

WESLEYAN
MISSIONARY NOTICES.

CANADA CONFERENCE.

No. XV.]

FEBRUARY 1, 1858.

[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, 1858.

THE ANNUAL MEETING.

The Thirty-Second Annual Meeting of the Missionary Society of the Wesleyan Methodist Church in Canada, in connexion with the English Conference, was held in the new Wesleyan Church, Queen Street, Toronto, on the evening of December 15th, when the attention of the assembly, and a powerful choir and organ, gave effect to an occasion which, in importance to British North America, occupies no secondary place.

The Rev. Richard Jones, Chairman of the Toronto District, to whom the Society has been indebted for similar valuable services several years, again obligingly consented to preside; and when he had opened the Meeting with prayer, his introductory remarks very judiciously and forcibly conducted the minds of his hearers to the condescension and redeeming acts of the Son of God, as the chief reason why men should exhibit the spirit of Christ in *their acts*. This was indeed striking the key-note at the right time. The General Superintendent of Missions then read an Abstract of the Annual Report, religious and financial, which, as has been the case for years, gave intelligence of an accession of missions, missionaries, congregations, conversions, and contributions; and it produced much gratification by the official announcement, that the Receipts for the year, from exclusively Canadian and Hudson's Bay sources, were £12,212 10s., and that there had been an Expenditure exceeding that amount. These Receipts show an increase of Income, in a year of reduced commercial profits, amounting to nearly the handsome sum of £1,000.

There was a good supply of ministerial and official lay brethren present, among whom were the Rev. G. R. Sanderson, Book Steward, and Bartholomew Bull, Esquire, of Spring Mount.

The Rev. Luther O. Rice, moved the first Resolution, rejoicing that the Report brought forward the conversion of souls; that the Society is doing a work which calls for gratitude—the same which the Saviour was engaged in; that many new fields were white unto the harvest; that the subscriptions are still in advance, and he wisely appealed for continued support, especially to aid the Missions in the North West Territory.

Peter Le Sueur, Esquire, in seconding the Resolution, remarked that there was no danger in doing it, though he could not second the adoption of all reports. He would have the Report circulated to stimulate the liberality of others. We were to consider what we ourselves could do for the cause. Nothing was so potent as religious principle. Instances of failure in attempting to civilize without Christianity were impressively cited, and the Gospel emphatically pronounced the paramount means for that end. He made admirable mention of the late Dr. Robert Newton, and cogently stated Christian motives.

The Rev. John Borland, Superintendent of Toronto East Circuit, moved the second Resolution, with pertinent observations on the subject of success—real, not imaginary—success in Canada and in Britain; and well remarked, that fresh facilities, such as the Society had, proved success. Men were found for the work; that was success. We had men. Souls are saved,—the ultimate object of the work; they are gathered from the waste. We have increasing success,—more Missions, Missionaries, and Members, because the arm of the Lord is our support. Distinctly was the Gospel stated to be the cause of civilization; and reference was made to the New Settlers and Indians of Canada, and to the French work. The Indians have claims upon us: we ought to give them an inheritance in heaven. The French Canadian Romanists need the Society. Let us pass the resolution not as a mere matter of form. God has done the work by his blessing. Let us give our energies to the Protestantizing of these people, and sustain the whole work by our prayers and liberalities.

John McDonald, Esquire, in seconding the Resolution, was pleased with its catholicity, and its recognition of the blessing of God; and so long as it was so, the Society would prosper. There was nothing doubtful in Gospel efforts—this earth shall blossom as the rose. He had some beautiful allusions to Dr. Carey, and Dr. Livingstone, and enjoined upon the Meeting that they abridge not their giving to the cause—that they stop not half way: and this exhortation, coming from an esteemed member of the Toronto West Circuit, who recently gave the Society £50 towards erecting an Indian Church at Rama, his address was with effect.

The Rev. George Douglas, Superintendent of the West Circuit, was too brief in moving the third Resolution, to deliver more than one or two of his massive thoughts. It was impossible to estimate the powers possessed by man. Lucknow and the British soldiers were loyally spoken of, and the hope eloquently expressed, that we shall maintain our contributions to the Missionary Society.

The Rev. Dr. Green seconded the Resolution, and informed the Meeting that though sick he had come, and realized a blessing, and that he had attended thirty-one Annual Meetings of the Society. It was highly proper to look back to see the way God had brought us. The past were days of weakness, but of joy; and he now rejoiced in the reform made in our Missionary Society,—in the enlarged contributions,—in the increase of Missions. The people were equal to the work to be done. We raised our own funds; though the Parent Society says, Do all you can, and if you need any thing, we will help you. He eulogized the West Circuit for taking the lead in subscriptions, and Mr. McDonald for being the principal subscriber on his Circuit; and with ability urged to continued and increased efforts for obtaining increased and more cheering success.

The Rev. J. H. Bishop and the Rev. J. Learoyd moved and seconded the fourth Resolution, but the time being expended, they did little more than express their approval of the noble and Christian acts of the Society's officers and friends, cordial wishes for its greater success, and an assurance that augmented efforts were necessary for the accomplishment of that object.

The benediction was pronounced by the Chairman, and the friends retired more deeply convinced that it was their duty to extend the kingdom of Christ.

The Report was published very shortly after the Meeting, and is widely distributed, and details now withheld are before the Society's numerous friends. The delay in its issue has been as unexpected to them as it has been to the General Superintendent, and Board of Management; but when it is known that at the time the documents for the Report had to be adjusted for the press, more than eighty Lists, and as many Reports of Missions, had not been received, and that three or four months passed before some of the heaviest lists came to hand, and the printing could be commenced, it will be evident that the preparation of the publication has been hurried and perplexing, and its issue necessarily very late. The regulation of the Missionary Department is, that all Lists and Reports shall be presented at the May District Meetings; and this done the Annual Report could appear in October.

For years it has been well for the General Treasurer, and the valued Missionaries, that there has been a Balance in hand, and it will be seen that though large, £1,200 more than the balance of upwards of £3,000 has been paid on account of another year, in support of the Missions, before the returns could be made for 1858; for the Agents cannot be expected to wait for their stipends to the end of the year, even were all the moneys received in May, which they never have been; but considerable sums are usually paid up to the issuing of the Report. Punctuality on the part of all the Branch Societies, and an annual balance in hand, are indispensable for the regular and honourable management of the Society's affairs, more especially now that the amount passing through the Treasurer's hands in a year has reached the large sum of between sixteen and seventeen thousands pounds.

The Society has this year the extraordinary number of 145 Missions to support, and its responsibilities are proportionate. The times require an effort to be made; and we sympathise with our generous donors in their commercial and financial depression; but will not the effort be energetically made, and the Society be sustained with honour? To the Divine Source of all holy beneficence be the most devout acknowledgments rendered, and prayer continually offered; and to the tens of thousands of the Society's patrons, adult and juvenile—with the untiring Collectors—hearty thanks are given, for their having made the Society's Income, which was about £5,000 in 1852; more than £12,000 in 1857!

HUDSON'S BAY.

Extract of a Letter from the Rev. R. Brooking, Chairman, dated Rossville, August, 19th, 1857.

Your very kind letter of May the 2nd, reached me by the spring packet, it being the *quickest* that has ever come to hand. I believe that most of your letters have at last reached me, some of them more than a year after date,—where they were thus delayed, I cannot tell. I am very thankful that my proceedings have met with your and the Committee's approbation. I can assure you that it has always been my aim to do all I possibly can to secure it. I

may have sometimes erred in judgment, but in intention *never*; and by the grace of God I shall still endeavor to do all I can for the advancement of these Missions.

We left Jackson's Bay on the 22nd ult. and I can assure you, we all felt very deeply at parting; the poor Indians, as well as ourselves, were greatly affected. It was no easy matter for us to dissolve the connection which had been formed under such circumstances. A church

consisting of five classes and more than one hundred members had been formed during our residence among them, most of whom could rejoice in a knowledge of sins forgiven. We had also seen them gradually improving in every respect, and what is to the purpose, *they* felt that they were indebted to us for it; you may therefore judge of the feelings on both sides at parting.

On the 4th day after leaving we were exposed to a most fearful accident. You are aware that in coming up these rivers, we have to make "Portages," at some of which the whole cargo, boats and all, are taken across by land to avoid water-falls; at others, only part of the cargo is taken out and the boats with the remainder are hauled with ropes up the rapids. The latter was the case at the place where the accident happened. It was at a place called "Hell Gate." Mr. Ryerson knows it very well, it being the place where he and I ran down in Bruce's boat. On coming to this place, about half of the cargoes were taken out and carried to the upper end and laid close to the edge of the river, so that it might be ready for the boats, on being hauled up; we then had breakfast, after which we read a Psalm, and all knelt in prayer; after which the men went below to fetch up the boats, to which place I had followed them, leaving my own and Interpreter's families within a few yards of the spot where the cargoes were lying. It so happened that two days before a boat's crew had scattered a great deal of powder on this very spot, which was not noticed by the men; and part of the cargo of our boats consisted of kegs of powder, each weighing about 70 lbs. I had scarcely reached the place where the men were preparing to haul up the boats, when a tremendous report was heard, and on looking round I saw the air filled with the blazing fragments of the Company's property. I instantly comprehended the case, and at once concluded that all who were dear to me were mangled corpses, or were blown into the foaming torrent. I need scarcely say that the two or three minutes which elapsed, while running with all my might to the scene of the disaster, were the most anxious of my life. But what was my joy, when, after I had forced my way through the suffocating

smoke of gunpowder, burning blankets, bales, and boxes, I at length found them all together in a little gully, and not a hair of their heads injured, but very much frightened. I am sure that I never felt more grateful to the God of Providence in my life. The ground being covered for hundreds of yards in all directions with axes, nails, leaden bullets, and the fragments of broken casks, boxes, &c., it seemed quite impossible, to all human appearance, that any one within that distance could have escaped unhurt. On going to the spot, I found that two of the kegs of powder—about 140 lbs.—had exploded, destroying a vast amount of the Honourable Company's property. A lad about 10 years of age had discovered the loose powder, and had set fire to it; hence the explosion. I am thankful to say that although a good deal of my property was close by, yet the only thing I found injured, as yet, was a cask of earthenware, from England, the greater part of which was reduced to fragments by the concussion. Curious to say, nearly all my boxes were shattered more or less; they were not smashed *inward*, as one might suppose, but were actually bursted *outward*, as though the force had acted from within; in many cases the nails were quite drawn out. I suppose that the explosion had created a vacuum in the immediate vicinity, and the confined air in the boxes had expanded with such force as to produce the above result.

I am sorry to say that the state of things among the young people here is described to me by the Leaders as being very bad indeed. But we are not without hope. Last Sabbath a delightful feeling was awakened, and at the evening prayer-meeting five penitents came forward, and others were awakened to a sense of their danger. The leaders feel, with me, that some means should be adopted to act upon the young people, and at our next meeting we are to consult about the best means to be adopted for this purpose.

I had hoped, on leaving Oxford House, that I should have had a little respite from the labour and fatigue on building, but in this I find myself greatly disappointed. *Lac la Pluie must not be given up.* There are several other places which ought to have Missionaries, immediately, and where the peo-

ple are anxiously waiting to receive them. I see by the list of Stations in the *Guardian* that only one is appointed. Is it possible that out of the large number of men who are from year to year coming into the Ministry, that not a half dozen can be found willing to come to this country and spend a few years for the love of souls and Christ? We also want men of energy, those who have soul in them, and are

not afraid of a few difficulties and hardships. The Honourable Company have no difficulty in getting young men, either from Canada or England. Is it not, my dear sir, high time that a day of fasting and prayer be appointed for this special purpose?

Aug. 26.—Mr. Stringfellow has just arrived, all safe; but the Packet has not given me time to do more than re-open my letter to state the welcome arrival.

MISSIONARY TRAVEL.

Extract of a Letter from the Rev. C. Stringfellow, dated Wesleyan Mission, Oxford House, Sept. 15th, 1857.

You will perceive from the heading of this letter, that we have arrived at our Mission in this, with respect to Canada, distant country. The letter Mr. Brooking wrote on the day of our arrival at Norway House, would inform you of our having got thus far on our way; but probably a few particulars from my Journal may not be deemed uninteresting.

We left Upper Fort Garry, Red River, on Saturday the 15th of August, in a boat, and late in the evening camped outside the Lower Fort Garry. This fort is surrounded by a high stone wall, with gates of entrance and exit in keeping with it. We were much chagrined that the gates were closed, and entrance precluded, as it would have tended to our comfort; for it was raining fast, and continued to do so throughout the night.

16th, Sunday. At breakfast this morning the "crews" of the boats with which we journeyed had to make some little alteration in their cargoes at the Fort before proceeding onwards; and although the day was the "Lord's" we could not do as we would, and it was deemed necessary to make ready and depart, lest the men should leave their boats to indulge in liquors, which is not uncommon. The day was rainy, and the wind contrary; yet we managed to reach the mouth of the river, and camped a little after sunset in a wretched place among reeds seven feet high. We felt this a miserable mode of spending such a day.

17th. We dare not enter lake Winnipeg, as the waves were high and the wind against us. During the day three more boats joined us from the "Lower

Fort," having rested during the Sabbath. They seem a better class of half breeds. In the evening at the request of the men I gladly led their devotions. I am more convinced than ever by what I have learned and seen on the journey, that no advantage attends Sabbath travelling; no, not in dispatch: but the boats are not under our control.

18th. Entered the Lake. Nine boats in company, with about 160 men. Had an easterly wind. Toward night it blew fresh, so that we camped as soon as possible, which was at Little Sandy Bar. This bar of sand has not a vestige of vegetation upon it.

19th. Began to sail at daybreak with a crimp N. W. wind. During the day we had the wind from every point of the compass. At night we rested our weary bodies on the "Dog's Head Point." Had to fix the tent with stones. The rocks here are destitute of earth.

20th. Had calm weather to-day. Reached Great Sandy Bar. Saw a canoe of Bebring's River Indians bartering fish for pemmican, &c. We this day came up with the brigade of Mr. Maud, consisting of five boats. The crews were chiefly English half breeds; yet they knew but little of English.

21st and 22nd. We were wind bound both these days. There was quite a gale from the North. Found it dreary to spend so long time on 3 or 4 acres of sand; but much pleased with the attention of many of the Indians to religious duties.

23rd. Started from the encampment early on the Sabbath. Wind N. W., and strong. We made but little progress, the waves being so high, and the

wind becoming more a-head, we sought refuge about noon in the harbour of Leaf River, where we were soon joined by Mr. Maud's brigade; the rest of the boats continuing to travel. Held an evening service with the crews.

24th. We left Leaf River early, and had a good day of sailing with a breeze from the S. E. We had got as far as the Spider Islands when the wind blew hard, and the sea ran high; till at length it took all the energy and ingenuity of our 'guide' to steer into the harbour, it being so intercepted with large rocks, some scarcely visible, others about three feet out of the water. We did not fail to thank God for our deliverance and preservation. The noise here was incessant, caused by the breaking of the waves and the dashing of the spray. My heart here accorded with Addison in one of our well known hymns:—

"In midst of dangers, fears, and deaths,
Thy goodness I'll adore;
I'll praise thee for thy mercies past,
And humbly hope for more.
My life, while thou preserv'st that life,
Thy sacrifice shall be;
And death, when death shall be my lot,
Shall join my soul to thee."

25th. Wind contrary. Sea high. Obligated to keep to our encampment.

26th. Rose early. A light breeze from the S. E. We began to sail until we found that there was a "great calm," and then the oars were plied in earnest, if possible to reach Norway House that day. After a while a fine wind blew, and we reached the desired place. It is some few miles from the mouth of the Lake, and situated on the east bank of the Jack River. We were kindly received by Mr. and Mrs. Barnston, who sent for Mr. Brooking; and in the meantime attended to our temporal comfort. We soon were on our way to the Mission, and from Mr. and Mrs. Brooking and family, Miss Adams, &c., we received a hearty welcome.

Whilst at Norway House, or rather Rossville, which is distant some three miles from the former place, we visited the day school taught by Miss Adams, and now also by Mr. Sinclair from the Oxford Mission. Under Miss Adams the scholars have made considerable progress towards an acquaintance with the English Scriptures, and our excellent first and second Catechisms. The manner in which the pupils joined in

singing the 743rd hymn was truly refreshing to our hearts. May this school continue to bless the poor Indian! was our fervent prayer.

We judged it advisable that we should learn a few things from Mr. B., and for this purpose remain a day or two with him. An opportunity to go down to Oxford would present itself by the York Factory boats which were expected about that time; we therefore made the required arrangements at the Fort, and awaited their arrival.

I learnt from Mr. B. that he had brought away Mr. Sinclair, the Interpreter, and that there was none as yet engaged for us. I then determined to do what I could under the disadvantageous circumstances of my entry into the Mission field.

We left the Mission House, Rossville, on the evening of Friday the 28th, and sailed on until dark. We then camped, and I found that in the three boats there was but one person that could converse with us; and he returning to the Orkney's after a seven years servitude with the company as carpenter.

29th. This day we run our first rapids. To the sight the surge was fearful, but when fairly in, the sensation was pleasing. There were four rapids prior to our entering Lake Ichuemon. The river of that name is long and tortuous. Its banks are covered with puny firs, poplars, and juniper, &c. Sometimes the river will be very wide, and then a short time after so narrow as to forbid the use of oars, and the men are obliged to pole along. We have been during the day travelling a goodly distance; yet although now "the evening shades prevail," we are not near the termination of this tedious river. Camped about dark in as good a place as we could select.

30th. This is the Sabbath. For the first time since commencing my journey I have met with a company of persons who refuse to travel on this day. I have spent two days with these men, and have closely observed them; and could the friends of the Missions have done the same, it would have opened the heart to more enlarged liberality in the cause of Christ, and to a conviction of the fidelity of the Almighty's promise to Abraham, regarding the "promised seed." "In thee all families of the earth shall

be blessed." (Gen. xii. 3.) Every portion of time these men could procure was spent in the perusal of those *portions* of Scripture which they possess in their own tongue. At the two services I held with them, the singing, though I understood not their words, was earnest and devotional; and their attitude, without exception, during the whole services, was truly unexceptionable. Though these men knew but little of English, every night and morning we had prayer together. This is always the case with the brigades of York, Oxford, and Norway Depots.

How sweet the Sabbath *thus* to spend,
In hope of that which ne'er shall end!

During the day a brigade of Red River boats passed us, and men of our party took little notice of them, merely remarking that before another Sabbath they who had just passed before would be left *behind*.

31st. Before 11 a. m. we had made two half and one full portages. Camped late at night.

Sept. 1st. About noon we reached "the height of land," or "Robinson Portage." It is three-fourths of a mile in length, and has a good road for the boats, so as to drag them along to the York River. Met with a few Oxford Indians, and bartered flour for fish. This evening we left the portage and sailed a few miles before dark. We had a side wind, it came from the N. W. All at once the wind became squally, and filled the sheet, so as to nearly upset us before it could be released. We were only saved by the breaking of the mast in two. In the midst of life we are in death! Happily we received no injury beyond a sudden fright.

2nd. Run five rapids and made two portages during the day. Twice the bottom of the boat struck the rocks in the running of the rapids, which caused us to look around, but did little damage.

3rd. Entered Oxford Lake. Rough weather, but began to sail, and kept

on our way with a heavy sea and teeming showers. This lake is 50 miles in length. About 3 p. m. we landed in Jackson's Bay at the Mission house; where we were met by a small party of Indians. We gave heartfelt thanks to God for his continued mercy, and for bringing us in safety to our destination; having had a journey of 2,500 miles, occupying, including waiting for conveyance, &c., a little more than three months.

4th. Found the house in good condition, the church requiring clapboarding and making comfortable within and without. Great credit is due to Mr. Brooking for the manner in which he has fitted up the house. For a long time to come it will be a comfortable residence for the Missionary.

5th. Busy unpacking goods, &c.

6th. Held two services in the church, but am obliged to confine myself to prayer-meetings only, having no interpreter at present. Oh that I could speak to them in their own tongue of Jesus' dying love!

I bring my communication to a close by stating that some time must elapse before the Mission will be again as it was before the removal of Mr. B. I shall do my utmost, and hope in my next to be able to report well of the Mission. I have attended to sundry small matters that required to be done for the winter. I am constantly subject to petty annoyances from the Indians in consequence of not being able to make them understand. I have tarred both the wings of the house, and am busy preparing for clapboarding them; and during the winter I intend to do my best for the inside of the Church. We are both in the enjoyment of health and strength. Pray for us and the work in which we are engaged! I expect Mr. B. will send us an Interpreter by the Oxford boats, which are expected.

HUNGERFORD AND ADDINGTON ROAD.

The respected superintendent of the extensive and arduous Mission of Hungerford and Addington Road, writes in the spirit of one whose name he bears, and sends in acceptable terms intelligence always welcome at the Wesleyan Mission Rooms in Toronto. The statements to which he refers, are strong, but knowing the honesty of the writer, and the extraordinary

character of the facts, we thanked God for still "reviving his work in our days," and for a valued chairman and correspondent, ever prompt in reporting the triumphs of Immanuel:—

Extract of a Letter from the Rev. Michael Baxter, dated Tweed, December 26th, 1857.

"Referring you to a communication of the Rev. John Carroll's in the "Guardian" of the 14th of Oct., in which he makes use of very strong terms to designate a glorious revival of God's work on this Mission, I beg to assure you that the said terms are not exaggerations, and to give you some few particulars of this work, as well also to give you some farther details of a revival at Collin's Chapel, on this Mission, which has been noticed also in the "Guardian" by our esteemed Chairman.

We intended (and published accordingly) to hold on Sabbath, September 20th, in the vicinity of the old Chapel, a series of religious exercises in the bush, for three days, hoping thereby that God would bless our endeavours in the salvation of some souls. But on the evening of Sabbath, the 13th September, the delightful work broke out, so that by the period we had determined to begin our special efforts, the Almighty had most graciously anticipated our wishes by creating intense solicitude throughout the whole neighbourhood, and had converted *twenty souls*. The Chapel continued for three weeks to be crowded with hearers, awe struck and devout, and the altar nightly thronged with penitents whose agonizing struggles for salvation, rose frequently to anguish. But God did not forget to be gracious. Every night souls were saved. Brother Carroll and Keough from Belleville, came up to our help each for at least two days, and rendered us most efficient service in their spirit stirring sermons, wise counsels, and prayerful exhortations to duty. Most of the young people in the neighbourhood are converted and are walking exceedingly exemplary. A young man at this time, came from P—— to see his cousin (a young farmer who had been converted), and anticipated, as he said, to have great fun on this visit among our young people, but found them all devoted to their Malor. This disappointment was followed by

the young man himself turning to God. He sought and found salvation. This revival was, I believe, preceded and accelerated by quite a number of our members seeking, obtaining, professing and recommending entire sanctification. For miles around us, there is scarcely a household in which we have not one or more members, and in many the whole family.

After preaching at this place now, which is 40 by 30, and well filled, we see about two hearers only retire—*i. e.* not to remain for class, a circumstance to me very affecting. This "House of God" is to be enlarged next spring, so as to supply a growing demand for pews, and provide two Class Rooms—as one hundred members are too many to meet at once, in one place, with comfort and dispatch.

At Collin's Chapel, Madoc Road, the revival was by no means less interesting in any of its aspects in the salvation of souls, restoration of backsliders, and in its being a general blessing. Previously to this work, we had here but a pitiable congregation—a neighbourhood famed for profanity—a delapidated house and eight members. Since our meeting closed, we have formed two Classes about twenty-eight members each—we have a crowded congregation and well warranted prospects of still greater good. At the close of the revival at the old Chapel, and subsequently, we have received on trial seventy-five members, from which there is scarcely a second defection. We have had a few removals. Our week-day services possess the Sabbath's unction, and our Sabbath ordinances are refreshing festive periods.

Our entire nett increase since Conference, up to the present time, will be *one hundred and forty!* "Glory to God in the highest!"

Our new Church in Tweed, was dedicated last Sabbath, the 20th inst., for Divine worship, when Rev. John Carroll, our excellent Chairman, preached three most suitable discourses. The

sermon in the morning was an excellent exposition of Zech. vi. 12; that in the afternoon a delightfully practical use of Psalm cxviii. 25; and that in the evening a most pungent and earnest application of truth from Psalm cxvi. 14. The attendance was large, very attentive, and the whole services highly interesting.

The Soiree on Monday evening was a combination of social and religious delights in the extreme. The chair was most agreeably filled by James Jamieson, Esq., (Proprietor). The speakers, Revs. Messrs. Sutherland, Browning, Cobick (Bible Christian,) and Carroll, highly gratified the audience in what they narrated of incident or inculcated as duty. There was a little that was innocently risible, but most of incitement to enlarged benevolence and sterling piety.

The collection of the previous Sabbath—the proceeds of the Soiree, and the subscriptions taken up during the Tea Meeting, amounting to nearly \$90, will leave only a very inconsiderable debt upon the Church.

On the day of our last Quarterly

Meeting (Nov. 8,) one of our most estimable members was heard to say, "that when Br. Baxter proposed the erection of a parsonage we thought it quite an undertaking for the Mission—when he proposed the erection of the first Church, we were afraid—when he recommended the building of a second Church, we trembled—but when he pressed us to take a second preacher, we thought him crazy—but said he "God has greatly blessed us, and all is right."

The Church at Thomasburgh is in such a state of forwardness as to be ready for dedication in February should nothing untoward intervene, when I may have the pleasure of addressing you again, and at the sametime notice whether or not we shall proceed with the building of a little Church at Line-Lake where we have a devoted class, the promise of a building site, poor people, but with a mind to work, and give, if not "beyond," I believe equal to their power.

In the meanwhile may God "revive us again, that his people may rejoice in him."

RAMA.

Extract of a Letter, from the Rev. Horace Dean, dated, Thornhill, January 10th, 1858.

Knowing that any thing connected with the Missionary work is acceptable, and more especially that which speaks of progress, I thought perhaps a few remarks might be welcome relative to a late visit to my old Missionary field at Rama, though but a rivulet among the mighty streams flowing from various sources, to bear up your hands in the increasingly glorious work in which the God of Providence and Grace has placed you.

On the invitation of the Indians through the Rev. George McDougall, the present Missionary at Rama, I took the evening train on the 30th Dec. for Barrie, where brother McD. met me with his cutter to convey me to Orillia, at which point we arrived on New Year's eve. Brother McD. went on to Rama to hold the watch-night, while I remained in Orillia to hold a Class and Prayer Meeting with a few white people

whom brother McD. has gathered together as a commencement of what I hope will make a good Society in that rising village. On New Year's morning I crossed the ice to Rama, a distance of four miles, and found the Indians preparing for their annual feast; and I can assure you it was no mean affair: that it was good in quality, and tastefully got up, the visitors and natives proved by doing it ample justice. It was held in the school house.

At 6 o'clock the bell rung out its merry peal, calling us to the new church to celebrate the Missionary anniversary. Were I to judge from the large assembly, their smiling faces, and the marked attention paid throughout the entire meeting, I should say they prize a Missionary meeting equally with the whites. The church was tastefully decorated for the occasion; in each corner was an evergreen reminding us of the undying

nature of the ever blessed Gospel which we had met to promote; from window to window were wreaths of evergreens, reminding us of the undying friendship that exists between the Missionary and his people; and over the platform was the word "Salvation," reminding us of the object of our meeting. On one of the small trees in the church I observed a little bird's nest, which brought forcibly to my mind the words of the Saviour: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

The meeting was a most happy one; proceeds between 30 and 40 dollars. The Indians have wisely resolved to keep three things out of the church,—the *dogs, tobacco*, and, as far as they can, the *muché mumedoo*, or "the evil spirit."

There have been considerable improvements since I left: a very nice church, small, though quite large enough for the present congregation, has been

erected, and a good many white settlers have come in, some of whom we had the pleasure of meeting in class after the Sunday morning service. In the evening I preached to a large and attentive congregation in Orillia, and at the close of the service had a prayer meeting, which was a most solemn season. Brother McDougall preaches at the present in the Temperance Hall, as we have no Church in Orillia; but the friends of Methodism will make an effort this year to get one up, but will need help from abroad, as they are not able to do it all alone. I think brother McD. is just the man for the place; he is kind, yet firm; zealous, yet no bigot; throwing his whole heart into the work. I trust he will be a blessing both to the whites and Indians. On Monday morning I left for home, where I arrived in the evening not a whit the worse for the journey, and thankful for the providence and grace that watched over me.

MELBOURNE.

Extract of a Letter from the Rev. T. W. Constable, dated October 29th, 1857.

You will no doubt, be pleased to learn, that on this and the adjoining Mission we are experiencing the reviving influences of the Spirit of God.

During the last month, a Camp-meeting was held here, at which upwards of seventy persons gave their names to the secretary as the recipients of either justifying or sanctifying grace. A large portion of whom will be found in the Church on this and the adjoining circuits; but the best part of the work, I think, will be manifest in the after influences.

The prejudice of past years against anything Methodistic from the West, is well nigh clean gone for ever; our exceedingly solemn, orderly, and powerful Camp-meeting, got up against very strong feelings, seems to have broken

down the last remnant of old feeling, and the work of the Lord is now moving in majesty and power. At one appointment on the Danville Mission upwards of 60 persons have been converted, and still the work proceeds in its onward march; whole families have been its subjects, and that whole region only requires to be vigorously worked just now, to be made at once into a flourishing circuit, which, three years ago, when we commenced here, had only one small week-day appointment; and if what I have believed from the commencement of our labours here turns out to be true, it will soon give full employment to two men. To God be all the praise! The harvest truly is plenteous, but the labourers are few.

BEAUSOLIEL ISLAND.

Extract of a Letter from the Rev. E. Sallows, dated Christian Island, Nov. 27th, 1857.

I have been anxiously engaged to establish a Mission on the Christian Island, which, doubtless will prove a great advantage to our Indians. It is

very evident that the Indians now at Beausoliel Island, with all their anxiety in following their various pursuits to gain a livelihood, come far short, while

they are sinking deeper in debt every year. Hence the necessity of settling on good land, so that they may turn their attention to agriculture. As the Indians came to the conclusion to remain and settle on the Christian Island last summer, I thought it important to build a house (that would answer for the present), for the Missionary. Accordingly I endeavoured to procure men and provisions; as well as I could, to carry out my design, although I found it a difficult task, provisions being so scarce.

By begging hard and paying the money down, we procured enough to raise our house. Our raising was very interesting; we had Pagans, Roman Catholics and Methodists, Tawaws, Pottawatamies, and Ojibways, but they were all perfectly agreed and manifested their pleasure at a Christian minister coming to live among them.

We have some encouragement to hope the pagans on Christian Island will embrace christianity. Old Keshah-ta, a great medicine man among the Tawaws, has frequently been to our house. He wears a long coat made of dark print, leggings embroidered with silk ribbon, a large silver brooch on his breast, and a silver ring in his nose, and a shawl on his head like a turban. He brought us some potatoes and corn as a present, and told our Indians he thought it his duty, as he heard we had none. He came with more potatoes one Sabbath

morning; he said he did not know it was the Sabbath. I read to him the ten commandments, especially the fourth (in the Indian language); he said he understood it very well, and it was all very good. All the Tawaws, although a wicked drinking set, are weary of paganism. Their Chief and others of them have attended our meetings, and they are anxious to hear the white Christian Minister tell about the Christian religion. They say when we get an Interpreter and school-house they will all come to meeting and become Christians.

The Pottawatamies are a wilder set than the Tawaws; they are drinking, drumming, and dancing continually. We have often heard their pagan drum day and night. There is, however, some prospect of a change among them.

Some of our Indians from Beausoliel are living here, and are beginning to improve in their circumstances. Most of them cleared land and planted here last summer; thus preparing the way; and as soon as the ice is strong enough they will move their cattle, and in the spring they will come.

When all the Indians from Beausoliel, and others who intend to come from other parts are settled here, in connection with those who are now living on the Island, we shall have a large number of Indians. It will be a very important field of labour.

DANVILLE.

Extract of a Letter from Mr. T. Derrick, dated Dec., 11th, 1857.

At the period of holding our Missionary Meetings it may not be unacceptable to know what good has been done during the last few months for the Danville Mission.

On arriving at this Mission I found a Circuit some 20 miles in length and 16 in width. Members scattered over this ground, 33. Two classes nominally, but really only one; whilst the whole appearance of things indicated the necessity of *strong faith* and *hard work*.

The idea, therefore, of settling down in any given place as a home was abandoned, for two reasons,—first, to save

expense of board; second, to preach more sermons, and attend to family visitation. And here let me record the kindness of friends in Montreal, and for which may our heavenly Father reward them. On leaving them for this Mission, the noble sum of £20 was presented to me to purchase a horse.

This was soon done, and in the style of Old Methodism the round of the Mission was taken. The kind people gave me a hearty welcome; receiving preacher and horse with kindest entertainment.

Thus living among the people enabled

me to preach seven or eight sermons weekly. The spirit of hearing soon became manifested, and the houses filled with attentive and often with weeping listeners. A grove meeting, attended by brothers Constable and Cole, was much owned of God: and the glorious Melbourne camp meeting sent back to this Mission some souls "bound for glory."

At the close of the Melbourne camp meeting we opened a protracted meeting at Sproull's, at which our dear Father Hitchcock preached the opening sermon; and eternity alone will reveal the mighty influence and glorious results of that sermon. Three sermons from brother Sanfers, of Three Rivers, greatly owned of God; and brother Mark, just arrived from England, threw himself into the work, determined to "glorify God in body and spirit." For thirteen glorious days this meeting continued; two and sometimes three sermons a day followed by penitent and grace deepening meetings, and attended by crowded congregations. The meetings closed with a love-feast, and upward of 80 tickets were given. In some families five, six, and seven are walking in the light of the countenance of that God "whose favour is life;" and scarcely a house for miles but has its Tongue of Praise, and a family altar. In another place 20 have Notes on Trial. Another station 16, and another 7. Truly may it be said, "What has God wrought." The stability of the work is also most cheering; and the work of sanctification

earnestly sought; and in some cases enjoyed.

We are thankful to you for appointing brother Mark as additional help, as the forming so many in classes and meeting them devolves mainly on the preachers. We have now ten classes, and have established seven new weekly prayer-meetings, and opened four new stations.

The great want of the mission is a church in Danville. Up to the present time we preach every Sabbath night in the Congregational church kindly devoted to our use by the minister and people. But how can this Circuit take a proper stand without a church in its centre? Our friends have begun a subscription for this also; and have subscribed \$300. But we want £300. Will the rich and benevolent help us in this respect? Our scattered people cannot support their ministers and build such a Church. Our gracious God has sent showers of blessings, and

"We praise him for all that is past,
And trust him for all that's to come."

Our prospects for the future are cheering; and we hope this winter to hold protracted meetings in every station.

And here I would record my thanks to Mr. Sinclair, of Montreal, for a generous and noble gift of a sleigh for my winter labours. May such deeds to Missionaries be "recorded on high;" and may our coming Missionary Anniversaries be met by a generous people, and a baptism of the spirit from the God of Missions. Amen.

THE WESLEYAN MISSIONARY SOCIETY.

A large and important Meeting of the General Committee of the Parent Missionary Society was held at the Centenary Hall, October 21st, 1857, which, after long and serious deliberation on the condition and wants of India, passed a series of most appropriate and weighty Resolutions. The first is a succinct record of the fatal effects of the mutiny. The second is full of condolence for the sufferers. The third recognises gratefully the immunity of the Wesleyan Missions from the destructive effects of the recent outbreak. The fourth is replete with hope, that out of great evil great good will be brought by the overruling power of the Almighty. The fifth states the determination of the Society, and is thus expressed:—

"That the particular duty of this Society, at the present crisis, has been to the

Committee a subject of the most grave and anxious deliberation. To strengthen and extend its Missions in India has long been the object of the Committee's earnest desire, and that desire has been accompanied by deep regret that the necessary means of doing so have been wanting. But, taking into consideration the urgency of existing circumstances, and the determination of many excellent friends to attempt a large augmentation of the income this year, together with the certainty that some (and it is hoped, very many) will increase their stated contributions in order to facilitate extension in India, the Committee resolves that ten additional Missionaries shall be sent to India as soon as the means are provided; this number being regarded but as the commencement of an increase to the Missionary staff there, which the Committee will be happy to follow up as vigorously as the state of the funds at their disposal will allow."

Many ardent friends of the Society and of India have wished that fifty additional Missionaries might be sent to that country, and this Resolution does not say that as large a number shall not be sent. It names only ten, but this as the "commencement of an increase," which, if we understand the terms used, is to be continued indefinitely while the means provided allow it. There is great sagacity and prudence in this decision, and its very moderation in present exciting circumstances, and resulting from the deliberations of lovers of the Redeemer accustomed to give liberty to their purest sympathies, is indicative of enlarged and just views. The Committee manage the affairs of the largest voluntary Protestant Missionary Society of the nineteenth century. India demands commiseration; but how far behind India in pressing claims, is China, Turkey, Africa? It takes now-a-days one hundred and twenty thousand pounds to keep the evangelical machinery of the Society at work. India appeals from amidst scenes of superstition and carnage; but on the four winds come plaintive, piercing cries for help, and at not a few pagan places churches have been built in hope; but funds are lacking to supply the preachers! He who can bear to have his soul wrung with harrowing authentic recitals, must take up the English Wesleyan Missionary Notices month after month.

THE LATE REV. WILLIAM HARVARD, D.D.

The lamented Governor of the Richmond Branch of the Wesleyan Theological Institution, Dr. Harvard, died last 15th of December, aged 68 years, and while the respect and affection shown at his funeral by ministers and students gratify us, it is a touching and instructive fact, that among the mourners were three sons and a nephew of the deceased, all ministers of the Wesleyan Church; and in placing his death on lasting record, we do it thankfully recognising, to the glory of God, his many personal and connexional excellencies which were exemplary.

In his disposition there was much Christian lowliness and sanctity; in his manners the kindness and blandness of a gentleman; in his enlightened mind, sterling principle, and ample literary and evangelical resources; in the pulpit all was scriptural, Wesleyan, useful; the platform allured when he was upon it, and his public zeal was that of a yearning, unwearied philanthropist.

In 1813, Dr. Coke, who had already for Missionary objects crossed the

Atlantic eighteen times, when there was no Cunard line with its steam and comforts, presented himself in his sixty-seventh year to the Wesleyan Conference at Liverpool, with India upon his great heart, and with a list of chosen volunteers who would accompany him thither, if his brethren would but sanction his daring project; and to achieve success, he with burning tears of entreaty offered to bear the expense out of his own private fortune, to the amount of six thousand pounds. Such nobility of purpose could not be disregarded in such a Conference—Missionary to its core,—and not many months passed before this apostolic man was on his way to the East with Lynch, Ault, Erskine, Harvard, Squance, Clough, and McKenny; but on the 3rd of May, 1814, the beloved and honored conductor of these evangelists was buried in the Indian Ocean, his spirit having, with hardly a premonition, escaped to bliss from the ship *Cabalva*; and Mr. Harvard read the burial service. How a mysterious and merciful Providence waited for this bereaved band at Bombay, and a stranger financially espoused their stricken cause on the strength of the character of the Wesleyan Connexion, and how from that eventful day to the day when he left India, Wesleyan Missions had been a blessing to that wonderful country, Mr. Harvard's beautiful Narrative of the Mission to Ceylon must say. In reviewing it the late Richard Watson said, "The spirit of the whole narrative is that which best becomes all Missionary accounts. It is that of modesty, simplicity, charity, faith in God, and tenderness to men, and at once heightens our esteem for the writer, and our interest in the Mission." His reward was the conversion of numerous Ceylonese, and the joy of witnessing the Wesleyan Missionary income advance from £6,000 to nearly £120,000.

Canada shared in his valuable ministerial and official services in times less favourable than the present, and he has left a name for intelligence, piety, suavity, honour, and devotedness which is here by many persons pronounced with admiration. Distinguished were the Wesleyan positions of his life, yet it was not as a Governor of the Theological Institution, or as a companion of the venerated Coke, or as a President of the Canada Conference that Dr. Harvard obtained his highest eminence, but, and let this the most precious and permanent of all eulogies be engraven on his tablet—he was a faithful CHRISTIAN MISSIONARY.

BRITISH AND FOREIGN BIBLE SOCIETY.

"THE BOOK AND ITS STORY" is a select publication, deserving universal popularity and perusal, we were glad to meet with lately at the Wesleyan Book Room; and though it does not, in the opinion of some, place itself in the category of Missionary works,—if the Bible be, as has been tritely and truly remarked, "the Missionary of Missionaries," we hasten to give it the first place among such works: and the indissoluble connection which the Inspired Volume has with modern Christian Missions, and the distinguished services the British and Foreign Bible Society renders to the great religious Institutions of the age, require the Missionary prominence we reverently give the Bible.

It was the felicitous Jubilee of that Society which called forth this sterling work, and, while it is anonymous, it is of such excellence, we know of no other of its size and aim comparable to it. It is, though only five shillings in price, most elegantly printed, and appropriately and beautifully illustrated. Its contents are comprised in the three parts thus designated: "The Bible in Past Ages;" "The Bible Society's House," and "The British and Foreign Bible Society's Rise, Progress, and Present Operations." The first part is ample in allusions to the history and renowned monuments of past ages, and to early translations of the Scriptures; the second is most full, new, and interesting; and the last rich in intelligence, triumph, and attractions. Seldom have we read an exciting volume so sacred in its subject, judicious in plan, evangelical in thought, noble in Protestantism and patriotism, and redolent with catholicity of spirit: and as to style, the author is in prose what James Montgomery was in poetry,—vigorous and chaste, spiritual, sublime, pathetic; and no one can read this Story with candour, without placing the Bible nearer his heart, and thanking God for the establishment, magnificence, and ineffable benefits of the British and Foreign Bible Society.

TO THE COLLECTORS.

The gratuitous and unwearied services of the numerous Collectors, have for many years, and beyond doubt, more recently, merited a gratitude which cannot be fully expressed; and it would be vain to say, that without their services the Wesleyan Missionary Society of Canada would have attained its present auspicious position. Their earnestness obtained, and their fidelity was entrusted with, last year, the unprecedented sum of more than £12,000; and on givers and receivers, old and young, we pray that Heaven's blessing may rest, and the Society they honour flourish more and more!

Some considerate friends are fearful that the present commercial and monetary depression will have an untoward effect upon the Missionary treasury; and judging as men are accustomed to do, it may; but not necessarily. The stamina of Canada's condition is sound; the facilities of Canada are abundant; the strength of Canada's religious principle is undiminished: the demands for benevolent effort are more imperative than ever; and the assistance offered to the sincere by the God of goodness and power is ample, well adapted, accessible. The 145 Missions of the Society have, under God's benediction, been created by the prayers, liberalities, and hearty co-operation of the various contributors, and they cannot, will not, neglect their own work. Our earnest suggestion is, that the Collectors receive their collecting-books from the local Treasurers *immediately* after the Branch Missionary Meetings are held; that the allotted districts and wards be *thoroughly canvassed*; and that by *repeated and seasonable visits* the Collectors give ALL persons an opportunity of showing their attachment to the Society; and this should in all cases be done that the returns and correct lists may be completed by the *first week in May*—not later. There is depression, but duty done, it may be expected, that the Society's friends, who have hitherto given so nobly, will, by ingenuity, or by sacrifice, continue and increase their good will to the cause of God this year.