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WESLEYAN
MISSIONARY NOTICES,
CANADA CONFERENCE.

No. VII.]

MAY, 1856.

[QUARTERLY.

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TORONTO:
WESLEYAN CONFERENCE OFFICE,
KING STREET.

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

WESLEYAN MISSIONARY NOTICES.

MAY 1st, 1856.

The following letters from Indian Missions will repay an attentive perusal, and elicit the thanks of their supporters to that Being who watches and prospers his work among a once Pagan people. That trusty Missionary of the Society for many years, Mr. Waldron, of St. Clair, has had affliction and discouragement, but, it seems, too, success in his sorrow. Mr. Whiting, we are glad to know, has increasing reason to be encouraged at New Credit. Mr. Sal-lows, of Beausoliel Island, is cheered in his isolated home, and does well to visit the out-posts, though in cumbersome snow-shoes; and his statement, that there are Pagan tribes still in Canada, will not be forgotten. Snake Island is yet faithful to Christ. Garden River has a perpetual freshness and productive-ness. And the new Mission at Pic River, North Shore of Lake Superior, is rewarding the dreary toils of the unlearned native labourer, kindly sustained as he is by Mr. Begg, of the Hon. Hudson's Bay Company. Of such ministers, and others in the service of the Society, it can be said, "The wilderness and the solitary place shall be glad for them."

ST. CLAIR.

*Extract of a Letter from the Rev. S. Waldron, dated St. Clair,
March 11th, 1856.*

The past quarter has been a season of special mercy. At the commencement of the cold season the pestilence so long seemed to brood over and settle down upon this Mission, in its varied forms, and to such a fearful extent, that the Indians almost appeared doomed to annihilation. Both myself and family suffered more or less from the contagion. During the season of lamentation and mourning the Chiefs advised to discontinue our meetings for worship; nevertheless, a few were found to "cry unto God day and night," and although confined to my bed, I encouraged them all I could; their number increased until the whole band was again seen flocking to the House of Divine Worship. The altar is now thronged night after night, while many are made happy; nor is the good work confined to the natives, but it is spreading among our white neighbors. Some twenty-four natives have

joined on trial, among them are found happy though poor *Papists*.

Since brother Pearson's removal from the Sarnia Mission, I have been trying to assist Br. Laird to make up for his lack of service, leaving one of my Sabbath appointments to one of our native exhorters. There is a good work on the Sarnia mission adjoining the Indian settlement to the south.

Our Indian's attention is being turned from the chase to lumbering, for which, together with cord wood there is a pressing demand by the Railroad Company and Steamboats. By this means they live comfortably, and dress respectably, and in fact they begin to enjoy the blessings of a civilized life, in which they are encouraged by F. Talfourd, Esq., their present Agent.

At a late Council I was called in and asked, "Do you know anything about this thing of which we have heard? that

is, about our being removed from this reserve,—we were told by one of our people lately from Muncey that we are to be removed!" I replied, I know nothing officially respecting the contemplated concentration of the scattered Bands in Canada, having had no correspondence with the committee appointed for that object, or more properly on our Indian affairs. I advised them not to agitate the question before it should be laid before them officially. The old ex-Chief expressed himself in strong terms of opposition.

Our school though small is doing well.

The lumber is on the spot for a new School House, more central, which is to be built the ensuing season; when the attendance will doubtless be much larger. The superintendent prosecuted a man not long since for furnishing an Indian with whiskey, but failed to convict him, as the offender got two other men to swear the Indian stole the whiskey, which he produced at the Court! They were Roman Catholics; we think it will serve as a caution in future.

My family are well in health; my own infirmity is increasing. I suffer much pain by turns, especially if I take cold.

NEW CREDIT.

Extract of a Letter from the Rev. Matthew Whiting, dated New Credit Mission, March 27th, 1856.

I have delayed writing to you, not having any thing very encouraging to communicate. I think, however, that I may venture to say, that our prospects among the Indians have been a little more encouraging during the winter; our Meetings have been very well attended, and some two or three have been hopefully converted to God. To his name be all the praise! The School has been better attended than it was last winter; nevertheless, I must say, that for many years I have not labored with so little satisfaction; some of the Indians are fond of strong drink, and any good impression that may be made in their minds is soon washed away, when they get hold of the bottle; there are, how-

ever, a very considerable number of faithful men and women among them; these of course hold up the hands of the missionary, and encourage him in his work. My health has been tolerably good during the winter, but one of our daughters has been very ill nearly all the winter, and it is doubtful whether she will recover, but the Lord is very good to us, and we feel reconciled to whatever afflictions he in his wise providence sees fit to lay upon us, having an assurance that all things shall work together for good to those that love God. I thank you for the amount you have allowed me for medical attendance during the last year.

BEAUSOLIEL.

Extracts of Letters from the Rev. E. Sallows, dated Beausoliel Island, Aug. 1st, 1855.

As soon as we received our appointment, we prepared for our new field of labour; we chartered a boat, sailed across the crystal waters of the Georgian Bay; had a fair wind in turning every point, and the same day we left Collingwood Harbour, we reached Beausoliel Island in perfect safety. We were received by the Indians in the kindest manner imaginable; they cleaned and prepared a house for our reception, into which they

brought our luggage, and all with a kind heart and cheerful countenance.

They are doing well in religion, are very attentive to all their privileges, and I am happy to learn when away from home, on the Sabbath day, they are punctual to their class and prayer-meetings. Last Sabbath our quarterly meeting was a time of refreshing from the presence of the Lord. We could not understand much of their language,

yet we felt the gracious influences which attended the speaking of their experience. They were truly happy in God their Saviour. One old lady who was too infirm to attend public services, to whom the sacrament of the Lord's Supper was administered, said, "I am happy to say that I never feel that I am alone while they go to worship the Great Spirit in the House of prayer, but feel the assurance of the Divine presence and favour; though I cannot go to the house of God to join with them in worshipping the Saviour, yet my heart is with them while lifting theirs to their blessed Redeemer; and I bless God that he has spared and permits me once more to receive the Lord's Supper, which He has prepared for me, and for all them that love and obey him. And I can truly say Jesus is mine, I am fully assured that when I finish my days in this world, he will take me to a better world, where I shall praise him forever, with them that are gone before."

Our cause at Penetanguishene is very weak. The mass of the people belong to the churches of Rome and England. There are, however, a few families who are anxious to hear the word preached in its purity. It is about eight miles from the Island to Penetanguishene.

We have made some new seats for the use of the School house, on the Island, which give great satisfaction; the women previously were obliged to sit on the floor during divine service.

We expect to visit the Christian Islands next week, which are about twenty miles from here. In the fall (D.V.) we intend visiting French River, which place the Indians say is about one hundred miles distant. There are also a few Pagan tribes on the north shore who ought to receive some attention. It is very important that we have a good boat to attend to this work, I lost one at the Harbour during a severe hurricane, and I cannot afford to purchase another.

I am trying to learn the Indian language every day. I wish you would be so kind as to send me any work that would give assistance.

Soloman James is a fine young man, very pious and consistent, a suitable person for the situation he holds. His

health is restored, and the Indians are pleased to continue his services as Preacher and Interpreter.

March 22d, 1856.—Our Missionary Meeting at Penetanguishene came off in good style, upwards of six pounds were raised, to the astonishment of all present. The one among the Indians was interesting and profitable, upwards of £10 were raised. This is a large sum considering the poverty-stricken circumstances of this people. I preach in Penetanguishene once in two weeks, (walk there on snow-shoes) to the annoyance of the Puseyite and Roman church parties. A few weeks since I held service here on Sabbath morning—walked to Penetanguishene and preached there in the evening; next day went to Christian Islands,—stayed two nights and held services among the Indians, for which they were thankful. One night sleeping in a bark shanty, it was so extremely cold, that I was obliged to get up and sit over the fire until morning, turning first one side and then the other to keep from freezing; we returned to Penetanguishene one day and reached home the next morning, having travelled twenty-six miles in a day and a half,—a good journey for snow-shoe walking. I attended a pagan funeral a short time ago. There was put into the coffin a small tin pale, a pair of mocassins, a pair of mittens, and a flint and steel,—on the coffin in the grave was placed a small axe. The pagans suppose these things necessary to assist the departed on his way to Nee-ne-bah-shoo, (the God that made the ark when the world was drowned,) "who is now residing somewhere in the West where the sun goes down:" I embraced the opportunity to show them the more excellent way.

There is a band of pagans about fifty or sixty miles from here, that I am anxious to visit next summer. We have some encouragement; some of the young people have joined the church among the Indians, and class and prayer meetings are commenced among the whites.

March 28th, 1856.—We have encouragement on this Mission. Our missionary services were well attended and sustained. We shall raise about fifteen pounds for the Missionary Fund, which

is a noble sum, considering the greater part will be paid by the Indians. I visit Penetanguishine once in two weeks, and dispense the word of life to an attentive congregation. The distance is about nine miles, and has to be travelled on snow-shoes.

Feb. 10.—Preached this morning to the Indians, had a good time; in the afternoon the Interpreter and I walked to Penetanguishine and held service there in the evening.

11th.—Went seventeen miles to Christian Islands, found the Indians well, except one sister, who is in a very low state, but is reconciled to the will of her Heavenly Father,—has a blessed hope beyond the grave.

12th.—Had religious meetings with the Indians which were very encouraging. It was so intensely cold during the night, that I was obliged to get up about 2 o'clock, and sit over the fire until morning. These bark shanties are not the things for such times.

13th.—Returned back as far as Penetanguishine, and the next morning reached home rather tired, having performed a journey of about fifty-two miles, a long trip for snow-shoe walking.

26th.—The Chief came in this morning and expressed his anxiety for me to write to Capt. Anderson,—the school was broken up and he wanted to stop the pay; I told him I must understand more about it first.

28th.—After Prayer-meeting I had counsel with the Indians and soon managed the school affair, (it has been going on well since). Had no Missionary been here the School would have been upset, as was the case last fall.

29th.—I attended a funeral to day, the poor wretch died from the effects of drinking. There were put into his

coffin, a small tin pail, a pair of moccasins, a pair of mitts, a flint and steel,—on the coffin a small axe; all buried. The pagan's suppose these things will be needed to assist the departed on his journey to Nee-ne-bah-shoo, an imaginary god, who made a large ship when the world was drowned, and is now settled somewhere in the west where the sun goes down. I took advantage of the occasion to point out the only safe way to a better world.

March 9th.—Most of our men are away hunting, so our congregation is small. I went to the white village and held service.

13th.—I have been busily engaged preparing cedar for a garden fence, and am trying to finish my boat which I commenced last fall; which I expect to be of great service on the Mission. We have to get all our provision from Penetanguishine. I am anxious about French River. I fear I shall not be able to visit that place before District meeting. They are very desirous of a School-teacher, and I think they should have one. I do not say this because I want to get off visiting them. I very much delight in the undertaking, and I think if they have a School-teacher they should be visited twice in the year by the missionary.

There is a band of pagan Indians about sixty-miles from here; I should like to visit them next summer.

I have just heard from Rama, understand the Governor is favorable to the scheme of convening the Indians. The Chiefs from different parts are to meet in council, as soon as navigation opens, I should like to be there and assist as much as I am capable. The council will be held at Rama.

SNAKE ISLAND.

Extract of a Letter from the Rev. D. Gostelow, dated Snake Island, November 6th 1855.

We had our quarterly-meeting yesterday among the Indians. Having received the annuities a few days before, most of them were at home. The power of God was present to bless and comfort many; some cried aloud in praise

and prayer. The sacrament was a glorious time for feeling among them. One girl, of Roman Catholic parents, came forward an humble penitent, and I hope will prove a faithful member of the church of Christ. Several children

were baptized, and I put them down in the Register Mr. Law has got on the Island. We have our quarterly service among the whites next Sabbath week. Some of the whites are rather unstable, but most of them are going on very well. I have renewed the tickets and find just about the same in number as last quarter.

I find too that the Indians have been very steady. In the Leader's meeting

this morning there were a few things brought up about tattling, but all went very well. All the Leaders say they are determined to live to God, and they are now going off camping; they have promised to hold their class-meetings, and attend all the meetings they can.— I have been fully engaged this last two weeks in protracted efforts at New Market and Holland Landing.

GARDEN RIVER.

*Extract of a Letter from the Rev. G. Blaker, dated Garden River,
January, 18th, 1856.*

Mr. McDougal has often talked to me about writing to you, and was it in Ojibway, I would long ago have done so. Never were Methodists stronger at Garden River than at present. Before our Church neighbors came here, we watched over all these Indians, and kept the fire-water from the whole community. But things are now changed.— Lately most of the Roman Catholics, and others, not Methodists, got drunk. I think the poor Indians will begin to see that those that laugh at camp and prayer meetings, and tell them so much about the *Queen's* religion, are not so strong as they thought they were.

Our field was a large one when we first came to this country. There was great darkness; but the Lord has given us friends. Garden River is only the center of our work. At the Mah-ne-ō-wah-ning, and Mese-sah-geen there are those that have been converted at this mission. There is also a good class of white people connected with this mission.

On the Lake Superior north shore, at Bah-che-wah-nong, the under Clerk, with his family, have joined us, and are doing all they can to bring others. At the *Pic* we expect to see one of the largest Missions in all our work. Ah-yah-bance, has just arranged to send 1000 feet of lumber, and some window frames to the *Pic* as a start towards erecting a church. If some of the friends of the poor Indians would send

us some glass, nails, &c., we would try and get the work done, we ask the prayers and sympathy of the white man, for the 400 poor perishing Indians of that mission

Next Saturday I start for the nearest band on Lake Superior, intending to spend Sabbath with them; when I return in company with Bro. McDougal, we start for Pumpkin Point, and Bruce Mines. Mrs. McDougal teaches school while we are gone. Our School is the most interesting we have ever had. I wish the friends of Missions could hear them sing and read the Scriptures, &c.

Several of the oldest members of this mission are now in heaven; some of them died very happy. Our good sister who died not long ago,—called her father-in-law, a few hours before her death, and told him to tell all the Indians that she died in the religion of Jesus; "my soul is very happy," said the dying woman, "I shall soon be with my Saviour,—before night I shall see my children." "There", said she, "the angels are coming to carry me home to heaven." Friends could not see those heavenly Spirits, but we all felt the place to be full of glory. Glory be to God for a religion that can raise the once poor pagan to this happy state.— At first we felt we could not spare this good woman; but her happy death has been a great blessing to our people.— To God be all the praise.

LAKE SUPERIOR.

Extract of a Letter from Mr. J. Ashquabe, dated Pic Mission, Jan. 25th, 1856.

Since I wrote to you last the Indians have gone away to their hunting ground, and I am happy to say they went away in Christian love. The poor old chief and his family came in a little before they started,—said to me, want you now to pray with us, and ask the Great Father to give us more wisdom and religion, and that we may keep his holy day. We began to sing and pray, and talk to them about our Lord and Saviour,—he and his family went away happy. The Lord has been at work among the people,—we have had many happy meetings,—preaching every Sunday,—our congregations are quite large,—few remain about the fort, and three families which belong to the fort that were Roman Catholics, now attend our meeting. The School is very encouraging to them. They complain of their priest,—they don't get any good thing from him in preaching, or in teaching. I consider it will be quite a change,—besides allowing me to preach in their house, they said to me, "If the priest says anything we will leave him, and join with you."

I am sorry to say that in the month of November I lost one of my best men, but I shall say the Lord knows best.—On the 28th Nov. a woman came in while I was eating my dinner with her child on her back, she then told me her husband was dying; it was three days since she had left him; I thought then it was my duty to go and see the poor man. He love to pray, and love the

religion of Christ,—he could read the Indian translation of the New Testament. Mr. Begg in his kindness sent one of his men with me. While we were on the way we heard some one weeping, and there we found an old woman lying under a log almost frozen. She then told us her son was dead. I then talked to her about our Saviour.—She replied, "My son, I believe what you say, because my son died very happy, before he died he point to his books; I laid them on his side—he took them in his hand, and pointed to heaven with smiling face, and he died." We went on our way and the day after we came where the corpse was laid; my heart was sick to see how it was laid with an old blanket over, and rabbit skin at its head. I thought we ought to labour more among the Indians; the body was laid miserably, but the soul is gone into a happy world; how thankful we ought to be. I am not sorry for my poor labourings in this place, although I am needy and badly off for many things.

I have also laboured in temporal as well as in spiritual things, as far as I could. Since we came to the Pic, Mr. Begg, who has charge of the Fort, has been very kind to us, we are much indebted to him for his kindness. Some houses are to be built in the Spring, but we have got no glass for the windows. We beg of our Christian friends, and pray them to remember their friends in the *Pic*, with such things as they need for their new houses. Pray for us.

MISSIONS—GUELPH DISTRICT.

The short letter we now introduce, written by the untiring Chairman of the Guelph District, presents a favorable specimen of the wants and workings of Wesleyan Methodism in newly-settled, or rather, now settling Townships; and while we value the sententious style of an esteemed brother, always busy for the advancement of his District, we are reminded by his brevity and facts of the origination and aggressiveness of our primitive Methodism, and pray that his large purposes for the Saviour's glory may be accomplished. If on his District such are the signs of success, how greatly

multiplied are they on our seventeen Districts, where, while multitudes have received Christ, other multitudes now await the coming of many more Missionaries!

Extract of a Letter from the Rev. Lewis Warner, Chairman, dated Clinton, Feb. 21st 1856.

I have been up in the "Huron world" a week, and designed leaving for home to day, but my presence is needed on one of the missions. This will detain me, however, in the west another week, and I shall not get home until a day or two before the opening. This I deeply regret,—but we have a vigilant committee in Guelph.

Brother Lawson is succeeding well in Wa-wa-nosh, and our infant cause there is in a state of great prosperity, and the work is extending into the new Townships in the rear. There are calls for additional labourers in the country.—Bro. Berry is succeeding well in his new field of labour, and has gathered in some sixty or seventy, where a few months ago, we had no organization. Mitchell is going ahead. The doctor is in labours more abundant, and we have lately sent him an assistant to enable him to extend his labors toward Lake Huron.—Clinton has become an important field.

They will this year pay into the Mission Fund £100. Grey is progressing.—They have had an extensive *revival*;—and at the first Missionary Meeting ever held on the Mission, they subscribed some £16;—what hath God wrought? This West is at present a most inviting field for our operations. I wish I had nothing else to do than to travel from Lake Simcoe to Lake Huron; what good could be accomplished by such an agency in the next twenty years. We must fill up this country with agents, and take early possession of all this ground for the Saviour. Wesleyan Methodism at present is the most popular with the people. A gentleman in Goderich, who called on me, said that if we would build a Church, &c., there, he would subscribe £100, and if that would not do, more. We must have a church. I love to see a man with some soul in him.

BAYFIELD.

Extract of a Letter from the Rev. A. Campbell, dated Clinton, March 1st, 1856.

Knowing that you feel interested in the Bayfield Mission, I thought of dropping you a line in reference to that field of labor. According to previous arrangements, I went to *Bayfield* on Monday. The meeting was interesting and the proceeds £9 15s. and some pence. On Tuesday, the meeting at *Varna* was large for the place. Collections and subscriptions, £6. We have only three members in this place yet; but there is every prospect of a good cause being raised up. But the meeting on Wednesday night at "Johnston's Mills" exceeded them all. The spirit of the meeting was good,—proceeds, £10. You are aware that there

never was any service held at the two last mentioned places until after last Conference. There is an excellent Society at Johnston's Mills. They are preparing to build a frame Church there next summer, *and they will do it*. The sum of nearly £26, contributed at these meetings speaks well for that new field of missionary toil. It will be over £30 at the end of the year. I think you should leave Bro. Berry there another year. I know of no other man that would do so well, as he is in all the business connected with their Church building,—in short he has to see after, and purchase every thing.

CHAUDIÈRE.

Extract of a Letter from the Rev. E. Cragg, dated Chaudière, July 17th, 1855.

I am stationed this year at the Chaudière Settlement, in the most northerly part of the Eastern Township. I have now been about a fortnight at my post, and find that I shall have to extend my labors into what is called the Upper Settlement, or the line which separates Canada from the United States of America. I shall also have to go eighteen miles further than that to a settlement called Moose River, in the State of Maine.

When I am at the Chaudière Settlement, where I reside, I am forty-five miles from the nearest ordained minister,—the Rev. J. Armstrong of Leeds; when at the Upper Settlement, I am seventy miles distant; and when at Moose River, ninety miles.

Last Sunday afternoon I preached at the Upper Settlement, where there were

two children present, whom the parents had brought some distance to have baptized; I believe they had been waiting several months for an opportunity, no ministers having visited them for a length of time; the last of whom was a Missionary employed by the Episcopalians.

The Rev. Mr. Armstrong has engaged to exchange with me once a quarter, at the Chaudière Settlement, but he cannot visit any of the other places.

You are undoubtedly acquainted with the nature of the roads in this country, and the great difficulty that there is in passing from place to place.

Here is a wide field for usefulness, and I feel resolved to follow on at God's command, and to consecrate my all to him, to whom my more than all is due.

 ROMANISM IN CANADA EAST.

The subjoined communication shows that there has been a good commencement in an important and needed Protestant department of Wesleyan labour, consequent, to us, on the incorporation of the Missions in Eastern with those of Western Canada,—a department in no ways intended as a rival of very useful existing agencies, but rather as coadjutant in attempting to enfeeble and destroy the usurped dominion of anti-Christ, with its falsehoods, cruelties, and blasphemies. The call for such a course on the part of the Missionary Society of the Wesleyan Church in Canada is too obvious,—and that call is louder when the present activities of the Papacy in the Canadas are witnessed; and not less convincing is the evidence derived from the fact, that the Missionaries of the Society are unusually annoyed by Popish forwardness in many places, as several letters now published by us prove; while the same letters supply pleasing instances of the power of Truth on some Roman Catholics, and of their willingness to forsake their old for the Wesleyan Church. Were there no such indications, the duty of Protestant exertions is scriptural, and demands attention; and our Missionary Board recently decided on employing additional agents in Eastern Canada, and likewise to obtain immediately for their use the Scriptures and Wesleyan publications in the French language. We commend this enterprize to a praying, generous people. Strenuous effort is indispensable for the demolition of mystic Babylon. This

is already written: "Her sins have reached unto heaven, and God hath remembered her iniquities."

Extract of a Letter from Mr. T. Papin, dated Quebec, February, 18th 1856.

In accordance with my duty I forward to you a brief report of my labours since I came to this city. From my general knowledge of the character of Roman Catholics, whether French or Irish, as well as my experience here a year ago, when my life was threatened on my way from a prayer meeting, I deemed it necessary to take lodgings in Upper Town, and although I have to pay a dollar a week more for my board, I am much more comfortable, and feel quite safe.

My first object was to call upon several French Roman Catholic families whom I visited last year, and among whom I then distributed a good number of copies of the Holy Scriptures. I was not a little gratified and encouraged to find that the good seed which was then scattered with a trembling hand had taken root and visibly sprang up.

I found one French lady who had not only renounced Romanism, but had experienced religion, and joined the Wesleyans. She is now a very happy woman, and has opened her house for religious meetings in the midst of a Roman population.

Another family, father and mother and eight children, with whom I left two Bibles, had very carefully read them, and acquired great light and strength. The father is a tradesman, and keeps one of the Bibles in the house and the other in his workshop,—the latter to read to his countrymen when they come in on business. They have not been to the Romish church since. I hold a meeting in their house every Sunday morning, where a number of their neighbours come to hear me talk about religion, and expound the Scriptures. They all come to church to hear me preach on Sabbath evening, and their children also attend the Methodist Sunday school. I also visit a great many families every week, who appear glad to see me. I read the word of God to, and converse

with them—often tell them my own experience. Many of them are well enlightened, and seem fully convinced that the priests care much more about their money than their souls. I have an introduction into some new families every week. In some instances I have met with fierce opposition. The priests stir up the people to persecute me. This conduct of the priests has a bad effect on some, and a good effect on others. For while some are afraid to allow me into their houses, others invite me to go with them that they may hear and judge for themselves.

I preach every Sunday evening in the Baptist church in Upper Town, and always have a goodly number of my country people to hear me. I have also formed a singing class to teach the young people to sing our Hymns. We very much need our Hymns in the French language. If we had some of Wesley's sermons on "faith" and "justification" printed in French, and in pamphlet form, to circulate among the people they would learn the way of salvation more perfectly, and much sooner than by reading any thing else that I have ever seen.

A French class has likewise been commenced in the Sabbath school. I have reason to believe that much good has been already done among the French people. Our prospects are encouraging. We need much wisdom, patience and prayer. It will take some time to effect an extensive reformation. If we can only persuade them to give up confession to the priests, by convincing them that Christ alone can forgive sin, there will be great hope of their salvation. This has been effected in many instances.—Two young women were induced, by one of our members, to attend preaching last Sunday week, and were both convinced of the absurdity of confessing their sins to man, and promised not to go to confession again.

THE PARENT MISSIONARY SOCIETY.

From the English *Notices* for last December, January, and March,—the number for February not having arrived,—we have reluctantly to be satisfied with brief extracts. The first relate to Southern Africa.

“It is not much more than thirty years since the Rev. William Shaw proceeded from Graham’s Town in the Colony, to penetrate beyond the neutral territory into the region occupied by the Kaffir people, that he might preach the Gospel to them.” In April, of last year, he undertook a journey as General Superintendent, which occupied him eleven weeks, in visiting the Wesleyan Missions and Schools of that same region, and his letter is among the most thrilling that have appeared since the Rev. Walter Lawry’s Journals. British Kaffraria and Kaffraria Proper, notwithstanding the desolations of the last border war, are made beautiful by many Native Churches, and Villages, built substantially and with improved taste; and the traveller pertinently remarks, in reference to security from war in future, that it depends in a great degree “on the diffusion of Christian knowledge, and creation of Christian character among the native people.” There is a striking account of the Kaffir custom of circumcision. Many chapels were too small, and several were to be built. The seraphine, costing £55 sterling, had found its way into an African chapel, says a letter from another Missionary. Missionaries were asked by heathen chiefs and tribes, who have had some attention from the Wesleyan Society: and the usefulness of Native Agents is very apparent. “But, alas!” says Mr. Shaw, “the number of the Missionaries is so small, compared with the wants of the District.” The Rev. T. B. Glanville, and Teachers from the Westminster Wesleyan Training College, had arrived, and several Industrial Schools were in progress. The name of Watson is most nobly perpetuated at the “Watson Institution” of Mount Coke.

“On the 26th we reached Mount Coke, where we found Mr. Gladwin and family in the new house, and with sixteen pupils of the Watson Institution, who are under the daily instruction of a Teacher, and spend part of their time in cultivating some land. On the 27th I examined the schools, and also with Mr. Appleyard looked through the printing-office, paper and binding rooms, &c. This establishment is a credit to the Mission and to its Superintendent. It is delightful to see such masses of printed paper in the form of spelling-books, reading-books, Hymn-Books, Prayer-Books, Catechisms, New Testaments, and portions of the Old Testament, all either in complete forms or in preparation for the various Kaffir readers now to be met with in all parts of the country. Although several workmen are employed, and Mr. Appleyard is a conscientious economist of time, it is found impossible to keep up with the constantly increasing demand for books. It will be requisite to request the British and Foreign Bible Society to print for us a large edition of the Kaffir Scriptures, so that the press, being less occupied on that work, may become more equal to the demand for other books.

At King William’s Town he had laid the foundation stone of a “handsome and commodious” chapel, and at Fort Peddie there is another, and he shrewdly observes, “No other Church or Society has hitherto attempted anything with this district; but after our place of worship is completed, no doubt the Episcopalians will, as usual in this country, come to divide the population with us.” At Chief Kama’s Station there had been a sad loss of cattle and horses by a dreadful epidemic of from £15,000 to £20,000 sterling. He

mentions many thousands of Heathens near the Stations needing the labours of Missionaries, and lays much stress on the large Missions being divided into sub-stations, and placed at a reasonable distance, with Native teachers, to be supplied with the word by Native Local Preachers, and visited fortnightly and superintended by the ordained Missionaries. His Excellency, the Governor, Sir George Grey, is very attentive to the interests of the Missions. The official Itinerant thus closes his narrative gratefully :

“On the 6th, we proceeded on our way, and arrived safely on Saturday, the 7th of July, at Graham’s-Town, being exactly eleven weeks since we started on our journey. During my absence I had travelled in all about eleven hundred miles, about one-half on horseback, and the other half in my travelling-waggon. Amongst other improvements since I have known this land, travelling is become less difficult than it used to be. Over a large part of my route there are now something like what are called roads in the colony, whereas I formerly travelled on mere tracks. I used on my journeys in former days to be obliged to sleep very frequently on the ground under a bush, or at best in a Kaffir hut,—scarcely any improvement on the former; but on this journey I generally had the comfort of sleeping in my travelling-waggon, and only twice was reduced to the necessity of sleeping in a hut.—All this is pleasing as a sign of progress, and I am not sure that I could now stand the same exposure as formerly. But the best of all is, I found everywhere, more or less, evident signs and tokens that God is with us. A good and a great work, without much noise or observation, is going forward among those various tribes where our Missions are placed; and I believe, together with other Missions, they will be “found unto praise and honour and glory at the appearing of Jesus Christ.” O may we, and all our friends and supporters at home, be found faithful, and we shall reap our great reward!”

The Rev. Peter Batchelor, for many years a Missionary in India, has been sent by the Wesleyan Missionary Committee to Turkey, and has been received kindly by leading persons, but impertinently by the *Times* correspondent. There are three letters from Sergeant Burton, of Balaklava, which are good enough to have it said of them, they might have been written by the pious John Haime, the humble army correspondent of Wesley. The Serg’t says naively of Sebastopol, “I never saw such a place in all my experience before. I knew well how they came to leave it,—it was the Lord’s doing. . . . There is one thing that strikes me very much, that we have not lost a single member by the war that I can hear of, and I do believe it is on account of the earnest prayers of our people at home”. If so, the British nation is the debtor of Wesleyan Methodism. The Sergeant and his heroic comrades have old-fashioned Methodism in the Eastern arena. He continues, “The first Methodist class-meeting held in the Crimea was in my house, and I collected £7 at it, and now it is multiplied up to £25”. This has been sent to the Centenary Hall for the China Mission. He adds, “I have prayer-meeting every morning at seven o’clock, a fellowship-meeting on Monday evening, and class-meeting on Saturday night; all the other nights of the week, prayer-meeting; and Sunday, preaching, afternoon at three o’clock, and night half-past six o’clock. As the Spirit enables me to speak, so I speak, looking to Him for help.” He says :

“I feel thankful to you and the kind friends about you who have taken an interest in us out here. I am glad of the books, but especially for the Hymn-Books, for I am so badly in want of them; and trust the Lord will reward you all for your

present, in this world with an abundance of grace, and in the world to come with life everlasting. Our friends are getting on well out here. I have some of the brethren down from the front, of a Sunday, to worship with us. I had a few of them down about three Sundays ago; and I took the opportunity of bringing the blessing of perfect love before their minds; and I believe the Lord will have some fruit and glory from its effects; for the Lord blessed his own word on that occasion. We have had a few joined us since I last wrote to you, and they are going on well; and I have got three more meeting in class who are looking for the blessing of pardon. Our house is looking much better than when you left. We have got it boarded and white-washed, and it looks like a new place."

May Mr. Batchelor's effort be but the nucleus of a Wesleyan Mission, which shall aid in carrying primitive Christianity to the scene of the ancient Seven Churches, and throughout the Turkish dominions.

November 7th, the Wesleyan Missionary Committee met to receive a Bust of the late Rev. Dr. Newton, "presented by William Walton, Esq., Her Britannic Majesty's Consul at Carrara, in Italy, and also proprietor of the celebrated marble works there," as an expression of his high esteem for the character and services of that excellent minister, and of respect for his memory. It was sculptured after a famous cast by Bally, of Manchester, to whom Dr. Newton sat in his fifty second year, in his prime of manhood. The Committee had much pleasure in accepting it, and have directed it to be placed in the Centenary Hall,—a suitable Connexional building for such memento of a man by whose popular and protracted exertions, very much, the Methodists of Great Britain were able to possess themselves of so splendid an edifice, for purposes Wesleyan and Missionary, the spirit of which is boundless as Newton's catholicity, and blesses many in every clime,—who, turning, look towards that Hall with gratitude.

There are several letters from, and editorials on, India, showing the usefulness of Wesleyan Foreign Missions to British soldiers, the forlorn condition of the Mission at Goobbee, the fine character of Daniel, the first Canarese convert, the difficulties obstructing the progress of Female education, what is doing for the legalization of the marriage of Hindu widows, and efforts made for the hapless Veddahs. The indefatigable Sanderson lengthily reports his operations—his out-door preaching. He is in front of a temple, at the Potter's petta, in the main street, in Cubbon petta, in front of Chowdeshwara temple, then near a mosque, and at other places, engaged in colloquial preaching;—sometimes heard with courtesy, at other times treated roughly, and by professedly learned and influential Brahmins. He hopefully remarks, "Repeated strokes of the hammer of God's Word must shake the massy pile of Hindu superstition. The admissions we frequently hear are, even to us, astounding. There appears to be a spirit of enquiry abroad."

The examination of a School at Toomkoor, reported by Mr. Garrett, would not suffer in comparison with some in Canada of higher pretensions; and of the necessities of the Mission he affectingly thus writes: "It is deeply to be regretted that this important station cannot yet have a resident Missionary. Here are schools and congregations already formed, calling loudly for help Our Canarese Mission left without a spiritual guide."

Our Missionaries in Africa, the Friendly Islands, and Feejee are just now winning unusual honours from the dignified and shrewd of other Churches, as was to be expected after a time. "The celebrated Dr. Barth, who has recently returned from Timbuctoo, reports that the Mahomedan powers in the interior of Africa are quite alive to the improved condition of the Pagan Negroes on the coast by the labours of Missionaries." The *Literary Gazette* in noticing our Missions in Western Africa commends them with much sympathy and earnestness. Dr. Harvey, who is visiting the Friendly Islands for scientific purposes, and who frankly tells us that the Church of England has her lamp trimmed "with purer oil than burns in any other," in a long letter describes the Wesleyan Missions with a glowing, eulogistic pen, and writes to a learned friend of his on the feasibility of establishing "a little Polynesia Medical Aid Society" for supplying our Missionaries with medicines, which now they personally supply for the benefit of the natives. The Bishop of Cape-Town, too, at a public meeting, especially states that South Africa "is deeply indebted to the Wesleyans" for the influence they have exercised over the natives. We knew it before, but the testimony is welcome. Next comes the *Colonial Church Chronicle*, with its review of the Parent Society's small publication, "Events in Feejee," and this Church organ with remarkable simplicity observes, "We cannot sufficiently admire the Christian courage and zeal of these men; and, for our part, we wish earnestly that they were in communion with ourselves, and Missionaries of the Church of England." Undoubtedly! and whatever else is meant, this modern earnest wishing, implies that these Wesleyan Missionaries are holy, gifted, and apostolic labourers.

Letters from the West Indies are made enlivening by the incidents of a Missionary tour, and by the statement, that a new staff of Missionaries has been appointed to Jamaica, and especially by tidings of returning prosperity, and the conversion and restoration of souls.

In Western Africa chapels have been opened at Lagos, Dunkwa, Assafa, and Mampon. The society at Abakrampa has doubled since its chapel was dedicated lately; at Cape-Coast the chapel has been re-opened; and the persevering Freeman, was about to embark for Whydah with materials for the erection of another at that notorious slave mart. Lady Buxton and others in England have not subscribed in vain. Mr. May, of Sierra Leone, writes, "It is encouraging to state, that our people in all the stations, are always willing to hear the Word of God; as soon as the Mission Boat is in sight, or the signal is given of the Preacher's arrival, they immediately assemble themselves in the Chapel."

The publication of "Arrivals" at Missions is very gratifying; but the Rev. David Hazlewood, translator of the Old Testament into Feejee, is dead, and a Missionary's excellent wife in Mysore; a Catechist and a Local Preacher have died in Sierra Leone; and a school master, with his wife and four children, were lost at sea on their voyage to New Zealand. Many are the losses of the Society by pestilence, tempest, fire, war, or shipwreck, costing in some years thousands of pounds to repair.

But these Missions of the Parent Society are intrusted by a wise Providence to a willing people, and we rejoice exceedingly to receive, after a year

of war and commercial difficulty, *this* intelligence by the English March Notices: "It will excite gratitude to God in the hearts of all the friends of the Society to learn that the ordinary receipts for the year 1855, have equalled those of the previous year, and that the total amount to be reported will considerably exceed £100,000." The core of British mercy, and of British Methodism is sound. "When an African Prince sent an embassy, with costly presents to the Queen of Great Britain, and asked her in return to tell him the secret of England's greatness and England's glory, our beloved Queen sent him, not the number of her fleets or her armies, the cost of her crown jewels, or the details of her commerce, but she sent him a beautifully bound copy of the BIBLE, and said, "This is the secret of England's greatness!"

OUR FOREIGN MISSIONS.

It cannot have escaped observation, that the extension of our work to the Hudson's Bay Territory has not obtained the mere acquiescence of the ministers, members, and friends of our Church, but an approval given with avidity, and made delightfully satisfactory by an unexampled generosity. They needed such a field for the exhibition of their Christian principles, and the British Conference providentially surrendered it; they needed a tour of exploration, and no less an experienced Minister than the Wesleyan Co-Delegate undertook it; they needed Missionaries for the posts selected, and they were ready: we need more Missionaries now, and already has the Society an offer of Ministerial service; we need always a cordial community to sustain the Society, and we have that, thank God. Last year, doubtless, many contributions were increased in remembrance of Hudson's Bay claims, and several large subscriptions were expressly for its Missions: this year we expect to find, when the Branch Society's reports are received, it is the same; but already it is known that at the late noble Anniversary of our Richmond Street friends in this city, a gentleman proposed to give a hundred dollars towards sending additional Missionaries to the Bay; and since then many tongues have been recommending, and many Dorcas hands preparing clothing for indigent Indians, and sundry useful articles for the Stations there. They sent a box last year valued £40, and the returns they have had from a gracious Providence since, make them impatient to be blessed again. We have other friends in the Province—east and west—who will want from time to time to be participants in such acts and such happiness.

PROGRESSION.

At the close of a business letter the Rev. Conrad Vandusen, the active Chairman of the Owen's Sound District, informs us, that the work is growing in many parts of his District, especially on the Indian Missions. He says, "They are still prospering at Garden River, and at the Pic. A letter from the brother labouring there I here enclose to you. In a former letter he informed me that they held a Great Council at the Pic, and the Indians have concluded to form a settlement there, and plant next spring." An auspicious movement, and always consequent on religious impressions made upon Pagan minds; and it shows that the leaven of the Divine word is diffusing itself.

There is a Greenland scene repeated on the shores of Lake Superior. When the Moravians of New Hørnhuth had rejoiced ecstatically over their first happy convert, Carne says, "their hopes were soon fulfilled in this man. His family, consisting of nine persons, were the first that were brought under convictions by his word and conduct; and, before the month was over, three large families of natives came, with all their effects, and pitched their tents beside the dwelling of the Moravians. They came to hear the joyful news of redemption, as they called it." The magnetism of Christianity! which has long displayed itself among the Aboriginies of Canada, and is now exerting its mild influence in Hudson's Bay, and is destined to reach the most distant Indians and Esquimaux of that wide and necessitous region.

The REV. ROBERT YOUNG'S *Southern World*, is a volume befitting his important mission to Australasia, as the deputation of the British Wesleyan Conference, for the formation of a Conference in that hemisphere, and is evidently the Journal of a Minister, who years ago, with other genial productions, published an awakening volume on the "Conversion of the World," and latterly another on Religious Revivals. His topics, got from Australia, New Zealand, the Friendly Islands, Feejee, India and Egypt, are most attractive in themselves; and though he has not attempted the brilliancy of Laury, or the philosophic vigour of Strachan, the author's manner is correct; intelligent, convincing, and the information conveyed, diversified and ample,—made of great Connexional value by its authenticity and direct bearing on the work of God; and so highly do we appreciate it, the wish is felt that it may be added to many a Canadian library.

LOCAL REPORTS.

To all Circuit and Missionary Superintendents and Officers it is intimated, that as the time of the District Meetings is near, when *all* the religious Reports of Missions, and Branch Missionary Lists, and Monies, are to be *very carefully* prepared, and presented, a strict observance of the "Directions for Reference," inserted in the Notices last November is a duty, to secure, without disappointment, correctness and uniformity, and an avoidance of offence to subscribers arising from unintentional errors, and a timely preparation of the next general Annual Report. Last month the General Superintendent forwarded a printed schedule to the Superintendent of every Mission, to be filled up minutely, and presented at the proper time; and we hope for a universal compliance.

CORRESPONDENCE.—A respected Brother in lately sending several particulars of his prosperous work says, "Pardon me for troubling you with these things." We beg to observe, that these are the things the General Superintendent of Missions *expects* to be informed of fully and frequently, according to rule, by every Missionary supported by the Society,—not necessarily to be published at length, but for his and the Missionary Board's information, which is important, as likewise for publication as occasion and space may permit; and there must be from time to time on all the Missions facts meriting transmission.