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WESLEYAN
MISSIONARY NOTICES,
CANADA CONFERENCE.

No. XVII.]

FEBRUARY 1, 1859.

[QUARTERLY.]

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TORONTO :
WESLEYAN CONFERENCE OFFICE,
KING STREET.

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

WESLEYAN MISSIONARY NOTICES,

FEBRUARY 1st, 1859.

THE MISSION TO THE PACIFIC.

Sixty-eight years ago Mr. Wesley's sons and helpers in the Gospel, nobly itinerating the United States, deemed Canada a portion of the "regions beyond," and generously sent pioneers of approved character and belief, whose sanctified hardihood soon made it apparent that Wesleyan Methodism was adapted in its immutable essentials, and plastic operations and power, to the moral and social condition of the Colony, as it had demonstrated itself to be in other lands; and since then its career—though not without unmerited contumely and opposition—has been continuous, extending, and rapid, and by it Canada has been immensely elevated; that system has become a cardinal institution of the Canadas; hundreds of thousands have attended its ministry in churches, school houses, shanties, and groves; its yearly conversions have been a multitude; churches have been provoked to useful effort; its accredited ministers and agents are more than four hundred; its conference, committees, districts, circuits, missions, book-establishment, periodicals, university, schools, and liberal voluntarism are its irresistible instrumentality; its membership is fifty thousand; and tens of thousands, prepared by its evangelizing care, have died to be glorified, and ascribe unstinted praises to Him who has marvellously made Methodism in a century a blessing to the globe.

In any connexional and faithful annals of Methodism in Canada, there are proceedings and events which for Christ's honour must have pre-eminence. From its present ample and cultured domain its restless vocation, as from the first, is, to explore and refine the rugged and remote territories of redeemed humanity. In 1858, a Wesleyan Mission to the Pacific coast is an event as beautiful as any event in the past, as vitalized in its energies, and in its certain results as disinterested and triumphant.

Much has been already said on the subject of the Mission to BRITISH COLUMBIA, but in this, the authorized organ of the Missionary Society of the Wesleyan Methodist Church, a suitable record is due to the present and future patrons of the Society.

Towards the close of last Conference year, the General Superintendent of Wesleyan Missions in Canada addressed a letter to the General Secretaries of the Parent Wesleyan Missionary Society in England, on the importance and necessity of a chain of Missions from Newfoundland to Vancouver's Island, to which publicity was given in the *British Notices*. On the arrival of the President of the Conference from England this year, he at once saw the propriety of immediately deciding on a Wesleyan Mission to the Pacific, and he wrote to the General Secretaries, and the General Superintendent prolonged his correspondence with them on the same subject.

The impression on the minds of the General Secretaries from the first was very favourable, they called the Parent Committee, when £500 sterling was liberally granted to encourage this original Canadian project; and the Senior General Secretary, the Rev. Dr. Hoole, made known the gift of the Committee to the General Superintendent in a most welcome letter, and the English *Notices* and *Watchman* cordially gave the interesting project to the public. For such promptitude and aid, long characteristic of Home when Canada has claimed attention, the thanks of Canada are offered.

That was the Providential moment. Besides Letters to the President of the Conference, and to several influential members of the Canada Missionary Committee, from the Parent Mission House, the Wesleyan Chaplain at Aldershott, and Mr. Pidwell, Chairman of a meeting at Victoria, Vancouver's Island, with an urgent invitation to us, the General Superintendent received letters from the General Secretaries, and voluntary offers of service from Wesleyan Chairmen and Superintendents of Circuits and Missions in Canada—not less than twelve;—and these unlooked for and unplanned coincidences said one thing—There must be a Mission to British Columbia! The President called the Conference Special Committee, and the General Superintendent the Missionary Committee, each comprising nearly forty members, and in meetings replete with a holy catholicity, and stirred, as in the best days of Canada Methodism, with panting aspirations and a felt Divine influence, not a hand or a heart disturbed the unanimity of the enthusiastic purpose to take possession at once of British Columbia for Christ and the Canada Conference; and while this purpose bespeaks the wisdom, benevolence, and Wesleyanism of these very intelligent Committees, the Letters which this enterprise has called forth, will, with many others, ever and growingly be precious in the archives of the Wesleyan Missionary Department of Canada.

The selection of the Agents was unreservedly entrusted to a very able Sub-Committee, which, after much deliberation and prayer, and the difficulty of deciding when so many capable volunteers were before them, appointed the Rev. Messrs. Ephraim Evans, D. D., Edward White, Ebenezer Robson, and Arthur Browning. There is universal satisfaction with the entire selection, especially with the confidence reposed in the esteemed and sagacious minister who becomes Chairman of the District of British Columbia, and from many a public, domestic, and private sanctuary in Canada, the prayer has gone up to God, Let thy hand, O Lord, be with Thy Servants!

The Committees were held early in November, and before December had passed all outfits and other preparations were made, and our evangelists and representatives to the Pacific were departed from Canada. The General Superintendent accompanied Dr. Evans and family to New York, and, at his request, comfortable second-class accommodations for the party at greatly reduced rates were secured, thereby saving a good sum to the Society. The President, though wishing to do it, was prevented by public duties, and the Rev. Dr. Green kindly accompanied the other brethren to New York, and saw them sail in the ship *Illinois*, and letters since received convey gratifying intelligence of their arrival at the Isthmus.

By this Missionary deed Canada makes far-off Columbia a neighbour to be loved and served; and it would be agreeable to expatiate on the fine, joyous tone of the Wesleyan Ministry and Laity throughout Western and Eastern Canada in this matter, and the good-will and cordialty of Ministers and Members of other Churches; on the effect of the large official Valedictory Service in the Richmond Street Church; the imposing, fraternal scene at the St. Lawrence Hall, Toronto, when the Mayor and Members of Parliament for the City, and Episcopalian, Presbyterian, Congregational, Baptist, and Wesleyan Ministers and Laymen, had at a Complimentary Breakfast their *re-union* to establish a Wesleyan Mission, where the incomparable sceptre of the Queen of the British Empire is the delight of her affectionate subjects; and not the least touching of the facts of this Missionary period is this — that every Missionary had his local farewell gathering; and according to the recent important testimony of one of the Chairmen of Districts, “the people are praying for the Mission everywhere.” All this in Canada. The final valedictory, however, was—strange and pleasant to say—held in New York; for on the Missionaries reaching that City, the spontaneous and brotherly act of the Methodists was, to assemble in their largest church, and before hundreds of spectators honour our messengers to the Pacific, and pray down blessings on Canada Methodism,—the same ancient, hallowed spirit which in 1791 sent the first Methodist Missionary, LOSEE, to the wilds of Canada, and for years blessed us with the paternal superintendency of their apostolic Bishops.

We devoutly present this and all the Missions to God for his benediction, and earnestly commend them to His people. Very shortly we may expect to hear of the establishment of several central Stations in that western region of gold, and then of others, and that more labourers are needed; for it is the Itinerancy still. The valued grant from England takes the present Missionaries and their families to their work, and for their support, and other necessary large outlays, Canada must at once provide. Canada’s liberality will, it is hoped, sustain Canada’s enterprise. It is not for the new Colony merely this Mission is undertaken. British Columbia is a nucleus and depository of spiritual and social benefits for the Hudson’s Bay Territory on its east, and for Japan, China, Russia, India, and countless Islands on the west; and when the great high-way of nations is made across British North America, that Europe may pour her affluence of population, intelligence, religion, and liberty into the wondrous territories of unevangelized Asia, and the predicted day be hastened when universality shall distinguish the dominion of the Son of God.

ROSSVILLE, NORWAY HOUSE.

Extract of a Letter from the Rev. Thomas Woolsey, dated Rossville, August 7th, 1858.

Were I an “observer of men and manners” in the same ratio as some of your correspondents, I would not think of departing hence without attempting a sketch of the ROSSVILLE STATION, the residence of the Chairman of the Bay

District, the Rev. Robert Brooking, although knowing that the versatile powers and prolific pen of the ex-chairman have been brought to bear thereon, might damp the ardour of an amateur topographer; but, as it is, a few pass-

ing thoughts are noted down, being, in the view of the writer, somewhat important.

This Mission, as you are doubtless aware, bears the honoured surname of D. Ross, Esq., who, on its formation, was in charge of Norway House, and whose liberality and untiring exertions laid the foundation of what ever has been subsequently effected. It is distant about 2½ miles from the fort, and occupies a site as favourable as could have been selected in this locality. The view from the Mission is somewhat picturesque, especially in summer, several small islands intercepting the more distant shore, which, presenting a bold granite front, with a back-ground of beautiful foliage, makes the prospect in some degree enchanting.

A great number of buildings have been already erected, and nine others are progressing favourably, so that the Indians secure to themselves good log-houses to shelter them from the elements, whether arising from the teeming shower, the stormy wind, or the descending snows.

The Parsonage, however, is greatly out of repair, and unless speedily rebuilt, will jeopardize the health of the Mission family. A rainy night is invariably regarded as a sleepless one, the porous character of the roof requiring the utmost attention lest goods should be either soiled or altogether destroyed by the descending waters. The garden in front of the parsonage, is under excellent cultivation and well fenced in, for which great praise is due to the present chairman, whose practical knowledge of building matters, &c., would lead him to make great improvements at every Mission station to which he may be appointed, and at considerably less expense than would be incurred by the uninitiated; but for the present, this energy and indomitable perseverance are arrested in consequence of an apprehended diminution of the mission funds through the recent monetary depression.

The Printing Office is a very substantial building, and might be turned to much greater advantage than it has hitherto been if a good press were at command, and a practical typo on the premises. Considerable good is, however, being effected through what has

been already produced, and we hope ere long to bring out other portions of the sacred Scriptures. Having, in past years, often slept on the bed of a composing frame, with a ream of paper for my pillow, I have had no objection, during my stay here, to make the printing office my dormitory, for want of suitable accommodation at the parsonage. Sister Brooking placed a feather bed at my command, but it causing almost a sleepless night at first, I disposed of it, preferring the hard boards to such luxuries, and then I soon dropped into the "poppied arms of Morpheus." Experience makes us familiar with strange bed fellows.

The Church is a well constructed edifice, seating 300 persons; but the increased and increasing population of Rossville suggests the propriety of an enlargement of it. The religious services are well attended, and may be thus described:—Sabbath—6 a.m., Cree; 11 a.m., English, with a class-meeting afterwards; 3 p.m., Cree, and a second class; the whole concluded by an evening prayer-meeting, conducted exclusively by the Indians, under the supervision of their Missionary. There are 10 classes that meet during each week, and prayer-meetings on Tuesday and Wednesdays.

The School-House is also strongly built, and admirably adapted for its required purposes. There are 55 girls, and 49 boys in the day-school, and an equal number in that of the Sabbath. The duties of each day are commenced and concluded with religious exercises; and I have been greatly delighted whilst occasionally visiting that institution, on witnessing the advanced state of the scholars. Mr. Sinclair appears greatly interested in the well-being of the children committed to his trust.

This young man was, when quite a boy, taken in hand by the late Mr. Evans, and duly instructed in English. He has for some time most efficiently discharged the duties of an Interpreter and has recently been promoted to the office of a class-leader. So much for "Christianity in earnest."

My stay here has been associated with many pleasing and profitable exercises, to some of which I would now more immediately refer.

The first Sabbath was truly a high

day. The early service was indeed a profitable one, and the subsequent duties added thereto. The first bell had scarcely summoned to the English service, when the North canoes and other craft, came bounding over the great waters like a thing of life, the voyagers plying their oars most dexterously, and sending forth strains of sweetest melody, the sound of which boomed over the rippling current as the harbinger of Sir Geo. Simpson, and the leading chief factors, chief traders, &c., who were all coming up to the house of the Lord. They were soon on shore, and most cordially received, and then conducted to the sanctuary of God, which was not only filled, but many were compelled to remain outside. The Chairman officiated from the words—"This is a faithful saying," &c. At the close of the service, the Governor-in-Chief expressed his hearty approval of all that had come under his notice, and was greatly delighted with the vocal powers of these "children of nature." These "men of renown" were speedily once more on the surging deep, and bade us an affectionate farewell. May we meet them again in our Father's house above. We were now left with our Indians, but had, nevertheless, the presence of God.—Never shall I forget my emotions at the evening prayer-meeting, when an aged Cree, bending beneath the weight of years, devoutly stood at the sacramental altar, and gave out in Cree that beautiful hymn, commencing

"Eternal power, whose high abode,
Becomes the grandeur of a God!"

After which the service proceeded most methodistically. That they are capable of appreciating sublime truth, may be conceived from their selection of hymns, the second being that inimitable production—

"Let earth and heaven agree."

The Indians are passionately fond of music, and have, for some weeks past, been greatly delighted with a fine-toned Harmonium, recently received from England, and which the Chairman occasionally performs upon at public worship.

It is to be hoped that good is still being effected through the instrumentality put forth, although the Mission-

ary has many opposing influences with which to contend. A letter just received by the Chairman from York Factory, states, "your people have behaved pretty well this summer. * * * * Five out of the first boats took tea and sugar instead of rum and most of those in the last boats sold their rum to the Cumberland brigade." This latter act is not approvingly referred to, but shows a disposition to comply with the instructions from time to time imparted.

During my stay here, I have been greatly pleased with the men belonging to the Oxford House Brigade, who crossed over to this Mission to see the Chairman and his good lady. They were all clean and decently attired, and were exceedingly well conducted.—Most of them had been baptized by brother B., and were regarded by him and his good wife as exceedingly dear to them. They solicited prayer on their behalf, and soon after left for their own homes. A clerical gentleman recently writing to me, enquired "What kind of Christians do converted Indians make?" If he would visit our Mission stations here and elsewhere, we could present trophies of victories won in the name of Immanuel, that would compare with converts under more favourable circumstances.

Then, I have in some measure effected the object with which I set out.—My luggage has been already called for, and I must stand prepared to do violence to nature, by returning to my allotted field of labour, after having realized all the comforts of home beneath this hospitable roof. My hitherto strange, eventful history, may in the future prove stranger still, for a letter just received from my colleague, dated June 5th, states that apprehensions were entertained of a rupture between the Crees and Blackfeet. It is said that the "*the berries should not be fully ripe ere the war-cry should sound and resound on every hill and dale of the Saskatchewan.*"

Persons unaccustomed to Indian life might be intimidated by such a report, and prefer "a quiet habitation" to the hazard of warfare; but "should such a man as I flee?" Assuredly not, for it is my privilege to have that confidence in the Lord, as always to come off victorious, and exultingly exclaim, "by

They have I run through a troop; and by my God have I leaped over a wall." Therefore, (D.V.) I stand prepared again to go into "the regions beyond in order to preach the unsearchable riches of Christ." The native tribes are becoming depopulated every way, and as one observes, "How sad the reflection which arises from the fact that there exists a Bible in one of the native languages, but not a soul now living who can read it!"

Brother H. B. Stinehour, my colleague at Edmonton, refers to a plough, the use of which I granted him for the summer, and remarks, "I brought up the plough to White Fish Lake, all safe and sound, but regarded by the natives with much curiosity. As soon as I possibly could we prepared to plough the ground; but unfortunately the horses were not accustomed to such exercise, and therefore we could not effect our object by that means. However, nothing daunt-

ed, some fifteen men affixed leathern cords thereto, and soon finished about an acre, in which some barley was sown, and is now (June 5th) coming up finely. About six 8 gallon kegs of potatoes have been planted; and the Indian corn and other seeds, obtained from you, cast into the earth, all of which are making their appearance very satisfactorily."

From the above recitals, I am sure our Canadian friends need not wonder if we urge upon them serious attention to the monthly prayer-meeting. The language of our hearts is, "brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith."

Farewell. We hope to meet you all where the wicked cease from troubling and the weary are at rest."

OXFORD HOUSE.

Extracts from the Journal of the Rev. R. Brooking, Chairman.

Feb. 1st, SABBATH—Not so large a congregation to-day as usual, as some are sick, and others are sent away to get the furs from the Indians who have taken debt, to prevent them from falling into the hands of the private traders.

2nd.—Returned home from Oxford House this morning, and had rather a cold time of it, having had enough to do to keep my eyelids from freezing fast.

7th.—Busy all the week about the study; the ceiling is finished and the lining is commenced, and I hope to get it well nigh finished by the end of the month. Two men have been sawing boards for some time past, for the Church, and the other is chopping and hauling home firewood. The weather continues fine, but very cold; to-day, however, it felt a little warm in the sun, about two o'clock. Killed four ptarmigan this evening; they have been very scarce this winter.

8th, SABBATH.—A few of the Indians having returned on a visit to their families, we have had a somewhat

larger congregation than is usual at this season of the year. There was also a good feeling throughout the day.

9th, MONDAY.—Early this morning I had to sharpen the pit saw; this I have to do every week, as the men cannot do it, and found it an intensely cold job.

14th.—During the last few days the weather has moderated very much, although it still continues very cold at night, the thermometer falling from 36 to 45 below zero. For a day or two this week I have felt rather unwell, having, by some means, contracted a cold. I have laid the study floor and put up some of the lining, besides other odd jobs. Two men still sawing, the other hauling saw-logs and firewood. All the Indians away except our own men.

28th.—To-day I finished the joiner's work of my own study, for which I feel very thankful. My dear wife has been very unwell during the past week.

MARCH 1st, SABBATH.—As usual at his season of the year, we have had a very small congregation, consisting for

the most part of women and children ; but these have souls to be saved, and our labour in their behalf, I trust, is not as seed sown in stony ground.

21st.—Since my return from Oxford last Monday, I have been very hard at work, having made an excellent table and couch for the new room, which I finished and painted last week. This evening, just at dusk, Mr. Wilson and his little boy came over to pay us a visit. A little snow fell to-day.

25th.—Yesterday and to-day had the ice-house filled, this we find to be of great service during the hot weather of summer. A great thaw during the day, and snow going off very fast.

28th.—The weather continues very warm, the thermometer has been as much as 47 above zero, and both crows and snow-birds are making their appearance. This evening, about 3½ p. m., Mrs. Wilson paid us her winter visit.

29th, SABBATH.—A beautiful warm day, the snow going off very fast ; our congregation about as usual, but we soon shall have a number at home. Heard to-day of a very remarkable circumstance ; the guide of the Oxford Brigade, who has hitherto been a most successful hunter, has scarcely been able to keep his family from starving, and has scarcely taken any fur. The Indians say it is because he is thinking about becoming a Christian ; they moreover say that this is of frequent occurrence with them when they are about to change their religion. They attribute it to the agency of Satan, who tries thus to prejudice them against Christianity. This may partly be the cause, for who can tell how far the influence of this wicked spirit extends. But I suspect the real cause to be the conflicting nature of his thoughts caused by the great change which he is about to undergo in utterly renouncing the superstitions of his fathers. It is well known to those who are acquainted with the Indian character that any violent emotions of the mind almost entirely unfits them for any sustained exertion. I am glad to find, however, that he still adheres to the determination he came to while paying a visit to the Mission last fall, of being baptized, with his numerous family.

Another circumstance worth record-

ing has also come to my knowledge. Two men, well advanced in years, came to the Mission last spring, each of them having two wives ; they were both anxious to embrace Christianity, but could not *then* see their way clear to part with one of them. One of these men, however, last fall, when he took his debt at the Company's station, after having well clothed her for the winter, put away one of his wives, and was then, with all his family, baptized. During the winter the woman whom he put away has died in the faith ; thereby removing both from temptation. The other man who could not make up his mind to part with either of his wives, has also had one of them taken away by death. I believe the man to have been sincere in his desire to become a Christian, although perhaps, his convictions were not sufficiently strong to enable him to make the necessary sacrifice ; he is now, however, left at liberty.

N.B.—Since entering the above in my journal the man has been baptized, and married according to the Christian form to his remaining wife.

APRIL 4th.—Rather a cold and windy day. About 9 a. m. the dogs and cariole were sent over by Mr. Wilson in order that Mrs. B. and our little girl might accompany me to Oxford House. Accordingly, about noon, we all started and arrived, after a tolerably pleasant ride, about 3 p. m. We had not been long in the house long before the packet from the south arrived, and by it we received several letters and quite a number of papers. By this packet I am informed by the President of the Conference, that I am appointed to succeed Mr. Hurlburt at Norway House. I deeply feel the responsibility of the position I am called upon to occupy, and pray that I may be guided and sustained in it by Him whose I am and whom I serve. I also feel exceedingly desirous that I may fulfill the trust reposed in me to the satisfaction of all concerned.

5th, SABBATH.—In consequence of the arrival of several Indians yesterday we had quite a respectable congregation. I endeavoured faithfully to warn them of the consequences of sin, and to point out to them the way of salvation. May the Lord add his blessing.

12th, SABBATH.—A much larger congregation to-day than we have had for some time. Three out of the four class-leaders being at home and a few other Indians. The weather still continues cold, and instead of an early spring, as we anticipated a fortnight since, there is now every appearance of a late one.

13th.—One of the leaders came to see me this evening. He wanted to have some talk with me. He expressed his sorrow that I was going to leave Oxford, and said that it was the intention of the society to have written to the President to continue me here longer.

18th, SATURDAY.—A considerable change in the weather; the wind has changed to the south, and the thermometer has risen considerably. This evening we had another visit from Mr. Wilson, being the last we shall probably receive from him before our removal. In conversation this evening he acknowledged that there was considerable improvement in the Indians of this Mission.

19th, SABBATH.—Quite a spring day, the weather mild and warm. Yesterday a whirlwind passed a little to the west of our church; and this morning, while we were holding service one still more violent, just over us, with a noise like thunder. A good and respectable congregation. One of the leaders very ill.

25th.—The spring continues very backward, although the weather has been fine, yet easterly winds have prevailed, and the thermometer has seldom risen above 35° above zero. The first goose was seen at the mission this morning, and this evening I shot one, being the first that has been shot for the season.

Received a letter from Mr. Hurlburt to-day, and also one from Mr. Barnston, in which he informs me of the probability of his leaving Norway House for Canada. I am very sorry for this as his is an amiable family, and with whom we should feel comfortable and neighbourly at Rossville.

26th, SABBATH.—A tolerable congregation, and every attention paid to the word spoken. I pray that it may not be in vain. We now begin to feel that the time of leaving this people is ra-

pidly approaching; although we have met with much that is discouraging and many trials; yet we have spent, upon the whole, three tolerably happy years, and what is best of all is, God has been with us; and we have every reason to know that our labours, humble though they have been, have been greatly blessed in the conversion of sinners.

MAY 28.—Finished planting the seed in the garden to-day. Our successor will find a very different garden to what we found on our arrival, as there is now rather more than the third of an acre fenced all round with a close picket fence, so that not even a dog can get in.

JUNE 5th.—We have finished planting our potatoes to-day; we have got in more this year than any previous one, so that, should there be an ordinary crop, there will be an abundant supply in the fall.

6th.—This afternoon, just while we were in the midst of painting and scrubbing, Mr. Hurlburt arrived, taking us quite by surprise, as we were not expecting him until about the 14th, as there was still a large quantity of ice in the lake. We were, nevertheless, very glad to see him once more before his return to Canada.

7th, SABBATH.—Mr. Hurlburt preached twice to-day to the Indians in their own language.

8th.—It rained a great deal during the forenoon, so that we were confined in the house; in the afternoon it cleared, and I took Mr. H. round to the Indian houses and camps. In the evening we commenced our special services, which are intended to be continued through the week, preparatory to the Quarterly Meeting next Sabbath.

9th.—The morning very wet and stormy so that Mr. H. could not leave as he had intended, but this evening the storm subsided, and as he wishes to be at Rossville by Sabbath, he took his leave of us and started on his journey. The Indians all collected on the bank of the river to shake hands, and, as Mr. H. stepped into the skiff they fired a salute. We felt a good deal at parting. I hope he may have a speedy and pleasant journey home.

10th.—Our special services are growing in interest, and several of our peo-

ple prayed in the spirit. God was evidently in the midst, according to his promise. The penitent bench was crowded by those who wished a blessing. After the service I met two classes for tickets.

11th.—After the service this evening—which was a delightful one—I met two other classes for tickets. Several who had for some time been walking in darkness declared that he had turned their mourning into joy.

13.—This afternoon I met those members of the different classes who had not arrived on the mission in time to receive their tickets at a time when the classes met. Several families have come in to be at Quarterly Meeting tomorrow.

14th, SABBATH.—This has been a very happy day. At 9 A. M., our Love-Feast commenced, and after the preliminary exercises not a minute was lost; all looked as if they had something to tell of God's dealings of mercy towards them. It was truly delightful to sit and listen to those converted ones who, but a short time since were wandering through the forests of this country entire strangers to the plan of salvation, but who could now in simple and touching language declare what great things God had done for them. After the Love-Feast I preached from, "The Lord hath done great things for us, whereof we are glad." Four children were then baptized; then followed the Sacrament of the Lord's Supper; when between 60 or 70 partook of the consecrated elements. It was deeply affecting to hear their sobs and prayers while kneeling round the table. This is, in all probability, the last time that

we shall thus unite in partaking together, this precious memorial of our Lord's death, indeed we all felt it to be so, and this consideration perhaps caused a deeper feeling.

JULY 22nd.—Last evening the boat which takes us to Rossville arrived, bringing with it the supplies which we had ordered for our successor; and this morning we embarked after taking an affectionate farewell of our poor people, who, many of them, "lifted up their voices and wept." About 3 p.m. we were joined by the other four boats of the brigade, and then proceeded together in company. About half-past 7 we camped at the head of the Lake on a very romantic spot; after supper, before retiring to rest, we sung a hymn, which, in the calm air of a beautiful summer's evening, sounded delightful as the sounds floated off on the surface of the glassy waters and died away in the distance. We then had prayer, and then everything gradually assumed an air of the most profound stillness, interrupted only by the plaintive notes of a loon in the distance, as one after another the boat crews retired to rest.

23rd.—Exactly at sun-rise we struck our tent and were soon on our way; a half an hour's hard pulling brought us to the first Portage, the poor men were bathed in perspiration, as the weather was intensely hot and not a breath of air stirring.

25th.—Yesterday we had a fearful explosion at what is called the Hell-gate Portage, of which I have already sent the General Superintendent of Missions an account.

EDMONTON HOUSE AND ROCKY MOUNTAINS.

Extract of Letters from the Rev. Thomas Woolsey, dated May 10th, & June 22rd, 1858.

Prompted by a sense of duty, and fully aware that the friends of Missions are deeply interested in all that is connected with those of us who are peculiarly "your servants for Jesus' sake," I again presume to address you.

Jan. 13th, 1858.—The Blackfeet, Blood Indians, Piegans,* Gros Vetres, &c., are said to be coming over from the

American side, as troops are threatened because the terms of the Treaty have not been kept. The different tribes have also learnt that troops have arrived in Red River and that exploring parties are in the Territory, and do not know what the end will be. Some tragic scenes will yet be witnessed, or I am greatly mistaken.

* This term differs from the word *Pagans*, being the proper name of a tribe belonging to the Blackfeet nation. It is pronounced as *Pegans*, I think the manuscript has not been followed in some one or two instances. T. W.

Feb. 3rd.—I proffered to officiate at the funeral of a child who died yesterday, but was not allowed, although their own priest was not near them. Even one of the grandfathers who is a Protestant, and who was in an adjoining building, was not apprized of the burial, and consequently was hindered from following his grand-child to the grave. Like the ancient Romans, the papists seem to be without natural affection.

9th. A Sarcee woman and her child were found in the Plains, deserted by her husband, who had cut off all her hair. They were without food or fire, and the woman was much frost-bitten. To the credit of Mr. Lacombe, he made arrangements for their comfort and safety, prior to a removal to his mission.

March 5th.—Being somewhat invalided, I am indulging in a partial respite from the duties of the *Academy*, the contrast being so great as almost to inspire a dread of resuming my vocation.

8th. Extensive thaw. The soil has been frozen to the depth of $7\frac{1}{2}$ feet.

17th. A little snow.

26th.—A rapid thaw.

27th.—My time has been much taken up with different tribes of Indians. I have been visited by 8 chiefs—viz: 2 Blackfeet, 2 Sarcees, and 4 Crees. The baptism of Maskapetoon's mother, has proved a very interesting service. Occasion was taken to set before others the nature of the ordinance and also to urge upon all adults, who might desire baptism, the entire abandonment of all their Pagan practices, and a serious attention to all the instructions they might hereafter receive upon their reception of the truths propounded by us. For some days past, in the absence of my interpreter for even a limited space, I have often been requested to read the Cree to the people, and am happy to find that I am tolerably well understood. The tolerant spirit that rejoices to find good done by any means, will not object to my summoning Episcopacy and Dissent to my aid, as I have read the Decalogue, the Litany, and Dr. Watt's First Catechism to them, besides selections from the Gospels of St. Matthew, Mark and John. Some Crees have spent the greater part of this day with me, apparently regardless of all other

claims. They inform me of repeated attempts on the part of the priests to proselyte some of them, but hitherto unsuccessful; and I think that after my exposure of that system, but few inroads will be made upon the families represented by my congregation.

29th.—The Blackfeet stole two of the Mission horses from the Cree, who was bringing them to the Fort; but they were given up on being told to whom they belonged. Had such not been done at once, they would doubtless have been speedily returned, as their chief, Natoos, (the sun) and I, are on the best of terms.

April 2nd.—Good Friday. Two services conducted, although somewhat fatigued, having travelled extensively for four days past.

4th.—Easter-day. Appropriate subjects have been dwelt upon in Cree and English.

5th.—Trouble is anticipated in consequence of horses having been stolen from the Blackfeet. One of their chiefs declares he will have the lives of some Crees during the summer.

April 15th.—The teachings of the papists must include insult to, and contumacy of all Protestants. It is not at all uncommon for some of my scholars to curse me, by using such terms as *Sarcee* and *Crapoo*, but to-day, I had to expell one for very summarily handing me over to Satan. I have also just learnt from a Cree, that the priest does not allow her to attend upon our public services. A widow who was formerly under my predecessor's teachings, but subsequently joined the Romanists, states that one of her sons being dangerously sick, she was advised to go to the Priest, with the assurance that he would recover him. She did so, but was told that nothing could be done for him unless she and all her family agreed to be baptized into the Romish church. For the sake of my child, she says, "I agreed, but he died after all." Really, there is nothing too disreputable for them to resort to, in order to swell their numbers. Cases of the most atrocious character have come under my notice, so I can scarcely bear to think about them.

19th.—This evening's discourse, founded on Matt. xii. 46-50, disposed of the Virgin Mary's claims to supre-

macy, if prejudice were not a barrier against the truth.

29th.—Arrival of a band of Sarcees, who, during the winter, stole the carcasses of 140 buffalo, belonging to the Company. They were not permitted to come and trade until they had presented a peace offering. These people know what to expect if they act feloniously towards the Company. To withhold ammunition would be to depopulate them. First wheat sown.

30th.—Prior to the departure of the Sarcees, one of them, without assigning any reason, declared he would have the life of some white man before long. Truly, life is so precarious in this country as to cause every one to endorse the declaration, "There is but a step betwixt me and death." Some few years ago an Indian entered one of the Company's establishments, and, after conversing familiarly with the gentleman in charge, deliberately shot him, assigning as his only reason, that his father, who was recently deceased, was in punishment, and calling upon the family to kill a white chief as an offering to the evil spirit.

May 3rd.—Supplied several families with garden seeds and suitable implements, as they design cultivating the soil this season.

6th.—Visited by Crees and Stone Indians. The aged Stephens has just returned from a tour amongst the Blood Indians and other tribes. He states that the missionaries of the American churches are proceeding very successfully. A child baptized.

7th.—A Cree Chief, prior to leaving, brought his principal men with him, in order to attend upon religious exercises. He said, "whenever you missionaries visit us, we expect that you will not confine yourselves to the discharge of ordinary duties. Keep talking about these things; I want my people to know all they can."

10th.—Very much pleased with the rapidity with which a young girl wrote the Lord's prayer, &c., in the Cree syllabic characters. The Bishop of Rupert's Land made some reference to their utility in the *Episcopalian Missionary Report* for '49. It is there stated that four Indians were selected by his lordship as sufficiently advanced in Christian knowledge to be baptized.

The first candidate has, by great perseverance, made himself master of the above-named characters, invented, as admitted by that prelate, by a late Wesleyan Missionary. The candidate had read a catechism so produced, and had communicated to others the dawning of light in his own soul, and had won over to the truth his half brother.

From the heading of this letter, Rossville, you will of course, discover my whereabouts, which leads me to retrace my steps in order that my wanderings may the better be understood, and all fears allayed as to expenses unnecessarily incurred in voyaging hither; for I think I shall be able to prove that I am going about doing and getting good, as my journal will testify.

May 11th.—Acting from conviction, apart from official authority, I leave for Rossville, believing that such a step will be for the glory of God. Many Indians have expressed the most poignant grief, being under the impression that I shall not return, but have been cheered by an assurance to the contrary. A snow storm.

13th. Met with my colleague, according to arrangement. Spent a sleepless night in discussing subjects upon our work, as no delay of the brigade could be allowed. In order to derive any benefit from the fire, we had to sit at the tent-door. A candle gave us "a dim religious light;" but the work was done, and at daybreak we parted, the subjects of peculiar emotions.

16th.—English and Cree services performed at Fort Pitt. Congregations large. Solemnized one marriage, and baptized a child whose parents are Romanists, but who gave me a solemn promise that re-baptism should not take place.

17th.—Deeply interested whilst meditating amongst the tombs. The head boards to Protestants gave evidence of artistic genius, and of suitable poetic selections, one of which is the verse commencing

"Mild he lays his glory by."

The graves of Romanists are easily recognized by the rudely constructed wooden crosses. Several Indians are buried outside the enclosure. The mortal remains of a Cree chief are de-

posited in a coffin placed on tressels about four feet high.

18th.—Solemnized another marriage. The bride in this as well as in the other case had worn trinkets obtained from the toy-shop of Rome: but as their husbands have no relish for such playthings, hopes are entertained from admissions already made, that the future will be an improvement on the past.

20th.—Received a letter from Edmonton of an attempt to re-baptize a child. The father writes—"Since you left I have been hard set by the priest. He sent for my wife and mother (who are Romanists), and said that the child was d—d if not baptized by him. They returned, and implored my consent, but I positively refused. I then wrote to him as follows: 'Sir, my wife has told me what you have said about our son. All I have to say, is, that he is baptized once for all. I understand that you threaten to break our marriage knot. Now you can do as you please. If my wife has no more love for me than that, she can go. I do not think it right for any priest or minister to create a disagreement between man and wife.'"

23rd.—Sabbath. Left Fort Pitt yesterday. The wind being contrary, we proceeded with our morning service, but had scarcely finished, when the wind changed, and we sailed admirably until sunset.

27th.—Flags were hoisted from several boats, and a royal salute fired, in honor of Her Majesty's birthday. This was peculiarly grateful to my own feelings whilst bounding over the foaming waters, and made me enthusiastically exclaim "Long live our gracious Queen!"

29th.—Reached Carlton House, and received a most welcome reception from the gentlemen belonging to Capt. Palliser's exploring party. These distinguished personages pay but little attention to external appearances, wearing moose-skin shirts, trowsers, &c., and if I were to offer an opinion in regard to Lieutenant Blakinston's *chapeau*, I should pronounce it to be a "shocking bad hat," but the character of a wardrobe is but a poor criterion whereby to judge of scientific worth.

30th.—Sabbath. He "who hath gathered the wind in his fists," caused it to

be very "tempestuous round about," so that a detention is inevitable. Secular pursuits, however, make it next to impossible to hold more than one service. I visited the residents of the fort, and found that they had not seen a Protestant missionary since I passed in '55. How fearful the lamentation in which each one may deplorably indulge—"No man careth for my soul!"

3rd.—Had a very short interview with the Episcopalian missionary at Fort-ala-Corne, from whom I received the strongest assurances of fraternal recognition.

6th.—Sabbath. Arrived at Cumberland portage at sunrise, having voyaged all night. The inclemency of the weather, and the unloading of the boats acted as a barrier against public worship, although the Romanists assembled together for a few moments, but were afterwards engaged in washing cloths, &c. Such proceedings I regard as a solemn mockery: "it is iniquity, even the solemn meeting."

June 8th.—Reached the Pas Episcopalian mission at 4 p.m., and enjoyed a hearty breakfast with the Rev. H. George and his estimable lady. He proceeds to Fort Pelly, Swan River District, shortly, to establish another mission. His Indians have proved very troublesome of late, having used menacing threats towards him.

12th.—Reached the Old Fort about midnight, but had scarcely done so, when a perfect tempest set in, which would have proved most disastrous had we been on the lake. In running the Grand Rapids on the 10th inst., my boat struck a stone, and became almost immediately water-logged, damaging much of the Company's property and saturating nearly all my bedding, clothing, &c. Providentially I had preferred walking the portage, subject to the brand of cowardice, as several ladies remained in their boats, but when I heard of the accident, then I saw I had acted wisely in yielding to a presentment that led me to take all papers of value with me just before leaving the craft.

13th.—Sabbath. Left at early dawn for Norway House, expecting to reach there in four hours or so, as we had a fair wind, but we were soon glad to seek a refuge at the Kettle Islands.—

One man was in danger of drowning, but after battling with the wind and waves, ultimately gained a rock, more dead than a live. I improved the circumstance by discoursing from the words, "All hope that we should be saved was then taken away.

14th.—Arrived at my destination amidst the hearty greetings of several officials; and after a little rest, was kindly taken over to Rossville in Chief Factor Barnston's boat. Here the re-

ception baffles description. All my past trials were at once forgotten, for I felt I had in brother and sister Brook- ing, those who regarded me indeed as "a man and a brother." Sister Adams and brother B.'s lovely daughter were also greatly pleased to see one from so remote a portion of the mission field, but,

"Here I give my wanderings o'er," and leave whatever may come under my notice during my stay here, for another letter.

A NATIVE APPLICATION.

NASH-KO-TA-YONG, May 31st, 1858.

To the Rev. E. Wood, &c.

We, the small bands of Indians composed of Methodists, Catholics, and Pagans residing here on the North Shore of the Georgian Bay, Lake Huron, beg to trouble you in transmitting our humble petition to be laid before you for your consideration, praying that you will be pleased to endeavour to assist us by sending one of your Missionaries or teachers to teach us the good way, and that our children may be taught A. B. C.

At our recent Council we agreed to concentrate ourselves on the Reserve, which we reserve by the consent of the good and wise Government for our benefit, and to begin to cultivate the soil, and to embrace the true Church, in which our new Chief is member.

We know very well that we will have no peace among us unless that Popery and Paganism are renounced. We also agreed at our Council that a few acres of land be reserved on which a Mission may be established; and we also agreed to collect lumber, and to put up a school house, and a house for a teacher to live in; but we are poor and have not the means. The payment made to us by the Government is so to enable us to purchase materials for the houses above mentioned; such as lumber, nails, &c. We do not wish to see, if any one is to come and live among us, to be left destitute for the want of a comfortable place, as our brethren of French River did to their teacher. We fully now believe and see that religion, education, and husbandry are the only things which elevate the condition of the people in the world. We trust that something will be done by your kindness for this our beginning settle-

ment; at the same time some of us feel thankful for what we have received already by your society. An ordained Missionary will be very much required; a minister from Beausoliel Island, will not be able to pay us regular visits on account of a great distance, which we called, by guess, one hundred miles; that is the reason why your missionary from Beausoliel has made no visit during the Conference year. If you wish to promote the great cause in these parts, send one of your ordained missionaries; he will find enough work to do among the Indians here, and the French River Station, to baptize and to administer the holy sacrament, and to perform the marriage ceremony. We have been destitute of all these privileges; we will require our own minister to do all these things for us. O let not the good Christians in Canada feel weary in their well-doings towards the North Shore of Lake Huron! We anticipate that this place will be like (if well attended to) that of Beausoliel or other Missions in future days, by the will of God. We pray that more attention will be paid to this place and the French River, which is between 15 and 20 miles from the other. O how highly do we like to see some one to come and live amongst us. O may the good and great Spirit grant you means to enable you to grant our request, and may the Lord bless this place till the end of time!

With kindest regard to you as well as to all the Conference, we remain, Rev. Sir, your most obedient and humble servants.

Signed in behalf of this Band,
S. JAMES, Chief,
DAVID ABETUNG.

THE WESLEYAN MISSIONARY SOCIETY.

The Parent Society pursues its triumphant course for the benefit of the human family in every region, but however willing to do more, is perplexed by the accumulation of intercessions for additional agents from many foreign Missions and tribes. This year's Anniversaries in Great Britain are held with an undiminished interest, and appearances are favourable to the opinion, that, immense as the last year's income was, this year's will, very likely, exceed it. The Committee is now intending to send Chaplains for the Wesleyans in the Army of India—one for each presidency, and, when means allow, more. The popular Leeds Anniversary has again been held, and the avails amount to nearly £2,000; and the entire country has felt the impulse of its doings. Why should not the City Anniversaries of Canada be held early, and correct and ample reports of them given to the public, be made an impulse to great benevolent action at all other Anniversaries of the Connexion? The Parent's policy should be emulated.

From a forcible speech delivered at Leeds, worthy of a General Secretary, by the Rev. George Osborn, the following is taken for its welcome facts:—"Since the Conference the Wesleyan Missionary Society had been able to send to India from London four Missionaries towards the sixteen whom they hoped to dispatch before the close of the year—six to supply vacancies and ten as additional agents. Another Missionary had sailed from Glasgow, one of the Directors of the London Missionary Society having offered a free passage to a Missionary of his own Society, and to one connected with the Wesleyan Society. In addition to these five, they had dispatched to Australia and New Zealand no less than nine Missionaries, who were sent out principally in order that they might be able to meet the pressing claims of the Feejee Islands. They were in hopes, during the next month, of despatching four or five more; and this was what they were doing with the money, spending it as fast as they could, very much, he must say, in the hope that they should get more by and bye."

EVANGELICAL PROGRESSION.

At a wakeful and unselfish period, when the legitimate Methodists of Great Britain, of the United States, and of Canada are bidding their charities and agencies stretch farther, and farther, a paragraph from the London *Watchman* on Wesley's declaration, "*The world is my parish,*" will be received with approbation. Giving prominence to the purpose and proceedings of Methodism, it is remarked, "We believe it is not possible in the whole range of Christian history, to produce a parallel case. Here we have a religious body, not much more than a century old, occupying all the great centres of influence in the world—in active and antagonistic contact with all the leading forms of heathenism, whether in savage or civilized nations; displaying as much tact in the employment of its resources, in the choice of its positions and of its agents, as the most successful of those powers which have, at any time overrun the earth in military conquests; and making every conquered prisoner of the earth subservient to the progress and triumph of its heaven-born cause. This evangelical propagandism, so to speak, is a part of Methodism, it is its very vital force, both at home and abroad. It is the source of many of its trials, its difficulties, its struggles, its losses; but, at

the same time, it is THE SECRET OF ITS STRENGTH, OF ITS UNITY, AND OF ITS IMMORTALITY. And we firmly believe, that never was this aggressive spirit of Christian zeal more widely diffused throughout the entire body than it is at this moment. Feejee, Africa, India, China,—these are household words in every village where the Methodists have a preaching place, and the intelligence from these parts of the world, whether communicated through the annual Public Meeting, or through the Monthly Notices, is received with an interest as great as attaches a newspaper in time of war." This vigorous and beautiful editorial paragraph obtains a cordial, fraternal response from the Wesleyan propagandists of Canada.

PRAYER FOR MISSIONS.

Whatever the adaptability of the Wesleyan system to the moral condition of the world, whatever its activity, whatever its extension, whatever its potency in the past or the present, whatever its projects and anticipations, a grateful acknowledgment of Divine providence and power, and a conscious, entire and unflinching dependence upon God are duties, made such by Inspired command, and made privileges by the blessings already obtained at the throne of grace. For other lands how much is prayer needed! And in our own country the Indian, Domestic, French, and now British Columbia Missions claim the intercessions of the Church.

MISSIONARY BOXES.

The General Superintendent of Missions has ordered a preliminary supply of these receptacles of benevolence from the Centenary Hall, which is daily expected. They are for the mansions and cottages of our liberal people,—for sabbath-schools, academies, mission-schools, libraries, reading-rooms, stores, warehouses, work-shops and offices,—indeed any place where publicity can be made productive? And will they not gather many stated and accidental contributions to aid the cause of Christ? Three hundred is the amount of this first order: shall the next be three thousand?

NEW FINANCIAL REGULATION.

So much dissatisfaction has been felt by the friends of the Missionary Society at the late publication of the General Annual Report, because of the late transmission of Lists and Monies from some Branch Societies, and of Reports from some Missions; and so much injury has been done to the funds by the lateness, the large and influential Missionary Committee which sat in November deeply felt that such irregularity on the part of some Branches was unjust to the many Branches that have in proper time adjusted their accounts with the Missionary Department in Toronto; and it was with great unanimity resolved, that the General Treasurer, *at the latest*, should close his yearly accounts at the end of June, and immediately commence the printing of the Report. The Directions to the Collectors in the Society's Collecting Book are unchanged as to the time the final subscriptions shall be received from subscribers, and paid to the local Treasurer; but in future the returns from all the BRANCHES to the General Treasurer, must be made at Conference and no account remain unadjusted at the close of June. Thus will our cordial supporters be gratified, and the Society be benefited by system, and the earliest publication of its proceedings.