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WESLEYAN

MISSIONARY NOTICES

CANADA CONFERENCE.

No. X.]

FEBRUARY, 1857.

[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, 1856.

THE ANNUAL MEETING.

The Thirty-first Annual Meeting of the MISSIONARY SOCIETY OF THE WESLEYAN METHODIST CHURCH IN CANADA was held in the beautiful Wesleyan Church at Yorkville, on the evening of December 9th, and was attended by a very respectful and highly gratified audience. We need not now enter into a detail of the proceedings, as this has been correctly done in the Conference paper, by a valued friend of the Society, whose report we insert as far as our space allows; the passages not appearing here being portions of the Annual Report, now distributed in every direction. On no former occasion were the statements made more pertinent, nor so ample and satisfactory, and never before was so large an income, so extensive a field of operation, and hopes and intentions so glowing, announced. The presence of cordial laymen on the platform with ministers of the Connexion was what was desired, and the frank and full testimony to the utility of the Society of a very intelligent Commissioner appointed by the Government on Indian affairs, was exceedingly acceptable; while, in addition to appropriate addresses from other esteemed Ministers, the admirable addresses of two eminent Ministers of our Church, who were present at the formation of the Society, gave unusual interest and delight to the Thirty-first Anniversary, and made us wish, while they were speaking, that they would favour the public with the entire facts—invaluable facts associated with the origination and first efforts of the Society.

It would have been enough to expand cramped minds to hear of a work, the purposes of which are so varied, the movements of which are so swift, and the spiritual and social blessings of which are so multifarious:—the Aborigines of Canada to have the Gospel continually; the enlargement and accomplishment of a Ministerial and Native Agency; the New Settlements of this country, of the widest range, to have the gospel; the famished tribes of the Hudson's Bay Territory everywhere to have the same gospel, and the reformation of French Canadian Romanists on the leading Protestant principles of Luther and of Wesley.

We say this is the Thirty-first Annual Meeting of the Society, and that is the truth; but for twice thirty-one years the Missionary spirit of Methodism has displayed itself, and been incalculably aiding to make Canada a praise in the earth; and the commencement of the Society was the creation of no essential of Methodism, but a wise and wanted modification to give greater force and amplitude to its essential designs and energies. But explicitly let it be said, that whatever human energy may have done, the prompting, and guiding, and prospering power has been Divine, and to that Power be every hallelujah raised. The talents of the Society's agency have been diversified, and the pecuniary gifts small, then large. The Baptists started on their high Missionary career with some £13 of income; this Society had during its first

year an income of only about £125. That amount—not half sufficient now to support some one of our Missions a year—has swelled to more than £11,000. The primeval Stations of the Society were few and precious ; for this year of 1856-57 they are one hundred and thirty-four ; and the number of Missionaries is now much larger than the whole number of preachers for many early years found in the Minutes of Conference. Evangelical enterprise !

More and more it spreads and grows—
Ever mighty to prevail.

The grateful tears shed by Bishop Hedding, and the Barnabas-like Case at the formation of the Society, were not shed in vain, and the prayers of those times, in shanty and in wigawaum, did not go up for nought. The British Conference and Missionary Committee have cared for us with paternal solicitude and liberality, and this success is their deserved reward. The Methodists of the United States, raised up by Wesley, early sent men and means to Canada, and now reap the fruit of their brotherly doings. The Canada Conference has from the first done its best for Canada,—sent many of its best evangelists into the forest to find for Christ the Indian and the White, and been most generous to this department of its Christian zeal ; and by never-ending moral triumphs, and many joyous deaths, and Canada's present loyalty, happiness, and fame, it is repaid for its lofty, patient, and costly services. Year after year holy and gifted men have devoted themselves to toil, privation, and obloquy, and danger, and never yet failed to erect monuments more durable than brass. And—what we say with gratitude to tens of thousands—when their numbers and means are considered, this Society has been sustained by a heartiness of resolve, and a ready generosity, not surpassed by any Church, by any community, in any colony or kingdom.

On the platform were the following gentlemen :—The Rev. Messrs. Enoch Wood, President of the Conference and General Superintendent of Missions, Dr. Green, Dr. Ryerson, R. Jones, Chairman of Toronto District, Jonathan Scott, G. R. Sanderson, J. Borland, J. Gemley, J. Berry, and J. H. Bishop, also, Thos. Worthington, Esq., one of the Commissioners appointed by the Gov. General to enquire into the state of the Indian Tribes in Canada, B. Bull, Esq., and J. McDonald, Esq.

The Rev. R. JONES, who presided, introduced the services of the occasion by announcing the appropriate hymn, commencing :—

“The heavens declare thy glory, Lord.”

The introductory address from the Chair, was highly appropriate and suggestive—leading some of the succeeding speakers to dwell upon features of the historic data of the Society, which were highly interesting, especially to those of

the audience who were not conversant with the facts to which allusion was made. The Chairman dwelt with effect upon the “small beginnings” of the Society, contrasted with its present unanticipated and flourishing condition : and gave due prominence to its improved finances and spiritual prosperity during the last nine years—from the date of the last Union between British and Canadian Methodism. In 1847 the *Income was* £2,668 ; in the present year it well nigh reached the amount which our Fathers in England, in the early history of the Parent Society, expected they would realize in *some future day* ; for it was remarked by the venerable Rev. Richd. Reece—one of the fathers of Methodism—that, he “confidently believed the finances of the Society, would eventually reach the magnificent sum of £10,000.” The Canadian Society has this year nearly equalled that sum, the income being over £11,000 c'y., and the Parent Society has resolved to present

to the Lord during the approaching year, the princely amount of £150,000 sterling.

It was also remarked, that not only has the Canadian Society sustained its own Missions—both Indian and Domestic, without any aid whatever from the Parent Society during the last three or four years; but has also taken upon itself the responsibility of meeting the requirements of the expensive Missions in the Hudson's Bay Territory.

The Rev. ENOCH WOOD, President of the Conference, and General Superintendent of Missions, proceeded to read the Financial and Statistical Report, together with some extracts from the General Report.

For the year 1855-56 total Income £11,230 3s. 3d. Total Payments £11,259 2s. 1½d. The expenditure exceeded the income of the year by £29.

At the commencement of the year, the Treasurer had a balance in hand of £3,165 15s. 3½d., with which to meet the demands of missionaries to the present time; and, to some extent, to the end of the year, June '57, as the greater part of the annual income is not received before the month of Conference; this balance must, therefore, have been expended ere this. * * * *

The following items from the statistical data of the Report is worthy of a perusal, and will account for the increased expenditure of the present year as compared with last year:—

“THE WESLEYAN MISSIONARY SOCIETY OF CANADA has this year supported 21 Indian Missions, 82 Domestic Missions, numerous Sabbath Schools, 19 Day Schools, 2 Industrial Institutions, 26 Missionaries to Indians, 116 Missionaries to the Whites, 20 Teachers, and 10 Interpreters, besides providing for the contingent expenses of management, of outfits and travelling, and of printing and publications. There are on the Indian Missions 1,312 members of the Church, and on the Domestic Missions 11,099 members. The total number of Missions last year was 91, and of salaried Labourers 152; this year there is an increase of 12 Missions, and of 20 Labourers, making 103 Missions, and 172 Labourers; and there is a gratifying accession of churches and parsonages, and of congregations and christian So-

cieties, and Sabbath Schools. In all places the Missionaries are thankfully received; and many new and needy localities are making earnest applications for augmented ministerial assistance. Thus has it been from the first, and will continue to be, so long as the Society's sole aim is to extend and perpetuate the Kingdom of Christ. * * * * *

Mr. BISHOP in moving the first Resolution, gave utterance to the convictions of his heart that the information furnished in the excellent Report, was cause of devout thanksgiving to Almighty God. He spoke of the interesting and valuable character of the periodical literature furnished in the Missionary Report, Missionary Notices, &c. &c. He referred to the happiness afforded him in being able to recognize that he felt himself connected by interesting ties, to almost every portion of the great Wesleyan Missionary field. I remark that Mr. B. has been a student in the Wesleyan Theological School, Didsbury, in which many of the Missionaries now in the field have been educated; and to the associations there formed he no doubt referred. Among other expressions of thanksgiving, he said “I am very thankful that I am in Canada.” I am sure I may state, that we are all thankful to have him in Canada, and hope that he will be long spared to labour for Christ in this great country.

Mr. BERRY, who has been labouring on the Bayfield Mission during the last eighteen months, and has been obliged to desist from his toilsome duties for a short time in order to regain health, stated, in seconding the Resolution, that he did not expect to be called to speak, but would make a few remarks relative to the destitute condition of many of the new settlers on the eastern shore of Lake Huron. He stated that he had the satisfaction of having been the first Missionary to preach the Gospel in some of these settlements: and that there were many other places where great anxiety was felt to obtain even the occasional services of a Missionary. Mr. Berry's remarks re-affirmed a fact, which has been truthfully reiterated for 30 years, that to the Wesleyan Missionary the new settler is chiefly indebted for the ordinances of our Holy Religion.

Mr. BORLAND, in moving the 2nd Re-

solution, stated, That while his good brother Bishop was led to dwell upon a theme so interesting and delightful as thanksgiving, he was led to a different aspect of the great question, but not a gloomy one. His mind had fixed upon the word—Responsibility,—the responsibility of the Church in reference to their duty to the heathen world. Mr. B. clearly exhibited the duty of the Church from various considerations, of which I recollect the following,—

The obligations under which the command of Christ places every christian—the misery and degraded condition of the heathen world—our knowledge of that condition—the resources of the Church, &c. &c. Mr. B. dwelt with force on that feature of the Resolution which refers to Lower Canada, of the condition of which, he from a residence of several years, is a competent judge. He rejoiced to recognize the providence of God in reference to the commencement of Missions among the “Habitants” of that part of the Province. He also referred to the encouraging coincidence of Providence in raising up at this time such suitable agents as Pepin and Charbonnel; the former a Canadian, the latter a native of France.

THOS. WORTHINGTON, Esq., in seconding the Resolution, expressed the great pleasure it afforded him to bear testimony in favour of the adaptation and efficiency of Methodism. He stated that many years ago he heard the eminent Dr. Adam Clarke remark that “he had read much and observed much, and it was his firm conviction that no system was better adapted for the evangelization of the nations than Methodism.” In this sentiment Mr. W. heartily concurred, and observed that he had opportunities of closely viewing the operations of the Wesleyan Missions in this country, and he cheerfully stated that he considered the W. M. Society second to none in the great enterprise in which its agents were engaged.

One statement made by Mr. W. will be rejoicingly received by every Christian and philanthropist, viz:—that “When Christianity has, among the Indian tribes of Canada, been successful in its evangelizing influences the decrease of population, which has been

going on among the unconverted tribes, has been arrested.”

In addition to the above valuable remarks—valuable in themselves, but especially so from a gentleman of his position and experience, Mr. W. took hold of the “financial part” of the Resolution. Our indebtedness to the Indians, whose lands we now possess, is a topic often referred to; but Mr. W. furnished a somewhat new idea on the subject; and stated that he “thought the present holders of these lands owed a kind of *ground-rent* to the original owners of the soil; and that in no way could they better pay it than by liberally sustaining the Missionary cause.” I do not know how our extensive land speculators will receive this view of Mr. W. They may disregard it, but they cannot destroy the moral force of the argument it contains.

Mr. W., as a man of Christian heart, as well as of clear discrimination, pointed out the uselessness of prayers without exertions and liberality, illustrating his position by comparing such *cold-hearted* Christians to the *cold water* in the boiler of the steam-railway engine, which would never move unless fire were applied to create the motive power—then it would move off freely.

I hope we will be more frequently favoured with the presence of *such* lay gentlemen at our Missionary Anniversaries.

DR. GREEN, in supporting the Resolution, entered upon an interesting review of the history of the Missionary Society in Canada. This was, to us, highly gratifying. We might have learned it previously, but did not—hence its interest. We may assume *some* others are like ourselves on this subject. The Dr. remarked that there were some few points of the history of the Missionary Society on which he would dwell. The first Missionary Meeting of our Church was held, he observed, in the township of Saltfleet; he was present on the occasion; was then a mere youth, and but a short time engaged in the duties of the Lord's vineyard. “The speakers at that meeting were the venerable Bishop Hedding, the lamented Case, the converted Indian Chief, Davis, and the esteemed Hugh Wilson, Esq. Hedding is now singing the praise of

God in the choir above; Case, too, has left us to join the blood-washed myriads; Davis also has learned, ere this, the anthem of the redeemed in glory, and Wilson survives, the only one of the four remaining among us. Hedding's speech was marked by its clearness and evangelical simplicity. Davis spoke what was, to me, an unknown tongue, yet I wept like a child. Wilson's remarks wore those of the hopeful and devoted Christian. Case was at this time the soul of the Society. He was then young and vigorous, and full of zeal for his Divine Master." Dr Green having been asked by the President what was the income of the Society at that time, referred to Dr. Ryerson, who stated that it was something near \$500 (£125.)

Dr. Green then referred to that period in the Society's history when the Union was formed; prior to which, when he and Rev. John Ryerson were in England as delegates from Canada, they both gave a pledge to the Missionary Committee of the Parent Society, that in Canada we would raise £2,500 annually for the support of our Missions. "This year we have been enabled to raise over £11,000, hereby fulfilling our proportion of the £150,000, which is the amount to be presented in the next Report of the Parent Society."

Mr. SANDERSON moved the third Resolution by merely reading it. Owing to the lateness of the hour he declined presenting an address; but, judging from the attention of the congregation to the close of the services, he should have favoured us with a speech.

Dr. RYERSON, who seconded the Resolution, remarked, that he liked the quiet and instructive character of the present Meeting. It was to him one of the most highly interesting he ever attended. He recollected distinctly the formation of the Canadian Missionary Society to which his friend, Dr. Green, had referred. He remembered on the occasion of the

meeting held in Saltfleet, that the venerable Hedding wept profusely while the Christian Indian Davis was speaking. "I did not understand a word that he said," observed the Bishop. "yet I felt the full force of the Divine Spirit by which the speaker was influenced."

"In connection with that meeting," remarked the Doctor, "I was instructed by father Case to go to Ancaster, Cope-town, Flamboro', and other places at the head of the Lake, to preach Missionary Sermons, though I had not yet received license even as an exhorter. I was also directed to draw up the Report which was presented at the meeting."

Dr. R. spoke of the great pleasure it afforded him to witness the highly flourishing condition in which this society—the Missionary Society of the W. M. Church in Canada—and the whole Connexion, now exists; and, said he, "there is one to whose exertions—to whose faithful and unwearied application, to whose well-known ability and clear and vigorous judgment, and thorough acquaintance with Methodistic history, and especially with that of its Missionary department, it is mainly indebted for its present prosperous condition—I refer to the Rev. Mr. Wood, the Superintendent of Missions—and my earnest prayer to Almighty God is, that he may be spared for many years to come to occupy the important position which in the providence of God he has so long sustained; and I do most sincerely express my deepest sympathies in reference to the severe bereavements through which himself and family have lately been called to pass, and pray God that His sustaining grace may be abundantly afforded to them." Some remarks from the Dr., complimentary of the youthful organist who presided at the organ; and the benediction by the chairman, closed one of the most interesting meetings of the kind I ever attended.

TORONTO, Dec. 15, 1856. JNO. G.

GUELPH AND HURON DISTRICT.

Extract of a Letter from the Rev. L. Warner, Chairman, dated Berlin, Nov. 11th, 1856.

I received the enclosed communication from a young man whom I lately called out into the work and sent to the Elora and Saugeeng Road Mission, or

to the "townships in the rear." It is a private letter, but I thought our friends might be pleased to hear—as the anniversary services of our Branch Societies

are about commencing—of the progress of the work in the “regions beyond.” The spirit of revival appears to be prevailing on many of the Missions within the bounds of this extensive District. Our Missionary at Mitchell writes, Nov. 1st:—“Last Sabbath I organized a new class in this village of 26 members. We have now 79 members connected with us in the village classes, where three years ago we had no organization.” The brother stationed at Stratford, under date of 10th of November, says:—“He has a glorious protracted meeting going on at Harrington; about 20 have during the week manifested a desire for salvation, the most of whom have found peace with God.” Thus the work is extending throughout the length and breadth of this land.

The Missionary referred to says:—

I have travelled this Mission from end to end, visiting from house to house, reading the Bible to the people, and praying with and for them, exhorting them to flee the wrath to come, and endeavoured to point them to the Lamb of God that taketh away the sin of the world; preached at all suitable opportunities; endeavoured to hold forth a free and full salvation, on the condition of repentance toward God and faith in our Lord Jesus Christ. The people are rejoiced to see the Missionary—a sight which some have not seen for one, some for two, and some for three years.—While we talked about heaven and the way to glory, our hearts burned together, and the large glistening tear was seen to roll down the cheek of some. They were seasons of refreshing to me. Thank God I feel encouraged. The people are English, Irish, Scotch, Dutch, Canadian, and American. The Scotch are the most numerous. The Highlanders have got a Galic Minister. Generally speaking the people are open-hearted and generous. I have been out every day among them since I came, and in my judgment there are good materials for Methodism on the Mission. I have remarked that prejudice, in some, against the Methodists is abating. “Our Minis-

ters,” I have heard it said, “will not come in to us until we get fine roads to drive in their carriage, and so much a sermon; but the Methodists endure the hardships of the backwoods, and they are with us as soon as we settle. They have a right to be supported.” They throw open their houses for preaching, and hospitably entertain the Missionary with the best they can afford. I have taken another Sabbath appointment in Minto. 1, Harriston, at 10 A.M.; 2, Copeland, at 3 P.M., 3, Bolton’s, at 6 P.M. At the 1st we preached in a large frame school-house to a respectable congregation. At the 2nd, in a log school-house, about five miles from Harriston, where we have a large congregation. The 3rd is a dwelling-house, and we have a good congregation. Our next Sabbath labour is in the township of Carrick,—Butcherd’s at 10 A.M.; McCeom’s at 3 P.M. The last of these appointments is within two miles of Balaclava, about fourteen miles west of Harriston. These are two large dwelling-houses, with large and respectable congregations.

After all I have travelled of Carrick, I can say, the land and people are superior to any that I know for a new settlement. I do not feel that my way is “hedged up;” while sometimes I am overwhelmed with the responsibilities devolving upon me in guiding the people to battle and to victory, for woe is me if I give an uncertain sound as a watchman on the walls of Zion. My earnest prayer to God is, that he would give me wisdom, knowledge, and understanding to guide the people,—that he would send a message to the people through the weakest of his instruments.

Next Sunday I intend to propose to receive members by reading the *Original Design and General Rules* of our United Societies, at every appointment, the result of which I will report the first opportunity. You say there is an opening near Clinton for a labourer. I am at your command to go anywhere, but if not contrary to your judgment, as I have reported everything I know with regard to the Mission, I would rather remain on the Elora and Saugeen Road Mission.

PERCY AND SEYMOUR.

Extract of a Letter from the Rev. Edward Ward, dated October 13th, 1856.

In bringing before you the first Quarterly Report of this Mission for the present year, I am happy to say the Lord is graciously granting us success. When we came here three months ago, the Mission was drooping, piety in the Church was low—congregation very thin; but already the Mission wears an improved aspect, our congregations everywhere are good. In several places our church accommodation is far too small, many have to go away unable to gain admittance. The members of the Church are improving in piety, and others are being brought to God.

We have taken up three new appointments the last quarter—one called the Dutch settlement, which had been abandoned by our predecessors; but good brother Miller, a resident in it, could not think of losing Wesleyan Methodism out of the neighbourhood altogether. He with two or three more kept up the interest of a small Sunday School, and on our entering on the Mission requested preaching again; and we complied, gave them preaching, and got them the excellent Sunday School Library, issued at our Book-Room, which is likely to be made a blessing to the neighbourhood. And on the 20th of August we held a Tea party to raise funds to pay for the Library,—and while myself and worthy colleague were addressing the people, the Lord gave us an evidence of his approval of our meeting, by fastening conviction on the hearts of several persons. We erected an altar at which several presented themselves as penitent seekers of salvation, and protracted a religious service from that night for upwards of four weeks, at the end of which thirty-seven gave in their names for Church membership with us, most of whom are hopefully converted to God.

Seymour Bridge is another appoint-

ment we have taken up, it is an improving place, and has every prospect of becoming a place of importance. I am not aware that a sermon was ever preached by a Methodist Minister in this place before the last quarter. We obtained permission to preach in the School-room, but it is already far too small to accommodate the crowds who throng to hear the word of life. I have now before me requests from seven other places which desire to have preaching from us, some of which are almost, and others altogether destitute of the word of life, which if taken up would be a good foundation with the ground we already occupy for two circuits, which I believe would in three or four years prove self-sustaining.

We met the official brethren a few days ago, to ask their minds and enlist their co-operation to meet the wants of these destitute settlements, and I was happy to find in them such a spirit of *aggression, liberality and sacrifice*, as to conclude on having a third preacher on the Mission, if one could be obtained. To meet the expense of which, they ask the Missionary Committee to give them the amount allowed to the Mission last year, and they will put forth their best effort to raise the rest. This must be considered very creditable to the brethren, when it is understood that ten years ago a considerable part of the ground occupied on the Mission was an unbroken forest. Thank the Lord our official brethren here are truly men of God—Missionary in spirit and Wesleyan in every respect, and I believe will withhold nothing they can either *give* or *do* successfully to carry out our beloved Methodism. I have written to our worthy Chairman to obtain if possible a young man for us, and hope to be favoured with one before long.

B R A N T .

Extract of a Letter from the Rev. W. Shannon, dated Aug. 28th, 1856.

Having travelled every part of the Mission, and become acquainted with all our people, there appeared to be ample work-fields of labour white unto har-

vest, and duties to be attended to on every hand. Our first Quarterly Meeting was held in Carrick on Sunday the tenth inst. To bring together the offi-

cial brethren on that occasion was out of the question, scattered as they are, and at that season very busy. So nothing could be done in a Methodistic, collective way to provide a place for me to board. What was properly the business of a Quarterly Board, seemed to be the business of *no individual*; and when not travelling I stayed with Bro. Dyre, or at the house of H. P. Adams, Esq. I trust the requirements of duty have claimed my first attention, without regard to little matters of personal accommodation, knowing that these would fall in just in their proper times and places. Nor has my confidence in God been misplaced. On Saturday and Sunday, the sixth and seventh of September, we purpose holding our first Quarterly Meeting in Brant. We anticipate meeting the Stewards and Leaders, when our position and prospects will be fully considered.

Bro. Dyre and myself have each three congregations to preach to on Sabbaths. We have some week-day services, but not as many as we shall attend to when the most suitable places are discovered. We are exploring the country in all directions, as time permits; and we hope soon to have our full complement of week-day labour in operation. Our sabbath congregations are, in general, large and attentive. In all places, there is reason to believe our labours are appreciated; in some places, remarkably so. The seed sown is, in some cases, bearing fruit.

You will be happy to learn that Bro. Dyre and I work together harmoniously. In almost all matters we are of one

judgment. Our gracious Master blesses us with excellent health, and I have to speak well of our friendly and Christian intercourse. It has been profitable to myself, intellectually and spiritually.

Our Mission now embraces, besides Brant, considerable parts of Bentinck, Normanby, Carrick and Elderslie. In my adventures a week or two since, I found two appointments of Bro. J. A. Dowler, and one of Bro. Wm. Norton. This was necessary that I might ascertain how *near* our brethren approached our field. We hope to leave no locality unvisited, where we have any prospect of usefulness. We have not yet found an open door in Paisley. On Saturday next I hope to be successful, as upon my last visit I heard of one willing to receive us. In connexion with Paisley neighborhood we have three Sabbath appointments—one $3\frac{1}{2}$ miles south, a second $3\frac{1}{2}$ miles east, and the third $8\frac{1}{2}$ miles east. There is a wide field to be occupied in that country, and though it may be rather premature to make the remark, I believe that part of Brant Mission could be advantageously set apart as a distinct field of labour. Indeed it would appear necessary almost immediately. Many of our friends who were disheartened, are taking courage again. Though ours must be a work of perseverance, faith and toil, my own mind is greatly encouraged. Not a doubt do I feel as to the ultimate success of our cause. It is the cause of truth, opposing all error,—the cause of benevolence, pure and Christlike; extended to all, and blessing many. Praise the Lord.

OWEN'S SOUND DISTRICT.

Extract of a Letter from the Rev. C. Vandusen, Chairman, dated Newash, September 18th, 1856.

Our Camp-meeting was one of considerable interest; it closed on Monday the 15th inst. Our members were greatly quickened; several back sliders were reclaimed, and a few other sinners hopefully converted to God. We felt considerably disappointed in your not being able to attend, but the labours of Br. Spencer and Br. Williston were highly appreciated. Br. Williston returned greatly encouraged,—near a dozen of the reclaimed back sliders were from Saugeen.

The state of the work generally on this District, is such as to incline us to thank God and take courage. If we had "means and men" several new Missions should be formed. On every hand the cry is, "Come over and help us." I have before me a letter from Mr. Begg, in charge of the Company's Fort at Pic, informing me that brother Ashquab is doing well at that Mission, and that their new school-house will soon be completed. I here enclose to you a letter from brother Blaker, at Michipicoton,

addressed to brother McDougall, from which you will see he has opposition to meet with, but if he proves faithful their will be no cause for discouragement. A wide field is open before him—the Romanists cannot close it.

Mr. Ashquab says:—

We are all well at present, and also very happy in our minds. The glorious work of God is now framing among these people. There are two young persons in this place who were deeply in sin, but the Lord God shined forth and sent his blessings upon them while the good Gospel was preached. Thank God for his blessings. The work of conversion is now beginning in this place. The Indians now arrive from the land; our congregation is now large; our meetings are good. We are now getting ready to come down for camp-meeting.

We have had very happy times since the Indians come; they are very sorry that I am now soon going away from this place. The Indians are now planting some in their gardens, and are making ready to build their houses. There are two houses to be built this summer; the logs are now cut ready to put up.

Mr. Blaker says:—

The Indians at this place attend our

meetings very regularly. They seemed very glad to have their children at school. Ten days after brother Vandusen left Michipicoton (*Percolor*), the priest came here. Things were going on well; great difference at present. When I speak to any Indian about religion, they say,—“Why, we don't belong to you.” Yesterday the priest from Fort William arrived here. To be short, they put the bad spirit into them; they manœuver all day long. I scarcely know what to do: the Indians wont even look at us. There are two families who do not go to the priest. They have told me they will never join the papists. Night and morning they come for prayers, and that I may read the holy Scriptures to them. I saw a number of the Brunsic Indians. I enquired if they were ever baptised. Answer, “No, we never saw any kind of preacher.” They spoke favourably of joining us, and of preferring us to administer baptism. I am sorry Mr. Vandusen had to leave so soon; he would have had about fifteen to baptize, old and young.

Mr. and Mrs. Kenzey are very kind to us, and try to make us comfortable. I think the Indians will see by-and-bye. The Lord will do the work.

GARDEN RIVER.

Extract of a Letter from the Rev. G. McDougall, dated July 30th, 1856.

Our Camp-Meeting was, upon the whole, the best we have ever had in this country. All that came from our Pic Mission were clearly converted,—Mrs. Baggs in the number. A brighter day has dawned upon the Pic. At the close of the meeting, arrangements were made to bring out the Pagan to our next year's gathering, and some thirteen barrels of corn, &c., subscribed to support them during the meeting.

An old friend called yesterday to say, he had ordered twenty-six slips for the chapel. This is what we very much need; the donation will amount to \$76.

The same party has been visiting Isle Royal and Pidgeon River, near Fort William. He says the number of Indians is large, and the prospects for a settlement good, and inquires if the Board would not send a Missionary, providing the salary was forthcoming.

SHERBROOKE, C. E.

Extract of a Letter from the Rev. W. D. Brown, dated Nov. 24th, 1856.

We have a good work going on just now. I have been in a protracted meeting for the last three weeks. Several have experienced religion, and several more are seeking. With two exceptions

they are the sons and daughters of our members.

We have had a gracious work going on in Sherbrooke for a number of weeks. Fifteen have professed peace with God,

and my daughter, a member before, has experienced entire satisfaction. A number of influential persons are brought in in town. One is a rich man, the son of Wesleyan parents; he is a manager on the railway. A man about my age. His brothers, sisters, &c., to the number of nine, have been brought in; and still the work goes on. The congregation is much larger. During the protracted meeting I have attended my week work

at mid-day, and have preached as much as ten times a week, which has kept me busy, though such work was Mr. Wesley's resting week. My bible class is doing well. Two of them have been hopefully converted to God.

My family is well, and I am happy in my work. They have bought me a cow; people out of the church were the chief contributors.

PAGANISM IN HUDSON'S BAY.

Whatever excellence may have been seen in other communications from Mr. Woolsey, there is an interest about the following which is important at the present time, when we are desirous that our friends should be well acquainted with the condition of Hudson's Bay Indian tribes, and the claims of those Pagan multitudes be promptly met at the Missionary Anniversaries now being held by all the Branch Societies. We greatly rejoice that the Wesleyan Missions there are doing much good; but what are they in number among hundreds of thousands destitute of Protestant Christianity!

Extract of a Letter from the Rev. T. Woolsey, dated Edmonton, Dec. 14, 1855.

I have brought my correspondence to a close for the present, yet certain promptings from within impel me onward. You remarked in one of your letters to me, relative to accepting this appointment, "If you have a missionary soul, now is your time to consent;" language somewhat similar to that employed by the venerable Asbury, in writing to England to Dr. Coke, concerning going to the United States, when he said, "If you are a man of a large mind, you will give up a few islands for a vast continent." Territorially viewed, my parish is very extensive, especially if I visit *Rocky Mountain House, Fort Assiniboine, and Lesser Slave Lake*. Post places which, I perceive, were visited by Br. Rundle. This can be effected, probably, during next year and the year following, in conjunction with Bro. Steinhaur. Numerically considered, there are multitudes who know not the things belonging to their peace, whose minds are shrouded in the darkness of heathenism or trammelled by the fetters of popery. There are, indeed, portions of this immense territory comparatively unexplored by the heralds of the cross, where thousands are found without one ray of gospel light to cheer their dying hour

with a well-grounded hope of eternal life. All these things considered, "the harvest, truly, is great, but the labourers are few." If I could only speak to them, in their own tongue, I would willingly

"Spend and be spent for these
Who have not yet my Saviour known."

It was said in 1843, that "The Romish priests appear to have just risen from the dead in the land, and are making the most strenuous efforts to get before us in every quarter." Well, this appears to have been the case just now, there being one here, another at *St. Ann's Lake*, and a third at *Lac la Biche*. Converts are easily made, I admit, so long as beads and crosses can be had, as the Indians are very partial to trinkets, &c. An Indian, from Fort Pitt, arrived here a short time ago, with a coloured visage, &c., certain indications of Paganism, but he, forsooth, applied to me for a cross, &c. Had I been a priest, I could easily have added to the ranks of papacy. If the contents of P. J. De Smet's book are to be belived, one would infer that all the Indians in the north-west had come under the power of the Romanists. In one place he observes that "All the Flat Heads, with very few exceptions, had, in the space of three months, com-

plied with *everything* necessary to merit the glorious title of the true children of God." And, as a proof I suppose, of the effect produced, he says, "Just at this time, on Christmas eve, the blessed Virgin appeared to a little boy, in the hut of an aged and truly pious woman, which was deemed a special mark of heaven's favour." If conforming to the externalisms of the Romish church make persons "true children of God" no wonder that the Virgin Mary appeared. It was enough to move heaven and earth! But, as a certain writer says,—

"There are more things in heaven and earth
Than are dreamt of in our philosophy."

Conversions such as these are very properly commented on by Sir George Simpson, in his printed Journal of an overland route from Edmonton House to Fort Vancouver, where he observes— "Near my encampment there was a native cemetery, the neat little tombs being surrounded by pickets. We were surprised, however, to see a wooden cross placed at the head of each grave, the result of a recent visit of some Catholic priests; but, as a practical illustration of the value of such conversions, we found on a neighboring tree a number of offerings to one of the departed spirits, and a basket of provisions for its voyage to the next world. If the Indians had any definite idea at all of the cross, they put it merely on the same footing as their other medicine charms." The above will, I think, tell more than aught I have written. These persons must have been Romanists in life; or if not, in being made such after death, the absurdity becomes the more palpable. What will half-hearted Protestants say to this?

The Crees, Blackfeet, and Stone Indians are those that frequent this station. With the two former I have as yet only had to do. The language of the Blackfeet is different to the Cree. P. J. De Smet says, "The Blackfeet are the only Indians of whose salvation we would have reason to despair, if the ways of God were the same as those of man, for they are murderers, thieves, traitors, and all that is wicked." If they are as bad as those described in the 1st chapter of the Epistle to the Romans, we will, in the name of our

God, set up our banners, and through our Joshua we will do valiantly, for,—

"Things impossible to men
Are possible to God."

A company of Pagans (of the Black-foot tribe, although bearing another name) arrived at the Fort a short time ago. Two of their chiefs (one being a war chief) arrived first, to intimate their approach, as the Crees, with whom they are at war, were encamped near us. Due preparations were made for their arrival by the gentleman in charge, who expostulated with the Crees, &c. My feelings were of a mingled character as I saw them the next day wending their course through a defile of small poplars, now seen, now hidden from view for a moment, and then re-appearing as though rising from some deep cavern or subterraneous abode. They at length reached the river's edge, unburdened their horses, and prepared to come over, firing off their guns as a signal. The large boat then crossed for their men, women, children, and luggage, &c., the horses and dogs swimming over. Before all this could be effected, some time necessarily elapsed. Then commenced a regular march towards the Fort, the chief men occupying the fore rank. These were singularly attired, their faces and hands variously coloured; and, as they proceeded, the jingling of bells, and the singing of songs, produced a strange impression upon my mind. The moment they reached the Fort, two salutes were fired by a large piece of ordnance, when a discharge of musketry, on their part, took place; after which, they shook hands with the gentleman in charge, &c., and kissed all who would allow them. This latter act is said to be quite common with this tribe.

They then entered the Fort, leaving their wives to remove the robes, &c., from off the horses. The men were, in most cases, exceedingly muscular and well proportioned, and the women, as a general thing, somewhat prepossessing in their appearance.

During the day I was rather startled by seeing one of the men enter my apartment with a drawn sword in his hand. One of the officials accompanying him, somewhat calmed my perturbed spirit. Although I had escaped their carasses in the morning, I was now

victimized, for the said Indian approached me at once, and, before I was aware of it, flung his arms around my neck and embraced me, asking for rum. I told him that I did not drink it, or keep it for others. He sat for some moments gazing at me most intently, and upon being informed as to who I was, he said, "Give me medicine to make me wise!" Poor fellow! I was disposed to offer the Balm of Gilead; but, before I could speak to him, he arose, gave a second embrace, and departed. "O that they were wise!"

Before they left the Fort, they formed a treaty of peace with the Crees. For this purpose the different tribes assembled in the hall, when energetic addresses were delivered by the Blackfeet, which were made known to the Crees, through an interpreter, who made a suitable reply. Each tribe then placed the calumet (or sacred pipe) upon the table, forming an angle, after which the pipes were lighted and handed round by one of the Blackfeet to each of the Crees. Then followed another, giving to each Cree a piece of lump sugar, first touching his own lips with it, and then applying it to the lips of the other. Then followed a third, who kissed each Cree; and then a fourth, who shook hands with them. This was followed by a recognition on the part of the Crees, three or four of whom presented several small parcels of tobacco to the Blackfeet chiefs, as presents for other chiefs of their tribe, with whom they expected to meet shortly. All these acts were preceded by a very expressive oration. The Blackfeet expressed themselves most en-

thusiastically and eloquently. Many of their tribes are said to possess acute and comprehensive minds. What a glorious work might be effected if some of their number were converted and sent among their countrymen, to proclaim the saving power of diving grace! With what brilliancy and pathos would they unfold the amazing scheme of Redeeming mercy; and, thus, under the Divine blessing, the fortitude and perseverance which they now display in warring upon each other, would then become subservient to the interests of the Redeemer's kingdom upon earth.

Whilst contemplating the character of these red men of the forest, my mind reverts to the period when my own country was sunk in the grossest superstition and ignorance; when the ancient Briton could boast no higher place in the scale of civilization than these; and when he hoped to propitiate by shedding the blood of human victims. Who, for centuries after, could have believed that a time would arrive when the descendants of the despised barbarians would become a great and powerful nation?—that their fleets would cover the seas, their enterprising industry leave no corner of the globe unexplored, and be made the honored instrument of improving the moral and spiritual condition of our fellow-men, and of diffusing the light of revelation throughout the world.

"Christians! behold the outcasts of your race;
Behold their gods, and o'er the millions weep,
Who, sunk in misery and in darkness, weep:
Think of the Saviour's love that found out you;
And if you love Him, give the bread of life
To them, and bid them live."

MISSION TO THE FRENCH CANADIANS.

The last Conference appointed an able Committee on the French Mission, composed of the Rev. Messrs. J. Ryerson, Co-Delegate, J. Tomkins, W. Jeffers, J. B. Sealey, M. D., Wm. Scott, R. E. Flanders, G. Dorey; and the Hon. James Ferrier; and J. A. Mattheson, J. Kay, and R. Campbell, Esqs., who promptly met, and sent forth their appeal in behalf of the Romanists of Eastern Canada. It is succinct and comprehensive, and as a first public official application is interesting; and we publish it with great satisfaction and encouragement, knowing that the three labourers already employed by the Missionary Society in this work are succeeding, and that not a few of the generous supporters of our Missions are ready to co-operate for the accom-

plishment of the very important objects contemplated at the call of the Committee.

WESLEYAN FRENCH MISSION.

Many years ago, the Wesleyan Methodists projected a Mission for the evangelization of French Canadians, but from various causes have been unable to accomplish what seemed desirable. Providence seems now to have opened the way, and we have a French Missionary Congregation, who, with their Minister have, on application, been received into our Church. They immediately require our sympathy, prayers, and aid. The late Conference appointed a Committee on French Missions, who had met and agreed that a suitable Church and School should be erected without delay. Our French Brethren have already begun the work, and will bear as much of the expense as they can, but with the utmost exertion they are not able to raise more than one fourth of the lowest estimated cost, and therefore the Committee have recommended that an earnest appeal be made to the friends of Missions to assist in this Christian enterprise.

This brief statement is made in the full confidence that in such a work no further appeal is at present necessary. The evangelization of Lower Canada must engage our attention. Now is the accepted time. Let all engage in it heartily. "The Lord loveth a cheerful giver."

French Wesleyan Mission Committee Room,
Montreal, August, 1856.

THE PARENT MISSIONARY SOCIETY.

The Report of the Wesleyan Missionary Society for the year ending in April, 1856, with useful Appendices, has been received since our last, and is a very valuable publication, an attentive reading of which, in this country, we strongly recommend, containing as it does facts which not only remarkably show the efficiency of Wesleyan Methodism, but the mighty power of Christianity in the remotest, and most dark and barbarous regions of the globe. While it is cheering to read of signal success on many Missions,—gratifying to see the merited prominence given to Canada and Hudson's Bay in the Report; and to observe the very vital and salutary local effects of the formation of new Wesleyan Conferences,—it is saddening to hear so many calls for additional Missionaries which cannot be answered, though the Society, last year, sent forth thirty-one Missionaries, and seven wives of missionaries, among whom were qualified persons from the Theological Institution, and the Westminster Training College. Much space would be required for deeply interesting parts of the Report, which have struck us in reading

Eight standard-bearers have fallen, among whom is our own revered Case. The statistical tables are of great worth, and show, with other things, the wise method with which the popular General Secretaries, and able and conscientious Home Committee do business. The large amount paid for Missionary publications, boxes, and officer's books, is, we conceive, the most profitable part of the outlay financially, besides bespeaking a character for frankness, probity, and honour. Noble as are the items of Income (for there are many at home who emulate Farmer and Heald,) the item of Receipt from Canada is the noblest of all, thrown into sterling money; while the item of Expenditure for Canada is indicative of much labour done for God,

—and for the labours performed, and the wide-spread domestic, educational, and, chiefly, spiritual good achieved in this country, nowhere is there more accomplished, with the same amount, by any other leading Missionary Society. May the honoured and beloved Parent Society be enabled by the Almighty Spirit to advance with the celerity of its best hopes and purposes!

THE MISSIONARY SPIRIT.

At the Breakfast Meeting for China, held in connection with an Anniversary Meeting of the Wesleyan Missionary Society, Mr. Thomas Cox, father of the Rev. Josiah Cox, Wesleyan Missionary at Canton, said of his son:—"He had everything at home that could endear home to him, and his worldly prospects were everything that he could have wished; but all these he had cheerfully foregone, resolving to give his life to God and to His service No sooner did his son receive the pardon of all his sins, than his soul was filled with a holy desire to do service for his Master. . . . Before his son left England, he expressed in no measured terms his great anxiety to be engaged in the great Chinese Missionary work, and offered, if he (his father) would allow him the portion which would fall to him, that he would devote it to the execution of his enterprise; and he even offered, if the Society's funds were too low to admit of paying his passage, that he would pull off his black coat, put on a sailor's jacket, and with his hands work his passage, so that he might but preach to the Gentiles the unsearchable riches of Christ."

Noble son of a noble father! Well may the Wesleyan Missionary Society succeed with men of this stamp at the ends of the earth. We have such fathers and sons in Canada. When will more offer themselves for God's work? More are now needed.

RECENT INTELLIGENCE.

FRENCH MISSION.—Benevolent as is the intention of the Wesleyan Missionary Society in commencing a Mission among the French Canadians, Papal fears are aroused, and Papal enmity is displaying itself. An esteemed Chairman of one of the Eastern Districts, thus writes:—"I am sorry to inform you that Mr. Parent has been cruelly persecuted by the Canadians in Farnham, the place of his residence; they broke the house in which his family resided, and much disturbed and terrified them. He then removed to another house nearer to the Protestant settlement, for the safety of his family, but even there, when absent on his Mission, the shutters and windows of his house were broken, and planks thrust into the house in the night season. This last act of dastardly violence was committed three weeks last Sunday night His brethren and neighbours sympathise with him, and encourage him."

We commend this Mission to the Christian and liberal sympathies of our friends, and have pleasure in informing them that besides Messrs. Charbonell,

Parent, and Pepin, the Society's three salaried Agents, a Roman Catholic priest, now a member of our Church, wishes to be employed, with his wife, to teach a French and English school. The frame of a French church is already up, and the contractor hopes it will be done early next summer. It will cost at least £200. Montreal has nobly contributed and paid £110, and Kingston £22. And the generosity of these cities need only be mentioned to prompt Quebec, Toronto, Hamilton, and other cities and opulent places, to aid in giving houses of worship to enlighten the Popish mind of Eastern Canada. Mr. Pepin writes from Quebec:—"I am happy to say that I have many visits at my own house from French Canadians, some of whom are very anxious in their enquires after the truth; and on the whole the prospects of ultimate good in this stronghold of the priests is very cheering, and my faith is strong in Him who has said, "All things are possible to him that believeth."

THE ANNUAL REPORT.

The late issue of the Annual Report is a matter of deep regret,—but one of the lists arrived only within the week of publication,—and the earnest hope is, that in future the evil, so offensive to our worthy subscribers, will be remedied, and that September will become the month of publication,—an arrangement which would be quite feasible and gratifying to the Missionary Department of the Conference Office,—were all the Branch Societies to make complete returns at the May District Meetings. A large number of copies of the Report has been printed, and sent to all the Circuits and Missions, and it is much wished that their distribution may be immediate and complete everywhere,—to aid the happy effect of the enthusiastic and productive Missionary Meetings being held throughout Canada,—an object most desirable, and sought to be promoted by the very early publication of the Missionary Notices.

DONATIONS.

The cordial thanks of the Board are presented for the following valuable gifts to the Society, intended for the Wesleyan Indian Mission at Garden River, and received by the Missionary there, the Rev. Geo. McDougall:—

John Seymour, Esq., of Utica, N. Y.—a Box of Clothing.

John Chantler, Esq.—£2 10s. towards a Bell.

C. T. Harvey, Esq.—Twenty-four seats for the new Church; equal to £19 10s.

P. S. Church, Esq.—£37 10s., in part of School Teacher's Salary.

Thomas McKnight, Esq.—a large Stove for the Indian School House.

The Sabbath School, under the superintendence of J. Seymour, Esq.—a Box of Books to be used as a Mission Library.