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WESLEYAN MISSIONARY NOTICES,

CANADA CONFERENCE.

(With a Plate of the Alnwick Wesleyan Mission Premises.)

No. III.]

MAY, 1855.

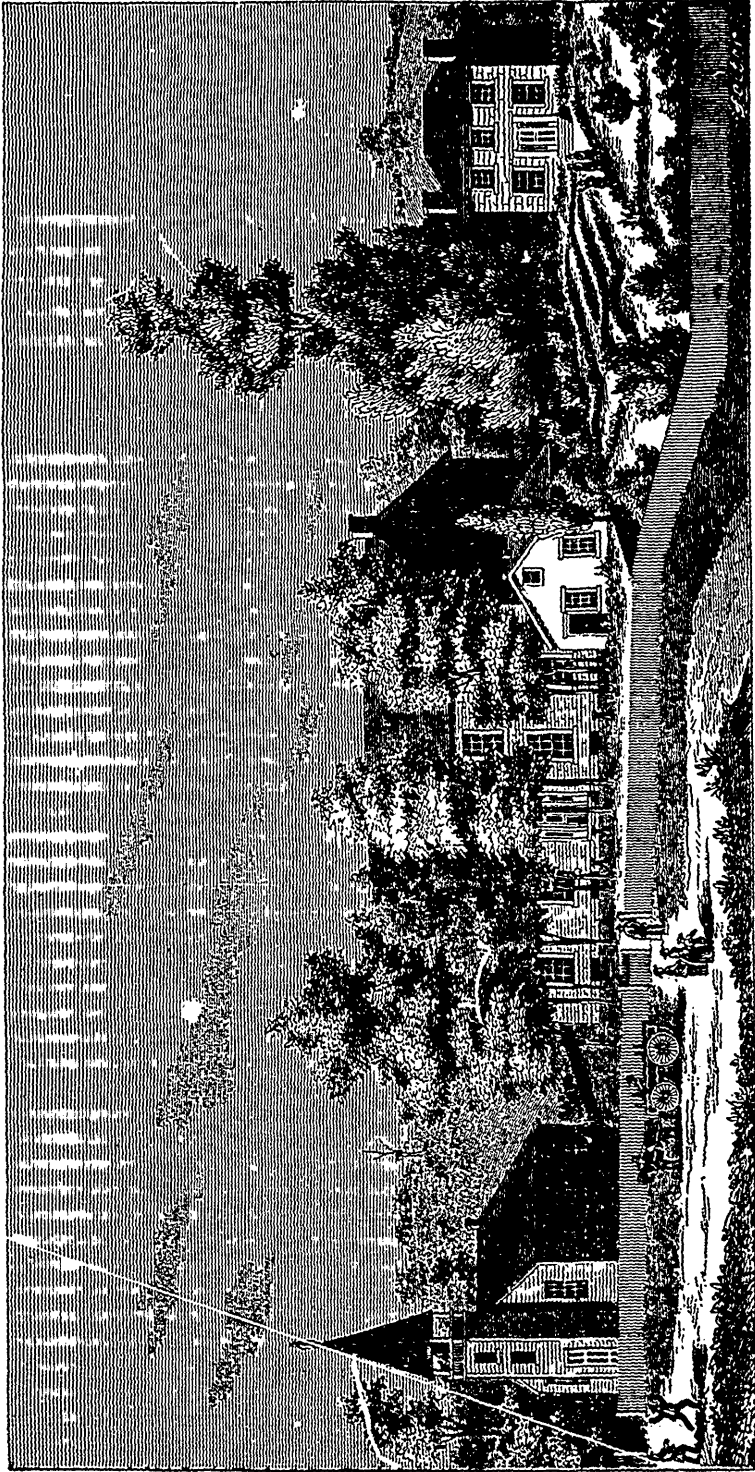
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WESLEYAN CONFERENCE OFFICE,
KING STREET.

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ADDRESSED TO THE GENERAL SUPERINTENDENT.



WESLEYAN MISSION PREMISES, ALNWICK.

WESLEYAN MISSIONARY NOTICES.

MAY 1st, 1855.

It affords us much pleasure to present what we have received of a narrative of the work of evangelization and civilization among the Alnwick Indians, by a well known and venerated Minister, whose devotedness to the welfare of the Indians of Canada has never been surpassed; and we are sure that from first to last it will be deeply interesting for its authentic and thrilling facts.

ACCOUNT OF ALNWICK MISSION,

By the Rev. William Case.

The first attempt ever made for the conversion of the Missauga Indians was in the winter of 1825-6, when Peter Jones accompanied me from the River Credit to Belleville, for the purpose of introducing the gospel to the Indians of the Bay of Quinte Bands.

On our arrival at Belleville, their general resort, the Indians being about on their hunting ground, a Missauga was despatched to call the men down.—About the third day a deputation of them arrived, to whom were communicated what the Great Good Spirit had done for the Indians of Grand River and the River Credit—that they had embraced the Gospel of the Saviour—had renounced the use of ardent spirits and had become a praying people, and were now very happy, and besides, schools were instituted, where their children were instructed to read and write like the white people,—and now what we had to propose was, the enjoyment of the same blessing to the Indians of Belleville.

We spoke to them of the evil of sin, of the mercy of the Great Good Spirit to sinners, and urged them to repentance and faith in the Saviour Jesus Christ.—The Indians seemed attentive to the whole account, but were reserved, said they could decide nothing, but would report all to their people in the woods. They would, however, consent for several young men, if they wished, to go up to the school at the Credit Mission.

In the spring season of 1826, Mr. Jones and several others from the Credit, made another visit to Belleville, when the gospel was more definitely explained and en-

forced, when several of the older Indians were awakened. Among them were Wm. Beaver, John Sunday, Jacob Shippegau, and others.

The method we now adopted was to teach them to memorise the Ten Commandments, as follows: A sentence was pronounced in Indian, when the whole company repeated it, with one voice. Those exercises continued, together with that of singing, for several days. The first of Zion's songs that were sung was the translation of the four first verses of our first Hymn, "O for a thousand tongues to sing."

From this time the work of conversion commenced, and went on producing a marked change in their whole deportment: they ceased to be intoxicated, a sin to which they had always been addicted; leading lives of daily prayer, and in a short time they became joyful in the assurance of pardon and spirit of adoption. When they had been trained by a course of instruction for some time, and the sacrament of Baptism explained, they were admitted to that holy ordinance; the number was 22. I well remember the impressive answer, the earnest and firm determination they showed when they responded to the requirements, "Dost thou renounce the devil and all his works," &c.—and then I proceeded to explain the evil nature and designs of Satan; and this became most important from the fact that the Indians in their pagan state had, as a part of their religious worship, paid their homage to Mushemunetoo (Great Spirit) entreating him to do them no harm.

Having explained on our part that the

Great Good Spirit was the only object of religious worship, and the designs of Satan to interrupt their obedience to the Gospel, which they were to resist, we again repeated, "Dost thou renounce the devil and all his works, &c." They then all repeated with a full voice, "Aah;" at the same time lifting their feet, they brought them down on the floor with a force that made the timbers of the old chapel to tremble again.

As far as I recollect, not one of those

new converts now baptised, has ever departed from the faith and piety of the Gospel. Several of them have died in joyful hope, and others are yet following in the obedience of the Gospel,—among whom are Jobn Sunday and Wm. Beaver. This ceremony was on the 31st of May, 1826, when they were formed into a society, of two classes, with Wm. Beaver and John Sunday as leaders.

(*To be continued.*)

OWEN'S SOUND DISTRICT.

Extract of a Letter from the Rev. Conrad Vandusen, Chairman, dated, Newash, March 28th, 1855.

The work in this District is gradually progressing. At Southampton, we have a small society of faithful members, who, aided by other friends, succeeded last fall in the erection of a commodious church, in that rising village, and have so far completed it, as to enable them to occupy it for divine service: and a few souls there, have been added to our Zion. Also, in Derby, our brethren, with their limited means in that new settlement, have completed a small, but convenient church, in which they assemble every Sabbath for the worship of God; and a few straggling souls have been gathered into the fold. Other domestic missions in the district, appear in a prosperous condition.

All the Indians composing the tribe in the Owen Sound country, are more or less under the influence of christianity—none are professed pagans,—yet, occasionally pagans visit us from the west; but in every instance they have renounced paganism, and embraced Christianity. Last fall, a pagan warrior with his two sons and daughter, came from the west, and the second time they attended the means of grace, and met with our people at Newash to hear the "word of life," they renounced paganism, and received christian baptism. The next day the warrior with his two sons came with the interpreter to the mission house and presented to me their gods, and at the same time, gave a most interesting account of his past life, and present determination to serve the true God. He also gave up the badge he wore, for defence in battle, which is composed of the hair of a cara-

boo, dyed a bright vermilion, and presents a most gaudy appearance, together with a few shells, supposed to have been shot into his body, by their conjurer, and extracted from his mouth, to make him invulnerable to powder and ball, the whole of which he knew to be a deception. In a word, he gave up all his paganism, and his walk has been, since that period, such as becometh the Christian.

Since the close of navigation, we have had no intercourse with the remote missions in this district, except, occasionally, by letters brought down the north shore, to Penetanguishene, conveyed by dogs, kept for that purpose. Our indefatigable missionary at Garden River informs me that the school and mission there, continue in a healthy and prosperous condition. I know of no mission, among the Indians in Canada, where more has been done, in the same length of time, to tame and christianize the heathen, than at Garden River.

Since we left the Pic River on the north shore of Lake Superior, where we established a new mission, last summer, we have received letters from brother Blaker, the missionary, informing us, that, with his own hands he had finished a mission house, in which he and his family would be comfortable, during the long and dreary winter in that cold region, and that on account of the vast number of Indians, from Long Lake, and other parts of the interior, who visit the fort, or trading post at the mouth of the river,—there is presented a great opening for usefulness in that part of the country.

In a letter dated 12th of October last,

he writes as follows:—The Indian who showed us where to build the mission house, and the sick man we visited when you were here, both are trying to serve the true God. Every day they asked me about religion, and what they must do to have their hearts changed. I pointed them to the sinners' friend, and they tried to pray—all they could say was "*Lord save us poor sinners!*" one said,

"O Jesus give me thy blessing, poor Indian sinner, what shall I do?" and then cried out five or six times, "Lord bless poor Indian sinner." Mr. Blaker adds, several other families are enquiring for the right way to serve the true God, some of whom are preparing to build houses and will remain with their families at the Pic.

HUDSON'S BAY.

We take the following very satisfactory paragraphs from a full and varied report sent by the devoted Chairman of the Bay District, containing many particulars, statistics, and suggestions, for the Missionary Board.

It will be seen that the valued Missionary at Jackson's Bay is busily employed on various preparatory and toilsome matters, immediate attention to which the future efficiency of his Mission absolutely demands; and that while thus engaged, he and his excellent wife are cheered in their solitude by the fact, that "many" Indians "are deeply convinced of sin, and are enquiring the way to Zion." The communication from our amiable Native Missionary at Lac La Pluie will call forth the sympathies, and devotional feelings of the pious. There is a deeply interesting contention between truth and error, inane traditions and Gospel authenticity,—between Christ and Belial. We have no fears as to the result. "They that dwell in the wilderness shall bow before HIM; and his enemies shall lick the dust."

Extract of a Letter from the Rev. Thomas Hurlburt, Chairman, dated, Rossville, December 14th, 1854.

In presenting a report of the state of the work, we feel specially called upon to acknowledge the goodness of God to us. Thus far we have been preserved in good health, have had great peace and some prosperity in our work, eleven having joined us on probation since our arrival.

Our ordinary Sabbath exercises consist of a morning service at daylight in winter, but at 6 A. M. in summer, at which time the "Sunday Service of the Methodists" is read in Cree; after which I preach in Chippewa. At 11 A. M., we have service in English, at which time the people of the Fort attend. At 3 P. M., we have another Indian service at which I read a chapter in Cree out of the Gospel according to St. John, and make comments on the whole. This latter service I think profitable for our people. At this hour we uniformly have the largest, and most attentive congregations, and numbers of our people have expressed themselves to the effect that

this service gave them clearer, and more comprehensive views of the plan of salvation than any other part of our teachings. At 5 P. M. I meet my class, and we close the labours of the day with a prayer meeting in the evening, conducted by an old and faithful brother, Amos Pewinaubao.

Our Sabbath School numbers 80 scholars, 39 of whom read in the New Testament, and the majority of them recite verses of scripture which they have memorised. This department of our work presents a very encouraging aspect. Our day school averages about 50 at this season of the year. During the summer and fall the average was 70; this number gives full employment to two teachers.

It is a matter of much encouragement to us to see the interest manifested by the parents to keep their children at school. According to their ability they will compare favourably with any people in the efforts and sacrifices they make

to afford their children the advantages of an education. Numbers of our people here are from a distance: some from York Factory; others from Churchill; attracted to this place in consequence of the religious, and educational advantages afforded here. This place also affords means of subsistence easy of acquisition, for the greatest part of the year, otherwise they could not be retained here.

So many of our young people being able to read and sing in English I have thought it best to give to some of the more advanced ones among them, Bibles and hymn books, to enable them to join with us in our service at 11 A. M. Formerly there was no English service here; my predecessor being chaplain at the Hon. Hudson's Bay Company's Fort, preached here every Sabbath morning and evening, and at the Fort at 11 A. M. This service is now very interesting, a large portion of our young people joining in the singing, and turning to the lessons for the day. I have an appointment for preaching at the Fort which I attend every Thursday evening. I remark in passing that all our singing, praying, and teaching both in the weekday and Sabbath Schools is in English.

In regard to the extension of our work through this region, the prospect is encouraging, especially among the Muskegoos and Crees. The Chippewas, Blackfeet, Chipewayans and Assiniboines also are accessible.

I take it for granted that we must

evangelize the Indians in their own country, and I am persuaded it is impossible for them to live by agriculture alone in the present state of things. The utmost that can be done is to form summer residences, and prepare for the families in the winter, while the men are away on their hunting excursions. There are, however, but few places that do not afford means for forming a summer residence, and means procured for some of the families to remain during winter, and perhaps in the course of years for more and more to form more permanent residences.

December 25th.—You will be pleased to hear an account of the neighbours we have in the gentlemen of this establishment. Mr. Barnston, the gentleman in charge, is one among the most intelligent, agreeable men I have ever met; and with all he is a man of prayer: a consistent, worthy member of the Church of England. His Clerk, Mr. McKenzie, also is a man of prayer. It was but reasonable that a mere stranger should be received with politeness merely. I now preach for them every Thursday evening, and they also attend our 11 o'clock service on Sabbath; but it does my heart good whenever I visit them, and receive the heartfelt cordial greeting that they always give me. Mr. B. is very kind to us. I have not seen the remotest indication of a disposition to put any obstacle in our way. We have but little to wish for in this department, indeed nothing.

Extract of a Letter from the Rev. Robert Brooking, dated Jackson's Bay Mission, Oxford Lake, December 4th, 1854.

This Mission is beautifully situated, about twenty miles from the Oxford House Establishment, by water, but not quite so far by the winter road, which is now open. We found the shell of a small Mission House, and also of a Church, but both of them were in a dilapidated state; indeed but little had been done to either, and I at once saw that a hard winter's work was before me, and that no time was to be lost in order to make our house habitable for the winter. I had no time, however, to do anything just then, but prepare for an immediate start for York Factory, to obtain our winter supplies. We were

not here more than twenty hours before the boats called for us, and I was obliged to leave my family here almost alone, while a month's journey lay before me. I had hoped to have obtained the services of a joiner from York Factory, but was quite disappointed to find that none could be obtained. William McTavish Esq., the gentleman in charge, did everything he possibly could to assist me, but nothing better could be done than to let me have the services of quite a young man, a boat builder who had just arrived in the ship, for a few weeks, to assist in the roughest of the work; but he has now left us, as he can

be spared no longer from Oxford House, where he is to winter. I returned from York Factory in the middle of September, and have been hard at work about the house ever since. In the first place we had to remove an immense clay chimney which stood in the middle of the house, which was of no use whatever, but was fast sinking, and carrying down both the floors with it. We then erected a dwarf chimney in the roof to receive the two pipes from the stoves by which the house is heated. This arrangement has given us a nice passage through the house, and underneath where the chimney stood, we have now a convenient cellar, a thing indispensably necessary in this climate, where everything containing the least moisture freezes as hard as stone. We have divided the house into two bed-rooms, a stone closet, an ordinary living room, and a small sitting room, and all the rooms but the last are now so far finished as to be comfortable; and I am now working hard to finish that. In addition to this I have had to make several articles of furniture, viz:—two beds, a chest of drawers, &c. Besides this, we have erected a large Fish House about 18 by 12 feet, and have had to get out all the timber for it. We have now to get out the timber for, and erect a building about 24 by 12, for an ice house, and dairy. This must be done before the month of March, in order to get it filled with ice for summer use. In addition to this, we have to get timber for enlarging the Mission House, and logs to be sawed into clapboarding for the whole of the premises, including the Church. A great deal of work therefore still lies before us. It will take us quite two years before we get things into anything like order.

Already we have about twenty families who make the Mission their home, and our congregation during the fall would average over one hundred persons. We have already six houses erected on the Mission, two of which have been raised since we came. Several others are designing to build next summer; so that in the course of a short time we shall have quite a pretty settlement. The climate of this place is altogether unsuitable for agricultural operations, and the most we can do for

the Indians here is to get them to raise potatoes, turnips, and other vegetables during the very few months of summer when they cannot hunt; to inculcate habits of industry and economy, in which they are now greatly deficient; and above all to instruct them in the great principles of our Holy Religion. I am thankful that our labours, already, are not without success; a spirit of enquiry is awakened, and many are deeply convinced of sin, and are enquiring the way to Zion with their faces thitherward. We have formed a Class in which about twenty meet; we have also a prayer meeting on Wednesday evenings, when the men are at home; and Mrs. B. has established one on the afternoon of the same day, especially for the females, which most of those on the Mission regularly attend. I have administered the ordinance of Baptism to 33 persons, 17 of whom are adults. Thus the Lord is blessing us in our feeble endeavours to promote his glory. But ours is an isolated position; we are here quite alone, and have no intelligent society to cheer us with its presence and conversation, yet, blessed be God, *we are not alone*, His presence is with us, and a throne of grace is always accessible; and I think we never felt it so precious as now. We are quite happy in our work, amid all the privations and discouragements to which we are exposed. Mrs. Brooking is quite contented, and happy, and I am thankful that her health has greatly improved. Our little daughter is also quite healthy and strong, and is growing nicely.

The Indians in these parts, and indeed the Europeans as well, greatly depend on the fall fishing for their winter's supply of food, but by some means not to be accounted for, the fishery this season has almost entirely failed. We should have had for the Mission alone at least 10,000 white fish, whereas all we caught was about 1,400. At the Oxford House Station they are even worse off, as they caught only 1,700, whereas they should have had at least 20,000. The Indians also have been equally unsuccessful. It is to be feared, therefore, that there will be a great deal of suffering, especially among the Indians, unless providence should send the reindeer in from the North, or provide other supplies for them. The same cause will also increase our ex-

penses considerably on the Mission during the present year.

Nothing cheers us more in our isolated position than the belief that we are remembered at "the throne of grace" by the righteous, whose fervent effec-

tual prayer, St. James tells us, "*availeth much.*" I hope therefore, my dear Sir, you will use the influence of the position which God has called you to occupy, in urging upon our Church the general use of the monthly Missionary Prayer Meeting.

Extract of a Letter from the Rev. Allen Salt, dated, Lac la Pluie, Dec. 28th, 1854.

In my last I intimated that I was expecting a concourse of Indians at this establishment; so on the first of Sept., a band from the American side arrived, and I had an opportunity of speaking to them on the Christian religion; but the reply was disrespectful towards it.

Some have given me encouraging replies, and others have not. I give you a few instances. An Indian who goes by the name of Long Ears, said, "I have heard many of the Indians saying that they would be willing to have their children to know the book, if the chiefs were willing to consent; and if one of the chiefs should embrace Christianity they would all soon embrace it." Another said to me, whose name is Kis-higoka, "You speak the truth; I would not contradict your words; I respect the white man's religion. I have been desirous of talking with you sometime back, but I have thought that I was too dirty to come to see you. I am glad that you intend to remain here next Summer, so that I will hear more of what you have been telling me." I mention an instance of the other sort. As I was speaking to a family of Indians in their tent on religious subjects, one of them interrupted me by saying, "When we Indians speak to the *munido* (Spirit) for life, we speak only twice, for fear he should get out of patience with us, but you have been speaking about him now for a long time, and he must be getting out of patience with you!" I said to him, God is not as we poor creatures are, etc.; so he said no more. On the same occasion the brother to the one that interrupted me said, "If my mother should attempt to go to heaven, she might succeed to get as far up as the top of the trees, and from there she would fall to the ground?" Such are the expressions used to evade my instructions.

One principal cause of their obstinacy is, they have a superstitious fear that if they should give up their forefather's religion to embrace the white man's, the *munido* would be displeased, and would cause their annihilation. "The reason why these Indians do not wish to receive Christianity is, (said an Indian whose face was streaked with vermilion) they are afraid that they would die off, because the *munido* gave a religion for the white man, and another for the Indian." This is a favorite excuse of theirs; but they seem not to insist in repeating it when they are told, that the white man was once a pagan. On one occasion as I was about to have our family prayer, I requested that man who spoke so insultingly to his mother, to remain, to which he complied reluctantly; he knelt for a short time, but got up before our prayer was ended. He appeared to be in a high perspiration which I thought was caused by fear for having imitated us in kneeling. He went out in that state; however, he called on me again a few days ago, and I prevailed on him to try and sing with me; and I afterwards spoke to him on the necessity of repentance and faith in Jesus the Saviour. At prayer he appeared to be more at home than at the other time, for he shook hands with us when he was going away.

Though several have given me encouraging replies, yet I cannot fully put reliance on their statements; for this reason, that they are intimidated by each other. I give you an instance of it. One Indian came into our room after I had been speaking to a band of Indians, and he desired me to teach him, but as I was about to repeat the decalogue to him, he looked towards the window, and saw his companions passing, and he requested me to put down the window-blinds, and to lock the door, to which I con-

sented. He then placed himself in a corner of the room. I took that to be a sign for me to commence, but before I said all that I wished to say to him, he interrupted me, and said, "That is enough, I will hear more by and by." So I cannot say much as to the prospects of establishing a mission amongst them, but I may know more about it in the Spring.

We are kindly treated in the establishment. The chief factor, John Swanson, Esq., sent us some provisions from Fort Alexander on the return of a north

canoe. Mr. Robert Pither, P. M., the officer in charge, kindly proposed to me to have a practice meeting for singing, in his room, for the benefit of the servants of the Hon. Hudson's Bay Company. They are now able to sing a few tunes in parts, a thing which is essential in order to make a contrast to the screeching songs which I heard during the Fall among the pagans.

We have service every Sabbath.—Most of the people here profess the Roman Catholic faith.

We are all well.

ST. CLAIR.

Extract of a Letter from the Rev. Solomon Waldron, dated, St. Clair Mission, January 9th, 1855.

You doubtless are looking for some account of this Mission, as the second quarter is past; and we have, with much gratitude to our heavenly Father, to inform you, we have peace in our borders. The attendance upon the means of grace is very satisfactory, and, we humbly trust, they are, by the blessing of God, rendered seasons of edification, as well as awakening. A rather remarkable conversion of a pagan occurred of late. He professed his belief in future rewards and punishments, but found not how to believe in a crucified Saviour: he was affected; his trouble increased. What man could not do, the Spirit could. He dreamed and beheld a man nailed to a cross, and was permitted to witness his agony and flowing blood. This dream so affected him as to assist him to believe in Jesus crucified, and he has been happy ever since.

Our holy-days have been highly delightful, and we trust profitable. On Christmas day we had a full attendance, three discourses, and a repast for the people, consisting of three hundred buns and three bushels of fruit. Would that you could have witnessed the smiling, happy faces! A public collection covered all expenses. Our Quarterly-meeting was on the Sabbath following,—including a watch-night, two sermons, sacrament, love-feast, and prayer for penitents; and the altar was well filled.—Two o'clock, January 1st, found us singing the praises of Him whom we love, "because he first loved us."

We are somewhat annoyed by the lumbermen and sailors introducing the fire-water amongst us; but only *one*, so far as I know, of our members has been induced to drink, and he was on trial; but he appears truly penitent. Mr. Chase still interprets for me, and gives general satisfaction. I think he is the best translator of the Scripture-lessons I ever knew. Since the close of the first quarter—during which my daughter taught—we have had no school, principally owing to sickness and absence. Our school-house is occupied by a connection of the chief's, who has built an addition to it, and appears resolved not to give it up. He is a papist, and receives the priest. We have the offer of another house requiring considerable repairs. Can you send us a *good* teacher? Kahbeeche, of whom I made mention in my last, is here. He occupies the teacher's house. He is sick since our camp-meeting. He is unwilling to teach the school, but is anxious to be employed, should he recover his health, in the mission work, but says, "I do not expect Mr. Wood wants to employ an old waggon in his great good work."

Mrs. Waldron is very much at home among the sick and dying; many have been recovered; about 30, however, we have lost the past season: some of them our best members.

We are highly pleased with the Missionary Notices. We require an Industrial School here, on a small scale; but more of this hereafter.

NEW CREDIT.

Extract of a Letter from the Rev. Matthew Whiting, dated, New Credit Mission, January 12, 1855.

I have great pleasure in informing you that our prospects are brightening a little on this Mission. Besides keeping up our appointments regularly among the Indians, we have held special services among the whites, which have resulted in the hopeful conversion of some thirty-three souls, thirty of whom have connected themselves with our Church, as members on trial. To God be all the praise! We intend (the Lord willing) to commence a Protracted-meeting in this place shortly, and hope to see the power of God displayed in the conversion of souls among the Indians. We are striving to keep up the Mission School; the attendance is not what

could be desired; but there are some children who attend quite regularly, and manifest both a desire and a capacity to receive instruction. I hope that I shall be able to furnish you with some more pleasing intelligence with regard to the state of the work among the Indians, before the close of the year.

Mrs. Whiting has been afflicted for about four months, and we find it very unpleasant being so far from white people, especially when we have sickness in the family; but we are not discouraged. We feel disposed to labour on at God's command, and offer all our works to him.

COATICOKE.

Extract of a Letter from the Rev. J. Pugh, dated, April 10th, 1855.

After an absence of six weeks I have returned to my work, improved both in health and spirits. The prospects here are very encouraging. Our congregation is good, and the people around here are increasing in their attachment to Methodism. As I stated to you, some time since, an excellent piece of ground has been given and deeded to the Conference, on which to build a chapel and parsonage, and the subscriptions are

now between twelve and thirteen hundred dollars. We have commenced operations for building, and expect to have the chapel completed in a few months. It will be the first place of worship erected in the village, and will, I doubt not, prove a blessing to the community. Our membership is not large; but as soon as we get a house to worship in, we have every prospect of establishing a good cause here.

RAWDON, CANADA EAST.

Extract of a Letter from the Rev. Erastus Hurlburt, dated, Rawdon, C. E., January 16th, 1855.

I have not much to say as it regards this circuit. We have, however, I think, on the whole, some prosperity,—not in the way of increase to our numbers, for in this respect we are losing, as the people in this part of the country are emigrating to Western Canada;—and perhaps the larger number of those who go are either members of the Wesleyan Church, or of that class in the community who prefer Methodist doctrine and usage; but in other respects there are some things which give us pleasure, and which we feel disposed to regard as signs of prosperity. During the past summer, at one of our appointments, where we

have a small society, the friends in the neighbourhood erected a very neat and commodious Church, which was dedicated in October by the Rev. W. Jeffers of Montreal. Last week we had our Missionary Meetings on this circuit. Our esteemed chairman, assisted by the Rev. Mr. Bishop formed the deputation. The people say that the Missionary Meetings this year were the best they ever had. In collections we are far in advance of last year; brother Carroll thinks there should be two ministers on the circuit.—What we now want is a revival of the work of God among us: for this we are looking and praying.

M O N O .

*Extract of a Letter from the Rev. John L. Kerr, dated, "Mono Mills,"
March 16th, 1855.*

The work of the Lord has been reviving in many parts of this extensive Mission-field. Our protracted efforts have been owned in the salvation of many immortal souls. One of these, an aged, respectable man, who for many years had been a member of a christian church in the old country, and in front townships of this Province,—settled back on this mission. He came to a protracted meeting—he said he felt he had only been deceiving himself with a form, and till then was without the power of godliness. Being invited to seek the Lord, he penitently came forward to the altar for prayer, and on the second night he was enabled to lay hold on Jesus as his only, but all-sufficient Saviour, and rejoiced with joy unspeakable. The Lord was eminently present: we sang; we told each other

of His love to us, until the night was far spent; all felt what the poet sang:—

My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.

He returned to his home, and met reproof from his wife, who said to him, "I was fretted lest some *hungry wolf* had got hold of you in that long swamp." Nay said he, "and if so, the will of the Lord be done; but I'll tell you wife I have got rid of a *bear* this night, that has been holding me these forty years!" The Lord has heard his prayers for his family, and his eldest son and daughter have, with their father said, "This people shall be my people, and their God my God,"—and they are "walking in newness of life," their happy way to heaven.

GATHERINGS.

It is pleasant to glean even from business letters facts like the following. The indefatigable Chairman of the Cobourg District, the Rev. James Musgrove, writing from Alnwick, March 5th, says, "Brother Herkimer has held a protracted meeting here lately; much good has been done; upwards of twenty gave in their names; and eight also joined at one of our white appointments." The Rev. Charles De Wolf, A. M., of Three Rivers, greatly debilitated, we regret, by a painful state of health, writes, "I have generally taken one service at least on Sunday, and we enjoy much of the presence of God in his sanctuary." We hope his vigour will return, that he may not be obliged to discontinue labours in Canada which are highly appreciated. The Rev. Solomon Waldron, who has been much tried, as another letter shows, in his successful labours by the affliction and death of many persons at St. Clair, says, "After the storm comes a calm. The great sickness is past, and we enjoy generally a time of health; and our meetings are seasons of refreshing." "We have a Government Agent in the place of Mr. Clinch.—He appears friendly, and speaks in high terms of our Missions."

The Rev. Nelson Brown, of Hungerford, makes these statements: "I have admitted into Society fifty persons since Conference. Congregations are still large and attentive." "The wants of the people upon this Mission can no longer be met by one man." "Urgent and repeated applications have been made to me to go to different places, but having more than I can do, I was forced to decline the invitations."—From Holland Landing the Rev. Andrew Edwards sends this information: "Our people here are in good spirits. They have been working heartily to get the Church finished."

“This is a very interesting field of labour; and I have thought it would be well to have two preachers next year.” “Three months ago we had but five members in the village, now we number thirty four.” “Last year there was about eight shillings raised in the village for the Mission cause. This year the people have already raised more than £9. Other parts of this field are ‘white unto the harvest.’ Our expectations are large.”

MEETING OF THE BOARD.

The Missionary Board of Management, well attended, met at the Conference Office, March 6th, and as usual conducted its business harmoniously.

The Board, impressed with the loving-kindness and care of the Divine Preserver very unanimously and cordially welcomed the Rev. J. Ryerson, Co-Delegate, on his safe and happy return as the Society’s Deputation to Hudson’s Bay, and gave expression to its feelings, and of its high appreciation of his efficient official labours, in the following Resolution; and it was gratifying to witness such an act in acknowledgment of his promptitude, self-devotion, endurance, and unwearied discharge of extraordinary and most arduous duties,—the moral and social beneficial results of which to the Society’s Missions, and to the Hudson’s Bay Territory, the future only can fully develop:—

Resolved,—That this Board has listened with the greatest satisfaction to the verbal report of the Rev. John Ryerson, of his important Mission to the Hudson’s Bay Territory, and desires to express its gratitude to Almighty God for the gracious Providence which has preserved our honoured brother, together with the other beloved brethren and their families, constituting the Missionary party, during their long and perilous journey; and the Board welcomes Brother Ryerson’s return to Canada with feelings of unmingled pleasure, and presents to him its very cordial thanks for his able and successful management of the important Mission which, in the spirit of self-denial, he so cheerfully undertook.

The Board likewise passed the subjoined Resolution with heart-felt pleasure, and marked unanimity, well merited by the able and influential Governor of Hudson’s Bay, and by the official Gentlemen at the Posts of the Honourable Company, whose friendly and valuable services have been experienced by the Deputation, and the resident Wesleyan Missionaries, and frequently referred to by them in their correspondence with admiration and gratitude.

Resolved,—That this Missionary Board expresses its obligations to His Excellency, Sir G. Simpson, for the countenance and assistance he has given to their Missionary enterprise. In conveying this assurance, the Superintendent of Missions is also instructed to have communications made to the Honourable Company’s Officers, thanking them for the very courteous and hospitable attentions which they showed to the Society’s Representative in his late visit to the Territory, and to the Missionaries and their families proceeding to their respective appointments.

The Board deliberated at length, and very carefully on the spiritual, educational, and temporal requirements of the Hudson’s Bay department of our Missions. Letters from the Missionaries containing many details were read; and succinct and lucid statements made by the Superintendent of Missions,

and the Co-Delegate greatly facilitated the deliberations. As the Deputation to the Bay, Mr. Ryerson pointed out the places which should have the *immediate* attention of the Wesleyan Missionary Society, and others which would gladly receive its Missionaries; and explicitly assured the meeting of the Honourable Hudson's Bay Company's sanction and aid. It was decided that a superintendent should be obtained for Edmonton and Rocky Mountains at once, who should go with the first of the Company's boats in the spring, when our excellent Missionary, the Rev. Henry Steinhaur, returns to that Mission. The Rev. Thomas Woolsey, of the Brighton Circuit, has been nominated, and we are happy to say expressed with great readiness in the name of his Master his willingness to spend his life in the Territory as a Wesleyan Missionary. They, and our other worthy Missionaries in that wide and interesting field, will not be forgotten in the Christian closets of Canada. Due consideration was given by the meeting to the temporalities of all the brethren and their families, and such appropriations made as were deemed necessary for their comfort, and the efficiency of their work,—the Managers greatly encouraged in this, and every other part of their proceedings by the expectations, and liberality of the noble supporters of the Society's important and extending operations.

THE PARENT MISSIONARY SOCIETY.

Such is the value we put upon the English Wesleyan Missionary Notices, that nothing less than a reprint for Canada would satisfy us; and we are not surprised to learn “that for the last three years the demand for the Notices has steadily increased; so that now “the Committee have a monthly circulation of nearly forty thousand copies.”

The practice of making a “Daily Offering” for the Wesleyan Missions is extending. The York Juvenile Missionary Society is leading the way in a “systematic working of the simple plan of Missionary Boxes;” and last year had 120 boxes in use, containing £103 16s. 5d. (An example for Canada.) The Parent Committee has decided to present to the Library of every Sunday School in which Five Pounds and upwards have been raised a copy of Miss Farmer's recent popular volume on “Tonga and the Friendly Islands.” Among the Missionaries just sent out are the Rev. Messrs. Hutton, Smith, and Preston, who embarked February 3rd for Canton.

The Rev. W. Ritchie, of Nevis, in the West Indies, speaking of the ravages of cholera, notes a loss of two hundred members by the disease, but since then an increase of “full five hundred persons” to the societies. The Rev. E. Fraser, of Jamaica, writes of a painful reduction of Missionaries. In Hayti, there was at the beginning of the year a connexional debt of 32,000 dollars, but the Rev. M. Bird is thankful to say that but comparatively little of it would be left standing after last December. The Rev. G. Alton, of Gibraltar, reporting last January his late tour in Spain, says he was received “with frankness, and found not only a desire to possess the Scriptures but also facilities for their distribution.” The state of the public mind in many places in relation to Popery astonished him. “I witnessed the

Priests publicly cursed." "I spent three Sabbaths in the capital, (Madrid), and on each I preached to a number of English residents. Some of them had not united in any public act of religious worship for twenty years."

Of Feejee, the Rev. S. Waterhouse thus writes:—"The great mass of Feejeans are at this moment cannibals. Thousands upon thousands have never seen a Missionary." In going to Vewa the Rev. J. Calvert wished to make a call of kindness at Motureke, but upwards of one hundred threatening savages surrounded him on the shore with weapons of death. In such jeopardy he thought of Williams, and of that martyr's God, and says, "I was comforted in the assurance, that

' They could not yet my life devour,
Safe in the hollow of his hand.'

With ready encouragement from the great and munificent British and Foreign Bible Society, this eminent Wesleyan Missionary is going to England to get printed 5,000 copies of the Old Testament, and 10,000 copies of the New in the language of Feejee, where, he says, there "already are 4,000 persons who can read the Scriptures." The Rev. William Shaw, when writing from Graham's Town, November 24th 1854, had just returned from a ten weeks visitation of Missionary Stations in the Albany and Kaffraria Districts, and says, "the state and prospects of these Missions are such as to call for thankfulness."

A Letter from the Rev. Lionel D. Reay, dated Sierra Leone, January 5th, 1855, communicates the unwelcome intelligence of the death of Dr. Vidal, the pious, learned, and catholic-minded Bishop of Sierra Leone. Just a year ago a Wesleyan Missionary at Cape Coast, the Rev. Henry Wharton, thus wrote of a friendly act performed by this excellent Bishop: "The mail-steamer, 'Ethiopc,' which arrived here early on Sunday morning of the 22nd October, brought as a passenger from England, Dr. Vidal, the Lord Bishop of Sierra Leone. The Governor having sent me word that the Bishop had arrived, and had expressed a wish to attend morning service at the chapel, I immediately went over to James-Fort. . . . The Christian urbanity with which he assented to my request, by telling me of the pleasure it would afford him to occupy the pulpit, did not take me by surprise. Accordingly at half-past ten his Lordship, accompanied by his Excellency, the Governor, and several Officers of the garrison, walked to the chapel. The Bishop occupied a chair in the communion whilst I read our abridgment of the Morning Service, after which he ascended the pulpit, and delivered an appropriate and truly evangelical discourse, grounded on Psalm, ii, 1—4. This is as it should be, and I trust, as things will be. May the blessing of the upper and nether spheres be richly poured on Bishop Vidal!"

From the March "Notices" just received, we learn that the small pox and cholera have been very prevalent in Ceylon, and the Rev. R. D. Griffith says, "by the liberality of a few Europeans, I was enabled to support three hundred and ten individuals for five weeks, and partially to relieve about two hundred more." How onerous such an undertaking to a Missionary! The Rev. G. Piercy, of Canton, was very active in distributing his portion of the million Testaments. Tae-ping Wang, the Chief of the Chinese Revolution,

has issued a manifesto, which is most remarkable. He "abolishes the idolatrous and other superstitions observed at marriages and births; directs young people to attend daily services at the Church; commands the Sabbath to be kept, requiring the presence of old and young alike on that holy day; orders an appointed officer to conduct the religious services and preach a sermon; and he authoritatively appoints that the holy books of the Old and New Testaments be made the text-book for instructing the Chinese youth of the whole empire." The Rev. T. B. Freeman, of the Gold Coast, on a late, long tour held a missionary meeting at Abbeokuta, and the givers came freely to the communion-rail to announce their subscriptions. At Lagos another meeting was held—the Consul in the chair, and the King a speaker: "Collection on the spot £65." The Rev. R. Knight, of New Brunswick, writes cheerfully, of an increase of preaching places, classes, and conversions on his District; and the Rev. E. Botterell, of Newfoundland, thankfully reports about one hundred and fifty conversions on the Bonavista Circuit,—God having much owned the zeal of a "respectable fisherman," converted last year. "The Missionary Meetings were very excellent."

THE REV. DR. BEECHAM'S VISIT.

It is exceedingly gratifying to state that the Rev. JOHN BEECHAM, D.D., Senior General Secretary of the Wesleyan Missionary Society, informed the President of our Conference some time ago, it was his intention to visit British North America this spring, and that he hoped to have the pleasure of being present at the next Conference in Canada. The important business which brings the venerable Secretary to the new world is the formation of a Wesleyan Conference for the British Colonies on the Atlantic. A cordial welcome awaits him from those Colonies, and from the Conference in Canada; his presence and counsels will be very highly appreciated; and our fervent prayer is, that the Divine Being may graciously preserve him in health during his entire journeyings, and crown his official acts with an abiding benediction. We must check our pen on the magnitude of a work which requires a visit like this, and which took a Rev. Robert Young to Australasia;—and on the family feelings which have brought fathers of the Wesleyan Connexion from time to time to this distant country;—and on the spiritual results which follow such intercourse with the revered British birth-place of the world's Wesleyan Methodism.

ANNIVERSARY OF THE PARENT SOCIETY.

The arrangements made this year for the Anniversary of the Parent Wesleyan Missionary Society, late in April, had evident reference as in past years, to extraordinary spiritual and benevolent effect. Sir Anthony Olyphant, C. B., late Chief Justice of Ceylon, was to take the chair in Exeter Hall. The Rev. Dr. Harris, author of the "Great Commission," was to deliver the most prominent sermon; the President of the Conference, the Rev. John Farrar, was to preach at the Centenary Hall; and among the eminent Ministers announced for the Sabbath and other religious services, and the Public

Meeting, were, the Rev. Dr. Hannah, the Rev. William Reilly, of Ireland; the Rev. Robert Young, and the Rev. Wm. Arthur, A. M., one of the General Secretaries. On the Saturday before the Public Meeting, there was to be a Breakfast Meeting in behalf of the Mission to China; and on the evening of that day a special Prayer Meeting to implore the Divine blessing, and that in City Road Chapel, a hallowed place within a few steps of Wesley's grave. Such a means in such a place must ensure greater success to a Society ever honoured by the God of Missions. Here is an admirable *Anniversary-model* for the Wesleyans of Canada.

NEW MISSIONARY VOLUME.

Some delay having occurred in the preparation of plates for the Rev. JOHN RYERSON'S new Work on HUDSON'S BAY, we have not the expected pleasure of presenting a review of it this quarter; but its publication may be looked for very soon; and we hope that the respected Agents of the Book Room will be prepared to obtain for it an immediate and extensive sale. It will contain, with a Likeness of the author, and Introductory Missionary Memorials, from another pen, sixteen Letters, and an Appendix of six Chapters, with numerous Illustrations by a superior engraver, and be printed and bound tastefully,—the whole forming, we presume now to say, a volume important, diversified, and original in its matter, written with vigour and ability, and meriting the patronage and recommendation of the Wesleyans, and the friends of Christian Missions on this continent and Great Britain.

TO SUPERINTENDENTS.

Our Brethren have not held their recent happy Anniversary Meeting without our rejoicing in their success; and we now respectfully request that strenuous effort be made to have—on every Circuit and Mission—all the Missionary accounts and monies ready for the May District Meetings,—the Lists, and the Missionaries' Religious Reports first scrupulously prepared, according to the urgent suggestions we made in November: thus will they much assist to make the next Annual Report correct and complete, and satisfactory to a body of subscribers who act we think of with growing pleasure.

Should the "Notices," though sent from the Conference Office, not have reached any of the Missions or Circuits in our extended field, or they in any case have arrived late, such failure, or irregularity needs only to be made known to the Superintendent of Missions, for a remedy to be applied in future. We much wish our people to have at the earliest period the welcome intelligence intended for them, conveyed by this Connexional and Missionary publication.

DONATIONS.

The cordial thanks of the Board are presented to Mrs. Ellis and Mrs. Eastwood, of the Toronto West Circuit, and to the generous friends who responded to their appeal, for a box of valuable and suitable presents for the Jackson's Bay Mission, under the care of the Rev. Robert Brooking. A very interesting letter from Mrs. Brooking gave rise to this manifestation of Missionary Zeal. We understand the value of the articles to amount to about £40. Among them is a neat Communion Service, the gift of Richard Yates, Esq. The box is now on its way to the Territory.