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WESLEYAN

MISSIONARY NOTICES,

CANADA CONFERENCE.

No. XVIII.]

MAY 2, 1859.

[QUARTERLY.]

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TORONTO :

WESLEYAN CONFERENCE OFFICE,

KING STREET.

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

WESLEYAN MISSIONARY NOTICES,

MAY 2nd., 1859.

BRITISH COLUMBIA.

The wish of English and Canadian Methodists and their friends, for the establishment of a Wesleyan Mission in British Columbia, is accomplished. Their prayers for its success are likely to be very graciously answered. The esteemed Missionaries, and their wives, and children, departed from Canada amidst the cordial farewells of many Christians of different Churches; the kindest well-wishes cheered them at their places of brief sojourn on the way; they were safe from disease and casualty during their five thousand five hundred miles of winter journeying; and, at the right time, they reached their desired destination, and were greeted by highly respected official, and many other, persons, and those domestic preparations had been made by a considerate and christian gentleman, Mr. Pidwell, which so much enhance the pleasures of welcome in a strange land. No sooner is the Gospel trumpet blown at Victoria, than, according to the accustomed economy of the Methodists, a Wesleyan Church starts into existence, at a town known by a name, which, throughout the globe, is the glory and protection of Wesleyan Missions. To Him by whom Sovereigns rule, and Wesleyan Missions have attained an unprecedented extension, be ascribed the most devout acknowledgments!

The organization and progress of the important work to be done will utterly depend upon wisdom and grace from on high, directing and sustaining God's servants in the dissemination of Revealed truth, and the introduction and use of the disciplinary safe-guards of truth and holiness, which it is ever the care of the Wesleyan Church to secure. And it is most satisfactory that the disinterested purposes of our Missionary Society have obtained the countenance of their Excellencies, the Governor and Lieutenant Governor, which will eminently conduce to the furtherance of the Gospel of Christ.

The first official report from Dr. Evans is published with great readiness, for its ability, comprehensiveness, and connexional excellence. The proceedings reported are prompt and judicious, and impelled by the exigencies which surround him and his devoted colleagues, large unavoidable outlays are to be incurred, to secure efficiency and celerity to movements so auspiciously commenced; and it will not escape the observation of the friends of the Mission, in this Province, that while incessant prayer is a duty, a willing and ample generosity is equally a duty. The previous Missions of the Wesleyan Missionary Society in Canada required an expenditure much greater than the last year's income, and this additional and expensive undertaking, makes an appeal which can only be becomingly responded to by an enlarged and im-

mediate benevolence,—an appeal which stirs the best sympathies, and to which Dr. Evans' pathetic references to the abject Indians on the Pacific give pain and intensity. May the opportune petition he offers to God for them be speedily granted!

Extract of a Letter from the Rev. Ephraim Evans, D. D., dated Victoria, Vancouver's Island, February 21st, 1859.

Through the mercy of God our Mission Band are all in good health. The females of our party have recovered from the fatigue and privation of the voyage, and are occupied in arrangements for future domestic comfort, so far as that may be attainable in the incipient state of the Colony.

On our arrival in the harbour we were met by our esteemed brother, Mr. John T. Piddwell, with a greeting of that cordial character to which an ardent attachment to our beloved Methodism was sure to prompt him, on finding his cherished desire thus far gratified. He had but an hour or two after learning that we were on the Steamer, to make preparation for our reception, and had improved the brief space by fitting up with tolerable comfort, a new house which was by his kind forethought retained. Into this the entire Mission Band entered, and with Mr. P. and one of his sons we form one family.

The day after arrival, I obtained an introduction to His Excellency, Col. Moody, Lieutenant Governor of British Columbia, to whom I delivered your letter. As it was under seal, I know not whether it was simply a letter of introduction, or whether it contained any outline of our proposed operations. His Excellency received me with great urbanity and kindness—assured me of his deep interest in the success of our Mission, and of his desire to do all in his power to promote it. He expressed himself as a Christian ruler, duly feeling his responsibility to the King of Kings, and fully impressed with the importance of the religious element in any well-ordered community, might be expected to do; and desired me to convey to you his appreciation of the kind manner in which the letter referred to himself. I have since had a short interview with him, and entertain no doubt that in him genuine christianity has a devoted friend. A day or two ago, Mrs. Evans and Mrs. White, were honoured

by a call from Mrs. Moody, who was kind enough to give them a cordial welcome, and an unaffected assurance of her sympathy and good wishes. I expect to spend this evening with the Colonel by invitation, to converse at large upon the probable future of our operations in British Columbia.

On the evening of the day after our arrival [Friday, Feb. 11th,] having had no previous opportunity, and being pressed by the necessity of making arrangements for Sabbath services, I rather unceremoniously called upon His Excellency, Governor Douglas to ask permission to occupy a room which has been used for a Police Court. His Excellency accepted my apology for what might have been regarded as a somewhat impertinent intrusion at his private residence at his dinner hour, and very kindly placed at our disposal, a room in a brick building in course of erection as Police barracks. Mr. White and I have since dined with His Excellency, and had some interesting conversation on the general subject of future religious effort among the Aboriginal and Emigrant population. We received his assurances of desire to promote the objects we have in view.

On Sabbath, the 13th inst., I opened our Mission in the room referred to. at 10½ o'clock, A. M. The congregation consisted of about 60 to 70 persons, who listened with evident attention and interest to the message of mercy. In the evening brother White preached with wonted energy, to a larger company than could be contained in the room, which being very closely filled with temporary seats of narrow flooring boards probably accommodated about 200. A goodly number stood outside the building during the service, and I am told that many retired for want of shelter. The brethren Robson and Browning took part in these services, and I trust that it will be found that our labours were not in vain in the Lord.

On Monday evening, Feb. 14th, I met a few friends at my residence, who came in compliance with a public announcement of my wish to confer with any who desired to unite with us in Church fellowship, or otherwise were interested in our work. After singing and prayer and a few introductory remarks, the persons present were requested to speak of the things of God. An interesting and profitable fellowship meeting ensued, and the service closed by my uniting ten persons in a Class, of which Brother Pidwell is appointed Leader. We pray that it may be a nucleus around which shall gather through succeeding generations "an innumerable company" who shall make it the business of life

"To glorify their God below,
And find their way to Heaven."

Yesterday, brother White preached in the forenoon, and I in the evening, in our temporary place of worship. In the evening it was excessively crowded.—At 2½ p. m., Brother Robson held a public service at a small settlement about four miles distant, called Craighower farm. The audience numbered about 30, consisting chiefly of persons formerly connected with the Hudson's Bay Company's establishment. An appointment was left for next Sabbath, and it may probably become part of a Circuit hereafter to be organized.

On Thursday last, I availed myself of the departure of one of the Company's Steamers, the *Labouchere*, for Port Simpson, to send Brother Browning to open his mission at *Nanaimo*, where the Steamer was to put in for coal. The gentlemen of the Board of Management were kind enough to offer him a free passage. *Nanaimo* is a village about sixty miles distant, nearly opposite the mouth of Fraser River. The population consists, I believe, chiefly of families from Staffordshire and other mining districts in England, who are working the coal mines recently opened at *Nanaimo*. I have been informed that there are several families, probably the majority, who were Wesleyans in England, and came out with a promise that they would have a Missionary from that body procured for them. I have heard the population variously estimated at from 120 to 200. Brother Browning has been requested to furnish me

with all the information within his reach; until I shall have an opportunity to visit that part of the coast.

It is probable that I shall go up Fraser River with one of the brethren this week. I am very desirous to reconnoitre the entire mining region as early as possible—to examine the plots upon which towns are being surveyed—and to select and apply without delay for suitable sites for churches, parsonages, &c. This will afford opportunities to preach to the miners in their respective localities, and thus to indicate to them our interest in promoting their highest welfare. We hear such conflicting statements as to the difficulties encountered in travelling that we can form but vague ideas of what is before us; but as we are made of the same material, we can go where other men have gone. There have been recent affrays between the miners and the Indians, which are ominous of future danger. Yet, as our Mission is pacific and benevolent—as every minister of the Lord Jesus "is immortal until his work is done"—and as we are upheld by the prayers of Christian friends, it were criminal to shrink from the prosecution of our holy calling. The land must be possessed, and the mandates of the Prince of Peace be authoritatively proclaimed to men of every class and colour. O for help from the God of power! for "who is sufficient for these things?"

It is difficult, after so brief a residence, and occupied as my time has been, to speak of the probabilities of the future of the Colonies here. I believe my colleagues are writing somewhat at large, and I must, for the present, refer you to their productions, and the public press for opinions. The general intelligence, and the prevailing public sentiment represent the prospects of the miners as more than ever encouraging, and it is thought there will be a large influx of population in a month or two. Upon these matter, however, I hope to speak more intelligently if spared to return from the main.

At present, the population of Victoria numbers from 2,500 to 3,000 souls. The greater part esteem themselves as permanently settled, at least as far as the idea of permanency attaches to settlement in the Pacific Coast longitudes.

A goodly number arrive by each steamer, *en route* for the gold regions. It is said that not less than 500 dwellings have been erected here since the great rush of last autumn. The style of these structures would amuse you — Most of them are run up in a few days, and need but little knowledge of carpentry. Conceive of a house, say, 25 by 30 feet. The sills 4 by 6 plates 3 by 4, studs 2 by 3, corner posts, &c., 3 by 4, rafters, &c., of proportionate size. Studs nailed at foot and top, without framing. An inch board let into the studs to receive ceiling joists which are laid on and secured by a nail at each end, (sometimes) partition studs 1½ or 2 by 3, and you have the *frame* ready. This is enclosed with boards, or clapboarding, rarely if ever with both. Some are enclosed with boards and battens upright, nailed to the sill and plate, occasionally with a diagonal stud brace. In this style, the studding in the frame is dispensed with. Then, instead of lath and plaster partitions and ceiling, factory cotton is tightly stretched, and tacked to the studs or wall boards, as the case may be, and to the ceiling joists, and the whole is covered with wall-papering. If you can put this before your mind, you have the truthful plan and specification of the majority of our recently-constructed houses. What will be the consequences of the March winds, which the old settlers tell us will approach to the character of hurricanes, I know not; but I can calculate with tolerable certainty upon the rapidity and the irresistibility of a conflagration. I have thought sometimes that to sleep in such flame conductors, renders peculiarly appropriate the combination of two deprecated evils in the petitions of the Litany, "From fire and sudden death," &c.

I must, however, confine myself to other topics. I assure you that I have never before felt myself pressed by such weighty responsibility, as during the last ten days. Our expenses hitherto will be seen by the appended account. Board could not be obtained here for less than 9 or 10 dollars each per week. Providentially, Mr. Pidwell was able to make room for us all, and we are living with him and his son, making the expenditure a joint stock affair. I know not

yet what the cost per week will be, but you will assume it to be somewhat startling when you look at the following market prices. * * * Everything proportionate, with the probability of increased price if there shall be any sudden influx of population. I have seen a house in course of completion that may do for my own family when we separate for our respective fields of labour, the rental of which is to be \$25 per month. I say nothing of its merits as compared with ordinary country parsonages in Canada. Happy are the wives of many brethren there who crave additional conveniences! And our dear wives are happy *here*, and live in hope of better days, when time and the most kindness of our friends and neighbors shall effect their work.

Another source of anxiety is the necessity for the immediate erection of a respectable and commodious Church. We occupy the present room by sufferance, and the public service may require our abandonment of it any day. Immediately on arrival I made enquiry as to the probability of our obtaining a grant of land in the town for church and parsonage premises, and learned that there are no lots at the disposal of the Government. The entire plot on which the town stands, and for a considerable distance around it, was conveyed by the Crown some time ago to the Hudson's Bay Company. In July last the Company threw all the lots into market at \$50 each per lot of 60 x 120 feet, leaving no reservation for churches or other purposes. Lots then, having been bought by speculators, went up to fabulous prices, say from \$2,000 to \$5,000. Some reaction has taken place, and I have this morning ascertained that a site has been offered to Mr. Pidwell for us at \$1500. Of this one third is required down, and the balance in a few months.

Should my application for a grant be unfavorable, I see no course open but to purchase ground, and then obtain what we can by subscription, and proceed at once to build. If we purchase, I shall be obliged to draw upon you for funds, and shall in the meantime, make my appeal to friends in Canada for contributions to a building fund for the Missions here.

It is my intention also, as early as

possible, to put up a Parsonage, which, I think, can be done for the amount of from two to three years' rental, at present rates—pretty certainly for *two*. I have the promise of both Governor Douglas and Colonel Moody, that in British Columbia, where the lands are at the disposal of the Crown, we shall have suitable grants wherever required. Be assured that I shall be on the lookout. I can form as yet no reliable estimate of the probable expense of the Mission for the first year.

I have had no opportunity for conversation at large, with the Governor or Colonel Moody, on the desirableness of an early entrance among the Aborigines. I took occasion the other evening, to give to His Excellency an outline statement of our work among the Indians of Canada, &c., and to give strong expression to my conviction, that these western tribes are within the range of hope and help, if the Gospel be introduced among them. This conversation transpired in the presence of some who were disposed to take the adverse view. His Excellency expressed himself as gratified and encouraged by the statements made in honour of God's appointed means of human salvation.

But, my dear brother Wood, the scenes which meet our eye daily, might well paralyze the hopes of any mere philanthropist, unacquainted with the constitution and past triumphs of the Material Economy. The degradation of these poor savages must be seen to be at all understood. Then there is a large amount of prejudice and contempt arrayed against them. The collisions occurring between them and the miners,

and the difficulties likely to arise about the alienation of their lands and the settlement of the colonies, present additional obstacles. Nothing less than the exertion of the Divine energy promised to the Church in her evangelistic struggles, can bring about the desired civilization of these wretched fellow-men. Great will be the immortal honour, and glorious the reward of the man who shall first throw himself effectually into this vast and long-deferred Christian enterprise. Alas! that while I write, the blessed Spirit may influence some heart with the requisite zeal, and tenderness, and self-denial, and thrust its possessor into this field of conflict and conquest, before thousands more shall pass away unreach'd by the remedy so richly provided.

I am hourly expecting the booming of the mail steamer's gun, and having other letters to write, must close this communication by saying that I am preparing to place before the Legislature bills to regulate the solemnization &c. of marriage, and to authorize the holding of lands in trust for Church purposes. I know you pray that we may be plentifully endowed with the wisdom that cometh from above, and that our work may in all respects be well done.

I hope to hear from you by the coming steamer. I expect some general instructions in New York, by hand of Dr. Green. You do me too much honor by giving me such unlimited discretionary action. I hope to use it wisely under the Divine guidance.

My fervent prayer for your health and happiness, and kind regards to all.

Extract of a Letter from the Rev. A. Browning, dated Victoria, Vancouver's Island, February 15th, 1859.

To-morrow I leave for Nanaimo, and I thought I would send you before I availing the enclosed Prints—views of Victoria Indian Burying Ground; and possibly they may interest you. Dr. Evans will write you all particulars. For myself I am persuaded of the Lord's direction with respect to our future course. Personally I feel consecrated to the work, and look to labour with a hearty relish. How glad I should be to see you or Dr. Stinson here. The work is so very un-

like any other that it would interest you much. I feel confident you will come here some day and see for yourself this wonderful country. Fortunes are made and lost here very speedily, and I often think it is a mercy we have no spirit of speculation in our Mission staff. From such, "Good Lord deliver us." I was a witness yesterday to the torture and death dance of the Indians over a captive. How sad it made me feel, I was under the protection of a gentleman

well known to them, or I should hardly have felt safe. O, Sir, I hope you and the dear friends at home will do something for these poor souls. Our hands are full, and will be, in labouring for our own race. Will not God rise up some young men especially for this work. I

would almost become one of them to save them from death, and like the Moravian Missionaries—become a leper for life, to save the leper from death. Shall have much to tell you w'en I return from Nanimo, if the Lord brings me back in safety. Kind love to all.

WALPOLE ISLAND.

Extract of a Letter from the Rev. Solomon Waldron, dated January 15th, 1859.

You will doubtless be pleased to hear from the Walpole Mission, the youngest, I believe, under your Superintendence.

With gratitude to the Great Spirit we can say the work of salvation (all things considered) is prosperous. When the weather would permit, we worshipped in the open air, our school room being quite too small; but the storms and cold drove us from our leafy temple. We next erected a large canvass tent in front of the largest room we could procure, floored it with straw, and seated it comfortably; here we held our holiday services, consisting of a christian Love-feast, New Year's dinner, and Religious Services, each night for two weeks, during which the manifestation of the Divine influence exceeded anything I ever witnessed; all who crowded in felt it. Whites and Indians pardoned, blessed, and saved, gave God the glory with loud voices. The head chief of the Tawwas band, was induced to attend the dinner; he sat with his turban on his head, as large as life; in the evening he was found among the penitents, deeply smitten, and sick in his heart; but the great Physician was there, and healed him; he is now with several of the band meeting in Class. We lately attended

the funeral of a middle aged woman (of this long lost tribe) but recently brought to Christ; her end was peaceful and happy. When about breathing her last she said to her friends in attendance, "I am going to heaven. . . . Wash me clean, and let me go." This is probably the first adult of this band that has entered into glory. At the grave, her aged mother, a partially enlightened heathen, furnished a large kettle of soup, of which the Christians freely partook, myself not excepted; but the Pagans stood aloof, looking upon this feast as a Christian ceremony.

We now worship in a room in the Mission House, quite too small to accommodate our members; the large numbers who would attend preaching, *I am pained* to say, are shut out. The want of a church seriously militates against our cause. Paganism here has fallen before the Gospel, like Dagon before the Ark; only five old persons attempted to join in the Annual Pagan Holiday Dance, and they were laughed out of countenance by the spectators.

My faith has of late been somewhat tried in crossing the river in a small canoe amidst the floating ice; but praise the Lord I can still sing,

"Here I'll raise my Ebenezer,
Hither by thy help I'm come."

OTTAWA DISTRICT.

The following exceedingly interesting letter from the earnest Chairman of the Ottawa District affords a specimen of the working of Wesleyan instrumentalities in a part of the country chiefly Missionary; and while it bespeaks much vigilance and Methodistic ardour in his supervision of the work in the Ottawa region, conveys opinions which are valuable, and exhibits the moral and ecclesiastical necessities of the people. The view he takes is extensive and anticipative, and the efforts of the Government in the distant townships surveyed are unusual. The new Opeongo road stretches across these northern townships, and Wesleyan Missionaries are at its eastern extremity;

and other Wesleyan Missionaries are making swift advances to it from the front by the Hastings, Addington, and Bobcageon Roads; and every advance makes it the duty of the Missionary Society to send, if possible, more Missionaries.

This is the exhilarating process of Missionary zeal and heroism, and on some scale or other it is similar to that of every frontier district of Canada. It never stops; and the liberality and prayers of Christians continued, God shall say to the lands of Canada, as he once said to "the mountains of Israel," "Behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you."

Extract of a Letter from the Rev. J. Carroll, Chairman, dated Ottawa, April 11th, 1859.

Your condescending request for an article for the forthcoming "Notes," "upon the Missionary openings within the range of your own district," has aroused anew a number of cogitations with which my mind has been labouring a great part of the year, which I shall find great difficulty in systematizing; such as they are, both with regard to matter and manner, you shall have, and you can make whatever use of them your superior judgment may indicate. Although I entirely concur in the wisdom of the proposed inquiry into the state of the Missionary department of our work, with a view to economise men and means, now it is to be initiated in the several District Meetings, where the subject can be best considered and understood; yet I am of the firm persuasion, that it will be found that not a man can be withdrawn from any part of this District. And as to the appropriations, they are already down almost to the starvation point.

It may be stated that though some of our Missions on the Lower Canada side of the Ottawa river seem to yield a small return of members gathered in, compared with the amount of labour and money bestowed upon them; yet it must be remembered that the population is sparse, and that there has been hitherto a constant drain on our membership by emigration to the more western parts of the country. But this will now cease; yea, an immigration is now setting into it, as to a common center. Lochaber, Onslow, Gattineau, Pembroke, Westmeath, and other places are of great importance, and must advance. Onslow has been blessed with a gracious revival of religion since the Conference.

Then, what shall I say of the country between the places last mentioned, to the North East, and the Bell's Corners' Mission, which includes Torbolton and a part of Fitzroy, and the Pakenham Circuit, in the Perth District, which takes the west of Fitzroy and the township which gives its name, to the south; and then, stretches away west till it meets the Mission fields of our brethren in the Belleville District, on the Addington and Hastings Roads? Here is a section of country, embracing at least eleven or twelve townships, in which there are more Missionaries needed. It is true, a large proportion of the population are Roman Catholics—a large proportion also is Scotch. Then there are Protestants everywhere among the Roman Catholics, and they, too, generally live in the neighborhoods by themselves. A man from one of these little coteries, listened to me in Burnstown last winter, who said that mine was the first sermon he had listened to in sixteen years! Many old friends of ours are mixed in with the Scotch, while many of the latter would be very grateful for our ministrations, and not disinclined to profit by them besides. I have the very best means for knowing that very many persons had last autumn a strong desire to have the labours of a Wesleyan Missionary. There are neglected places enough to occupy Wesleyan labourers, while there are townships continually being settled and filled up with inhabitants. The truth of this position will farther appear from an extract of a communication to a secular paper in Belleville, giving an account of a tour made through that country during the time of sleighing:

"I have lately taken a journey from

this city, in company with an intelligent friend, (or rather I a companion of him, for I rode in his cutter, borne along by a strong, fleet horse—one of the most delightful modes of travelling ever adopted;) in which we travelled more than 250 miles. We passed through the townships of Nepean, Huntly, Fitzroy, March, McNab, Bagot, Brougham, Adamston, Gattton, Sebastopol, Wilberforce, Alice, Stafford, Pembroke, Westmeath, and Ross, on the Upper Canada side of the noble Ottawa River; and the townships of Litchfield, Clarendon, Bristol, Onslow, Eardly and Hull, on the Lower Canada side. This tract of land, as a whole, is well adapted to agriculture. The soil, from the appearance of the generality of the farms in the settled parts, and the size and character of the timber in the uncleared portions, must be rich and strong. Nor is the country near so rough as I had supposed. Nepean, Huntly, March, Pembroke, Westmeath, Ross, Clarendon, Bristol, and Onslow, cannot be said to be rough. So with parts of Wilberforce, Alice, McNab, and all the rest. It is true all the country is beautifully diversified with hill and dale; and is therefore intersected with springs and streams of water, with here and there a beautiful lake. The result is, it is very healthy—that bane of human existence, ague and fever, is unknown. We must not conceal from the reader, however, that parts of Bagot, Brougham, along the way we took, and Gattton, and Sebastopol, adjacent to the Opeongo road, are rough and rocky. Yet, between the hills, we were assured there are many arable, fertile vales. It is said one sees the worst of the country by travelling the road we went, from Burnstown on the Madawaska, by Springtown and Mount St. Patrick to the Opeongo road. Of this road I am bound to say, it is well made—wide and in good repair. It must admit of any class of carriages in summer. It is furnished with tolerable houses of entertainment, where are “accommodations for man and beast.” Mr. McDonald’s Inn, in the township of Sebastopol, is very clean, convenient, and comfortable. It seemed surprising to find such evidences and accompaniments of civilization in the midst of the trackless wilderness on the outskirts of human

habitation, midway between the Ottawa River and Belleville. *Tea*, from China, *Coffee* from Turkey, and *Sugar* from Jamaica, but the greatest wonder of all was, the latest newspapers. We were there on 21st of January, and not only the Kingston and the Perth papers of the previous week were there before us, but the *Globe* of Toronto, of the 16th Jan., and the New York *Tablet* or *Atlas*, (I forget which) of the 15th. Why have not the Belleville papers found their way out there? Belleville has a great stake in that back country. A friend of mine who lives in Westmeath on the Ottawa, has to be in your good town in the early part of March. By crossing the country he can be in Belleville as soon as he can get to the nearest railway terminus—Ottawa or Perth, or nearly so. The country back of you is filling up fast. Through the politeness of T. P. French, Esq. the Government Agent, who treated us in the most urbane and gentlemanly manner, we learned that the Opeongo road is being opened out through to the large and beautiful lake that rejoices in the euphonious Indian name from which the road is called. He says there is a large tract of most excellent land on the South side of that sheet of water, which will soon be opened for settlement. We saw from his maps and diagrams that Brudenell, the next township to the West of Sebastopol, and the one through which the branch road runs diagonally, connecting the Opeongo with Hastings road, is largely settled with a good, wholesome class of English settlers, who are Protestants. Nor is this country, as has been represented, by any means an exclusively Roman Catholic colonization. The finishing of the Opeongo road, and the carrying of the Hastings *directly* through to the first mentioned, both of which is being done, when finished, with the branch road, which I am told is particularly good, will describe a triangle which comprehends a large block of good land which is filling up fast. The report of Ottawa becoming the Seat of Government, about a year or more ago, brought a large number of enterprising Immigrants to this city, who, in seeking for a place to settle, followed up the Opeongo road to a point nearly North of you. And should the Queen’s decision

go into effect, your back country, and by consequence Belleville itself, would be none the loser. To one who, like myself, before I came hither, takes the valley of the Ottawa to be no vast wilderness, it produces a pleasing surprise to meet with such promising villages as those through which we passed, such as Bell's Corner's, in Nenean, Annapri, Burnstown and Springtown, on the Madawaska, Egansville on the Bonchere.

We could not but observe the great amount of travel on all the leading thoroughfares. The reputedly advanced price, and increased demand for timber in England, has given a new impulse to the lumber trade in all this region. Old lumber merchants are entering the business with renewed energy, and new ones are commencing with ardour. The woods are said to be full of axemen and haulers; and the roads are thronged with teams carrying them supplies or returning from the shanties. The Opeongo road furnishes great facilities to the lumberers on the Madawaska and Bonchere rivers, and the shanties furnish a ready market and a high price for the surplus produce of the new settler. Oats are four shillings a bushel, and other supplies to match. With such prices for grain, a ready sale for Potash, and the chance of earning a few dollars in the shanty will enable the industrious settler easily to pay 3s. 9d., 4s., or even 5s. an acre, which his land cost him. I am fearful that this new *en bloc* system is not likely to work so well for the poor man, nor any better for the revenue. Scheming speculators may profit by it."

What I have said of this back country and its claims, will farther appear from an extract of a letter received from each of the two most northern Missionaries in the Belleville District, on Missions which I had the honour of originating before I left. The first is from the Rev. E. Hough'ou, written as long ago as Oct. 13th, 1858. "Of my Mission I have nothing to complain, it being the easiest one I have ever had, though something like the old Indian's gun, "all long and narrow." I travel from near the commencement of the Addington Road, away back to the Madawaska, say 42 miles. The most part of this I perform once in a fortnight. I have 5 preaching places on this line—one at this place

[Flinton], and one more on the old Kadadar Road, three miles from this. All our appointments are well attended; and we have about seventy members in society." Pretty well, it may be said, for the first half year! The next extract is from the Rev. Thos. McMullen, who extends his labours out on the Hasting's Road, which by means of the Branch Road already mentioned, communicates with the Opeongo. Let us hear him: "We have extended our limits through Tador, and up the Hasting's Road about forty miles,—up through Limerick and Wollaston, and have formed classes where we could. But the settlers are so far scattered, this cannot be easily done. The way to do them good, is to go from shanty to shanty, and visit them at home in their own places. From our last appointment, up to the Madawaska, is 25 miles, and there is no regular settlement between. The land is chiefly taken up but the settlers are living so far apart that nothing else can be done except to visit them. The land is better near the Madawaska, so that I think settlers will go on. Indeed, they are entering now; and I think will form a good settlement. From our last appointment on to the Ottawa, is, I believe, about one hundred miles at least, this is what it is called. The people say that the land is better out that way, and that it will soon fill up; and that the Ottawa will be the front. [He means that the country will be approached from the Ottawa, which will be its natural outlet.] "You speak of forming a Mission that will extend from the Ottawa to meet the Madoc Mission: it will be a large and laborious field, and will require a strong man. And he will have to look to other sources than his own field for support; for it will be large and poor. Indeed, as far up as we go, the people, with a few exceptions are miserably poor. It will be a long time before this is a rich country; but the inhabitants have souls, and must be cared for."

The people further on than the Madoc Missionaries go, namely on the Branch road, through Brudenell, are, I think, much better off than those he speaks of, being an enterprising class of English settlers. Nor would the proposed mission extend quite to the Ottawa. The Opeongo Road would be its center or

main artery. It might be worked on the disciplinary plan recommended by Bro. M. Malin. Indeed, we want more of this very where.

Osgoode, perhaps, may go off after Conference to the list of regular Circuits; but some of its extremities, along with Cuthbert and Gloucester, will still be missionary ground. The brother supplied there has visited, mostly on foot, many neglected settlements, and formed from three to five classes.

When we have camp meetings which attract the French, why not have some of our French preachers on hand to address them? We might easily raise up

a few Missionaries speaking the French, German, Welch, and Gaelic tongues, who might travel, and disciplinarily co-operate with the Circuit ministers? By this method we should not only reach all within our own country, by which I mean the whole of British North America, but through them, we should be reaching many in other countries. And this is the early Methodist plan, and the method recommended by primitive Christian practice. In a very short time, Chinese will be pouring into British Columbia as they have gone into California, and shall nothing be done for them?

MOUNT BRYDGES AND NAPIER.

Extract of a Letter from the Rev. William Savage, dated December 10th, 1858.

When perusing our valuable connexional organs, the *Christian Guardian* and *Missionary Notices*, my heart frequently rejoices to hear what great things the Lord is doing for us as a people. Whilst spiritual prosperity appears one of the distinguishing characteristics of our beloved Methodism, both in our Fatherland, the general Missions, and throughout this vast Continent, we on this young and interesting Mission greatly rejoice to find that the great Head of the Church still adds to his Zion "such as shall be saved." It is a theme of much joy to me, now to write to you of some fresh manifestations of Divine power and favour.

For the last fourteen months the gentle rains of God's heavenly grace have been falling upon us, reviving his children, and converting poor sinners. The work has been marred with a gradually increasing display of divine glory and love, as may be seen by the following statistics. In the latter part of the first quarter of our Methodical year, 1857, in a series of evening meetings, the Divine Spirit commenced his work of grace among us, believers were sanctified—poor sinners cried for mercy, found salvation, and the Church rejoiced. At the close of our second quarter, my list shows forty-five conversions,

forty-two candidates for membership. The third quarter sixty-four conversions, fifty-nine uniting with the Church. The last quarter eighty conversions, sixty-eight united with the church. The second quarter this year (1858) has been still more distinguished for divine power.

Eight weeks ago I commenced a series of special services in a new part of this Mission, where we had not any Society established, and where Satan had his chief seat; scores of persons flocked to hear the word of eternal life; at two o'clock in the afternoon business was suspended, and I was compelled to preach to them the unsearchable riches of Christ Jesus. In the evening they crowded again the house of God, un intimidated by the darkness of the night—bad state of the roads—inclemency of the weather, or great distance which some had to travel. The Master of assemblies, in answer to the intercession of his people, revealed himself in all his majesty and love, as he has been wont to do since the time when Peter cried, "Lord it is good for us to be here." With hearts laden with gratitude, and voices loud in praise, we fervently sang

"He is bringing to his fold
Rich and poor, young and old."

During the eight weeks thus delightful-

ly engaged, above ninety precious blood-bought souls have sued for pardon at the feet of our prince Immanuel; six-and-four have united with our Church, and many more are expected to do so next Monday evening. The revival has spread to an adjoining settlement, and is progressing gloriously.

There are some peculiar features about this great work which are worthy of notice. 1. Three-fourths of the recipients of divine grace are males. 2. Six-sevenths are adults. 3. All, with a few exceptions, were brought up under the care of the Church of England, Presbyterians, Baptists, or Congregationalists. I was greatly surprised to find our large and influential body all but unrepresented, and as much delighted to witness the powerful effect produced by the preaching (though feebly) of one of the cardinal doctrines of our holy Christianity--Justification by faith alone--Salvation free, full, and present, was just what they required; they discovered *election* to be conditional, hence strove to make their "calling and election sure," by an implicit reliance on the vicarious Sacrifice which satisfied insulted justice, and is commensurate

with the sins of the whole world. Many discovered that the "outward and visible sign" could not give the guilty conscience peace, or wash away its stain; therefore they plunged by faith

"Into the purple flood,
And rose into the life of God,"

each crying out,

"The spirit answers to the blood.
And tells me I am born of God."

I have deemed it expedient to form a class for the study of Wesleyan Theology, and twenty-four young men have enrolled their names and meet weekly for instruction. The method I adopt is catechetical, and appears peculiarly adapted to their situation. May the Holy Spirit's influences rest on these young men, and send from this catechumen class, many to push on the ark of the covenant. I will not say your valuable time farther, by any remarks, but acknowledge the great kindness and valuable assistance rendered to this Mission by our worthy Chairman, the Rev. J. Murgrove, Rev. M. Whiting, and my colleague, the Rev. T. Brock.

EATON.

Extract of a Letter from the Rev. T. W. Constable, dated October 20th, 1859.

I write for the purpose of giving you some account of this Mission and its prospect; and as you are doubtless aware, it is comparatively a new field; its first Quarterly Meeting having been held on the 12th of July, 1849; and our numbers stand on the Minutes at sixteen on trial, and one hundred and nine members. It is situated in a densely populated and exceedingly fine country, scattered over which is a large number of families who make no pretensions to regularity in attendance on the means of grace, than it has ever been my lot to find before; and yet strange as it may appear, it is nevertheless a fact, that with scores of prayerless families, and hundreds, if not thousands of unconverted souls, Methodism is considered an intrusion by the systems established

here; which will account, in part, for the small sum raised on the circuit for all circuit and connexional funds.

The population outside of the Church has not been in the habit of doing much, and the membership being small and the majority poor, returns are small; but there are few fields where there is more need of our presence and labours. When we came here there were several neighbourhoods in which no meetings of any kind were held, and had not been for years, in which we have now large congregations, in one of which a new Class has been formed; and by the grace of God we hope to add yet more, from other localities, to the list of those who shall be stars in the Redeemer's crown on the day of his appearing.

There is no parsonage on the Mission,

and the rent of a dwelling house has been felt a heavy draw on the small funds; we are just commencing an effort to build one, having got up the frame; but how it is ever to be finished does not at all appear at present; however we have begun in faith, hoping to live long enough to see it completed.

We have obtained a beautiful site, and a grant of five acres of land from the Circuit Steward, and intend to do the best we can to put it in good order.

The Chairman of the District will, doubtless have informed you that, I found so much spiritual destitution here that he resolved upon sending a young man; and we have, therefore, greatly enlarged the sphere of our operations, which together with the increase in the Mission Family, makes the request necessary, for an increase of the grant this year, but which will only be necessary for a time, and we hope for a short one.

WALSINGHAM.

Extract of a Letter from the Rev. William Lund, dated February 26th, 1859.

We have just concluded our Missionary anniversaries on this Circuit. Whether we shall be able to raise as much as heretofore I am not quite sure; but it is clear that there is an increase of the Missionary spirit. We have held meetings at all our regular appointments, and I have thought it due to our most feeble classes to hold a public meeting, and organize a Missionary branch: apart from the collections and subscriptions, our meetings have a beneficial effect on our own members, and give us an influence which we could not otherwise obtain. Three ladies have parted with their gold rings—one

each. As soon as I can turn them into bank notes, I will forward them to the treasury. At the school-house appointment the boys and girls had placed in the front of the platform a "*Juvenile Missionary Tree*," (a pine branch) containing upwards of 70 pieces of silver and copper coins. It is pleasing to see parents and teachers bringing before the children the claims of Christian Missions; and though their offerings in themselves were small, it is nevertheless beginning at the right end.

I herewith remit you \$30, the first fruits of our Missionary efforts for 1859.

THE WESLEYAN MISSIONARY SOCIETY.

The approaching Anniversary of the Wesleyan Missionary Society in Exeter Hall, at which the Rev. Dr. Raffles is to preach the principal sermon, and the venerable Mr. Farmer is to preside, will be hailed by its friends for its rich intelligence and religious unction, and unparalleled Income, which the *Watchman* states is this year about £130,000. Never were the principles of the Society so fixed; or the spirit and prayers of its supporters so fervent; never has success created so many demands for ministerial aid in foreign countries; never has the Wesleyan Home Missionary effort been so efficient and productive as this year; and yet there is an excess of any former annual income of £10,000. To God be the glory! But even this increase of funds will only partially supply China, India, Africa, Polynesia! The Society thus impressively appeals to the public:—

“The Committee renews the enquiry, What is the present duty of the Society? Is it not to strengthen and render more complete in all the means of useful labour, the Missions which have been commenced among Hea then and otherwise neglected populations in Western and Southern Africa and elsewhere? to lead o the older Missions in those places where the population is professedly Christian, to a state of pecuniary independence and self-support, as has been done in British America and Australi?—and especially, in obedience to the loud call of Providence, to direct its attention and energies to those regions of the Eastern world which are now open to the Gospel.”

MOUNT ELGIN INSTITUTION.

A Letter from the respected Principal of the Mount Elgin establishment, the Rev. James Mu grove, dated Dec. 11th, 1858, contains a gratifying paragraph which the friends o Indian youth will read in der the conviction that the religious state o the students is deemed o paramount importance. He says, “We have good times in the Institution. Our Preaching services, Prayer meetings, and Class meetings, are truly seasons of refreshing from the presence of the Lord. All employed in the Institution are now members of Societ , and regularly meeting in class. (We are twelve in number.) Four have recently obtained the blessing of sanctification, and several of the boys and girls are seeking religion. One of the larger boys was brought into liberty a few evenings since, and we hope to see them all converted soon.”

DEATHS ON MISSIONS.

Two of the Missions of the Society have become scenes of sorrow. An accident on the Railroad, near Dundas, very early on the morning of March 19th, fatal to several lives, resulted in severe fractures to the R. v. THOMAS FAWCETT, and he did not long survive. His large and respected family, and soot en Indian charge on the Grand River, have been irreparably bereaved; the neighbouring chairmen, ministers, and friends bestowed the most assiduous attentions; and after an impressive sermon from the Chairman of the Hamilton District, the Rev. Samuel Rose, attended him to the grave. Mr. Fawcett, in 1832, chose for his future lot the Methodist itinerancy, and for the entire twenty-seven years was beloved by his brother itinerants, and maintained the consistency and usefulness of the Ministerial character,—never satisfied with a gloomy and doubtful temper,—never satisfied with novel essays to amend Methodism, and always resolved to exhibit and transmit evangelical doctrines, and a sincere, simple, and affectionate piety; and then, in his last hours, when suffering from the mangled

state of his body, it was not the good his Divine Master had enabled him to do, either to red or white men, that was his theme; but, as Mr. Roe has affectionately stated, his words were, "On the Rock, glory to God!" and he died with wondrous recommendations of religion to others among his last Christian utterances.

Died, March 27th, at the Mount Elgin and Muncey Mission, MRS. SARAH MUSGROVE, wife of the Rev. James Musgrove, Chairman of the Chatham District, after an affliction of several years, and when she had endeared herself on many Circuits and Missions by an intelligent and active discharge of domestic and religious duties, and by her friendly and sanctified deportment. A Yonge Street Camp Meeting was, at the age of fourteen, the scene of her deepest penitence, and ineffably precious pardon; her final written testimony to the glory of her Saviour, "To me to live is Christ, and to die is gain;" and a few days before passing to eternity, her characteristic anxiety for the welfare of the Indians expressed itself in a request to be carried into the Industrial Institution, and there with affectionate entreaties to them, and fervent supplications to God for them, she grasped with her dying hand the hand of every boy and girl, whom in days of health she, with Mr. Musgrove, had nourished with patient and kind solitude. The event was very suitably improved by the Rev. Matthew Whiting, before a weeping Native audience; and her life and death are confirmatory of the opinion—which will yet be read in brighter characters—that Wesleyan Missions are incalculably indebted for their stability and attractiveness to the holiness, tenderness, and unwearied devotedness of *Wives* of Christian Missionaries.

NEW CREDIT.

There were some unpropitious circumstances associated with the removal of the worthy Indians from the old Credit to the New, and especially the want of salubrity in the location, and many died; but the land now occupied is more productive than that formerly occupied on the river Credit. A good number of the people, long trained by the remembered Peter Jones, adorn their religious profession, and adopt the life which the venerable Case so well recommended; and it now appears that new as their settlement is, thirty Indians, in 1857, raised, besides other crops, more than 4,500 bushels of wheat.

PRAYER HEARD.

The Rev. G. Mather said at the recent Leeds Wesleyan Missionary Anniversary, "A ship was drifting on the Scilly Islands, and she became a wreck. Boats were manned, and a portion of the crew were brought away indeed all but the captain. His cries were heard on shore, above the howl

of the storm, but with such fearful power did the tempest rage that the men stood despairing of the possibility of rendering further assistance to the captain. The people on shore urged the men to go again. They declined. They had been twice to the ship, and the second time they had such difficulty in reaching the shore, and were so much exhausted with the effort, that they thought they had done their duty, and they felt that they could not make another effort. At length a grey-headed man, be it spoken to his honour, he was one of our Leaders, said he would make one of five—four to pull, and one to steer. Five younger men volunteered to go but only on one condition, that their father should remain on shore, and get upon a rock and pray for them. The brave men put out to sea, and breasted the waves once more. Their father prayed for them. They reached the ship, brought away the captain, and reached the shore in safety. Prayer is mightier than the sword, and the closet than a legion.”

MISSIONARY BOXES.

The expected supply of these elegantly prepared Missionary receptacles from England has been received, and they can be obtained from the Superintendents of Circuits and Missions. The order is limited, because experimental; and it would serve a good purpose if all the Branch Societies would make known their wishes to the respective local Ministers in charge, as to the whole number likely to be immediately required; the number now available here being only 300, and which have cost £20. When the probable demand is ascertained, the General Superintendent of Missions will be happy to receive information. There may be no charge for the boxes; but if it were in the heart to make a return for what is obtained, the amount would go towards lessening an item of expenditure; which, while not likely to be small, will give existence to gratifying incidents, and aid a cause the most benevolent and beneficial.

ACKNOWLEDGMENTS.—*The cordial thanks of the Missionary Board are presented to John Laird, Esq., for a Chain Pump given to the Roma Mission; and to Messrs. J. Macdonald and Dredge, of Toronto, for valuable Clothing, intended for the aged and indigent Widows of that Mission.*

RESOLUTIONS OF MISSIONARY COMMITTEE.

“Resolved,—1. That the Treasurer’s Report shall be closed from year to year on the last day of June, and that Superintendents of Circuits are required to use all practicable effort to have the Subscriptions on their respective Circuits, collected and paid to the Treasurer, at or before the Session of the Conference.

2. That the Report of the Religious state of Missions, be prepared by the Superintendent of each Mission, and read in the May District Meeting, subject to the revision of that Meeting.”

The secretaries of the Branch Societies are requested, in preparing their Lists and Accounts, to adhere everywhere to the established form of pounds, shillings, and pence, and not in dollars and cents.