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WESLEYAN
MISSIONARY NOTICES,
CANADA CONFERENCE.

No. IV.]

AUGUST, 1855.

[QUARTERLY.]

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TORONTO:
WESLEYAN CONFERENCE OFFICE,
KING STREET.

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

WESLEYAN MISSIONARY NOTICES.

AUGUST 1st, 1855.

It is satisfactory that the respected writer of the following narrative is not limiting himself. We have our affecting reminiscences of Grape Island, and shall look with pleasure for his description of that lovely spot for our next publication. The work done there would fill an enchanting volume. This continuation interests us so much, that the venerable narrator must allow us to say, we should like to see from his pen, in octavo, "Recollections of the first half century of Methodism in Canada."

ACCOUNT OF ALNWICK MISSION.

BY THE REV. WILLIAM CASE.

(Continued.)

The Society of converted Indians, thus formed at Belleville, on the 31st of May, 1826, the work of conversion progressed powerfully, extending from Wig-ke-waurn to Wig-ke-waurn, the voice of prayer and praise repeatedly and almost continually resounding day and night, until the 15th of June, when a new and still more exciting scene occurred at a Camp Meeting on Carmahan's Bay.

The Indians having signified a wish to be present on that occasion they were encouraged to attend, believing that at a "*woods meeting*" these *natives of the forest* might feel themselves as much, or more, at home as in the chapel at Belleville. It was hoped, too, that the faith of these new converts might be strengthened by a communion with so numerous a body of christians of the *white brethren*. A portion of the Camp-ground was accordingly allotted them in the rear of the white people, yet within the enclosure, that they might be secure from the gaze of curiosity.

Thus prepared for the reception of the natives, it was soon announced that a "*fleet of Indian Canoes*" was in sight on the Bay, when a few of us repaired to the shore to welcome our new friends, and conduct them to the encampment. We found about sixty landing from their bark canoes. Their cooking utensils, guns, spears, &c., were unloaded, the barks for covering the tents were in rolls, and ready to be borne on the heads of the squaws. All in readiness, the

Indians took each a canoe reversed on the head; the women followed with barks and blankets; the children bearing kettles in hand; the whole body then advanced, Indian file, to the encampment.

We had previously caused the exercises to cease, not knowing what effect the numerous voices in different parts of the encampment might have on the minds of the Natives newly from the forest, and entirely unacquainted with a scene so novel. We wished, too, that the entrance of the natives into the christian encampment for the first time might be witnessed by the whole congregation.

As few of the congregation knew of the arrival of the Indians, their sudden appearance created considerable emotion; the first was that of *astonishment*: they gazed with amazement; then reflecting on the former wild and wretched state of these *wild men of the woods*, contrasted with their present hopeful appearance, and calling to mind too the many prayers for the heathen, and seeing their petitions fulfilled before their eyes, surprise gave place to feelings of gratitude and delight; they broke forth into shouts of praise, and gave glory to God for the salvation of the Heathen.

When the Indians arrived at that part of the ground assigned them, laying down their burden they kneeled and prayed for some time, the pious portion of the whites joining in petitions for God's blessing on these strangers, and that *the blessings of Gospel grace might be*

spread throughout the wilds of America.

The Natives being encamped by themselves their meetings were generally held apart from the whites, except in public preaching, when a portion of the seats were resigned for their use. At the conclusion of each service the leading points of the sermon were explained to the *red brethren* by Wm. Beaver.

On Saturday and Sabbath the congregations were large, we judged between three and four thousand; much order prevailed, and great attention was paid throughout the services, and more especially when the native exhorters spoke; they spake with fluency, and were heard with profound attention. When Beaver had concluded we desired him to inform us what he had been saying. Apologising for his bad English, he said he would try to give a few words:

"I tell 'em Indians they must all turn away from sin, the great Good Spirit then give 'em new eyes to see—new ears to hear good things—new heart to sing and pray—all new! I tell 'em squaws they must wash 'em blankets clean—must cook 'em victuals clean, like white woman; they must all live in peace, and love one another." Then, with a motion of the hand and arm, as if to level off an uneven surface, he added, "The Good Spirit make the world all smooth before you!"

During the meeting the pious Indians took an active part in behalf of mourners, sometimes among the whites, but mostly among themselves; and it was matter of surprise to all to observe the fervency of their devotions, in the ardour of prayer and melody of praise, and it was principally by their labours that thirteen of the natives who came to the ground unconverted were brought to the knowledge of a Saviour's love.

By constant labours, and frequent exercises of faith, several of the Indian brethren became very *skilful* in this mode of labour; and it was striking to witness the answers to prayer in behalf of mourning penitents; on some occasions, their faith was such, and the voice of prayer so impressive that the hearts of bystanders were softened, and they were constrained to weep, though they could not understand a word spoken!

On Monday the eucharist was administered, when several hundreds partook

of the holy ordinance. The solemnity was great, and many were comforted in this joyful hour; yet our native brethren appeared to enjoy the greater share of the Divine blessing. The late converts having signified their desire to receive christian baptism, 21 adults were presented, when the nature and design of the ordinance was explained, the "Apostles' Creed" and covenant proposed, to all which, with great solemnity, they severally assented in the Chippeway "Aah," (yes). Baptism was then administered, and afterwards the eucharist. During these exercises their minds were greatly affected, and some of them so much so as to be *unable to stand*, and were borne from the place in the arms of their friends. We then administered baptism to 10 children: the whole number of converts now belonging to this tribe, and who had received baptism was 43 and 21 children.

This meeting, we considered, in several respects one of the greatest we had witnessed in this country; the number of people on Sabbath could not have been less than three thousand, yet good order prevailed throughout, and great attention was given to the word preached. The effects resulting from the exercises were greater than usual. It was ascertained that about 90 persons had experienced a change of heart, and religious influence was given to settlements which had hitherto shewn great indifference to the subject. The marked attention and serious deportment of the multitude were attributed to several causes, among which, and not least, was an unusual degree of spiritual influence attending the exercises; the Holy Spirit was mighty, inspiring the pious with faith, and filling their hearts with joy and peace; and so evident was that influence that the multitude were greatly overawed. The decent and *orderly deportment of the Indians*, too, was a *standing reproof to ill manners*. The solemn attention which these natives paid to every point of religious order, could but be admired by all, and was subject of remark and commendation. Their devotions in a barbarous language, hitherto unknown in these parts in the worship of God, contributed to engage attention, and to add to the solemnity of the scene. Until this period, these Indians had but one

hymn in their language, and they had learnt but one tune, and that was "Walsal." This they sang and sang, over and over again, as if it was always good and always new. Their voices were remarkably melodious, and softened and refined by the meltings of divine grace, the singing was quite delightful and charming.

To give a specimen of their language I here insert the first and third verse of the first and only hymn these Missisungahs had ever sung; the translation consists of the four first verses of the first hymn in our book, commencing—

"O, for a thousand tongues to sing;"
or, as the translator has it—

"O, for thousands of Indians to sing."

"O up pa-gish ka che ingo wok,
Neej uh ne she nah baig;
Che nuh nuh guh moo tuh wah woa,
Ning e zhu Mun e-doom."

Jesus! kah be, non duh we 'nung,
Kah gah sees been gwa 'nung;
Ka gait che me no me kah zo,
Kah noo je mo e nung!"

We conclude this sketch by the relation of an anecdote of one of the converts, a youth of about eighteen, who by more intercourse with white persons had acquired a smattering of the English. Peter, and a number of the Indian brethren attended an-anniversary of the Missionary Society at Demorestville. In

the evening the Indians had assembled by themselves in a meeting for prayer, and several of the white people had gathered in to witness their devotions. Esq'r. Demorest present, requested Peter to speak a few words by exhortation in English; Peter arose and in broken but plain English addressed them thus:—

"You white people have the Gospel great many years; you have the Bible too; 'spose you read it sometimes, but you very wicked; 'spose some good people; great many very wicked. You get drunk; you tell lies; you break the Sabbath day." Then pointing to his brethren he added, "But these Indians, they hear the *good word* only little while, they can't read the Bible, but they come good right away. They no get drunk any more—no more tell lies—they keep the Sabbath day. To us Indians it is very strange you have the Bible and Missionary so many years, and you so many rogues yet; the Indians hear Missionary only little while, and we all turn christians." After the lapse of 29 years we hope Demorestville has made some improvement.

Our next will shew the further progress of this great work among the Indians of Bay of Quinte; their settlement on Grape Island, including thrilling incidents of providence and grace during their eleven years residence on that island, their removal to Alnwick, &c. &c.

HUDSON'S BAY.

The unprecedented London Conference will be remembered for its two solemn Ordination Services—such was the demand for Ministers; and the first was unusually interesting on account of two of the candidates being destined to the distant and toilsome post of Edmonton and the Rocky Mountains, in the Hudson's Bay, the Rev. Messrs. Woolsey and Steinhaur. Shortly after bidding farewell to their brethren, Mr. Woolsey writes, "Having parted with the wise, and great, and good, I now begin to feel my isolation." Isolation there is, and will be; and yet who is it that says, "Lo, I am with you?"

In presenting the following letter, we bespeak for the writer, and his excellent companion in labour, and for the devoted brethren and their families, whom the indefatigable Co-Delegate so nobly conducted last year into the North, the liveliest sympathies, and effectual supplications of the friends of our Missions. Only one thing is painful in sending these two brethren; the two ought to have been twelve. But Canada—west and east makes reasonable requests for more Missionaries; and impartiality is as virtuous as gen-

erosity. This the Society feels, but hopes ere long to multiply its labourers in the Territory.

Extract of a Letter from the Rev. T. Woolsey, dated Chicago, Illinois, June 18, 1855.

As we are now in "journeyings oft," I purpose availing myself of every favorable opportunity of communicating with you. Our feelings can be better imagined than described in parting with yourself, the Co-Delegate, and other brethren, on Friday last; but being satisfied that we, who were about to leave you, were in the path of duty, we girt ourselves for the great and important duties assigned us, in the providence of God, and on the following morning left London for the field of future labour in the North-west. The route to Detroit presented one vast level, as though designed to be the platform for some astounding exploit in times to come. As we neared Lake St. Clair we passed a very extensive morass, where the musk-rat had reared many a lowly cot, whose right there was, apparently none to dispute. The lake presented a pleasing contrast to the land scene, as the stately vessels glided majestically and noiselessly through its mighty waters. After some four hours' ride we reached Windsor, where we prepared to pass across to Detroit. All being ready, we were soon on board the fine vessel that bore us from the Canadian shore. A long, and probably a last look, was taken of our beloved Canada, and many a friend rose before us in our imaginings, from whom we were now separated by distance, but still one in heart. Our stay in Detroit did not extend to more than a few minutes, consequently we had no time to make observations relative to what appeared to be a large and populous city.

We now started for Chicago, some 282 miles from Detroit, passing through rural scenery the most enchanting, intersected by streams or rivulets, whose meanderings through the dense forest of shrubs, trees, &c., formed a fine subject for the painter's skill or the poet's imagination. The rain and hail came down tremendously, accompanied with a thunder-storm. The vivid lightning, and the thunder's deep-toned voice added to the grandeur and sublimity of the forest scenery. The storm continued unabated until we reached Chicago, the

lightning bursting through the darkness, presenting at times a lit-up firmament. As we approached the city, it was evident that we were rolling on over a body of water upon a pier something more than a mile in length. I had no conception, however, until the following morning, that the pier was a considerable distance from the shore, stretching out into Lake Michigan. We were indeed in slippery places, and had an accident occurred we must have found a watery grave.

Having refreshed ourselves by dropping into the poppied arms of Morpheus for a few hours, we rose with strength renewed; and as the time of Divine service drew near, went on a voyage of discovery to find a place of worship belonging to the M. E. Church. We ultimately accomplished our object, and, somewhat to our surprise, heard the Rev. J. Douse, from the words, "The very hairs of your head are all numbered." A learned professor preached in the evening on the subject of the Holy Spirit abiding with Christ's Church forever. The subject was handled in a most masterly manner, affording a rich treat to all who were prepared to receive the truth in the love of it; but many, very many, left the church during the services as though the truth had no charms for them. The resident minister offered up prayer at the close, when he, in very deed, pleaded for the Spirit's power on all such godless ones as these. To his requests, I could not help uttering the loud amen! for my spirit was stirred within me in witnessing such an unwarrantable outrage upon public worship, and in offering so direct an insult to the herald of the cross, who, most assuredly, showed more philosophy than would have been manifested by myself. During the day I was grieved to my very soul in beholding the daring and open desecration of God's Sabbath; stores being open in every direction, and parties travelling by different conveyances, &c. Surely God will visit for these things. America may be the land of liberty, but she abuses it.

We are now making arrangements to

proceed to Galena, and from thence to St. Paul's, from whence we start for the Red River Settlement; but before leaving Chicago I would observe, that the city appears to be extending itself on every hand. It has a population of about one hundred thousand. Many of its buildings and public edifices are exceedingly capacious and architecturally grand. Its institutions are somewhat numerous. There are not less than four colleges in or near the city, amongst which may be noticed the North-western University, located at Evanston on the lake shore, a few miles north of the centre of the city, and is under the management of the Iowa, Wisconsin, Michigan, and Rock River Annual Conferences of the Methodist Episcopal Church. The last Financial Report shows assets over and above all liabilities to the amount of \$159,359; on Scholarship Endow-

ments, \$90,300, and arrangements are being made for increasing the Scholarship Endowment to \$250,000. There are now within the limits of the city, six spacious edifices connected with the public schools, erected at a cost of about \$37,000, in which gratuitous instruction is offered to every child in the city between the ages of five and twenty-one years. There are at present attending in these schools above 3,000 scholars. The places of worship are somewhat numerous, upwards of thirty being connected with the varied Protestant churches; eight of which belong to the M. E. Church. The city may be regarded as one vast railway terminus, there being not less than eight different lines at present. We are both quite well. Br. Steinhaur is very desirous of reaching the Territory as soon as possible.

ST. CLAIR.

Extract of a Letter from the Rev. S. Waldron, dated London, June 15th, 1855.

Allow me now to say, this Mission, in some respects at least, is the most important placed by the Providence of God under your charge. In the first place it is one of the *oldest*, and the friends of Missions reasonably expect improvements in proportion to its age. Secondly, its *locality* brings it constantly under the inspection and observation of both friends and enemies. People travelling for pleasure, health, &c., must see the St. Clair Indian Mission, of which they have heard at home. Persons who take a lively interest in our Mission work, but who never before beheld an Indian, are calling to see for themselves how and what we are doing. In the third place, it is situated *centrally* between several other Bands, who are constantly calling, both christians and pagans, to whom we have access. These visitors on their return make an impression either favorable or otherwise on their own people. In the fourth place we are surrounded by a thriving white population, who covet the fine lands in this most delightful part of Canada; the Indian mode of farming and want of improvement is urged as an argument for their *removal*: In the fifth place, we are exposed to a strange influence from *Jesuitism*; the French and Half-breeds, together with the priests, all speak the Ojibwa, and are numerous,

especially during the season for lumbering, and as you are aware prove a curse to our young people; under these circumstances, together with others I could mention, we are quite unprepared to meet expectations in regard to their general improvement. I am now giving the dark side of the picture, not because we are discouraged; (for the past year has been the happiest both of myself and dear wife we ever experienced,) neither because I think you are not to some extent at least acquainted with these facts, but to draw your attention especially to our case. Do you ask what we want? I answer, we want first, and most of all, a School, such as will command the attention and respect of all interested. There are two hundred children connected with this Band; one half should be under a school training, and ~~must~~ absolutely must be attended to, as they are providentially committed to us, or we shall betray our trust, and have a fearful account to give.

Hoping to hear from you soon, I remain yours, most sincerely attached, I may say increasingly so, to the work of saving precious souls.

This London Conference is the happiest we ever had. Three more of our charge have died since I left home. Pray for us,

GARDEN RIVER.

No part of the subjoined acceptable letter is more satisfactory than this statement: "During the past winter we have made several journies to other bands, and the Lord has invariably owned our humble efforts." Here is the Itinerancy with its original intention, aggressiveness, and blessing. This is the process of gospel permeation, the joy of our Canadian settlements, and the hope of the wilderness.

Extract of a Letter from the Rev. G. Mc. Dougall, dated Garden River, June —, 1855.

Though we have been silent during the past year as regards writing, yet I trust we have not been idle. Last fall we bought a frame building from the Canal Company, formerly occupied by the Lumbermen on Sugar Island. This we tore down and rafted home. The lumber was of great importance to us, being worth \$20 per thousand. We then, by way of improving the Mission House, built an additional apartment sufficiently large for a bed-room and study. We also finished the upper part into rooms. The cost of the materials, as lumber, glass, nails, amounts to £58, independent of the labour. We are now making an effort to raise the amount necessary for the purchase of a bell, towards which the sum of five pounds has already been subscribed.

As regards the great object of the Mission, the salvation of these hitherto neglected tribes, the past winter has been one of great prosperity. Amidst the combined opposition of Puseyism and Jesuitism our work has continued to progress, several have been converted, intemperance has been driven from our community, and our members are growing in grace.

And as our way of doing things in this back country is somewhat peculiar, I will give you a sketch of our last trip to Point Iroqui. A letter had been received from the American Chiefs inviting the Garden River Indians to attend, and assuring them that they should be furnished with plenty of bread and pork, &c., in addition to the greater privilege of enjoying a *Spiritual feast*. On the Friday evening prior to leaving, a joint Council and Prayer Meeting were held, when twenty-four of our number, nine women and fifteen men, were appointed to go. A herald was appointed to run through the village next morning at four o'clock,

and call up the travellers. Truthful to his charge he entered upon his duty long before the hour had arrived. A hasty breakfast—snow shoes, and blankets in order, and we were ready for our thirty miles trip to Camp Meeting.

At one o'clock, P. M., we reached the Cove named after the venerable Case, who, in company with Rev. C. Vanduson, and Garden River Indians, spent a night there on their return from Lake Superior Camp Meeting. Here, while making a short stop to lunch on frozen bread and fish, we witnessed the commencement of one of those fearful and terrific snow-storms peculiar to the northern country. The wind changing suddenly to the north-west brought with it such clouds of snow that we almost feared to proceed farther. "Nanebozhoa," said an old man, "is getting *nenhkah deseh*, (angry) and is shaking the snow off his blanket." Six miles were yet before us, and to proceed we must face the storm across the bay. After a brief consultation, however, it was decided that we should proceed, and tying on our blankets we started, "Indian file," each one facing the storm, or rather taking the lead in turn. The storm continued with increasing violence until we were well nigh buried beneath the snow drifts; yet, even here we felt assured that we were under Divine protection: and though we were nearly four hours making the six miles, yet we all arrived in safety. Here we met the *Nayahme Koug Indians*—chapel warm, and all things ready for service. The meeting upon the whole was one of the best we ever attended. God was truly amongst his people.

During the past winter we have made several journies to other bands, and the Lord has invariably owned our humble efforts: how encouraging to the friends of Missions! Evans has long since gone

to heaven, and his coadjutors returned to their father land, but the immortal seed sown by that self-denying hand will not return void. We have a striking proof of this in the history of a family connected with this Mission. The head of this family, a Scotchman by birth, entered the service of the Hudson Bay Company when quite a boy, and has been 33 years in their service—speaks the Indian language, and is married to a Cree woman.

The man and his family once lived at Lake Sauls, and had been in that land of darkness so long that early teachings and the Holy Sabbath were entirely forgotten. Twelve years ago this distant point was visited by the Missionary, three services held, and a few tracts distributed, three of which were given to Servest: these he read over and over, especially one on Mathew 11 and 28. The result was a firm resolve to leave the north, and rest not till he and his family should reach some point where they could enjoy the ordinances of God's House. But there were difficulties to be overcome, which few brought up in civilized life can anticipate; thousands of miles must be travelled, and that through one of the most inhospitable countries in the world; nothing daunted, however, the next spring by the first breaking up of the ice, they were ready for the journey, and by midsummer had reached York Factory, a distance of 600 miles. Here, to their sorrow and astonishment, they were told by the Factor two years were still due the Company, and that they must return immediately.

During the next two years, says this good old man, we offered up many a prayer that God would favour us, and ultimately bring us to a land of Gospel and School privileges. Two years, and they again started, reached the Sea at Fort York, they coasted along the shore of the Hudson Bay to Moose Fort, which they reached late in the fall, after the greatest fatigue and privation. Here, to their joy, they met with the Rev. Mr. Barnly; as their sole object was the gospel, they felt they had attained their end. Here they again entered the Company's service, and here the old man was made the subject of saving faith. But soon they were called to suffer a change. Mr. Barnly returned to England; the poor Indians were left without a teacher, and Sabbath breaking and intemperance, with all their soul destroying influences, again appeared.

Desiring a better country our old traveller again took his staff, crossed the height of land between James' Bay and Lake Superior, and reached Sault St. Marie the same fall that the writer came to this place. He has now his entire family with him—seventeen in all—children and grand children. Those who have arrived at the years of accountability have been converted, and are now members of the Church, and the younger ones attend our Mission School. The old man, though as regards the things of this world is poor, is rich in faith, *giving glory to God*

Glory be to God for the Missionary enterprise!

SANDWICH AND WINDSOR.

*Extract of a Letter from Rev. E. White, dated Sandwich,
March 27th, 1854.*

According to your request I forward to you a brief account of the work committed to my oversight on this Mission. Our field embraces the Townships of Sandwich, Maidstone, Rochester, Tilbury West, and part of Gosfield, besides the Town of Sandwich and the Village of Windsor. We have in the Town of Sandwich a neat, comfortable little church, free of debt, in which we preach every Sabbath morning and evening. Here we have 24 members divided into

two classes, five of whom are converts from the Church of Rome. They will pay this year, with a little aid from some who are not members, over £50 towards the support of their own Ministers, and nearly £25 to the Missionary and other connexional funds. The congregation is not large, but regular and respectable. Our Sabbath School is prospering encouragingly under the energetic superintendency of brother Fluett, late Roman Catholic Priest. Through the kindness

of this gentleman, I hope we shall soon be put in possession of an acre of land for a Wesleyan cemetery, which is very much needed. Partly from inability, and partly from uncertainty as to where we had better build, no effort has been made to erect a parsonage; but the Stewards have erected a very excellent one, and the Ladies aid Society have gone far towards furnishing it with stoves and other heavy articles. Upon the whole, I may say our cause is steadily, and, I trust, permanently advancing. The strong prejudice against Methodism, which existed here, is beginning to vanish.

We have appointed trustees, bought a site, and have taken some other steps towards the erection of a suitable Church in the rising Village of Windsor; but in consequence of the continued illness of my colleague, I have not been able to give sufficient attention to this arduous undertaking. For the present we have the free use of the Congregational Church, which has been recently built.

I have lately formed a very interesting class in the back part of this township, where I commenced preaching last year, and had not a member six months ago. In this class ten are from the world, one from another church, and one from the Church of Rome. All seem to be happy in God; and two received license at our last Quarterly Meeting as exhorters, and are placed on the plan. In this township Popery has a large majority, excepting in the village of Windsor. In Maidstone Romanism is very prevalent, as well as in Sandwich. We have here two small congregations, and a few scattered members. There is much 'land however yet to be possessed' in this township, and it is probable that the Protestant population will rapidly increase.

On Sandwich Street, (Gosfield Township) we have a large congregation, a flourishing Sabbath School, and a class of nearly thirty members. I have obtained here a suitable lot for a burying ground; another upon which I expect there will be a good brick Church erected by the middle of October next. Part of the lumber and stone are now on the spot, and other preparations are being made. We have two congregations, two Sabbath Schools, and about 25 members in Rochester. There is a large Protestant population in this township who require more attention than we can possibly give, without neglecting other parts of the Mission. Here also I have secured an acre of ground for a Church and grave yard in a central position. The lumber for the Church is on the ground, and the contract for the bricks is let. The leading persons in this enterprise are Germans, and they "go into it" as though they really believe that "nothing done for Christ is lost."

In Tilbury we had no preaching, and only two members when I came to this Mission. We have now one regular and one occasional appointment, two Sabbath Schools, and two small classes. In this township also a lot was kindly given us last spring by a member of the Church of England, upon which a small church has been put up and nearly finished.

All the property I have mentioned is regularly deeded according to our discipline, and placed on record.

Allow me to add before I conclude, that our Missionary Meetings were generally well attended and highly interesting. I trust that the next Report will show an advance in our contributions to this Society, although money in these parts seems to be very scarce.

"Brethren pray for us."

RAMA.

The President of the Conference lately received a document, signed by a number of Indians in behalf of the members of our Church on the Rama Mission, thanking the Conference for the services of the Rev. Horace Dean, and expressing sympathy in his afflictions. The following is a memorial they presented to their esteemed Pastor; and it must be consolatory to him on his regretted, but providential retirement from a work he so successfully discharged:—

RAMA, May 21, 1855.

BELOVED PASTOR,—We, the undersigned, your spiritual children, wish to

express to you our thanks for the kind and watchful attention which you have paid to us during the many years you have

spent on this Mission. We thank you for the good example you, and your wife, and children have always shewn us. You have always pointed us to the path that leads to heaven. We are sorry that your want of health obliges you to leave us; but we will always remember you and yours at a throne of grace, and we humbly beg a remembrance in your prayers: and we hope if we live, that we shall see you sometimes at your own house, and if you are able to come and see us, we shall be very glad to see you.

In behalf of members of the the Rama Mission

CHIEFS:

Thomas x Nangeshkung,
George x Young,
Joseph B Nanegeshkung,
Gilbert Williams,
John Young,
William Nanegeshkung,
William Bigwind,
Joseph Renia,
William Snake,
Peter Ingersoll, John Williams.

MEETING OF THE PARENT SOCIETY.

The Annual Meeting of the Wesleyan Missionary Society was held in Exeter Hall April 30th, and in connection with the Sermons preached, the Anniversary was of extraordinary interest. The revered Dr. Bunting—who is a judge—said, “I never remember a Meeting that gave me more unqualified and more heartfelt satisfaction.” This, when Newton’s place was empty, was saying much. We could be satisfied only, by the republication of the *Watchman’s* entire report of the Meeting, and having it placed in the hands of every friend of our Missions in Canada.

The Chair having been taken by Sir Anthony Oliphant, after an introduction by the Rev. Dr. Beecham, the general Report was read by two of the Secretaries, the Rev. Elijah Hoole, and the Rev. George Osborn, and was a mere condensation of the operations of the Society, but very comprehensive and lucid. The Income for this year is more than £111,000, the largest from stated sources for some years. Last year the receipts included legacies amounting to nearly £14,000; this year the legacies amount to little more than £2,000, yet the aggregate is only £3,500 less than the aggregate of the last year; shewing that undying principle and affection have had much to do with the benevolence of the Parent Society’s supporters. It has been a year of national anxiety, commercial difficulty, increased taxation, and of war, but from ordinary sources comes nearly £8,000 more than last year. The receipts from Foreign Auxiliaries amount to £21,547 10s. Od., and one third of this is from Canada. In 1854 the excellent Church Missionary Society had, what was unusual, the financial precedence; in 1855 the Wesleyan Society has, as usual, a larger income than any other purely Protestant Missionary Society, British, Continental, or American.

Lack of space prevents us from making any lengthy extracts from the Addresses delivered at the Public Meeting, and at the Breakfast Meeting for China. Their tone is richly evangelical, Wesleyan, and practical, fraught with an anti-sectarian and hallowed spirit. The *Watchman* is right in its succinct, and humiliating, but earnest injunction: “Whatever ills may come, let not 1855 be a year of falling away. Missions, as yet, have only coasted the world, not explored it.”

Charles Cowan, Esq., M. P., of the Scottish Free Church, in a brotherly speech, observed, “I am quite aware that in this Society you have had your

trials and have had your controversies. I sympathise with you. The Church in which I have the honour to be an humble office-bearer has at this moment to go through a like ordeal." The Rev Gervase Smith descanted on the general Missionary work, and thrilled many when he enumerated the names of Missions in Northern Africa—"Wesleyville, Farmerfield, Mount Coke, Buntingville, Butterworth, Haslope Hill, Beechamwood, Morley."—Lawrence Oliphant, Esq., son of the Chairman, and lately Secretary to Lord Elgin, in Canada, remarked, "In the course of my duties as Superintendent General of Indian Affairs, I visited most of your stations, among the different tribes of Canada, and it is with great satisfaction that I bear testimony to the value of the services of the Methodist Missionaries there, to the cause of religion and civilization. "He (Lord Elgin) caused two Industrial Schools to be established, and whom did he choose for the Superintendence of those schools as the fittest persons to carry out this laudable design? Methodist Missionaries. I visited one of these schools at a place called Alnwick, stayed a day with your Missionary, Mr. Musgrove, who hospitably entertained me, and examined the boys, with whose progress I was much pleased." The Rev. W. Chalmers, a Minister of the English Presbyterian Church, in some sterling remarks on success and responsibility, observed, "There is a communication which ere long will make the world like a powder mine, that one spark let fall will kindle into a conflagration. We find that a little child can do more for the salvation of a soul than could be done in ancient times by a monarch. We find our little children at Christmas can do more than Dr. Coke could do years ago." Thomas Farmer, Esq., Treasurer of the Society, declared, "On no occasion have I felt more grateful to God that I could identify myself with the movement which has taken place during the last forty years, than on remembering that I was associated with Dr. Coke, and have had the happiness to be connected with the Bible Society in promoting the translation of the Scriptures." In a beautiful address, the Rev. Dr. Spencer, speaking of the first Wesleyan Missionaries said, "I know families in whom piety is transmissent, and I could mention families in which piety has been handed down from father to son, and who were converted to God by hearing over their heads Missionaries getting up night after night and devoting it to prayer."

It requires some self-denial not to be able to draw largely from the Rev. Dr. Hannah's chaste and christian address, which moved every heart by a reference to the departure of Dr. Newton and others, and the pleasure he felt in seeing young ministers breathing the spirit of the departed. The amplitude of Methodism was another of his characteristic topics; and he did not forget Canada. "Almost ere we are aware of it, other affiliated Conferences are springing up in different parts of the earth,—the Western Canada Conference, of which we heard at our last Conference, its mighty doings and blessings; the French Conference, of which we expect soon to have a very animated report; the Australian Conference, of which Mr. Young could even now give us most delightful information. And now (God speed the labours of our dear friend, Dr. Beecham,) they are contemplating the Eastern Provinces Conference, in addition to all the rest." The Rev. William Reilly, of Ireland, moved the resolution having relation to the new

Conference in British America, and Dr. Beecham's intended journey; and among many ardent statements, made by him is this, "The Thermopyle of Christianity is Ireland." Dr. Bunting was the seconder, and the terseness and appropriateness of his observations, and his reminiscences of Gideon Ousley, and of Irish Methodism, make us wish he had said much more. His lengthened testimony, after twenty years of official connexion in the Missionary Secretaryship, to the excellencies and abilities of Dr. Beecham was admirably borne: "I know of no other man—I speak, I may say, without any disrespect to any other man, but I know no man so fit to undertake such a Mission, by the blessing of God, in association with our excellent Missionaries there, to bring it to a happy and favourable conclusion." Dr. Beecham, greatly affected, remarked on the kindness of the Meeting, and the responsibility of his undertaking, and asked its prayers for his success. The motion of thanks to the officers of the Society having passed unanimously, the Rev. Thomas Jackson in moving for thanks to the Chairman, observed, "I have been young; but now am old. I have had the privilege for considerably more than thirty years, with one or two exceptions, of attending all the Annual Meetings of the Society; but never did I see the chair at any former meeting occupied with greater ability than it has been occupied this day." General Alexander, Captain Fishbourne, and several ministers and gentlemen spoke very ably at the exciting Breakfast Meeting for China, and the contributions were large.

The most important speech—at least to us—was delivered by the Rev. John Farrar, President of the Conference, and we shall give part of it. We had merked, too, a Rarotonga Missionary's speech.

The President said,—I am very glad, Mr. Chairman, that the resolution which I am called upon to move, refers to this great subject, the influence of the Holy Spirit and the importance of prayer for the success of our work. I hold in my hand, Sir, a pamphlet,—which I am very glad to have the opportunity of introducing to this large assemblage. I can hardly tell you who is the author of this pamphlet, but I can tell you whose names are appended to it. They are the names of about fifty of the most eminent Ministers and members of the Evangelical Churches in the three kingdoms, and that pamphlet contains a proposal, or an appeal, to all the Evangelical Churches on the subject of united prayer. There are Ministers, and there are laymen, connected with the Church of Christ, who have arrived at the deep conviction, that what we want now is not so much money, not so much appeals to our fellow Christians, as power from on high. This is the great want of the Church at the present time;—(hear, hear;)—and I will take the opportunity on this occasion, Mr. Chairman, to put before you and the meeting two or three

facts on which these Ministers and gentlemen ground their appeal to the Christian communities of this kingdom. They say that there are circumstances of a peculiar character, which render their invitation, more especially at this time, seasonable and necessary, and they proceed to state those circumstances. They refer to the peculiar and convulsed state of the continental nations of Europe previous to the rise of the present war; they refer us also to the circumstances of our beloved country,—to the Romish Apostacy, to Tractarianism, the pioneer of Rome, and to the different forms of subtle and insidious error which are making unquestionable progress throughout this land; they refer to the peculiar state of our colonial possessions; and they especially refer us to China, and express their opinion that that country demands at the present time special regard and separate notice in our prayers. Their appeal contains other points, but their proposal is simply this,—that, commencing to-morrow, all Christians shall engage that they will spend some part of each day of the next year, from May the first to May the first, in private

prayer,—in earnest and importunate supplication to God for our country, for our families, for the church, and for the world. (Hear, hear.) I cannot now stop to go into the details which are laid before us in this pamphlet, but I hope it

will have a very extensive circulation, and I entreat my Christian friends around me to unite with these eminent Ministers and others in thus supplicating the God of all grace.

THE REV. DR. BEECHAM.

The visit of the Senior General Missionary Secretary raised high expectations among our Ministers and people; and those expectations were fully met. To have one of the fathers of the Home Connexion day after day on the right of the President at the first London Conference—too delightful ever to be forgotten—was an honour; to hear the opinions and statements of a practised Wesleyan writer and defender, was instructive to the Conference; to receive the unflinching commendations of a high official character from England—commendations which embraced the presidency, ministry, principles, proceedings, spirit, instrumentalities, and enterprises of the Conference and Connexion of Canada, was a reward for past efforts, and an encouragement for the future; to find that in the parlour, and by the way, every preacher was met with the cordiality of a friend and a brother, was to create regards which will endure. Our thanks, our prayers, and our affections follow Dr. Beecham to the land of British greatness and benevolence; and while a benignant Providence spares him, we trust, for many years to continue his invaluable services at the Wesleyan Centenary Hall, our wishes will be gratified, while the Missions he so efficiently assists to direct, and the Church of which he is a distinguished minister, shall prosper more and more, under the richer baptisms, and abiding energies of the Holy Spirit.

We have great pleasure in having on so eminent a Missionary and Connexional an occasion, Missionary Notices of our own, in which we can thus express our mind, and especially in giving a permanent place to the following paragraph from the important Address of the Canada Conference to the next British Conference; and the pleasure is much enhanced by the fact, that Dr. Beecham is our able Representative to that venerable Wesleyan convocation.

“We have truly rejoiced to receive a visit from the venerated Senior General Secretary of your Missionary Society, the Rev. JOHN BEECHAM, D. D., whose noble Wesleyan mission to this continent obtains our hearty admiration; whose past pulpit, literary, and official services for the constitutional establishment and advancement of Wesleyan Methodism in every land we, in unison with yourselves, greatly value; whose ministerial and confessional acts during his sojourn among us have evidently tended to elevate the Wesleyan pulpit, and more closely attach us to British Methodism, and whose less public intercourse with us has ensured our affectionate esteem. May a gracious Power give imperishable effect to his Wesleyan acts, and conduct him safely until his return to you! We cannot say how much we appreciate the interchange of sentiment and of feeling which such a visit permits, nor have we space for a delightful expatiation on the design and results of Dr. Beecham's visit to British North America; and we need not assure you that our warmest Wesleyan greetings will always await the coming of any valued Minister you may appoint as your messenger and representative to our Conference. We have, as with one heart, appointed Dr. Beecham our Representative to your next Conference, and are sure that his obliging acquiescence in the arrangement will be as gratifying to you as it is to us, and will be followed by acts on his part honorable to himself, and highly advantageous to the Canada Conference.”

A TRIUMPH.

Haughty and sanguinary Fejee continues to bend to the power of Christ. In the English Wesleyan Notices for April we have stirring letters from the intrepid Rev. Joseph Waterhouse, dated Bau, June 1st, and August 18th, 1854. The King, ThaKombau, had permitted the formation of a Missionary establishment at Bau. Mr. Waterhouse had for his residence a wretched hut; bodies or parts of human bodies intended for cooking were displayed within a few yards of his door; the Missionaries health was failing, and daily was he subjected to robbery. He says, "All was lost but faith." The 27th of April dawned—the bright 27th: THAKOMBAU resolved to renounce heathenism, and the following Sunday was to be the day of public recantation in favour of the Gospel! Tons of taro were brought on Saturday for Sunday's consumption, and bales of native calico for such as wished to clothe themselves. The "great war drums of Fejee" are beaten to call the conquered cannibals together for their enrollment under the Prince of Peace; the King, with three hundred Chiefs, and attendants, enter the selected building; the veteran Missionary, Calvert, conducts the service, and an angel's pencil is wanted to depict the scene. Some days afterwards temples were despoiled of their enchantments, gods were brought, the sacred forest destroyed; and happy Waterhouse says, "upwards of thirteen hundred have now embraced Christianity." No wonder that he speaks of his "unutterable feelings of gratitude to his gracious Master." We in Canada participate in his exultations.

SPECIAL MEANS.

Under a conviction of its necessity and importance, we earnestly call attention to the Minutes, in which the third Friday of August is appointed by the late Conference for humiliation and fasting in all the Societies on Circuits and Missions throughout the Wesleyan Connexion, and for special prayer in behalf of the Church, the Circuits, and our extended Mission field in Hudson's Bay, and in Canada,—when these particularly, and the Churches of Christ, and our Country, and all countries, will be prolific subjects for the awakening of sympathy, the deepening of pity, the excitement of christian charity, and the enlargement of fervent, believing intercessions. On the evening, too, of the third Monday of November our people are recommended to hold a devotional meeting purposely for the spiritual and educational benefit of Victoria College; and we have confidence in a community professing to live for the spread of scriptural holiness, that both occasions will be conscientiously and advantageously observed; and that ere long the College will supply many labourers for the Mission work. We cordially recommend the reading of an extract from President Farrar's address on another page.

The duty to fast and pray for religious uses is Divinely authorised. The Conference does not enact the law of fasting, but wisely administers it. It dates far back in Old Testament times. It was sacred to the Apostles. It gave dominancy to a Primitive Christianity; to say nothing of extraordinary scenes, when diseases, and even devils were made subject to the faith of humbled men. It has a thousand times given vigour and elasticity to Wesleyan Methodism. Ecclesiastical records, and Methodist biography proclaim its utility. This duty now discharged from high motives of Christian love, may

we not anticipate abundant benefits for ministers and people, for youth and age, for tutor and student, for the North West wilderness, for the world? "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward."

MISSIONARY PUBLICATIONS.

Hudson's Bay; or a Missionary Tour in the Territory of the Hon. Hudson's Bay Company, by the Rev. JOHN RYERSON, Co-Delegate, and Deputation to the Wesleyan Missions in Hudson's Bay; with brief *Introductory Missionary Memorials, and Illustrations*. Toronto: Published by G. R. Sanderson, for the Missionary Society of the Wesleyan Methodist Church.

In anticipation of the speedy publication of this attractive Canadian Missionary volume three months ago, we inserted a commendatory notice of it in our last number, and immediately after the publication, rather than wait till our present issue, we sent a lengthy review to the organ of our Church, which we should otherwise have inserted in these pages. We are not, however, satisfied without now saying, that our opinion of it on those two occasions, and fully expressed in the "*Introductory Missionary Memorials*" the work contains, is strengthened whenever we take the book up; and it is very gratifying to us, that the Press of Canada noticing it has in no instance failed to eulogise both the author and the publisher,—the one for the rare and highly interesting statements the work consists of, and the other for its beautiful style of presentation. The Likeness of the respected Author, and the Illustrations increase its value much. It is daily obtaining more readers; and Dr. Beecham's estimate of it may be inferred from his having taken 100 copies.

We wish especially to say to the ministers, members, and friends of our Church, that to promote its publicity and perusal is important, and that the extensiveness and rapidity of the sale will depend chiefly on their prompt recommendations and services: and we suggest, that they allow of no delay on any Circuit or Mission. Our intelligent and active friends, the officers and collectors of the numerous Branch Missionary Societies, and Sabbath-School Teachers, have it in their power to make a second edition immediately necessary. Mr. Ryerson has in the most generous manner given the copyright to the Missionary Society of the Wesleyan Methodist Church; the work is valuable on many accounts; and as the profits accrue to that Society, patronage becomes christian benevolence, and the cause of Christ is extended.

The Missionary Advocate, with its elegant illustration and typography, published monthly at New York, for the Missionary Society of the Methodist Episcopal Church, is always welcome at the Canada Wesleyan Conference Office. Differing from our own, and the English Wesleyan Missionary Notices in form, it is precisely the same in its transcendent object, and month after month is enriched with the best intelligence for its immense number of readers. The editorial supervision of the Corresponding Secretary, the Rev. Dr. Durbin, is popular for its talent, tact, and taste, all sanctified by a fine catholic, christian spirit,—which, when it shall pervade the Churches universally, will hasten the predicted period, when the Redeemer's "dominion shall be from sea even to sea, and from the river even to the ends of the earth."

TO THE MISSIONARY SUBSCRIBERS.

Our numerous, and liberal friends, old and young, will rejoice to hear, that though the reports for the year are not all received, enough is known to warrant us in now saying, that the various Branch Societies raise about £9,000 this year: and this we say of worthy Western Canada alone, without yet reckoning the Missionary proceeds for Eastern Canada, and Hudson's Bay. We are sure that the tens of thousands who have thus come forward to the help of the Lord, will deem it a first duty to acknowledge the Divine hand which has been with us for good, in its guidance and bountifulness. We are reminded of David's beautiful words: "What am I, and what is my people that we are able to offer, thus willingly, of this sort"? We have as a people evidently done with "small things" in 1855: what will the munificence of Canadian Missionary generosity be in 1856?

TO SUPERINTENDENTS.

To the Superintendents of Circuits and of Missions we beg to say, that our repeated and urgent suggestions on business matters at different times were intended to result in the presentation of *all* the Missionary Lists and Reports at the May District Meetings, that the General Annual Report might be published and distributed in good time. Notwithstanding there has been great punctuality on the part of many of the respected brethren, we regret to have to say that the Report is likely to be late again, as there are not a few lists unsent in; and many religious reports of Missionaries wanting, without which the printing of the Report cannot be proceeded with, unless we publish them in a deranged manner. We request an *immediate* transmission of the remaining Branch Lists, with the monies, and a detailed Religious Report from *every* Superintendent of a Mission who has not yet complied with the rule, which makes it the duty of every agent receiving support from the Society to furnish an official authentic statement of his proceedings during the year, for the information of the Board of Managers, and in justice to the large body of friends who support the missions, and have a right to a full and an early report.

THE "NOTICES."—Some complaints having been made of non-distribution, we beg to say that this publication, always containing the latest Wesleyan Missionary intelligence, is intended for prompt circulation and religious use among the leading subscribers to the funds of the Society, who are expected to lend and recommend it to others, that its influence may become extensive and increasingly advantageous. On some circuits that we have heard of, where it is very properly read at Missionary Prayer Meetings, money is offered for it by approving friends, and it is wished that a larger number be printed. Will the Preachers on all the Circuits and Missions please see to it, that the copies sent them do not lie a moment on the parsonage shelves, but are distributed immediately? We are gratified that copious extracts are made from them for the English Notices; thus showing the Parent Committee's appreciation of the importance and utility of the Canada Wesleyan Missionary Notices.