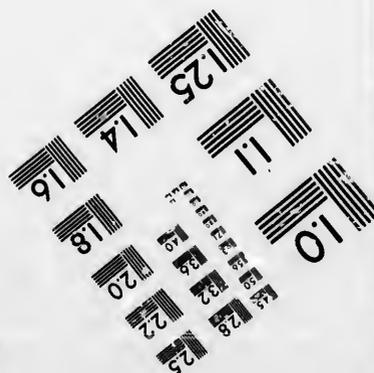
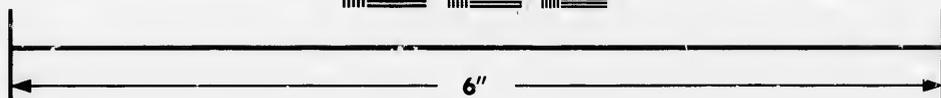
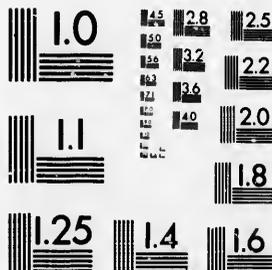


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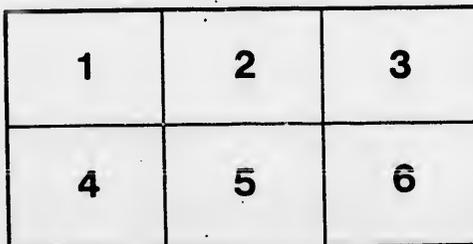
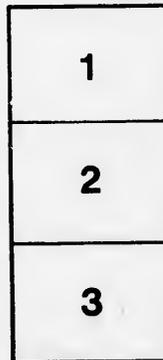
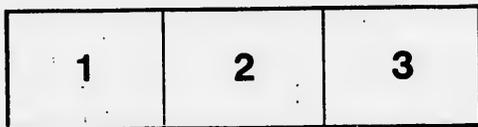
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JUBILEE SERMON

19

DELIVERED AT THE REQUEST OF AND BEFORE

The Wesleyan Canada Conference,

ASSEMBLED AT LONDON, C.W

JUNE 6TH, 1855.

BY REV. WILLIAM CASE.

PUBLISHED AT THE REQUEST OF THE CONFERENCE.

Toronto:

PUBLISHED BY G. R. SANDERSON,
WESLEYAN BOOK ROOM, NO. 9, WELLINGTON BUILDINGS, KING STREET.
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J. DONOGH, PRINTER.

DEDICATION.

THE FOLLOWING DISCOURSE,

DELIVERED BEFORE

The Wesleyan Methodist Conference,

ASSEMBLED AT LONDON, C. W.,

On the Evening of June 6th, 1855,

THE PREACHER

HAVING AT THAT DATE BEEN ENGAGED

AS A MINISTER OF THE GOSPEL,

IN THE ITINERANT CONNEXION,

FIFTY YEARS,

IS HEREBY DEDICATED

TO THE

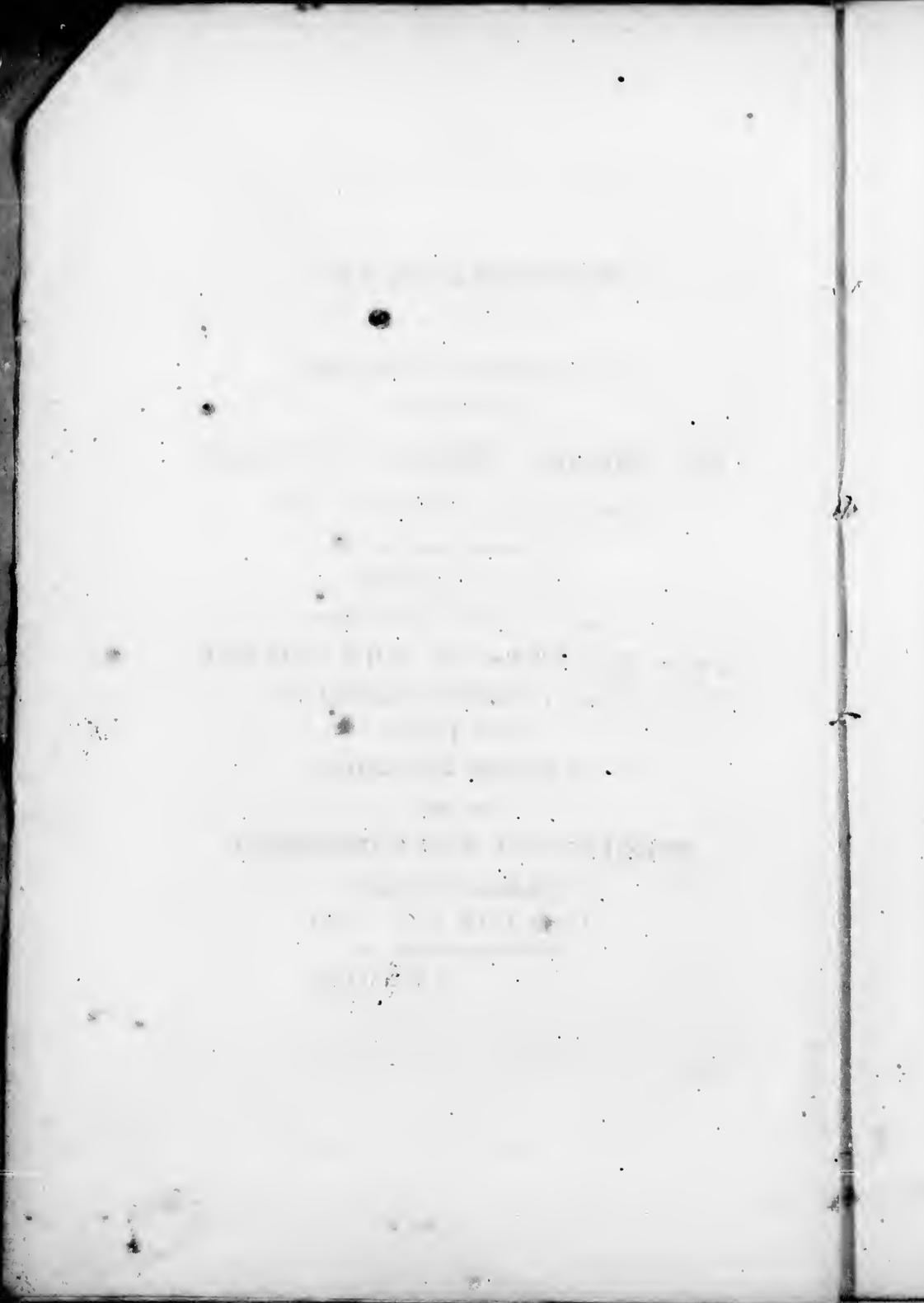
PRESIDENT OF THE CONFERENCE,

Ministers of the Gospel,

AND THE CHURCH

UNDER THEIR PASTORAL CARE,

BY THE AUTHOR.



S E R M O N .

All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies.—Psalm xxv. 10.

In every age since the world began, the economy of God has been distinguished by covenant with his people: first with Adam, then with Noah and with Abram, with Moses and Israel, and lastly with his Son, the Lord Jesus Christ, and the Church redeemed by his blood.

The engagements of Jehovah concerning his people included, on his part, great and precious promises. To the Patriarchs was the promise of Messiah, though obscured by types and shadows. But to the Son "the heathen is given for his inheritance; and the uttermost parts of the earth for his possession."

The *covenant of God* denotes an arrangement according to which the Divine favour in blessings is to be dispensed. It is a free and voluntary grant of

blessings, imposing *conditions* by which we are to inherit them.

Such was the character of the primeval revelations to the Patriarchs, whilst obedience to the precepts of the Law, and observance of its statutes and ordinances, were the terms on which God's distinguishing favours were conferred: favours, however, rather of a temporal than of a spiritual nature, as the "*goodly land*," and pre-eminent political and national advantages, typical of better things to come.

The Gospel introduces a new and a better arrangement, as expressed by the Apostle to the Hebrews: a covenant established on better promises. "*Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers: for this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts, and I will be their God and they shall be my people.*"

In the sufferings of Jesus Christ, the Mediator of the new and better covenant, was the atonement made for sin. By the blood of the everlasting covenant God could be just and justify him that believeth. Therefore results the glad tidings of grace; the apostles are commissioned to preach it to all nations: "And lo I am with you always.

I will sprinkle many nations. I will sprinkle them with clean water. I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy."

The terms required by this covenant, new in its nature and dispensation, are repentance towards God and faith in the Lord Jesus Christ; a faith that works by love and purifies the heart. On these terms all nations are to be invited with a welcome, with assurances that all may be saved and come to the knowledge of the truth. It would seem that the Church has for ages been considering whether she should give full credence to these declarations, and it is to be doubted whether she did believe them, for she did not act upon that belief till about a century ago. Those who still hesitate, (for several portions of the Church do seem to linger,) let them be reminded, that in *this name shall the Gentiles trust*. By the mighty influence of the Holy Spirit, *he will subdue the nations! All the kindreds of the nations shall worship him! Ethiopia, even, shall stretch out her hands unto God. The isles shall wait for his law. The wilderness and the solitary places shall be glad for them: the deserts shall rejoice and blossom as the rose. The ends of the earth shall see the salvation of God. The kingdoms of this world shall become the kingdoms of our God and of his Christ.*

In this new covenant important duties are prescribed to the Church. She is herself *to be holy,—*

a peculiar people, zealous of good works,—the salt of the earth,—the light of the world,—a city on a hill, which cannot be hid,—not conformed to the world, but to let her light so shine before men, that they may see her good works, and so glorify their Father in heaven. Yes, she is to rise and shine, her light having come, and the glory of the Lord having risen upon her.

And then she is to declare the law of God as a testimony against sin,—bear the *tidings of salvation to the lost,—preach the Gospel to the poor,—teach all nations.* In a word, apart from all worldly considerations, *she is to seek first the kingdom of God,—that all men may be saved and come to the knowledge of the truth.*

These duties then are before us as a church : to keep his covenant and his testimonies. Our inquiry now is, How has the church performed these duties ? Has she kept the covenant and testimonies of the Lord ? This inquiry will especially include what we ourselves have known of the ways of the Lord during the past fifty years of our christian ministry.

In this inquiry, it is not our design to examine the state of the church universal ; though we believe that most of the Protestant churches were never more evangelical in their ministry,—never more abundant in their labours,—never so successful in winning souls to Christ, whether at home

or in foreign lands. Look at her labours and charities,—her churches and temples of science and benevolence,—her zeal in disseminating the Bible, the Word of God: her Missionary establishments—

“Mark ye well her bulwarks,
Consider her palaces.”

She is in full and furbished armour: her march is onward, besieging the strongest holds of Satan; whether of superstition, or pagan, or infidel, or bacchanalian. Her missionaries count not their lives dear that they may win souls to Christ. They are in every clime with the Bible open, and pointing to the Cross: whether on the burning sands of Africa, or among the ice and snows of Greenland and Hudson's Bay; the cannibals of the Southern Isles, the lakes and wilderness of Canada, or the most systematic, obscene, and unyielding superstitions of India and China. And we are happy in participating in the labours and crosses of the christian religion, in all those lands.

Brethren! Since our remembrance, tribes and nations have been converted, increasing the ranks of the church by thousands, and strengthening her for further warfare and certain conquest.

Leaving other branches of the Protestant church, to their own appropriate fields of labour, with ardent desires and fervent prayers for their welfare and

success, our attention will be directed to the state of the Wesleyan Methodist church, and more particularly to the church in Canada.

The duty which the Divine covenant imposes on the church is, to preach the word—to declare the whole counsel of God.

The Methodist church in this country has continued to maintain those principles so strongly urged by our Fathers; such as the deep depravity of human nature, justification by faith alone, necessity of the new birth; the witness of the Spirit of God with our spirit, of the pardon of sin, and of adoption into the family of God; the influence of the Holy Spirit of God, for the renewal of our nature in righteousness and true holiness; and entire sanctification, as the privilege of believers in the present life. The ministry of our church has been directed more especially to the inculcation of practical and experimental piety.

The Methodist church has acted on the persuasion that salvation was offered to sinners in good faith; that no pre-ordination to reprobation was in the way of believing the Gospel as good news to lost sinners; that we have assurance that Jesus Christ tasted death for every man; that God commands all men every where to repent; that the glad tidings of the Gospel are to be preached to all the world; that all men are invited to come to Christ

as a Saviour; that God hath appointed a day in which he will judge the world in righteousness: her ministers firmly believe they act in accordance with their high commission in offering salvation to all; that all men may believe and come to the knowledge of the truth; thus "justifying the ways of God with man," and thereby leaving sinners without excuse, at the same time affording to perishing sinners the strongest and most encouraging motives to repentance and faith in the Lord Jesus Christ.

On these grounds, so clearly set forth in the word of God, her ministers could urge *immediate* repentance, and offer a present and *full* salvation. And the effects of these declarations have been every where seen in the multitudes of hearers; the great and happy changes in settlements, villages and cities, of which we are hereafter to speak.

Another important duty imposed by the Divine covenant, and to which our church has early and constantly applied herself, is the religious care and education of youth.

Our Saviour's delight in the songs of *HOSANNA* from infant tongues—his charge to the Apostle to feed the lambs of his flock,—his chiding command to his disciples, to suffer the little children to come to him, as well as the prediction of the Prophet of the Messiah, that his work before him would be,

“ To feed his flock like a Shepherd, to *gather the lambs with his arm, and carry them in his bosom,*” are sufficient indications of the church’s duty. In this duty she has ever taken great delight, and the gracious Lord of his beloved flock has crowned the labours of his servants with abundant success. In the Sabbath Schools we have heard the thousands of the infant Church in the songs of “*HOSANNA.*” Who, indeed, can listen, without pious and thrilling emotion, to the strains of the infant voice in the appropriate and pleasing theme of Watts:—

“ The praises of my tongue
I offer to the Lord,
That I was taught and learn’d so young,
To read his holy word ;”

or in the equally poetic and pious effusions of Wesley:—

“ Come let us join the Hosts above,
Now in our youngest days ;
Remember our Creator’s love,
And lispen our Saviour’s praise.
Glory to God, and praise, and power,
Honour and thanks be given ;
Children and Cherubim adore
The Lord of earth and heaven.”

We can but accord the touching sentiment of a female philanthropist: “ I love to hear the hymning voices of the happy Sabbath School, sweet as the chirp of the morning bird.” Yes, it calls to memory the strains of *HOSANNA* on Zion’s mount, to which the *SAVIOUR* listened with delight! Blessed are the ministers, happy are the teachers, whose delight is in this, their Saviour’s work !!

In these Schools how many thousands have been instructed,—their minds enriched by the word of God,—impressed and blessed of the Saviour, and added to his fold:—not a few of whom have become ministers of the Gospel; yes, ministers and missionaries in other lands! *Our* Sabbath Schools in Canada number about 500; teachers, four thousand; scholars, twenty thousand!

Having alluded to the education and religious instruction of the younger class, we are now to refer to the education of youth of riper years.

At a time when but inconsiderable attempts had been made for the education of youth, the wants of the country were so deeply felt, that an effort was made by private subscription; and so popular was the movement, that considerable sums were pledged, and buildings were erected at Cobourg, at the expense of about \$30,000.

The Academy was opened in June, 1836, by the Rev. M. Richey, the first Principal. In August the previous year, it was incorporated by Royal Charter, by the title of "UPPER CANADA ACADEMY." By an Act of the Legislature, in 1841, the Institution was incorporated by the title of "VICTORIA COLLEGE."

In this Institution considerable numbers of youth of both sexes have received instruction in the higher branches, and during the nineteen years of

its operation, several hundreds have been fitted for useful life. It is a gratifying fact, that in every part of the Province you meet with those youths in the various professions;—attorneys at law, physicians, school teachers, principals and professors of academies and colleges, tradesmen, farmers, and ministers of the gospel. It is further gratifying that generally, and mostly in every case, they are known to maintain a character for morality, diligence in business, and usefulness in their professions, highly honourable to themselves and their country, as well as most encouraging to the friends of education.

A further duty, which the Divine covenant imposes, and in which the Methodist church has early and zealously engaged, is that of *preaching the gospel to the poor*. Its duties and labours in this country were properly expressed in the Minutes of the Conference, "To extend the gospel to the new and destitute settlements and the Indian tribes." For this purpose societies were formed in the country, and termed "Missionary." The first, I believe, were formed in the Niagara District, in the year 1822. These were multiplied and extended to most of the settlements and societies throughout the Province. The object of these societies was to raise funds to aid in meeting the expenses of the missions. The avails, united to grants from the Missionary Society of the Methodist Episcopal church in New York, were at first applied for the

support of missionaries to the new settlements of Trafalgar, Chinguacousy, Esquesing, and Erin, at the head of lake Ontario: afterward to the six nations of Indians on the Grand River: thence to the scattered tribes of the Ojibways throughout the lakes, rivers, and wilderness of Upper Canada; at the same time, keeping in view the supply of gospel instruction to the advancing white population, forming new settlements in the wilderness.

On the subject of missions to the emigrants, and the numerous Indian bands, much may be recorded. The deep interest which was felt by the churches and community, as this new and strange work was witnessed on the minds and manners of the Indians; the liberal and increasing funds which have been provided, as the wants of the work demanded; the zeal, sacrifice, labours, and success of the missionaries and teachers, both white and native; the mighty power of God in the awakenings and conversions in every part of the wilderness, might and ought to be recorded as memorials of God's "*mercy and truth to them that keep his covenant and his testimonies*;" as encouragements too, for further efforts of the churches in behalf of other Pagan nations. This mighty and powerful work of God has been partially recorded in the annual reports of the several Missionary Societies of Canada, New York, Philadelphia, Genesee; in the Methodist Magazines, and the *Christian Guardian*. But more minute and ample details of this

powerful and extensive work of God among the natives of our wilderness, is desirable, and would add much to the interest of religion and the edification of the churches in ages to come.

A few details only can be noted in this discourse. Among the first Indian converts was Thomas Davis, a chief of the Mohawks on the Grand River. Davis was a noble specimen of native majesty,—tall, and dignified in deportment, thoughtful and reserved,—had some advantages of education, so far as to be able to read the book of Common Prayer, which he was in the habit of doing with becoming gravity—and was an upright and conscientious churchman, yet he seemed a stranger to Divine influence on the heart. By the faithful and affectionate labours of Thomas Whitehead, Seth Crawford, Edmund Stoney, and Alvin Torry, the work of grace upon the heart by the influence of the Holy Spirit was explained. Davis soon became earnest in prayer for the *inspiration of the Holy Spirit*, “*that he might perfectly love God and worthily magnify his holy name;*” and was soon blest with the knowledge of salvation. This was in the summer of 1823, and was the commencement of that great and powerful work which prevailed so mightily among the Mohawks, Ojibways, and others on the Grand River, correcting habits of intemperance, and promoting assemblies of fervent devotion. The converts were now formed into societies for further instruction, and mutual edification, with Seth Crawford as leader.

Connected with those religious changes among the Mohawks, was the conversion of the Ojibways, who were ranging in wigwams in the vicinity. Peter Jones, who a short time previously had been converted at a camp meeting in Ancaster, had commenced a school at the house of his father, Augustus Jones, and calling together his people from their wandering state, brought them under the influence of the gospel, at the house of Thomas Davis. It was here, too, that the power of the gospel was for the first time felt on the minds of the Ojibways.

Many incidents of interest might be detailed of their ready reception of the gospel—their obedience to its precepts,—their contrition for sin,—reformation of manners—assemblages for divine worship,—fervency of devotion in prayer and singing,—their entire abstinence from ardent spirits, in which they had, with few exceptions, freely indulged; as also their settlement, and domestic improvements on farms, at the River Credit. Useful agents, too, were raised up from among them, for the spread of the Gospel among other tribes of the northern and western wilderness.

In December, 1824, an attempt was made for the conversion of the Indians at Muncey-town, on the Thames. The work was commenced by a pious young man, a school teacher in Westminster. The Indians frequently passed his school, and sometimes

they encamped near him, but were often intoxicated. Their poverty, ignorance, and misery, excited his pity, and he felt his spirit stirred within him to do them good, and improve their condition. Yielding to this pious impulse, he visited their camp at Muncey; but it was not until a fourth visit, seven miles through the woods, that he found them at home. Even then, a strong opposition set in against him by the Pagan Chiefs. At first he offered to teach their children to read and write like the white-man. To this they objected, for white-men used these arts to deceive and cheat the Indians. After much persuasion, two families consented, and they sent their few children to his school which he commenced among them. The beginning was small and unpromising, but he persevered with a few till the number was increased to eight. This was the number young Cary was teaching when visited by Alvin Torry and Peter Jones, in May, 1825: a success far greater than the Baptist Missionary of the same name could report, after seven years labour in India. Young Cary by five months' toil, living on hoe cake and boiled corn, at his own expense, obtained for instruction eight pagan children. Dr. Cary, the Baptist Missionary, laboured in Bengal and Serampore seven years before he could say he had a real convert. The Baptist, too, lived at his own expense, making indigo for his own support. Both, however, by the Divine blessing, succeeded. The Baptists have now extensive and prosperous

native Missions in Serampore and Burmah, rejoicing in the conversion of thousands, with some score of native ministers of the Gospel. Our young Cary's humble efforts have resulted, with other appliances, in the conversion of the Muncey Indians of three different languages, and the establishment of the present noble and prosperous Industrial high School of "MOUNT ELGIN."

In the visit of those brethren, Torry and Jones, are some of the most interesting communications with the Indians that I have known. The prejudices of the chiefs were strong and determined, arising out of the abuses and injuries their people had received from the white man, who had "ruined them by whiskey, and dispossessed them of their lands;" and they dwelt much and strongly on the *cold-blooded* massacre of the Moravian Indians, at Muskingum. The controversy continued for hours, and with such discretion on the part of our Missionaries, that when the council closed it was found that much of the prejudice of the opposing chiefs was subdued, and they ceased to object, by saying, "we will think more upon the subject." At this interview, and others that followed, the foundation was laid for the conversion of the three tribes. The accounts which are given of these councils need only to be read, to be admired for the wisdom, patience and discretion of Torry and Jones, in answering objections, and urging the claims of the Gospel. I will notice *one*, as a *specimen* of the wisdom

in which the whole controversy was conducted: "On our saying that the Great Good Spirit had sent us to tell them the good and right way, they replied that the Great Spirit had sent *them* Prophets who told them *they* must live as their fathers had done, and keep up their ancient customs. We then said, 'But the Good Spirit had given *us* the Good Book;' that this book informed *us* that the GOOD SPIRIT *made all men*,—told us to love and do each other good: the same good Book told us the right way to worship, and informed us of the Saviour of sinners. 'Now the Great Spirit has *not* given *you* any such *Book*, but he has given it to *us*, and told *us* to hand it to our Red Brothers. If you obey this good Book, it will make you wise and happy, and direct you most safely to a happier life to come. Now, Brothers, we come to hand *you* this good Book, and to teach your children to read it, that they may be wise and good.' This discourse seemed to have effect. They paused and seemed thoughtful, and at last said, 'they would not oppose those who wished to hear the *Word*, and to send their children to the school.' On our next visit, the 2nd September, we found our affairs more prosperous: the school had become popular with the Indians. There were eighteen children and a prospect of more." With the like discretion were the objections of the chiefs answered and explained in regard to the murders at Muskingum, and the use of ardent spirits. They did not, however, attempt to justify the wrongs they

had suffered. Some stern, some truthful pen may yet record them.

It was previous to the good work on the Grand River that the people of God became unusually fervent in praying for the Indians, several of whom offered pecuniary assistance for the support of a Missionary among them. In like manner when the Christians of Bay of Quinte heard of the conversion of the Indians in the West, (for we spoke of it at all the quarterly meetings,) a like fervent spirit was manifest for the conversion of the Indians of Bay of Quinte and Kingston. In the mean time Peter Jones and others from the Credit Mission, accompanied me to Belleville, when the Gospel was preached to the Ojibways of that vicinity, and where similar changes were wrought by the power of God. The conversions commenced in the Spring of 1826. From a state of drunkenness, poverty and degradation, not to be described, these Indians, too, became a sober, praying people, and immediately entered on a settled, industrious course of life.

The journal of the Grape-Island Mission contains not a few remarkable events of Providence and Grace: as those of the Divine care and guidance, powerful conversions, fervency of devotion, piety of the children, patience in sufferings, triumphant deaths; the faithful labours of Missionaries and Teachers, the influence of the Mission on the white inhabitants, both in the vicinity and elsewhere; the

schools, as the *day*, the *sabbath*, the *infant* and *industrial* schools. It is also to be noted that a number of the converts have been useful in extending the truths of religion to other tribes. The names of Sunday, Beaver, Moses, Paul, Frasier, Chechang, Crawford, Steinhaur, Salt, Blaker, are on the list of labourers; several of whom have carried religious instruction to the tribes of Lake Huron, Lake Michigan, Lake Superior and Hudson's Bay, to the extent of two thousand miles in the north. Many of these events we have on record, others are remembered by the missionaries and teachers, and may yet be given to the public.

This people remained on Grape Island, near Belleville, eleven years, where they were employed in gardening, farming, house-building, and some of the trades, as that of smithing, shoemaking, &c.

The Indians of the Grape-Island Mission having been fitted for a more enlarged sphere of labour in civilized life, they were, in the Spring of 1837, removed to the Township of Alnwick, near Rice Lake, on lands assigned them by Sir John Colborne. Here they are provided with comfortable dwelling-houses, barns, cattle, farming tools, saw-mill &c., chapel, school-house, missionary and school-teacher. The buildings, cattle and mill were paid for out of the Indians' annuitant funds. The cost of the chapel in part, the parsonage, and the missionaries and teachers have been at the expense of the society.

Before their conversion, they were in habits of great irregularity. In scenes of drunkenness and revelry, they would, in a few weeks, waste their annuities, returning to their hunting-grounds in the wilderness too bare of clothing to endure the severities of winter. Since their conversion, their annuities and presents from the Government have made them comfortable for clothing and bedding throughout the year.

These Indians now (1837) numbered 212, having increased twelve in the eleven years since their conversion. In eleven years previous to their conversion they had diminished about fifty.

Here at Alnwick, too, extensive brick buildings have been erected for the education of the children of this and the neighboring bands, the expenses of which have been defrayed by a voluntary subscription of one-fourth of their annuities. They have also set apart for school purposes, two hundred acres of land, as a farm for improving the scholars in the business of agriculture. They bear the expense also of the clothing and board of fifty children in the Industrial School, the missionary and teachers being paid by the Missionary Society.

RICE LAKE.— The introduction of Christianity among the Ojibways of Rice Lake, is kindly furnished by our Indian friend, the Rev. Peter Jones, as follows :—

“During the Methodist Conference at Hamilton, near Cobourg, in September, 1827, several of the converted Indians from Grape-Island, and others of us from River Credit, met at the Conference by direction of Father Case. The Indians pitched their wickwaums in a grove. Here religious services were held. During this time Chief Sawyer, Big Jacob and others were sent to Rice Lake to invite the Indians to come down to our encampment. Next morning they returned, accompanied by Capt. Paudaush and Peter Rice-Lake, the two chiefs, and thirty or forty others. After refreshment we commenced religious “talk”: we told them what great things the Great Spirit had done for us at the Credit and Grape-Island; to which they all paid great attention, and seemed much impressed. During the same day, Bishop Hedding, Father Case, Dr. Bangs, and other ministers, visited and addressed the Indians: prayer and religious instruction were continued till towards evening, the Indians becoming more and more deeply impressed. At length the spirit of the Lord was poured out in great power on the minds of the Indians, and many cried aloud “What shall I do to be saved.” That we might have more convenience for giving them instruction, an altar was formed by placing a pole against two trees. To this place the mourning penitents were invited to come and kneel, for instruction and prayer, and instruction was given them as their several cases seemed to require. It was not long when

Chiefs Rice-Lake and Paudaush arose and expressed their joyful feelings, saying they had found peace to their souls, and they gave glory to God for his mercy. Then another and another gave the same testimony, and ere the meeting closed every adult Indian was made happy in the pardoning love of God. O what a joyful time! The wilderness resounded with the voice of joy and gladness!" At the sabbath services which followed at the Conference, the Indians saw for the first time, a body of about thirty ministers,—heard the preaching of the Bishop, Dr. Bangs and others,—witnessed the impressive ceremony of ordinations; the sweet melody of song, by the whole congregation; with all which they were much impressed and greatly edified.

On the return of the Rice-Lake converts to their home, Capt. Beaver and others, from Grape Island, were requested to accompany them, for the purpose of further instruction and edification in the Christian faith.

The following occurrence will shew the nature of temptations the Indians had now to encounter, the device of the *white pagans* to ensnare them, and the firm resistance they showed against their two grand enemies, the *Drunkard and Rum*.

One of these disciples of Whiskey was "sure he could induce the Indians again to drink," and providing himself with ardent spirits, he moved in his

canoe over to the island where the Indians were encamped. Leaving all at the shore, he went up to the camp, and inviting the Indians down, brought forth his bottle. "Come," said he, "we always good friends; we once more take a good drink in friendship." "No," said Capt. Paudaush, "we drink no more of the fire-waters." "O, but you will drink with me; we always good friends;"—but while this son of Belial was urging them to drink, the Indians struck up in the tune of *Walsal*, the new hymn they had lately learned to sing—

"O ah pa kish-ke cheen go twauk
Keje e ne she nah baig."

"O for a thousand tongues to sing
The great Redeemer's praise;"

and while the Indians were singing, this bacchanalian, defeated in his wicked device, and looking like a *fool*, paddled away from the island, leaving the Indians to their temperance and their religious devotions!

In the records of this work are incidents of very lively interest; as their ready reception of the Gospel, their firm resistance of temptation,—the industry of the women for the support of the children while at school; as also the useful labours of P. Jones, H. Biggar, Miss Barnes and others. The results are improvement in morals, temporal comforts, and religious duties; and beside, several of this tribe have been usefully employed in extending the Gospel to other bands, both in Canada and Michigan.

LAKE SIMCOE.—The following is also from the pen of Mr. Jones. "In 1827, John Sunday and myself, accompanied Rev. Egerton Ryerson to Newmarket, where we found some Ojibway families of Lake Simcoe, among whom was Chief Penahbick. To these families we spoke on the subject of Christianity. They listened with attention, and expressed a willingness to be taught the white-man's religion. This, I believe, was the first attempt to introduce the Gospel to the Lake-Simcoe Indians."

During the summer of this year, native exhorters were sent from Grape Island, who visited them in their wickwaums, sang and prayed with them. A conviction for sin was soon apparent, and they began to pray: at length the whole tribe of six hundred was brought under religious influence. On one occasion, with the efficient assistance of Mr. Jones, we held religious services among these Indians for five days successively, during which they were instructed in the commandments, the Lord's prayer, the apostles' creed, the office and influence of the Holy Spirit, as also the nature of the ordinances of baptism and the Lord's supper. At the conclusion of the services we baptized 122 of the adult converts! Such a day of power and blessing, was seldom witnessed among the Indians. To a deep and humbling conviction of their sinfulness, which constrained them to cry aloud for mercy, was succeeded a joyful assurance of the Saviour's par-

doing love. Their feelings were expressed by weeping and by shouts of *praise* and *glory to God* for his salvation. On some occasions, they were so overpowered as to be unable to stand, and were borne away from the services to the wickwaum in the arms of their friends. This was in June 1828. The converts were now united in society with native leaders, each leader having twelve or fifteen in his class. From this body have been raised up some of sterling worth, among whom were Thomas Briggs, of about sixteen, and Henry Steinhaur, of about ten years. Of the former, when the leaders were to be appointed, Thomas was proposed by the Indians: to this we objected, on account of his youth; but the Indians urged, saying, "though he is young, he prays and speaks like an old man." This pious and lovely youth of sixteen was then appointed the leader of about twelve persons, some of whom were of the age of fifty or more.

Of the latter, then ten years old, was Henry Steinhaur, whom, with the consent of his widowed mother, we took to Grape Island, where, after a few years in the Mission school, he was entered at the Cazenovia Seminary, and instructed in the higher branches, including the Latin and Greek. He was afterwards employed for several years as teacher in the Mission schools; then, finishing his education at Victoria College, was, in the spring of 1840, appointed with Rev. James Evans, to the Hudson's-

Bay Mission, where he has laboured fourteen years as school-teacher, preacher of the Gospel, translator, and in the printing of the Scriptures.

We would proceed in these details, but the limits of a single discourse do not permit. We have, however, to add, that as we have referred with delight, to some of the labours of the church, in fulfilment of her covenant engagements, and have seen the "ways of the Lord to be *mercy and truth*," we would with equal pleasure refer to the conversion of the natives of Saugeeng, St. Clair, Fort Malden, Michigan, Mackinaw, Kewawenong, Lake Superior, Garden River, and the several stations in the Hudson's-Bay Territory. In all those bodies of Indians, similar awakenings, conversions, and happy changes have been the result of our ministry. Of the Hudson's Bay mission, you have the deeply interesting tour by our deputation, the Rev. John Ryerson, giving account of that country, its trade and commerce, the state of missions, both of ours and other churches; a work ably written, and which we cordially recommend to the friends of missions. It has one fault: it should have contemplated the advance of Christianity, among the numerous Indian tribes of the *thousand miles plains*,—then over the Rocky Mountains, to Vancouver's Island, where on the shores of the Pacific Ocean, we anticipate meeting with the missionaries on the Oregon, to recount in songs of gratitude, the toils and crosses, and tri-

umphs of the Gospel among the pagan tribes of a wilderness of three thousand miles.

Well then, brethren, we are already on the way. Two missionaries, the Rev. Messrs. Woolsey and Steinhaur, will leave this Conference in a few days. They go by railroad to Galena,—thence to St. Paul's, four hundred miles on the Mississippi, (distant from its mouth two thousand miles,) and near the centre of North America; thence by ox-cart to Red River, four hundred miles; thence to Edmonton, the "Rocky-Mountains House," one thousand miles west. At this new mission, a British trading-post, our brethren are appointed to labour among the pagan Indians of the Rocky Mountains, where they expect to arrive in the month of November next.

We may here remark, that during the thirty years of our missionary labours among the wild men of our forests, fourteen bands of wandering pagans have been converted: people degraded in ignorance, and besotted by strong drink, without either house or domestic animals. These have been instructed in the Christian religion, gathered into villages, provided with dwellings of comfort, and taught the duties of domestic life. They now possess oxen, cows, horses and other domestic animals, with farming implements. Both day and sabbath schools have been in operation in all those villages from the commencement, where their children have had opportunity for education. We may further remark,

that the several bodies are still under the pastoral care of faithful ministers and teachers; that the voice of prayer and praise is heard in their families and public assemblies; that native labourers, among whom are able ministers of the Gospel, have been educated and trained for the Indian work; that the work is still in progress, both north and west, the Divine blessing attending the word for the conversion of souls, and the edification of the Indian church. Two noble institutions, too, have been erected, and are now in operation, the one in Alnwick, near Cobourg, the other at Mount Elgin, near London, on the River Thames.

At these institutions the Indian youths are taught the several branches of an English education, as well as agriculture on the farms attached to those institutions. At each of those establishments, provision is made for the board and clothing of fifty Indian youths.

If the Indians have not availed themselves of the advantages of the schools, as they might have done, it is no fault of the church. She has provided for their education efficiently: and she enjoys the pleasure of knowing, that her *labour is not in vain in the Lord!*

We have made reference to the conversion of Indians in Michigan, and the south shore of Lake Superior. On the subject of missions to the Indian tribes, the Methodist Episcopal Church in the United

States, and the Wesleyan-Methodist Church in Canada, have known no political boundaries, each assisting the other with men and means. The former *commenced*, and for many years contributed largely for the support of the "Canada Missions." We in return commenced *their* missions in Michigan ; and we are happy still to afford them native labourers in their Indian-mission work. We remember with grateful emotions the liberal donations and fervent prayers of christian friends, as well of other churches as of the Methodist, in the United States. We are happy to learn that the *early and constant friend* of the "Canada Missions," the Rev. Dr. Bangs, is still living, at an advanced age, to witness the permanent and increasing progress of christian missions, both in Canada, the United States and elsewhere.

During the same period of thirty years, more than one hundred townships, newly surveyed and settled, have been visited and religiously instructed, and sabbath-schools established. Our church has now in the mission field twenty-one missionaries to the Indians, seventy-nine ministers to the domestic missions, sixteen day-school teachers, fifteen day-schools, two of which are large industrial institutions ; 10,624 members : 1142 of that number are Indians. She is still acting on the plan that in the new settlements "dwelling-houses and chapels should rise up together;" and with the sound of the falling forest, the voice of salvation should be heard.

After the Canada Conference was, by mutual consent, separated from the conference in the United States, and an union formed with the British Conference, the missions were committed to the general oversight of the Wesleyan Missionary Society in England. In these arrangements, the religious interests of the Indians and new settlers continue to be provided for ; and such are the grounds of confidence in the management and success of these missions, that ample funds are raised in the country, by voluntary subscriptions, without foreign aid. The collections for the year now closing, are about thirty-six thousand dollars.

Thus far, has the church kept the "covenant and statutes of the Lord."

That other and further duties are included in the divine covenant, is most evident ; but those are pre-eminent. At the same time it is not to be forgotten that the church has been early and constant in the circulation of the Holy Scriptures.

She has also established, at Toronto, a Book Room and printing-office, which has afforded a large amount of religious reading to the people of Canada, during the past twenty years. It is still accomplishing its high mission by the "spread of scriptural holiness throughout the land." During the past year more than twenty thousand volumes of a sound religious literature, in addition to four thou-

sand of our valuable weekly periodicals, have been issued from the Book Room. We have much reason to be pleased with the establishment, as a means for diffusing religious instruction, second only to the preaching of the word, by multiplying and scattering abroad a sanctified literature, a blessing to the church and to the land.

Her voice, too, has been heard in high and loud denunciations against the drunkenness and revelry of the times,—against *gambling*, whether by cards or by *lotteries*, by *dice*, or other “games of chance.” By gambling few have been gainers! thousands ruined.

The obligations of the holy Sabbath, too, have been urged, and its violators warned.

But as yet, her voice has been heard but in a whisper, too feeble, against the *indecent, offensive, and injurious* use of *Tobacco*!!

I have been requested to say something of the early settlements and progress of the country. To be minute would require too large a space; and at first thought, it did not seem to come within the limits of a religious discourse: but on reflection I am inclined to believe that *events*, such as have transpired in Canada, are marked by Divine Providence, in the *mitigation of calamities, rewards for integrity*, and especial blessings on *industrious enterprise*!

Often have I heard repeated, the privations and sufferings of the early settlers. Their losses in the neighboring Colonies by the American revolution, were scarcely to be compared with their sufferings after their arrival in this wilderness. It was about the third year of their arrival, perhaps in 1787, that by a failure of crops, the people were reduced to a state of famine. Having no other resource, they resorted to the woods for wild roots, the bark and buds and leaves of the trees. Following the cattle to the forest, they noticed the herbage on which they fed; and of such they made a mucilage, and drank to sustain life.

Said W. K., Esq., "In that hungry summer my employment was to gather the leaves of the beech-tree, which were boiled for the support of our own and neighboring families." Passing over many similar statements, I will relate but one more. Mrs. B. told me, "I saved my three children by feeding them with a mucilage, made of the bark of the slippery elm, and buds of the basswood: then to save them from a waste of strength, I put them in bed for sleep. This I did for weeks, till the rye in the milk was gathered for food." These are a few of the cases of suffering which have been told in my hearing. At length, when many a family were on the point of perishing, by an unexpected providence relief came: for in the lake, bays and rivers, the fish were seen in shoals to throng the shore, when the wants of the sufferers were supplied.

What, then, is the comparison between those starving times and the present? Have not the ways of the Lord been "*mercy and truth;*" when our fields have waved in the breeze from year to year without a blast, yielding abundant harvests; when the yield in a single year, in one production—that of wheat—was more than twelve and a half millions of bushels; it being $13\frac{1}{2}$ bushels to each individual in the country: see census for 1851.

Often have I heard the first settlers speak of their toil and suffering in bringing into the country their first few cattle. Some drove them through the wilderness of the *Black River* to FRONTENAC (KINGSTON;) others from the JERSEYS through the unbroken forest, several hundred miles, to NIAGARA! What a treasure to a family at that day was a cow! We now see our *thousand hills* and fields crowned with flocks and herds. In different parts of the country are dairies of ten, twenty, or fifty cows, some of which, from their excellency, are worth from fifty to one hundred dollars.

In those days when there were neither *public conveyances* nor *roads*, communication was extremely difficult. Fifty years ago, their milling was, by water, forty miles in the canoe. I have known the poor but sturdy settler of the new township, walk thirty miles to the older settlement, to procure bread by labour in the harvest-field; and when obtained, travel back the thirty miles, with his bag of flour on his shoulder. One of these primitive settlers of

fifty years gone by, a minister of the Gospel, is still living at the age of eighty-six, surrounded by wealthy farmers, to whom he still ministers the word of life. A man whom I could name, bore upon his shoulder a *mill-saw*, from Kingston to the Newcastle District, sixty miles, to complete the first and only saw-mill in the district! A great accommodation was the mill to the new settlers, for now they could get boards to make the door of the new shanty, or lay the floor of the fine new log-house. As great an improvement as this might then appear, a somewhat greater change has since taken place. The old log-house was long since burned as oven wood, and in its place is the large and splendid mansion of deal or brick! For some years the aged patriarchs have ridden to church in their spring carriages ---wife, grandchildren and all! Such is the history of many a farmer in Canada.

And what of lumber? Why, there is now a mill in that region that runs 150 saws; and several millions of lumber are being transported by railroad to Cobourg, on the way to the southern and western cities! A long life, joy and success to the enterprising B.s and P.s!

Fifty years ago, the science of mechanics, in this country, was scarcely known beyond the rude wheel-barrow. We have now in almost every town and city, the needful articles of convenience and comfort. The ingenious lathe forms the shoemaker's last and the farmer's ox-yoke. Factories are

numerous for agricultural instruments, mechanics' tools, and household furniture, and other articles too numerous to name, up to the splendid carriage, the powerful engines of steam for our mills and numerous and splendid steamboats, and even the mighty locomotives for our many and increasing railroads! These are now manufactured in Canada!

ROADS. —As late as 1809, the Danforth road from Whitby to Smith's Creek (Port Hope), remained unopened; and we rode meandering along the lakeshore, wading the lake at the outlet of rivers! We now have in most of the towns in the country, plank and gravel roads, branching off in every direction. In the same year, Dundas Street remained uncleared of logs, the rivers not bridged, and roads in the gorges not made; so that we travelled the beach of the lake from Saltfleet to Toronto, fifty miles. Here let us pause for reflection! In those days whoever thought of gravel-roads and railroads? What Methodist preacher ever dreamed, while lying on the split bolts of the basswood floor, in the shanty, that he would one day recline at ease on the splendid sofa, in a brick palace! or, while travelling, his horse knee-deep in mud, to his appointment in the woods, at the rate of two miles an hour, that he would one day move to the seat of the Conference in London, at the rate of forty miles an hour? Some young men ought to be "put back on trial" of the roads and accommodations in the early settlements, as a hint not to complain of their appointments.

Fifty years ago the rickety country-mills would grind in twenty-four hours, twenty-four bushels of grain. These have given place to mills which now turn out *one hundred barrels* of flour in *twelve* hours.

Less than fifty years ago, our venerable mothers assorted the wool and flax, spun and wove it into cloth, and by hand cut and made all into substantial and comfortable garments for their husbands, children, and the poor. We still remember the hum of the busy wheel; and many still wear the memorials of maternal love! Blessed be their memory! Their character and commendation are on high: see Proverbs chap. xxxi. Happy the lovely daughter, whose training is to *industrious, useful and virtuous* life! Mark the *diamond* in her eye,—the *rose* in her cheek,—and her *hand stretched out to the poor!* Happy the man who gains her for a bride. She will *look well to the ways of her household, and eat not the bread of idleness.* Long may we glory in such mothers, and be proud of daughters like these!

SHIPPING.—Fifty years ago, the number of vessels were few and small. It was not until 1817 that a steamboat was known in Canada. The first was the *Frontenac*, with its able and ever-vigilant commander, Capt. McKinzie. Our waters are now whitened with sails; our lakes and rivers covered with steamboats; every year adding at once to their number, comfort and beauty. At this time a full-rigged, three-masted ship of eight hundred tons, built in the City of Toronto, and bearing its name,

is fitting out for Liverpool: her cost \$164,000. Although she now rides 234 feet above tide water, we trust she may pass with safety to the ocean, as she will be borne through locks whose chambers are two hundred by forty-five feet.

Fifty years ago communications by mail were few and slow: we now have them daily; and then, the electric telegraph, by which in a few minutes we communicate with all the main parts of the country, and with the leading cities throughout the United States.

CITIES.—Twenty-nine years ago, I was at BYTOWN. Our missionaries were then among the few settlers on the Ottawa river, but the site of Bytown was then a forest. It is now a city (Ottawa) of 11,000, with prosperous churches and schools; and has communication by railroad with Prescott and Montreal.

HAMILTON, twenty-six years ago, was commenced on some cultivated farms, with here and there a farm-house: is now a city of 21,000, with her advancing churches and prosperous schools; communicating by railroad with the ocean, and with Galena on the Mississippi.

LONDON surveyed into lots in 1826. Settlement commenced twenty-five years ago. Now a city of 14,000. Her churches numerous, and her schools prospering. Previous to the opening of the railroad, the number passing by stage *annually* was about

two thousand. The number passing through the city is now two thousand *daily*.

Fifty years ago, it was quite common for children to regard the divine law, *Children obey your parents in the Lord ; honor thy father and mother*. In later years we have known children assume *authority*, which parents have yielded ; and veneration is transferred from parents to children !! When the divine injunction has been observed, order, happiness and prosperity have been providentially awarded. But where the divine law has been reversed, confusion and every evil work have followed. Happy the family who make the Bible the rule of life. Many such happy families do we know in Canada.

EDUCATION.—In the early settlement of the country, schools were rare and competent teachers fewer still ; so that the means of education, for many years, was very limited. But as the country advanced, facilities were increased. Appropriations were made by the Government for some five or six grammar-schools, which were located in different parts of the country. These are now increased to the number of eighty. As to common schools, they were principally supported by the people of the several wards, until the Acts of 1841 and 1850, which provide that every child between the age of five and sixteen, has the advantage of education. In a population of 1,300,000, there are 3,244 common schools. The average time in which each school is kept open in the year, is something over nine months,

and the number of children attending the schools is about 200,000.

Included in this system is a "Normal and Model school," designed entirely for training youth for the important duty of teaching. During the past seven years, 1476 have received instruction in this institution. A noble feature in the system, too, provides an annuity for superannuated teachers, for whose support the sum of \$4,800 is annually distributed among them.

The school system is indebted to the State of *New York* for its machinery; to *Massachusetts* for the principle on which the schools are supported; and to *Germany* for the principle of "Normal-School" training.

The number of schools in which the Bible is used is 1811. Provision has also lately been made for opening and closing the schools by reading the scriptures and prayer; and all ministers of the gospel are *ex-officio* visitors of the schools: see Annual Reports.

This system, said to be one of the best, was matured by one born and educated in the country, and who now holds, by appointment from the Government, the honorable and important office of "Chief Superintendent of Schools."

Of the climate and soil of Upper Canada, many have written, both residents and travellers; all favorably: to this I am free to add my opinion, that for European emigrants, Canada is the best portion

of the British Empire. The soil is rich and productive ; producing all the useful grains and vegetables, from wheat to the potato ; and of *fruit*, from the substantial apple to the delicious peach and exhilarating grape. We may add, that the atmosphere is salubrious, tempered as it is by the vast inland seas of Superior, Huron, Erie and Ontario ; producing health and longevity equal to any country in the world. As evidence of this are the vigorous and hardy husbandman, mechanic and tradesman, in every part of the country. Families of ten children are common. In 1818 I sat at the table of the parents and their twelve sons : in February last the sons were all living but one. Will any say it is necessary to leave Canada for foreign gold, when a man may commence in our forest with nothing but his axe, purchase his farm, rear his family, educate his children, "set them out in life," place them in the vicinity of a church, which his pious forethought has aided to build ; and then, at an advanced age, leave to his descendants a handsome patrimony, besides bequests, if he please, to benevolent institutions. Many such have I known in Canada during the past fifty years.

INTRODUCTION OF METHODIST MISSIONS INTO UPPER CANADA.—Until the year 1791, a period of seven years after the new settlements commenced, the people were almost entirely destitute of religious instruction. The only ministers in the country, I believe, were Rev. Mr. Bethune, of the Scotch

Church in Lancaster, Rev. Mr. Stuart, of Kingston, Mr. Langhorn, of Bath, and Mr. Addison, of Niagara. Perhaps there was a Lutheran minister in the Dutch settlement in Matilda, and another at Bay of Quinte. Besides these, I cannot learn there were any others; so that the settlements from the Lower Canada line to Fort Malden, a distance of about 450 miles, were mostly without religious instruction; and throughout all those settlements religious feelings were found among the few, and fewer still attended to the religious duties of family devotion. Some families there were who had been members of Mr. Wesley's society in Ireland. The names I recollect are Detlor, Heck, Embury, Dulmage, Lawrence. Some of these belonged to the first Methodist society in New York.

In 1791 William Losee, a member of the New-York Conference, was appointed missionary to Bay of Quinte. Losee having taken part with the loyalists during the American revolution, and having acquaintances in Canada, was not the less acceptable on that account; and a pretty extensive circuit was soon formed, where he preached during the year. The people were soon aroused to the subject of religion, and conversions occurred in various townships; so that 165 members are reported in the minutes of 1792.

Circumstances induce me to believe, and that belief is strengthened by a statement I heard the Rev. Freeborn Garrettson make, that in 1790, while Lo-

see was a local preacher, Mr. Garrettson, at the solicitation of Losee, authorized and recommended him to visit Canada; and under this authority he preached in Elizabethtown, Augusta, Matilda, and, perhaps, in some townships in Bay of Quinte.

In 1792 the appointments in the minutes are, Kingston, D. Dunham; Oswagochee (Augusta), W. Losee. Thus commenced the introduction of Methodism in Upper Canada.

Having noted the introduction of Methodism into Canada, our space does not admit of further details at present, other than to say, that revivals of religion prevailed, and extensive religious societies were formed, throughout most of the settlements in Augusta and adjacent townships, and in the Bay of Quinte and Niagara portions of the country. Interesting accounts of those glorious seasons of revivals, and the names of the pious and able ministers who were the honored instruments in the salvation of thousands, are found in Dr. Bang's "History of the Methodist Episcopal Church," vol. i. pp. 321-2, and vol. ii. pp. 72, 75, 121 to 125, and 134.

In 1805, the time I commenced my labours in Canada, there were in Upper Canada seven circuits, ten preachers, 1649 members in society, and seven chapels. None of the chapels, however, were finished. About the same number were occupied by all the other denominations.

It may not be improper to note, what may not be

known by many of the present day, that Bishop Asbury made a visit to Canada in 1811.

He had, until this period, appointed the first and only missionaries to this country, and had long and ardently desired to visit the people for whom he had taken so deep an interest, and where the work of the Lord had been so great and so extended. In his way from the New-England Conference, he crossed the Green Mountains, Lake Champlain, the swamps of the Chateaugay woods to St. Regis; thence across the St. Lawrence to Cornwall. The first place on this shore at which he stopt, was at the venerable and pious Evan Royce's, in one of the oldest Methodist societies in the Province. Thence he proceeded along the banks of the St. Lawrence, preaching at sundry places; in some of which he found members from Europe, and from the first society in the city of New York. After preaching in Kingston, and one or two places adjacent, he crossed from Kingston to Sackett's Harbour, on his way to the Genesee conference in Paris. From Bishop Asbury's journal we learn his feelings and views of Canada. "Our ride has brought us through one of the finest countries I have ever seen: the timber of noble growth; the cattle well-looking; crops abundant, on a most fruitful soil. To the people my soul is much united."

Here then is a bishop worthy of the Christian name. Born in Staffordshire, England, August 1745,—an only son of a widowed mother,—he was

awakened to a religious concern at the age of fourteen; a local preacher at seventeen: in 1771, at the age of twenty-six, volunteers for America, and is by Mr. Wesley appointed a missionary to the new world. And now in the sixty-sixth year of his age, he traverses, on horseback, the northern forests and swamps, on a visit to this remote portion of his episcopal charge. At this period, he had the general oversight and pastoral care of 184,567 church members; travelling between four and five thousand miles a year, and mostly on horseback. His zeal knew no bounds. In a letter to me about 1814, speaking of the wants of a sinful world, and the Saviour's atonement for all, he says: "O if I were young, America should not hold me." May the church never want for men of zeal like this!

EFFECTS OF THE WAR.—In 1812 the number in society was 2550. In 1815, at the close of the war, the number was 1765; being a decrease of 785. A similar disaster was felt by the church in the United States; for during the two last years of the war, there was a decrease in the Methodist Episcopal Church of more than ten thousand.

Inconsiderable in number for the extent of territory, and scattered the length of several hundred miles, as the inhabitants of this Province were, the frequent movements of the army along this narrow line of settlements,—the sudden and repeated calls of the militia in cases of alarm, rendered it difficult to get many together for religious instruction. Fre-

quently none but women and children formed the congregation. The preachers, however, by remaining in the circuits, were enabled, in part, to preserve the societies : and when the warring tempest would for a season subside, a few were brought to God, as the fruit of their painful and unremitted exertions.

So soon as the peace took place, attention to the word became more general ; the societies began to resume their former strength ; till the more general reformation took place, of which the following are some particulars. In 1816 congregations were unusually large, and great seriousness and meltings of heart portended better days. In June 1816, while the Genesee annual conference was in session at Elizabethtown, many were brought under awakening, and ten persons found peace to their souls. On sabbath the church was filled from eight a. m. to eight p. m., during which five sermons and several exhortations were delivered. At eleven, that man of God, Bishop George, delivered a discourse which seemed to move the whole congregation. The following thrilling remarks on that discourse are made by the Rev. Charles Giles. " Of Bishop George's sermon I wish I could give the whole, but it is beyond my reach. Near the close, as he was bringing the strong points together, he ascended from thought to thought in his towering theme, like an eagle on the wing ; then higher and higher still, till it seemed that inspiration would become his chariot, and by

the grasp he held on the assembly he would take all away with him to the third heaven. The hearers appeared motionless, absorbed in thought, and charmed with the grandeur of the theme; while emotions were visible and strong in the congregation. At length, as the man of God was about to descend from his lofty elevation, cries for mercy were heard from the awakened crowd in the gallery; and the mourning penitents were conducted to the altar, where a prayer-meeting was opened, and supplications were made in their behalf. The time was well improved; and it was a season of great power and glory."

Through the whole sitting of the conference of five days, the word was delivered with much freedom and power; and so great was the revival that followed, that it is believed that more than one hundred were awakened during that conference.

Conversions now became frequent. Whole families were made the subjects of saving grace. The numerous family of a pious widow are among the favored; five sons and four daughters are among the subjects of grace.

The neighboring towns now took the flame. From attending the preaching at the conference, the people returned to their homes with earnest prayer for their families and neighbours; and the revival was renewed with great power in Augusta, and many were converted to God. The minutes for July 1818 shew an increase of 317. The pro-

fessors drink deeply into the spirit of the gospel,—the youth are making promising improvements. They delight in reading the Bible. At a late quarterly meeting in Augusta, the divine power was gloriously manifest. Among the hundreds of joyful souls were eight persons above the age of sixty, who had found mercy during the late revivals: among them was one of seventy-five: another of seventy-two blessed God that all his family, seven in number, were converted. About the same time, a revival began in the fifth town, Hallowell circuit. It was at a prayer meeting when the divine power rested on the minds of those praying, filling their hearts with peace. Their supplications were heard for sinners, and a number were awakened. And so powerfully did the Lord carry on his work, that in a few weeks about sixty were brought to rejoice in the love of God. In this good work whole families were rejoicing! In all the east part of the township, there was scarcely a family where the voice of prayer and praise was not daily heard! A great and glorious work of God was also going on in the Bay Quinte circuit. It commenced in the township of Fredericksburg, on the 17th August, 1817. It began at Mr. Cain's, where a company of young persons were assembled for the purpose of improving in singing. At this meeting a young man who had lately found peace, addressed the company on the subject of his late conversion,—the joy he felt in the service of God; and invited them to come to

Christ and "taste for themselves that the Lord was gracious." The divine power rested on all present, and the company were broken into contrition for whom prayer was made, when six young persons were blessed and made happy in the love of God. The news of this meeting brought many together, till no house could contain the multitude: numbers were converted at every meeting. It spread like a devouring fire through the neighborhood; thence east; thence north through the German settlement around Hay Bay, sweeping in its course almost every family in its way. From Brother Cain's it took a western direction, and spread the width of Adolphustown, leaving a blessing in many a family. Many hundreds assembled at the prayer meetings, when ten or twelve would be converted. From the fourth concession, boat-loads crossed the bay to the meetings in the chapel: by this means the revival obtained in the north part of the township. O it was most delightful to hear the solemn praises from the happy converts, as they sailed across the bay, to and from the place of worship!

This work produced a most happy change in families. On some occasions, while the father would be reading the Bible, praying or conversing with his family, some one would realize the divine power, and experience a saving change. On those occasions it would be truly affecting to witness the Christian endearment when parents and children would embrace each other, praising God for his mercy, and

rejoicing in its mighty comforts. Some who embraced the gospel when first introduced into the country, have lived to see the piety of their children and children's children. So true are the words of unerring inspiration: *The mercy of the Lord is everlasting upon them that fear him, and his righteousness unto children's children.*—Ps. ciii. 17.

By these revivals great changes were brought about in the state of society. Rude companies, who spent the sabbath in idleness and revelry, were now seen with their families in the place of worship. Others, who through the influence of strong drink had been led to differences and fights, now learned meekness and to forgive. The drunkard's song was changed into loud hosannas, and blasphemies into praise! It was delightful to witness the Christian affection and religious fervor of the people:—they seemed to hang on the ministers' lips, as if feasting on every sentence; and as the truths of religion were brought to their believing view, they received them with tears of joy,—sometimes with shouts of praise and “Glory to God” for the wonders of his grace! Our quarterly meetings were attended by such multitudes, that no house could contain them. We then had to stand at the door, and preach to those within and those without; or divide the congregations.

Other revivals might be named, but those were the principal, at that day; at least in the Bay of

Quinte District. The Niagara country was equally favoured, about four hundred having been added in the Niagara Circuit. Of the details in those revivals I have no record, and can only refer to the Minutes of the Conference, to the Methodist Magazine, vol. ii., p. 33; Giles' "Pioneer," p. 246; Bangs' History of the Methodist Episcopal Church; vol. ii., pp. 72, 121 and 134.

Revivals have since been common, and the church has continued to advance up to the present; ---revivals in which our sabbath-schools, and the students of Victoria College, have, from year to year, largely shared.

We have now, beside the happy thousands who have died in faith, thirty-eight thousand members of the church; two hundred and ten circuits and stations; about three hundred ministers in the regular work; about five hundred chapels; and are probably preaching to two hundred and fifty thousand hearers!

I had intended to give the *names* of those ministers who were *converted in Canada*, and were engaged in the itinerant work; but on reference to the Minutes of the Conferences I found them to be too numerous for insertion, their number being more than two hundred! In view of the work of God, so great and glorious,--in the correction of vices; conversion of sinners, among whom are the tribes of our wilderness; the triumphant deaths; and the

extent of country brought under religious influence; we may say, truly the "ways of the Lord are mercy and truth to them that fear him and keep his covenant!"

In conclusion, I suppose it is expected that I say something of the divine dealings with myself, having arrived at the advanced age of nearly seventy-five, and been engaged as a minister of the gospel for fifty years.

My birth was in the town of Swansea; on the sea-board of Massachusetts, on the 27th of August, 1780. After years of religious impressions, and a sinful course, I was converted in February, 1803. In June, 1805, I was admitted as an itinerant preacher in the New-York Conference, then in session at Ashgrove; and having *volunteered* for Canada, I was appointed, with Henry Ryan, to the Bay of Quinte circuit.

I have much reason to believe that my appointment to this country was in the order of providence, and divinely directed. A field thus distant, was the more suitable, to wean me from a numerous circle of friends; and a new country was best adapted to my youth and inexperience. I have every cause to be satisfied with my choice, and abundant reason to be grateful to my Christian brethren, and to the inhabitants of Canada generally, for their generous and kind treatment, and the marked *hospitality* which has every where been shown me in every

part of the Province. In connection with this subject, I beg to relate an incident which occurred in my journey to this country. It was while traveling through the forests of the Black River. As I was drawing nearer to the field of my future labour, I felt more and more deeply impressed with the importance of my mission, and my insufficiency for preaching to a people already well-instructed: as yet but a boy;—only about two years since my conversion;—devoid of ministerial talents as I was of a beard; I feared, on account of my incompetency, that I should not be received in a strange land. So strong were the emotions of my heart, that I dismounted my horse and sat down, and wept and prayed. While thus weeping, these words were spoken to me in a voice that I could not misunderstand: “I will go before thee,—will prepare the hearts of the people to receive thee; and thou shalt have fathers, and mothers, and children in that land.” This promise I have seen fulfilled to the letter: and I hereby give glory to God for this and a hundred promises more, which have by his blessed word and his Holy Spirit, been impressed on my heart!

It is proper here to say that, of the fifty years of my ministry, six of them were spent in the labours of the New-York Conference, from whence I first came; i. e., one year on the Ulster circuit, and five years on the Cayuga and the Oneida districts. And happy years they were! The piety and hospitality of the people,—the zeal and devotion of the minis-

ters with whom I was happily associated,—the mighty outpouring of the Spirit, and the revivals of religion which every where in the limits prevailed, made the country a hill of Zion, a real “Mount Pleasant.” A few only of those excellent ministers are still living. I have them in my eye, they live in my heart, and I hope to meet them

“ Where all our toils are o'er,
Our suffering and our pain :
Who meet on that eternal shore
Shall never part again.”

The ways of the Lord I have seen to be “mercy and truth” in numerous instances of exposure and danger. Five times have I been laid low by fevers, bilious and typhus; and although with no home of my own, I was provided for among strangers, who watched at my bedside for weeks together, nursing me with Christian solicitude, and faithfully administering to my recovery. The Lord reward them in “that day!” Sometimes in those afflictions, but more afterwards, I found they “yielded the peaceable fruits of righteousness;” and then how sweetly could I sing—

“ Oft from the margin of the grave
Thou, Lord, hast lifted up my head.
Sudden I found thee near to save :
The fever own'd thy touch and fled.”

In my labours it has been my lot to be much on the waters, both in summer and winter. While travelling the Catskill mountains, on the Ulster circuit, in 1807, my route took me across about twenty

streams, which in heavy rains swelled to the overflowing of the banks ; but I suffered no injury, and never missed my appointments. I was, indeed, once in that year overwhelmed with my horse in the Delaware river ; but I escaped in safety, my horse reaching one shore and I the other. Once was I shipwrecked on lake Ontario. Five times have I been through the ice with my horse on the bays, rivers, and lakes of Canada. Through all these dangers the Lord in his providence delivered me ; and then I have sung with delight :

“ Oft hath the sea confess'd thy power,
And given me back at thy command :
It could not, Lord, my life devour,—
Safe in the hollow of thy hand.”

The Christian minister in any perplexity has abundant sources for relief ; as that of the church, —his experience,—the Bible, and his God. If the first fail him, he is sure of relief from the last. “ In all thy ways acknowledge God, and he shall direct thy paths” : Prov. iii. 6. For the encouragement of my young brethren, allow me to make allusion to a few cases out of many, very many more.

In 1806 I lost my health by hard toils in the swamps of Canada, and for three months my strength was wasting away by fever and ague. I now thought I should receive an appointment suited to my feeble state ; but contrary to my expectations my appointment was to the mountains of the Ulster circuit. I felt it as a disappointment, and thought I could ne-

ver ascend those lofty summits, nor endure the toils of a circuit of three hundred and thirty miles round. But submitting all to God I went forward, and I have reason to believe it was the very circuit the best suited to my febrile state; for such was the purity of water and salubrity of the atmosphere, that I immediately began to recover. My health was again established; so that at the next conference, I again offered myself for Canada.

Again: as I sat at the foot of the mountain, feeble in strength,—unable, as I thought, to perform the labours of that circuit, I opened my bible to read; when, without forethought, my eyes fell upon Isa. xli. 14, 15. And so it came to pass: I regained my strength, the mountains were easily overcome,—myself and colleague, Robert Hibbard, were greatly aided by the Spirit;—we could “thrash the mountains”;—revivals in religion prevailed, and one hundred were that year added to the societies! See the Minutes.

Again! In 1808, on my arrival at Black-Rock, the *embargo* prohibited the transport of property across the line. At first I was perplexed, and knew not what to do. So I went to the hay-loft, and fell on my face in prayer. I asked the Lord, as I was engaged in *his* work, to open my way to fulfil my mission in Canada. Having committed all to God, I returned to my lodgings at the inn, when a stranger smilingly said—“I should not wonder if the missionary should jump into the boat, take his horse by the bridle, and *swim round the embargo*.” I did

so, swam the Niagara river, and landed safely in Canada.

To resume. Having seen so many years, I can scarcely expect to continue much longer; though yet, as you perceive, my voice is strong and clear, and I am full of life and spirit. And, yet, my mind recoils at care. Sensible of this infirmity, I still desire to be free from a burden which has pressed so heavily in the numerous and weighty charges of the past fifty years.

Not only a voice, but still a heart to feel! I love the assemblies of the saints; and the fire-side where conversation is free with children's children, on the piety of those who have passed away,—their acts of faith, and their triumphs in death,—as well as of the glorious work of God in by-gone days! These visits to the scenes of my former labours, have been seasons of great delight; and I hope, if I live, to enjoy them still in days to come.

To my brethren in the ministry I am happy to say, that there appears at present little to interrupt the peaceful prosecution of the work. Free from agitations which occasion pain but produce no good, --the work of revivals in happy progress, --in friendly alliance with other protestant branches of the Christian church,—with them engaged in the cause of the Bible, of education, and of Christian benevolence, we proceed in the joyful work of offering salvation to the lost, and of feeding the flock of God which he has purchased with his own blood.

We cannot, however, forbear to remind you of the prevailing sin of the age,—the *love of gain*. As yet, most of you have disregarded the rise of property and the wealth of cities. Your temporal interests have been forgotten in the care and welfare of your flocks. This is right; and the promise of the Saviour in Matth. vi. 33 is being fulfilled by the church in the increasing comforts for yourselves and supplies for your families.

We are reminded too of the onerous duties devolving on the worthy President of the Conference, to whom is committed the general oversight of the church; and to afford him that support which his arduous labours require. Connected with his extensive charge, is the oversight of the numerous missions, both domestic and Indian; which, extending daily as they do, must induce increasing solicitude and labour! Although laborious, their success and prosperity renders the duty a delightful one. It calls too for grateful acknowledgments to the parent society in England, from whom both valuable men and generous means have been willingly afforded to maintain and extend the influence of our agency among the Aborigines. During various periods of our history, they have not hesitated to give assistance to our *domestic missions*, from a consciousness that they were yielding to the just claims of the necessitous and destitute of their own race, some of whom were among the brightest ornaments of their own pastorate at home! Appeals to them

on behalf of the Indians of America, always met a prompt and benevolent response; and we rejoice in our relationship to a society whose successful missions are found throughout the world, verifying the almost prophetic saying of our common founder—"The world is my parish."

TO PARENTS AND CHRISTIANS GENERALLY!—We call aloud, in the language of the Saviour, "Pray ye the Lord of the harvest to send more labourers into the harvest!" Too many are favorable to worldly professions, for their sons, apart from the interests of the church. MOTHERS! Devote your sons *from their birth*, to the service of God and his church! As encouragements remember *Hannah* and her *Samuel*!—that already two hundred young men have been converted in Canada, and engaged in the ministry! Hundreds more will be wanted, as the *harvest-fields* are enlarged!

Who has not heard of the piety of the venerated Mrs. Wesley;—of the faith of "Mother Kent," of New England;—of "Mother Covel," of the Catskill Mountains;—of "Mother Ryerson," of Canada; and many other "mothers in Israel,"—and of their sons in the ministry! In 1807, I came to my appointment in a small log-cottage, in a gorge of the mountains of the Ulster circuit, where I met with two itinerant ministers, twin-sons of a pious mother. After the sermon, by one of them, I met the "class;" when I congratulated the mother on having two sons in the ministry: the reference was sufficient,

—it kindled anew the ardent flame in her heart, and she broke out in expressions like these: “Yes, glory to God, I know how they became ministers! On my conversion to God, my soul was so blest, and I felt such love for my Saviour, and for the souls he had redeemed by his blood, that I wanted to tell it to the whole world. I went to the cradle where my boys were asleep; and, kneeling over them, I wept and prayed, and devoted them to the service of God and the ministry of the church. Now, here they are, ministers of the gospel! Glory to God; glory be to God in the highest!” This was “Mother Covel.”

To my lay CHRISTIAN BRETHERN! May I be allowed to call your attention to the case of your enfeebled and worn-out preachers. There is scarcely a subject for sympathy more touching than that of a minister in the decline of life, after having worn away his palmy days in the service of the church, brought to the necessity of asking alms for himself and family! I have known such, and may witness it again! “There comes,” says one looking out from a comfortable dwelling, “There comes *now* old Mr. ———: he can’t preach any more,—and he will stay with us a fortnight I suppose,—or want something for his wife and children!” Facts worse than this! Read it in “WESTERN METHODISM,” by Rev. J. B. Finley, p. 411, as follows:

“In 1815 Russel Bigelow commenced his itine-

rant labours in the Ohio Conference, and for twenty years laboured in that and other conferences in the western new settlements. Faithful and unwearied in his labours, and every where successful too, he was beloved and respected by all. While he was able to preach all was well! Bright faces and open hands greeted him in all his walks! But alas! 'when disease preyed upon his system, and he was no longer able to preach the Gospel, *faces were hidden, and hands were turned away!*' Unable to labour more, he rigged up a jumper, and under deep depression of spirit, he returned to his destitute family, a wife and seven children, with them to linger in poverty for a time, and then to die! In about 1814, I saw young Bigelow. He was with me in the pulpit in Albany; and a lovely youth he was. He was then on his way from New England to Ohio. When I read of his sufferings and death, I sat down and wept aloud."

Brethren! You who have accumulated wealth, and your families provided for, think of your worn-out preachers; and leave to the Conference a few hundreds for their support!

On the peace and prosperity of the church, I offer my Christian congratulations. From the experience of the past, I am persuaded her members will ponder well before they allow themselves to be drawn into questions of controversy, the influence of which may divert their minds from the work of God in

the *growth of grace* and the advancement of pure and undefiled religion throughout the land !
Amen !

pure
and !



