who had laboured hard for the benefit of dark and benighted Feejee. (Continued applause.)

The Missionaries then stood up, whilst Dr. Bunting observed—It was right that he should express his mind to them, and the mind of the Committee, and also the

mind of all engaged in the Christian cause to which they had rendered such essential service, and that was, that he and they gave them, on that occasion, a most hearty welcome.....(The venerable Doctor then shook hands with each of them, and the scene was so affecting that nearly all present were in tears.).... They had had remarkable perils, and toils, and privations; but a day was coming when they would not think that they had suffered too much, or laboured too zealously, in the blessed service of their Lord. His prayer was, that God would ever have them and theirs in his most holy keeping, and that he would especially bless their devoted wives. He would now leave the rest of the service in the hands of his brethren, the Missionaries. He wished it were possible to hear them all; that, however, would not comport with the limits prescribed for that service. As Mr. Shaw had been away so long, and as they had watched his progress with so much interest, he thought it proper that he should first call upon that brother.

The Rev. Wm. Shaw said—The gratification he felt in being enabled to meet his Christian friends there, and particularly in meeting Dr. Bunting as their Chairman, was exceedingly great. Well did he remember the period when he first went out as a Missionary, and the godly counsels and wise advices which the Chairman then addressed to him;—he had found them all of singular benefit and advantage through the whole of his Missionary course. The kind reception he had received that afternoon at the hands of the Committee, had entirely unnerved him; he, therefore, felt quite unfit to address the meeting. He had stood in many a large assembly of naked Caffres, every man with his bundle of seven spears, painted with red clay, and shouting, or dancing, or otherwise going through the manœuvres of heathenism, and had felt no apprehension; on the contrary, he had begun to feel at home amongst those tribes; but, though he knew there were kind hearts in the present meeting, yet he did feel somewhat of a stranger's feeling, after so long an absence. He was reminded, when he looked among the Committee, of the absence, in the places where he had hoped to meet them, of some who

had laboured long and diligently in the great Mission work, and to whom the Society owed a debt of obligation which it would never be able to repay. It was remarkable that, on his return from South Africa in 1833, the intelligence was imparted to him of the death of the Rev. Richard Watson, and that, on his return this time, the mournful news was conveyed to him of the recent death of the Rev. Dr. Beecham. (Hear.) These were monitory circumstances, and taught the necessity of labouring while it was day, seeing the night approached, in which no man could work. He wished to bear in remembrance the zeal and diligence of his fathers in Christ, who had gone before, and to imitate their bright examples. He would now touch on some particulars connected with the rise and progress of the Wesleyan Missions in South Africa. The Mission in Albany, British Caffraria, and Bechuana contained elements of various kinds;—it was a Mission to the colonists as well as to the aborigines; some of the latter lived under the controul of the British Government, and others under that of their own chiefs. When the Mission was first commenced, he formed Circuits amongst the colonists, travelling over large districts, and taking long journeys, sometimes sleeping under the bushes, and assembling the congregations just where circumstances allowed; the difficulties were great, and his heart was frequently ready to break. But God was with him and blessed him; and the result was, that the British colony in the eastern provinces of South Africa, was now extensively provided with the means of grace, a large proportion of the inhabitants were under the ministerial care of the Wesleyan Missionaries, and multitudes of the rising race were being trained in their Sunday and Day-schools. (Hear.) Beneficial results had been witnessed, not merely of a spiritual nature, in that country. The wagons of the Missionaries had made the first road tracks in Caffraria; upon those tracks traders had followed; and travellers had expressed their astonishment at what they had seen there. When the Missions were commenced, there was not a person who knew a letter in the book; in fact, there was not even such a thing as a book in the whole of Caffrland;

nor had any hieroglyphic, or mark, or any method of representation of ideas been invented. They had no notion whatever of any of the great principles of religion; those living nearest the Dutch colonists had indeed obtained some very vague notions, but these had rather led them astray than to a proper knowledge of the truth. There was not a single house, except their own miserable huts, constructed from a few sticks, covered with straw, and in such as these dwelt even the chiefs. When Sir Geo. Cathcart was about to make an incursion upon one of the Caffre tribes, during the Caffre wars, he specified his intention to go to the chief kraal and date his despatches "from the capital;" but when he got there, he found it to consist of ten or twelve straw-huts, such as had been described! (Laughter.) There was not a Caffre who possessed an article of dress, when he (Mr. Shaw) arrived amongst that people, except bullocks' hides, which, after some preparation, they merely threw across their shoulders. Nor had they any implements or utensils,—there was, for instance, not a plough in the land. Such were some of the features which marked their barbarous state, when Wesleyan Missionaries went amongst them. But now, what had been wrought? The country was dotted with nice Mission villages, on which straw huts had given place to houses, built in a square form, divided into apartments, and very comfortable. As to the natives on the Mission Stations, especially on the Sabbath day, they were decently clothed; and he knew many who would not disgrace even a congregation in England. Could his hearers visit Caffreland, they would find hundreds of the natives able to read the New Testament (hear); and it was indeed a pleasant thing to see a Caffre congregation standing in devout attention during the reading of the liturgy; for even the liturgy had been translated into their language, and was used in the forenoon services, the congregation joining in the responses. But the most important results were those which were of a spiritual kind. Of course, there was not a single Christian in all Caffraria when the Missions began their operations; but, thanks to God, there were hundreds now. He was glad to say that

from among these there had arisen persons whom God had gifted, and who acted as local preachers, materially assisting the Missionaries by their labours. The translation of the Scriptures, also, was a notable fact. When he first went to Caffraria, he had to collect materials towards the formation of the language. Several of the early Missionaries laboured under great difficulties in this work, but the result was the production of good grammars, and the translation of the Scriptures by their joint efforts. ....Mr. Shaw then presented to the Chairman several native books, amongst which were the larger portion of the Scriptures in Caffre, printed at Mount Coke; a Wesleyan Hymn-book (ap-  
 praise); an abridgement of the Liturgy, with the service as used in Wesleyan congregations; and a monthly periodical, in English, published for the benefit of the English congregations and of the natives who read English, edited by the Rev. John Appleyard.....These were the beginnings of what he hoped would prove a valuable literature, in the Caffre language. Since his return to Africa, in 1837, the number of church-members had increased threefold; there were now, in the entire Districts, for English and native congregations, from fifty to sixty substantial chapels, all well attended; one of these, in Graham's-town, was for the coloured Dutch-speaking part of the population. He trusted that British Christians would continue to support the Wesleyan Missionary Society, as they had previously done. The Missionaries in Caffraria had been much refreshed in spirit, from time to time, by hearing of the prayers and liberalities of the friends in England; and he trusted that they would still exercise the same spirit of generosity, and send up the same devout aspirations to God on their behalf. (Applause.).....In the course of his address, Mr. Shaw stated his opinion that it was needful to keep an army on the border for the repression of the evil-disposed and turbulent chiefs and others found among the Caffres; but while this was, in his view, absolutely requisite for the protection of the British colonists, and the preservation of the public peace, yet he was happy to report that the enlightened government of Sir George Grey was making great ef-

fects, 1 Industrial Schools, conducted on Christian principles, to Christianize and civilize the natives, and thereby gradually remove the chief causes of the frequent border wars.

"The Rev. James Calvert next spoke. He expressed his thankfulness to God for having preserved his life, and for permitting him again to see his native country. He had, on his own account, and on behalf of his brethren and their wives and children, as well as on behalf of the Christians in Feejee, to return most hearty thanks to the Committee, for their attention. When the Feejean Missionaries arrived out, they found that the supply of necessary articles which they took with them, soon became exhausted; they had, however, only to send information to the Mission House, as to their real circumstances and wants, and these were promptly supplied; and he felt it is duty to tender the authorities their best thanks. When he arrived at Lakemba, he found 150 church members; Christianity had obtained a footing in some five or six of the islands thereabouts, and at a few towns on the principal island; some of the people were truly converted to God, and knew in whom they had believed. He remembered how deeply affected he was when he read the pathetic appeal, "Pity Feejee, cannibal Feejee!" and how he wept over it as he thought of its idolatry, its polygamy, and its cannibalism. He was reminded of what Mr. Wesley had said, "Go not only to those who want you, but to those who want you most," and the thought struck him, that he should never be able to find a people who needed Christian efforts more than did the Feejeans. The result was, that he was appointed to go. And when he arrived there, he found the state of things to be just as it had been told. Cannibalism, even now, was not extinct in some parts of Feejee; it existed in its worst form still, in the parts where Missionaries had not yet commenced their work. A native local preacher, who was instructed by the late John Hunt, had told him that the Feejeans took great care, in killing, not to crush their victims. That man told him of a canoe wrecked off Vanna Levu, and that all on board had perished except one man, a chief, who was able to swim to the shore,

thus hoping to save his life; but the mountaineers of that part of the country came down for salt water, and, finding the chief, forced him along with them, and on his arrival at their village, placed him in a large space, where he saw the oven which was destined to receive him; he began to entreat them to spare his life, promising them property if they would; but it was all in vain; they brought the firewood, and made the stones hot, and the chief was then roasted and eaten. The strangling of widows was also a common practice; women were ashamed to live after their husbands had died. He and his wife had attended on a man in his illness, and who ultimately died;—the man's wife was urged to run away to the Mission premises, where she could conceal herself until he was buried; but she replied, "I am ashamed to do that; I must follow my husband." He (Mr. Calvert) followed her and, found the cords ready, and the club had been put into the dead man's hand,—for, according to the Feejeeans, all who died required a club in order to meet the "Destroyer of Souls," if they could conquer whom, they went to the place of rest, but if by him they were vanquished, they were consigned into the fire of Lothea or hell. He went to the principal chief, and asked that the woman might be spared; and after much trouble, the request was granted. The messenger was sent and urged to "Go quickly, for the woman is gone to be washed and oiled;"—and when he got there, she had just returned from her ablution, and he was but just in time to stop the horrid scene. He had prayed not less than sixteen years for the salvation of that chief, in accordance with the excellent advice of the Rev. Robert Young, who, in his "Suggestions for the Conversion of the World," had showed the propriety of choosing some individual for whom to make special prayer, until some good was effected. And a change was indeed being brought about. It was a pleasing thought that the Gospel of Christ exactly met the condition of man, wherever he was to be found. No people were worse than the Feejeeans; but many of them were reclaimed; and excellent things were being effected, which greatly encouraged the Missionaries..... Mr Calvert

then alluded, in touching terms, to the decease of the eminent and laborious John Hunt. It had been his privilege to be with him when he died. To have seen him with the full impression of the realities of eternity,—trusting in the atonement of Jesus,—relying on his Saviour's merits and intercession,—which brought sweet peace to his mind, and full salvation, and substantial hope, blooming with immortality and eternal life—was no ordinary privilege. The good Missionary died in his arms, triumphant and happy; and he, with all present, earnestly prayed,—

"Oh! may I triumph so,  
When all my warfare's past!"

—Mr. Calvert then referred to the labours of the Missionaries in the translating and printing departments of their work, and presented to Dr. Bunting several works printed at the Mission establishment in the Feejee Islands; among which were, a System of Christian Theology, a Teacher's Manual, Selections from the Gospels, chronologically arranged, and printed in large type, the Conference Catechism, Hymns, a Feejee Grammar and a Feejee Dictionary by the late Mr. Hazlewood. He then alluded to the letters recently written by Mr. Harvey and others relative to the state of Feejee, exhibited several curiosities from the Feejee Islands, and concluded, amidst much applause, with a powerful appeal on behalf of the Feejeean Mission.

The Chairman said, he should have been glad to have heard the statement of the other brethren, but the lateness of the hour forbade him the pleasure; he doubted not opportunities would be afforded them for that purpose, at a future time. He again assured them of the cordial welcome he gave them, and he prayed that they might, one and all, finally receive the hearty welcome "Well done, good and faithful servant, enter into the joy of the Lord."

The Rev. Robert Young moved the following resolution:—"That this meeting sees with much pleasure the several brethren now returning from many parts of the Mission-field, and presents to them its cordial congratulations on their safe arrival in their native land. It returns solemn and hearty thanks to Almighty God for his preserving care

over them in the midst of so many dangers, for his sustaining grace vouchsafed especially in seasons of sorrow and perplexity, and for the blessings which has manifestly crowned their labours. And rejoicing in the additional evidences thus presented of the success of Missionary labour, it renews its pledges of fidelity to the great work of the world's evangelization."—He had listened to the statements of his two brethren with great interest; but he thought Mr. Calvert had been too modest in his speech. He (Mr. Young) had had the pleasure of visiting him and his excellent wife at Feejee; and at that period there was not a native Christian in the capital, but since he left—two and a half years ago—the great chieftain and a large number of his people had embraced Christianity. Then, there were not more than six thousand persons in Feejee who attended the Wesleyan ministry; but so great had been the influence exerted by the simple proclamation of divine truth, that between thirty and forty thousand natives had abandoned idolatry and praced themselves under christian instruction. (Hear.) In the details given, a glorious evidence was to be found of the power of the Gospel; it was able to compete most successfully with every form of superstition and with the deepest degradation; it was alike the power of God to salvation among the colonists of South Africa, and the deeply degraded cannibals of Feejee;—and that should encourage them to continue to prosecute still further a cause which had been so eminently owned to God.

The Rev. John Scott, in seconding the resolution said,—Owing to what he had seen and heard at the meeting, he never was so little disposed to talk, and he might say, never so much disposed to

think as he was just then. He wished, indeed, to go home and meditate on what had been advanced; to think over the sacrifices, and labours, and the zealous exertions of his noble-minded brethren, perilling, as they had, their lives in the high places of heathenism, whilst he and his other brethren had staid at home as it were, enjoying themselves quietly. He wished, too, to think of the glorious triumphs which the Gospel had wrought particularly in the two fields of Christian enterprise of which they had heard; for he could not help being struck with the great moral change which had taken place among those savage people, and he could not but feel that in the lifetime of the present generation, a wonderful revolution was being achieved by the simple means of the preaching of the Gospel, by men who felt its saving power. He was disposed to think; and he believed that in this he should be joined by that Christian assembly; how well the money had been laid out which they had been cotributing to the mission cause, during the last twenty years. (Hear.) What money had been laid out to better advantage? Where was the person who could now grudge anything he had ever given to that cause? He was quite sure that all that they had said or done, or spent had been abundantly repaid to them in such blessed results. He was glad to see so many young people present; if they lived to be as old as the Chairman, they would, he doubted not, see still more marvellous results. Let only the Gospel be freely preached and universally circulated, let only the church do its work as it ought to do it, and most certainly, still greater moral triumphs would be achieved. He heartily concurred in the feeling of gratitude and congratulation expressed in the resolution. \* \* \*

### THE LATE REV. PETER JONES.

The death of this popular Native Christian Missionary, June 29th, in his fifty-fourth year, and the thirty-first of his useful ministry, has caused a lamented vacancy in the Wesleyan Methodist Church not soon to be filled; and it is admonitory that the venerable Case, and now the Rev. Peter Jones—two of our most prominent friends of the Aborigines—have been called from their labours within a brief period. The great and needed work of Indian evangelization in Canada, began among the Mohawks, of the Grand River, in 1823, the Methodist Conference having first decided on "extending the

Gospel to the Indian Tribes;" and a Missionary Society having been formed in the Niagara District in 1822; and what was of high moment, God's people had been fervently praying, and some liberally giving for the christianization of those depraved Tribes; and the first favoured labourers in this new field of Christian zeal were Torry and Whitehead—the successful precursors of other Wesleyan Missionaries, who have by God's truth and power abolished the Paganism of the Canadian wilderness, and lifted thousands from the depths of degradation to the elevation of christianity and civilization.

It was about this time that Mr. Jones became a Christian, at an Ancaster Camp-meeting—an experimental christian, whose mind had been enlightened by the Scriptures, and to whose heart convincing, justifying, and regenerating grace had come with force. Immediately the affections and yearnings of his new state developed themselves, and his acts were beautified with the simplicity and tenderness of an ardent first love. From that time until his death the flame then kindled never flickered, notwithstanding life's changes, allurements, and dangers; and the steadiness of the light gave his Church joy to the last,—when, after several years of debility and pain, he calmly and assuredly felt the truth of that inspired affirmation, "The last enemy that shall be destroyed is death."

We sincerely deplore with our intelligent and respected friend, Mrs. Jones, and her sons, the departure of so affectionate a husband and father, and beloved member of our Conference, and there would be a solemn pleasure, did space permit, in fully distinguishing his traits, physical, mental, and moral—His person was of the robust; and the blandness and dignity of his unperturbed manner became a Chieftain of the Ojibway nation. His sensitive mind was vigorous and cultivated, his pen elegant, and diction correct, terse, eloquent. With good taste, his judgment, somewhat tardy in its decisions, was generally sound and reliable. His principles, civil and ecclesiastical, liberal, and the spirit he evinced in public life modest and unsectarian. He read and observed much, and his views of men and things obtained comprehensiveness. As a counsellor of, and a guardian to them, the Indians loved and trusted him for his patriotism and integrity, and kindness. His character was stainless; as his well-tryed attachment to Wesleyan doctrines, discipline, and agencies was unflinching. Such was his piety, general information, acquaintance with theology, and amiable address, that he was esteemed as a preacher, and the platforms in Canada and in Britain, where he was to appear, were made attractive by his sententious, rather humorous, noble and affective appeals for the work of God. The Missionary Society valued him; and his conceptions of that work and his duty were large, and while health remained, commanded his energies, and more than once took him to distant parts of Canada and the North West, and to England; and whether he sat on the floor of the wigwam, or held forth on a rude Camp-meeting rostrum, or addressed a large audience in some American or European church, or was honoured to stand in the presence of the British Sovereign, he was welcome, and he did it with gentlemanly and christian propriety, worthy of a loyal British subject, and distinctive of one of the many spiritual sons which Wesleyan Methodism in Canada has trained for the Church of Christ.

From the Wesleyan Ministers' Registry, a work of considerable Connex-



ional value, prepared by the Rev. John Douse, we learn that Mr. Jones commenced his itinerancy in 1825, as a visiting Missionary, which he was for three years. For the next three he was Missionary to the Indian Tribes.— Then he goes to England. Two years were given to translations for the Indians, which were, and are, and will be very serviceable. Again he goes to England. From 1840 to 1844, he is stationed at Munceytown. The following two years he is collecting in Great Britain for the Muncey Industrial school, and, as during his other visits, attended Missionary Anniversaries under the direction of the Parent Committee, which shewed him great respect. This summary, and not complete statement of his ministerial course, will shew that the estimate his brethren put upon his abilities was high, and the publications of our Church, and Conference records, and we beg to say, documents in the possession of the Civil Government, are sufficient to supply evidence of the successfulness of his services. He was no sooner converted, than in the spirit of Timothy he sought the conversion and advancement of his brethren; and for years he was the frequent associate of Mr. Case and others in visiting unsaved bands of I ed men: and they left many a blessing.

The Indians, with Mrs. Sigourney on the death of the Mohegan Chief, Mazeen, will plaintively sing,—

“ A many sleeper doth seek his bed,  
In the narrow house of the sacred dead !”

And we, while we sympathize with them in their bereavement, will thank God for the Native Evangelists he has from time to time conducted into our Ministry, and for the powers of persuasion he has endowed them with in publishing the name of Jesus; and ask Him soon to consecrate more; while the numerous testimonials borne by the Holy Spirit year after year to the evangelical ministry of the deceased, send us with fresh confidence to the prophetic assurance, that every desert “shall see the glory of the Lord, and the excellency of our God.”

### SABBATH SCHOOL EXAMPLE.

Sometime ago information of the Wesleyan School at Rossville, Hudson's Bay, communicated by the Rev. T. Hurlburt and Mrs. Hurlburt, prompted the able Superintendent of the Adclaide Street Wesleyan School in Toronto, Mr. Macallum, to bring it before the children, and so ready were they to sympathize with those far-off Native scholars, and willing to respond to their Superintendent's appeal for means to buy a “ Sunday School Library, and other books, maps, &c.” for them, that in a short time, he says, they placed £8 15s. 3d. at his disposal. Such success must have been a reward to him, and every one of his juvenile contributors; and the benefits their liberality will confer at Rossville must enhance the blessedness of their benevolence.— We thank the Adclaide Street Superintendent, Teachers and Scholars for this deed of mercy, as we lately thanked our friends of Richmond Street for their kindness to the needy of Hudson's Bay.

*The Cordial thanks of the Board are presented to the Scholars of the Port Dover Wesleyan Methodist Sabbath School for £3, sent by Mr. Peter Lawson, for the Rev. Thomas Woolsey, of the Edmonton and Rocky Mountain Wesleyan Mission.*