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Vol 514 m

# WESLEYAN MISSIONARY NOTICES.

## CANADA CONFERENCE.

NEW SERIES.

No. XXV.]                      NOVEMBER, 1874.                      [QUARTERLY.

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### TORONTO:

WESLEYAN CONFERENCE OFFICE, KING STREET EAST.

MISSION-ROOMS, TORONTO:—ALL LETTERS ON THE GENERAL BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE REV. DR. WOOD; AND ALL LETTERS RELATING TO FINANCES ARE TO BE ADDRESSED TO THE REV. ALEXANDER SUTHERLAND.

# WESLEYAN MISSIONARY NOTICES,

NOVEMBER, 1874.

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## FIFTIETH ANNIVERSARY OF THE WESLEYAN METHODIST MISSIONARY SOCIETY, CANADA CONFERENCE.

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SERMONS were preached in the Wesleyan Church, Oshawa, on Sabbath, August 16th, on behalf of the Society—in the morning by the REV. JAS. ELLIOTT, *President of the Montreal Conference*, and in the evening by the Rev. J. A. WILLIAMS, *President of the London Conference*. The congregations were large, and the sermons appropriate and able.

The Annual Meeting of the Society took place on Tuesday evening, the 20th of August. By request of the Committee, JAS. GOODERHAM, Esq., of Streetsville, occupied the Chair, and introduced the business of the Meeting in an eminently Christian, comprehensive, and practical speech. He said—

CHRISTIAN FRIENDS,—There are two aspects in which we may view our relationship to the great and good work of Christian Missions: one is that of duty, the other of privilege; and I incline to the opinion that while most of us may largely recognize the former we almost, if not altogether, ignore the latter: that is, we look upon our share in this work as stern, cold duty, imposed by arbitrary law, instead of an exalted privilege graciously placed within our reach. That it is a duty ne enlightened believer in the divine teachings of the New Testament can for a moment question. We ourselves belong to God; our name, our talents, our influence, our property, all belong to Him, not to us: it is simply committed to us in trust as stewards, and

as such, I ask, is it not our imperative duty in obedience to his commands to use that which is entrusted to us for the promotion of the honor and glory of Him who entrusted it? And then, do we not belong to the great brotherhood of man? Wherever we find a member of the human race, we find in him a brother claiming recognition at our hands. As a member of the one great family, of whom God is our Father, and being made the happy recipients of the blessings of the gospel on the condition that we convey them to others, is it not our imperative duty to carry out those conditions, and send it to those who are perishing for lack of knowledge? And do not all the teachings of the Bible establish the fact, that in the great day of judgment

we shall be called to account for the faithful discharge of our duty? Have we not a right then to regard it as an imperative duty not to be neglected with impunity? We are by nature so selfish and earthly, and so destitute of generous and benevolent impulses, that we require the constant exercise of this sense of duty to keep us steady in purpose and in action. But I hold that while this is the case, we should rise to a higher plane, and esteem it a most exalted privilege which we eagerly embrace and unwillingly forgo. In that ever memorable naval engagement fought between England under Nelson on the one hand, and her allied enemies on the other, scores and hundreds of strong arms and loyal hearts nobly responded to the call that "England expected every man to do his duty," and right nobly they did it; but there was one man at least, and no doubt he spoke for the rest, who, with the enemy before him more numerous and strong and ready for battle, fully comprehending his danger and responsibility, seemed to rise above a mere conviction of duty, and we hear Nelson exclaiming "God, I thank thee for this opportunity." So ought we, in the great battle now waging between the Gospel on the one hand and the powers of darkness on the other, to rise above a cold sense of duty; and while looking at the millions of the race still in heathenish darkness, in view of the numerous systems of error, superstition, and infidelity; and in view of the supineness and wordliness of the church; yes, in full view of the allied powers of earth and hell, the world, the flesh and the devil, I say, should we not, in view of the work before us exclaim, "Thank God for this opportunity?" And is it not an opportunity of surpassing importance even to ourselves? What an honor conferred upon us! We are permitted to assist in working out a scheme which originated in the heart of the Triune God; was inaugurated, carried out and completed by the Lord Jesus Christ, costing his humiliation, sufferings and death; a scheme which the Holy Spirit deems worthy of striving to make effectual. What an honor to be fellow-laborers with our sainted fathers in the church, who have passed to their reward; with

the heroic band of missionaries who have gone forth with their lives in their hands to preach the Gospel to their perishing fellow-men; with the holy company of martyrs and apostles who sealed the truth with their blood! May we rise higher still, and ally ourselves with angels and seraphs before the throne, for "they desire to look into these things," and willingly minister to them who shall be heirs of salvation. May we stop not here, but rise higher still, passing through the fathers, missionaries, martyrs, and apostles, and up through the shining ranks of angels and spirits of just men made perfect, and ally ourselves to the eternal throne itself, and become "co-workers together with God:" and is not this something more than duty? Is it not a privilege of the most exalted character? And ought we not to esteem it a very great privilege indeed to have the mercies and blessings of the Gospel gratuitously bestowed upon us, through the death and merits of our Lord and Saviour Jesus Christ? That Gospel has stooped down to us in our low and lost estate, and raised us from the ruins of the fall up into the happy fellowship with angels and with God; it has made provision for satisfying the cravings of our immortal nature, and opened up before us, as the object of our hope, a blissful and everlasting home in heaven. And as we stand at the foot of the cross, from which all these blessings flow, and gaze up into the loving face of the suffering Saviour, may we, not exclaim,—

"See, from his head, his hands, his feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"

Were the whole realm of nature mine,  
That were a present far too small,  
Love so amazing, so divine,  
Demands my soul, my life, my all."

Are you young in years, middle-aged, or aged? Are your means limited or abundant? Are you in humble life, or do you occupy an exalted and conspicuous position? Have you one, two, or five talents? When claims are made upon your prayers and sympathies, repeat the exclamation. When the officers of this Society appeal to your liberality, heartily respond, and thank God for the opportunity; and is there

a young man here who feels an inward call of the Spirit to "go preach the Gospel?" Speak not of leaving home and friends as a loss; call not giving up worldly prospects a sacrifice; say not the labors, privations and sufferings you may have to pass through are hardships. Look at the perishing millions of the race, look at the means placed within your reach to save them, look at the certainty of success and the

starry crown that awaits you. Let there be no holding back, no hesitation, but a free and full offering up of all, for in so doing you not only confer a lasting benefit on the race, and greatly promote the glory of God, but you enhance your honor, happiness and glory, "for the that be wise shall shine as the firmament; and they that turn many to righteousness as the stars for ever and ever."

The Report for the year was then read by the senior Secretary, the Rev. Dr. Wood, chiefly exhibiting the religious and statistical aspects and progress of the Society's operations.

Among the many evidences of advancement and grounds for encouragement which the details of the report present to the friends and patrons of the Society, one of the most cheering is the record of the baptism and admission into the Church in Yedo, Japan, of two well-educated Japanese young men. These are the first fruits of the labors of the Revs. George Cochran and Dr. McDonald, Wesleyan Missionaries in that land of idolatry. The following are some of the principal statistics:—In British Columbia and Red River there are 14 missions and 14 missionaries; among the Indians in the Sackatchewan, Hudson's Bay Territory, British Columbia and the Provinces of Ontario and Quebec, there are 40 missions and 41 missionaries. On the 161 domestic missions in Ontario and Quebec, there are 190 missionaries; to the French in Quebec, 8 missionaries; to the Germans in Ontario, 6 missionaries; and 2 missionaries to Japan, making the total number of missions 231, and of missionaries 259. There are also 31 schools, supplied by as many teachers, among the Indians, and 25 interpreters; exhibiting a paid agency in the mission work of 320.

The Rev. Dr. TAYLOR read the financial statement, which showed a very gratifying increase on last year's income. The total receipts for the year ending 30th June last, are \$118,690, being an advance of more than \$10,000 over last year. Of this large income, \$18,326 were collected and presented to the Society by the Sabbath school children. The expenditure

for the year now closed exceeds the income by \$5,001.

A gratifying case of liberality to the Society's funds was announced, in the receipt from an anonymous donor, from Quebec, of the sum of \$2,200.

The following resolution was moved by Rev. W. H. Poole, and seconded by W. T. Mason, Esq. :

That the Report, an Abstract of which has been read, be adopted and published; and that the following be the officers of the Society for the ensuing year:—Rev. E. Wood, D.D., General Secretary, and John Macdonald, Esq., Treasurer.

The Rev. Dr. Taylor having intimated that in consequence of other engagements it will be impossible for him to continue in the service of the Society, it was *Resolved*,—

That this Committee and Society have heard with unfeigned sorrow from Dr. Taylor, that it will not be in his power to remain in the position he has occupied for the last ten years.

The Committee and Society cannot allow the Secretary-Treasurer to retire from the office which he has thus held without expressing their appreciation of the valuable services he has rendered to the Connexion in general, and to the Wesleyan Missionary Society in particular, by the extensive journeyings throughout most parts of the Dominion, and of his fervid and eloquent lectures, speeches, and discourses, in behalf of Christ's cause.

That the cordial thanks of the Committee and Society are presented to the Rev. Dr. Taylor for his earnest and successful efforts in behalf of the Society, with the sincere prayer that his valuable life may be long spared, and that his services in behalf of this great Dominion may tend to its material and spiritual advancement.

In moving the resolution, Mr. POOLE spoke of the gratitude becoming the Church of God for the gift of such men as the honored fathers and brethren

who fifty years ago laid the foundations of this Society, and for the preservation of their lives during all those years of exposure, of toil and danger, and of the executive and administrative talents necessary to carry on so large and so important an interest, and of the untold benefits this Society has been to the whole Dominion. The Society has risen from small beginnings, until now its influence was felt throughout the whole land. The blessing of God has been vouchsafed in a marked manner, and to such a degree that the income had increased from \$640, the returns of the first year, until now, as we have heard from the Report, the income was over \$118,600, a fact which would call forth a grateful response from many hearts. We ought to remember that we are now reaping the fruits of the seed sown by men who sacrificed home, and ease, and even life in the cause of God. The early history of those labors and sacrifices would never be forgotten. While we rejoice over the successes of the past, and show our gratitude, we must look at our responsibility, and prepare for the work of the future. 'Tis ours, while we celebrate the jubilee of this Society, to enquire what have we to do in reference to the fifty years that are coming. As our fathers stamped an impress on the past, and shaped public sentiment, and gave direction to thought and action by their deeds of self-sacrifice, so we may, if faithful to ourselves and this Society, accomplish much for the future. It is not easy always to ascertain the full measure of our responsibility. It is generally admitted that "possession is the measure of our responsibility." If so, we may, in some humble way, form a correct opinion of ours. What we have of brain power, nerve power, heart power, moral or material power, for that we are responsible God has given us various talents of wealth, of health, of ability, of influence, for which he holds us responsible. We have committed to our trust the only light that can dispel the mental and moral gloom of heathen darkness. In the Word of God we find the only remedy for man's ignorance and guilt. The great systems of Eastern superstition, now hoary with age, are to be removed by the

bright light of truth as it is in Jesus. No other power can break those fetters, or lift those nations into light and liberty. Our duty is imperative. "Shall we, whose souls are lighted with wisdom from on high?" We have, through the providence and grace of God, the men to go and carry that word. It is a cause of thankfulness that when God opens the door to the north or west, or far west, or to Japan, and the Committee wants a man, the man is forthcoming, ready to go with the Bible in his hand, and the love of God in his heart, to preach Christ in the regions beyond. The Church will always have the men if she maintain the life and power of God in her heart; men for every kind of work and for every opening field. We have facilities for travel and for the circulation of the Word of God, and for the study of languages, for the promotion of the work of God in every department, such as our fathers never heard of. Franklin did well in his day to throw off from his printing press 2,000 copies a day. The improvements in the art of printing enable us to throw off 20,000 copies an hour. Then we have the wealth necessary to avail ourselves of those advantages. God has given to those great Christian nations the gold and the silver of earth. The vast reservoirs of wealth are in the possession of those who profess His name. In our own Church, we have men of position, influence, and wealth, upon whom God has been pouring the spirit of giving—and some do it in a princely way. We need to feel that increased wealth increases responsibility. The speaker referred to the knowledge and experience acquired during the years of the past, and to the favorable positions secured, as offering great advantages to future conquests. Also to the confidence won by the Society. He read a letter from the late Duke of Newcastle, highly complimentary to the Wesleyan missionaries in the South Seas; also to the power of the Gospel, as illustrated in the conversion and life of the King of the Friendly Islands. The speaker urged most effectively the duty of more earnest prayer, of more renewed and unreserved consecration of property and life to God and his work.

Mr. MASON, in seconding the resolution, expressed his concurrence in the prayer which it offered for Dr. Taylor, and added another, viz., that he might soon get tired of his work in England, and come back again to Canada.

The Rev. JOHN A. WILLIAMS, President of the London Conference, moved the following resolution, "That this meeting expresses its gratitude to Almighty God for the long-continued favors and blessings the Society has enjoyed, manifested by the testimonies of the living and the glorified dead; by a succession of faithful men, who have preached the blessed Gospel in connection with its operations; and by the steady increase of its financial resources, which, on this the fiftieth year of its existence, presents an amount never before paid into the Lord's treasury." He experienced great satisfaction arising from his surroundings. Much of the value of life came from its surroundings. Christ said, "Blessed are your eyes," &c. He had been looking back over the past fifty years of this Society's existence, and had been thinking of the growth, culture and prosperity of the country, and of the marked influence of the Wesleyan Missionary Society upon it. There were present to his memory and thought the men whom he knew when he entered the ministry; zeal and vigor of Case and Harvard, and Wilkinson, James Evans, and others, who with rare ability and success, pleaded the cause of the early settler, before the era of railroads and the varied conveniences of later days, and whose sacrifices and toils in the interest of this cause will never in their entirety be known. He felt thankful that the Church delighted to honor them. He thanked God that he belonged to a Church which believes in the universality of the Gospel. France claimed a monopoly of Napoleon, England of Wellington, and the United States of Washington; but Christ belongs to universal man. He believed that never in the history of this country was there a higher type of manhood than now, never so much progress, never so many prayers for the prosperity of Zion, and never such active effort to compass this great end. He looked at public opinion that had

been created in this country, and contended that active missionary effort had done more than anything else to form it. Christianity alone has a true formative power: heathenism has none. Over India, Africa, China, and Japan, the pall of death has been thrown, and can only be lifted by the gospel. Popery can be traced as you trace the march of an army, by ruin and decay. Literature has never given character to a people apart from Christianity. The truth as it is in Jesus, and that truth alone, can elevate, regenerate, and sanctify. Men ask what has it done? Why, whatever of true culture is in the world, whatever of happiness, of peace, of nobility of thought, of domestic and national prosperity, whatever of faith has been kept alive in the Church, and lives in the Church to-day, are due to the truth of the Book of God. He instanced the Indians under the influence and care of this Society, whom the missionaries found foul, filthy, ignorant, degraded like "Mooney madness, laughing, wild extremest woe," but the simple preaching of the cross had acted like a charm, and you may find them now in thousands, if not in the possession of all the civilization we enjoy, yet in possession of the comforts of the Gospel and happy homes, where "joy like morning dew distills, and all the air is love." Such a Society deserves our heartiest appreciation, our most fervent prayers, our constant aid. No man gives to this Society without reaping advantage from the act. Methodism in England never rose to a proper sympathy for the masses at home, and never attained to a high degree of success, until it contemplated and entered upon its foreign missions. The reflex influence was not lost amongst the powers of Christianity. He expected a grand future for Canadian Methodism.

WM. CLENDINNEG, Esq., of Montreal, in seconding the resolution, observed that he felt he was identified with one of the most important and influential Societies in this Dominion. As a people we fail to recognize that importance. He regarded this meeting not as a branch anniversary, but as the anniversary of a Society representing an area greater than many of the countries of the old world occupying

central positions in history. He was often thrilled by the stories of heroism and noble daring by such men as Nelson and Wellington; but the record of missionary zeal and sacrifice, the sufferings and toils of missionaries and their wives, thrilled him far more. To us in this country a great work was committed. The opening territory of the North West and Manitoba presented inviting fields for missionary effort and triumph. Under God we may occupy those fields with success, and win noble trophies for Christ.

The Rev. JAMES ELLIOTT, President of the Montreal Conference, moved the next resolution, which was as follows: "That this meeting expresses its solemn conviction that faith in God and his people, united with earnest prayer for the descent of the Holy Ghost, constitute, with a practical observance of the sacred injunction, 'work while it is called to day,' the real source of strength and success in every department of the work of the Lord." He thought that more would be found to speak well of Methodism to-day than ever before, and inferred from this the growing influence of the Society. In addressing ourselves to this work we need, in the first place, faith in God. If our fathers had not had this we should not be celebrating the fiftieth anniversary of this Society. He regarded this meeting as a fruit and practical exhibition of the faith of those who labored in the years that are past. Fifty years ago faith meant more than a mere opinion: it had to be a living principle, a life, an experience; it had to grasp the whole covenant of mercy. The men who inaugurated this movement needed faith.

What was the state of the country, where were the roads, where the churches, where the conveniences for travel, where the promising hamlets, towns, and cities? They wrought in the midst of difficulties, and nothing but a living faith in God could have sustained them. And then we needed faith in man. If we are to save the world to faith in Christ, we must have faith in men. There are some men in whom he had no faith at all—and he would be sorry if he had; but there were others in whom he had the most unbounded, to whom he would entrust

all he had except the interests of his soul. This Society manifested its faith by its works. The amount collected this year is proof of its faith in the people, and is proof of the people's faith in it; and it is moreover an indication that contributions in the future will increase. He believed also that the people had unbounded faith in the officers of this Society. They had faith in the missionaries of this Society that they were men whose hearts God had touched and converted, men who could say "what we have felt and seen, with confidence we tell." And with this faith in God, in the power of the truth, in the liberality of the people, in the officers and agents of this Society, God, even our own God, will bless us.

The resolution was seconded in an impressive speech by JOHN MACDONALD, Esq., Lay Treasurer of the Society. He spoke of the wonderful transformation of this country during the last eighty years, as one of the most convincing evidences of the power of God's Word to promote industry and intelligence in the people. When the first Methodist missionary left the United States and turned his face towards Canada, as a messenger of the Word of Life, the whole country was a wilderness; now it is one of the most delightful lands under the sun. Not only have our cultivated farms and prosperous towns taken the place of the wilderness and solitary place of eighty years ago, but we possess all the advantages of a true Christian civilization. The contrast between the state of our church, then and now, is as great as that between the material condition of the country at that time and at the present. Then we had few ministers, few members, and no churches; now we have a well organized church, with a noble staff of ministers, and a numerous membership, and the whole country dotted with beautiful temples, where God is devoutly worshipped and a pure Gospel is preached. After a few years' labor in Canada there was reported a membership of 225; now we have 80,000 members in the church, and about as many children in our schools. And we raise annually about \$120,000 for missionary purposes, and \$30,000 for other church purposes. A change so



wonderful in the condition of the country and the church could only have been brought about by the influence of the Gospel. This should strengthen our confidence in the unchanging power of the divine agency. He said there were men on this platform to-night who had themselves witnessed nearly as great changes as those to which he referred—men who had been pioneers in the seed sowing, that through God's blessing has produced so rich a harvest of religion and civilization. Such men deserve well of their country. Their work has never been justly appreciated, and it will never be fully known till the light of eternity scatters the obscuring shadows of time. What the Gospel has done for Ontario it will do, and is already doing for British Columbia, Manitoba, and the great North West country that is yet to be the home of a large population. In view of the fields that are opening before us, and the influence of our present action on the future condition of the country, the policy of the Church should be broad, prompt, and generous. Of churches as individuals it may be said, that they shall reap as they have sowed. He said that many among us regarded the opening of the Mission to Japan with doubt and hesitation, yet already the results have given evidence that the work is of God. And although the edict against the preaching of the Gospel still remains unrescinded, and may at any time be enforced, yet this Society has had its

first fruits in Japan; and even if steps should be taken to prevent the preaching of the Gospel, the seed of the Kingdom has already been deposited, and shall abide and shall bring forth fruit in the future. The providential mercies which God has bestowed have rebuked the distrust and unbelief of the people. Our Society has often been furnished with unexpected means from unexpected quarters. Now by a purse of several hundred dollars thrown into the door of a parsonage; now by anonymous contributions, such as that \$800 for Japan of which we have heard to-night, has God indicated his approval of this enterprise. What mean the large amount of special donations for Japan? It means this if it means anything, that the work is of God, and that it can and will be sustained. He referred to the workers in this field, and the great need of men filled with the true missionary spirit. He earnestly desired for the rising ministry of the Church the spirit of a fuller consecration, that whenever men were required for distant fields of labor from many the ready response might be heard, "Here am I, send me."

The collection was then taken up. A change in the constitution of the Society was recommended to the General Conference in a motion proposed by Rev. S. Rose and seconded by W. E. Sanford, Esq. A vote of thanks was given to the Chairman, and after singing the doxology the meeting was closed with the benediction.

## RED RIVER DISTRICT.

*From the Rev. J. Semmens, dated Nelson River, Aug. 14th, 1874.*

When I last wrote to you I saw my work before me but felt my powerlessness to act, because of the absence of an interpreter and my own imperfect knowledge of the language. If ever I felt a sense of responsibility—the burden of souls—it was during those days of disappointment and idleness. Yet, I could not feel that I was to blame. I had travelled two thousand miles in all sorts of conveyances, and in all sorts

of weather. For three months I had no home but the great outside; my food the coarsest; my associations, the most savage; and though all was in vain, I felt that I had "done what I could," and I stood still to "see the salvation of God."

In my extremity help came from an unthought of quarter. The summer boats brought a new master to Nelson House; a devout man, and one who is per-

factly familiar with the language of the country. I had expected no assistance from the superior officer of the Fort, whatever slight service I might have hoped to receive from subordinates; but to my astonishment and delight, Mr. Isbister, the gentleman in question, volunteered to give whatever time his business would allow to the work of interpretation; and thenceforward we began with all diligence to break up the fallow ground of this neglected portion of the Master's vineyard. Daily I gave myself up to instruct the people in the "Evans' Characters," and some became masters of that which will enable them to read in their own tongue "the wonderful works of God." Every evening we summoned them for prayer and instruction, and promptly and gladly they came. Pipes were laid aside. Hats were doffed. The coarse matted hair was thrown back. Glistening eyes stared enquiringly at the speaker, and anxious ears waited to catch from his lips the "glad tidings of great joy." To their ignorance, great indeed was "the mystery of godliness." Many of them heard for the first time that God so loved the world as to give His Son to die for it, so that the miseries which necessitated the death of Christ, and the benefits which result therefrom, and our duty to God in view of all His love,—all were presented to them in easy lessons adapted to their darkened minds. It was strange but delightful work, thus to break the bread of life into crumbs for these "children in knowledge." Our hearts rejoiced to tell these stained ones of a cleansing fountain, these abject slaves of a world-wide ransom, these sin-cursed souls of a loving Saviour. The "Old, old Story" became doubly dear as we rehearsed it to them, and Jesus became unspeakably precious as we pointed them to the "Lamb of God who taketh away the sins of the world."

If our cup were full when we preached to them Christ and Him crucified, it ran over when even here the cry of the Phillippian jailor was heard: "What shall I do to be saved?" Thank God! the truth hath not returned unto Him void, for not a few are found "enquiring their way to Zion with their faces thitherward." About fifty have already been baptized, and were earnestly and

frequently exhorted to seek by humble prayer and earnest faith that inner change which will give them a place among those who are born not only of water, but also of the Holy Ghost.

Just at this juncture, physical necessities compelled many of them to move away; and as one after another of them bade me farewell, they told me how firmly they believed what I had told them, how burdened their hearts were with a sense of sin, how dissatisfied they were with their own religion and gods; and now that they had heard of the christian religion and the true God, they had determined to seek the "pearl of great price," and to live a "life of faith on the Son of God who loved them and gave Himself for them." In God's name I blessed them, and do not cease to pray that the Holy Spirit would guide them to the cross and the crown.

Now there is a temporary lull in the work. One detachment is already away to the winter hunt, and another party will soon be here for their fall advances; and when they disappear all will be quiet until next June, when the winter's fur is brought to the Fort. Meantime I carry on a little school for the benefit of the children; and of the few who come in twice a day for instruction, some are making excellent progress. I am unable now to say what can be done this winter; I fear, very little, but will do whatever is possible for the glory of that God whose I am, and whom I serve.

Having referred to my own work, I may add a few words about the future of this mission.

There are about five hundred people in all who call this place thir home; and a large proportion of these, though buried in darkness, are longing for the light. Quite a few have already embraced christianity, and many more would do so if they felt certain that a minister would be permanently located here. "Will this new religion continue?" is constantly asked. "Wait a while," said an old conjuror who was asked to turn from his sins, "perhaps the new light will die out and leave us still in darkness." "When I accept this new teaching and become a Christian," said another, "I intend never to turn back, but to follow it through to the end; but I fear that when the minister goes away and I have no one to

help me on, my wayward heart will overrule my newly-formed resolves, and I shall go back to my old practices." "I feel the truth of your words here," said another, pointing to his heart, "I never heard such teaching before. Our religion will never compare with this. What a fine thing if we had a church and school where both we and our children could be instructed!" A deputation waited on me to ascertain our purposes. I told them my instructions, and ventured to assure them that they would not be neglected as heretofore. They seemed grateful and went away hopeful.

These are not a settled people as before implied. Twice in the year only are they here; but they assure me that

these semi-yearly visits would be much protracted if a minister resided here, and not a few of them would settle down as at Norway House and other places. Many could be reached through the winter by short journeys from here.

There is a beautiful site for a Mission about a mile from here. Wood and water quite convenient. Plenty of arable land, and a good fishery within a rifle shot.

If my own opinion were asked, I would urge the speedy establishment of a Mission, under the superintendence of an experienced practical man, who might afterwards leave it in the hands of some pious Indian, acting under the direction of the Norway House missionary.

### SASKATCHEWAN DISTRICT.

*From the Rev. George McDougall, dated Edmonton, July 20th, 1874.*

Last Friday we received the first mail for six months. I heartily thank you and our worthy President. The only damper to the joy of Mrs. McDougall, is—for she is very anxious to see her friends once more—that we cannot leave until a supply arrives. I have spent too many hard days in the Saskatchewan to leave these Missions until our men come. The last six months have been the hardest I have seen in the Mission-field. Popery is rampant, and we have hard work to hold our own. After visiting Victoria, in April, I went to Athabasca, where we have over thirty Stoneys and other adherents, then to Bow River, and last week to Lake St. Ann's. In making these journeys I have forded, rafted, or swam thirty rivers. It is twenty-five years since the mountain streams have been so high. I have now to take Woodville, and then, should help come, the long trail to Red

River. For the first time I am nearly used up.

John, subject to my consent, was appointed agent by the Governor, to visit the Blackfeet and Stoneys, and explain to them the policy of the Government in sending troops, &c. All expenses to be paid, and fifteen hundred dollars to be distributed in tea, tobacco, powder, ball, and flour. Believing the appointment to be providential, Mr. Hardisty and I sent off a man to bring John in. He will have to report to the officer in charge of the troops. I shall request him to send you a copy.

I have sent on to Red River a meteoric stone, weighing 400lbs., the great memento of the plains, and requested Bro. Young to forward it to your address. I intended it for Victoria College, but shall be guided by your advice. Please have an eye if it turns up.

*From the same, dated Wesley Hill, Edmonton, July 20th, 1874.*

Since the winter packet arrived, we have been all in the dark as to matters civil and ecclesiastical, but fondly hope that, during the summer, there will be a change for the better.

Since the month of April, I have made some very laborious journeys: first to Victoria, then to Athabasca, and subsequently to Bow River. I felt it was a duty not only to our people, but also

to the isolated Mission family, to make a run to Morleyville.

Wednesday, the 5th of June, accompanied by Mrs. McDougall and one of my daughters, we left for the Mountain, and, as the streams have been unusually high, we built a handy little punt and mounted it on a cart: on a number of occasions we found the benefit of the arrangement, for the mountain streams were all foaming. The journey from Edmonton to Morleyville was made in seven days, including the Sabbath, and only those who have lived 200 miles from their nearest neighbour can realize the pleasure with which we were received, not only by the Mission family, but also by a camp of Mountain Stonies who very fortunately arrived the same day.

In the evening, I went with my son to visit an old patriarch, Kis-chee-powaf, a man who was once guide to Mr. Rundel, and who was with the pioneer Missionary when he ascended the Mountain, now known to the traveller as "Mount Rundel." This venerable native was evidently, to use his own language, "very near the great camping ground," but rich in the consolations of the gospel; and one of its blessed fruits was very apparent in his case, for while the aged among the heathen are often left to miserably perish, the family of this old man treated him with the greatest of kindness.

Sabbath was a day of special blessings, and in the lovefeast many were witnesses of the power of saving grace.

I was much gratified with the efforts that have been made to establish this Mission. Finding it impossible to build a church sufficiently large to accommodate the numerous congregations, the Missionary has run up a rough building, covered it with bark, floored it with pine brush, lighted it with parchment windows; and here Blackfeet, Crees, Stonies, and the traveller from other lands, meet to worship the Lord of all. In the meantime, timber has been prepared for respectable buildings; sashes, nails, &c., brought from Benton, and we hope by next summer a fair start will be made on this improved Mission.

Having a few days at command, I made up my mind to prospect the adjacent country. Our first excursion was up the Bow River Pass. The distance

from Morleyville to the foot of the mountains cannot be less than fifteen miles, the most deceptive prospect I ever gazed upon; for the general impression is, when you first look across this beautiful valley, that a ten minutes' walk would take you to the base of those snow-capped peaks, and yet we were two hours and a half in reaching the entrance of the pass, at a good smart canter. As we approached the great Canyon, I was forcibly impressed with the thought that there stood before us a fit emblem of both time and eternity. Of time, for the scene was ever changing. As the sun mounted higher in the heavens, and the snow began to melt on the summits of the mountains, small streams rushed over vast precipices and spent themselves in spray before they reached the foot of the mountains. To the north of us, a heavy thunder storm enveloped the peaks, and we noticed, when it had passed over, that at a certain elevation there had been a heavy fall of snow. In a few days' sojourn in these mountains the prospect is ever changing. Then there are the huge rocks, in some places presenting a perpendicular wall 6000 feet high, grand representatives of the everlasting, and yet these shall pass away.

While sojourning among these mountains, I was profoundly impressed with my own ignorance. Here was a grand field for the geologist, and all I knew about the science only increased curiosity. Here is a perfect paradise for the botanist, for amongst the multiplicity of flowers and plants, I think I have seen some new specimens, but find it difficult to classify. And here I have seen the wild goat upon the mountains, and my party have killed the big horn sheep, the mountain marmot, and the large black partridge; even the rabbit and the squirrel are unlike anything I have seen in other parts of the Dominion. Here is a grand field for the naturalist.

But, anxious to show the resources of our Mission, we resolved to visit Lako Taylor. Marvellous stories had been told us by the Stonies of this strange sheet of water, and, after a careful inspection, we were certain the half was not told us. The lake is about eight miles long by one mile and a half wide, and probably very deep, located be-

tween two huge mountains, and evidently full of the finest trout, for standing on the shore my party caught eight very fine specimens. The Stonies tell us they sometimes take them 40lbs. in weight. In fact, every stream we met with was full of salmon and brook trout.

This beautiful lake is not more than twenty miles in a straight line from the Mission. While camped on the shore, our Stoney guide pointed out a path that led straight over the mountain to Morleyville; but when requested the next day to take us by this route, he replied, if it were the end of August in place of June, he would willingly do so, but at present the snow is too deep for horses. Such are the contrasts in this strange land. Close by our feet the strawberry is ripening, the gooseberry nearly ready for use, and yet not half a mile distant the snow is still several feet deep.

While conversing with my son, who had just returned from Benton, I gathered a good deal of very useful information in reference to the state of things on our frontier. The past winter has been one of unusual activity on the part of the fur-traders, and a large amount of valuable furs have been carried out of our country.

I observed in the NOTICES that, where I had stated in a letter referring to their transactions one year ago, "that more than fifty thousand robes had been carried out of British Territory by these whiskey-traders," one cipher had been dropped by some of my cautious friends, making it "five thousand." The secular papers, that had copied the paper, also made it read "five thousand." Now I reiterate my statement, on the best authority, that more than fifty thousand robes have been traded from our Indians annually for a number of years, and that nearly all the return that these wretched people have received, at Benton, for what was worth two hundred and fifty thousand dollars, has been *alcohol*. And the terrible effect on the tribes is very apparent. Ten years ago the Blackfeet were rich in horses, and no observer could visit their camp without being struck with their fine physical appearance as a body of natives; now they are an impoverished, miserable looking race.

Last winter, the usual amount of

s'ooting took place: and the worst feature of this sad work is, the innocent suffer and not the guilty. But as the Indian kills the first white man he meets for the death of his friend, no traveller is safe on these plains until a stop is put to the infamous conduct of traders. While I was at Bow River, our people found the body of a white man, who evidently had been killed by the Blackfeet; and since our return to Edmonton a report has reached us that a young man, who was in the Hudson Bay Company's employ last winter, had been killed on this side of Elk River. And all this catalogue of crime and death can be traced to the unprincipled whiskey-trader.

I have frequently received letters asking for information as to this country, and in which reference is made to the MISSIONARY NOTICES. In answer to such parties, we would just say, as far as our observation goes, that one of the best stock raising countries in the Dominion will be found south of Elk River. The horned cattle at our Mission arrived at Morleyville late last fall; most of the oxen had been worked through the summer, and those belonging to the Missionary performed a large amount of labor in the winter; and yet these cattle, although having to feed themselves, were fit for a trip to Benton early in the spring.

To those who may wish to settle on the eastern slope of the mountains, it may be useful to know that both provisions and stock can be bought much cheaper in Montana than in any part of the Dominion. I saw two enterprising Canadians who, this spring, bought fifty head of four-year-old oxen for twenty-four dollars each. They are bringing them over to the Saskatchewan, and I have been informed by my son that half-bred Texican cattle can be bought for even less than that; and there is no doubt in my mind, but that the day is not distant when on our Dominion soil we will be able to compete with our American neighbors in the stock department. As to cereals, I cannot speak confidently, for they have never been tried this side of Sun River. One advantage we will have over Montana—we shall not have to irrigate, for up to the 49th parallel there is, most seasons, an abundance of rain.

As to the Indian question, which seems to deter many from making their home in this great country, I would just remark, that, should the Government give us protection, the best informed in the country are of the opinion there will be very little trouble with the Indians. If they are judiciously treated by the Government, we apprehend no difficulty in settling the Indian question.

Two things we would earnestly impress on the attention of those in authority in the country. First: that no notice be taken by the civil powers of the crimes that have taken place in the past. If every murderer were to be arrested, there would be no end of trouble, and the Government would most probably become involved in civil war. The next difficulty will be to know who are Dominion Indians, and who that cross our lines are not. And this, I

apprehend, will be a difficult matter to decide. The Blackfeet proper have all along been regarded by the Americans as their Indians; but from all we know of them they can never be induced to settle on the American side. The Peigans and Bloods receive annuities at the American Agency, and yet they spend a large part of their time on our side, and frequently trade at the Hudson Bay Company's Forts. Now this is a question that will have to be settled before we can treat with these tribes, and until it is done we cannot expect to have peace on our borders.

Some of these remarks may appear foreign to the work of a Missionary, but our position is peculiar; we are often importuned for information, and if anything we can say can tend to the spiritual and temporal elevation of an unfortunate race, we shall feel amply rewarded.

## BRITISH COLUMBIA DISTRICT.

*From the Rev. William Pollard, Chairman, dated July 24th, 1874.*

One of the most striking, as well as interesting, features of the work on this circuit is its cosmopolitan character. The congregations are composed of persons from every quarter of the globe; of every hue and almost every language. To all this variety of character the gospel has been adapted, and has proved itself to be the power of God unto salvation to all these nationalities. English, Welsh, Scotch, German, French, Jews, Spanish, African, Chinese from Canton and Hong Kong, and Indians of different tribes and dialects, all unite in one congregation, in singing the same hymns, and worshipping the one great Jehovah. Most of these foreigners have a smattering of English, yet they generally prefer to engage in the exercises of religion in their own tongues. Though all in the congregation cannot always comprehend what is said, the power which attends their prayers and experiences sufficiently indicates that they come from hearts regenerated by Divine grace.

Our congregation has been increasing

in numerical strength from the time the church was re-opened. The Thursday evening prayer-meeting is largely attended, and we seldom have a dull or barren time.

We have three Sabbath-schools in the city, and Bro. Thompson has lately established two in Saanich. Our White school has 150 names on the roll, the Indian school has upwards of 100, and the Chinese about 30.

This latter department of our Missionary work is daily increasing in interest and importance.

The Chinamen are making rapid progress in the elementary parts of the English language, reading, writing, and arithmetic. The Sabbath-school is well attended, and several of them are beginning to read the Bible. They are very anxious to understand the Christian religion.

I attend the school every Tuesday evening and give them a short address. While speaking to them last Tuesday on the subject of prayer, several of them audibly said, "Me pray," "Me pray

every day." I said "To whom do you pray?" They said, "Me pray to Jesus Christ; Jesus Chris. hear me pray all the same as white man."

At first we had some difficulty with them on the question of caste. The Cantons looked down upon the Hong Kongs and objected to their coming to school. They were told that the Lord loved the Hong Kong all the same as the Canton, and that the Christian Chinaman loved all Chinamen. That it was wicked to object to their coming to school. After a few days' reflection they went and invited a few Hong Kongs to school, and now they seem pleased to see them; though we have not yet ventured to place them together, each party having their own desks.

Nearly every member of the church is engaged in some kind of Christian work on the Sabbath; indeed we find it exceedingly difficult, with our present power, to work all the machinery of the church with efficiency.

We are about to build a church for the natives, which will also serve as a school-house. We are much indebted to Bro. Crosby, who presented us with \$250 towards this object, collected by him while in Ontario last winter. We also acknowledge the liberality of the kind friends who contributed it. We shall be under the necessity of applying to our friends to supplement this with a subscription sufficient to complete the enterprise.

Our church is truly a Missionary church; though the membership is neither wealthy nor numerous, they are a liberal and working people.

The brethren are all at their work,

except Brother Thompson, and he is anxiously waiting to get to his new field of labor.

Brother Derrick is here and in good spirits. We hope, by Divine blessing, to have a prosperous year.

Brother and Sister Crosby arrived at Fort Simpson safely. We have very little news from them, as they had only been there a few days when the mail left.

Arrangements are nearly completed for the erection of Mission-house and church. The house will be a small cottage, and will probably cost about \$800. The church is 80ft. by 50ft. It will accommodate over 600 persons, and will serve, at present, for a school-house. It will need from \$3,000 to \$4,000 to prepare this for use. Towards this the Indians have subscribed upwards of \$500. Bro. Crosby is getting out all the heavy lumber by Indian labor, but the greater part of the saved will have to be sent from Victoria, six hundred miles distant.

It will cost considerable to start this Mission, but it is by far the largest we have in the Dominion; it is much larger than Mr. Duncan's, at Mutlakalah. Everything has been done as economically as possible.

We expect our magazine out this week. The need of some medium of communication with our people, beside the *Christian Guardian* and the *Missionary Notices*, has long been felt. The magazine is not intended to supersede these connexional publications, but to open a more direct channel for the interchange of thought on local matters.

*From the Rev. C. Bryant, dated Sumas, June 23rd, 1874.*

Perhaps a few hasty jottings from my note book may interest you as giving a specimen of our work; said jottings being made partly in a canoe, yesterday afternoon, in returning from the south-west end of Sumas Lake, where I preached last Sabbath afternoon. The settlement in question has had preaching at irregular intervals for several years; regularity being out of the question, owing to local difficulties of travel. This hindrance, however, is about to be removed by the construction of a trunk

road, from New Westminster to Yale, which passes directly through this settlement, as well as the whole circuit. The opening up of the country by this means, and the local benefits we may derive by new facilities of travel, cannot be estimated.

We cannot but rejoice at the blessed results of the Chilliwack camp-meeting, which began on the 3rd instant (Wednesday), and closed the following Monday. We hope that those added to our numbers may be kept faithful to their

God and steadfast unto death. Bros. Russ, Crosby, Thompson, and Turner labored nobly, and God sealed their ministry in the conversion of souls and the quickening of believers. Thus this "feast of tabernacles" will be long remembered both among Whites and Indians. It adds new responsibilities and cares, but our God is sufficient for the burden-bearer.

During the camp-meeting services, Bro. Crosby helped us not a little. Indeed it seemed necessary, ere he left for the north, that he should have an opportunity like this to address the Indians, who have hitherto looked up to him as their spiritual father and guide. And could you have witnessed the grief shown by this people in parting with him, you would doubtless feel as we do, that it will be no easy matter to supply his place. He was aided by Bro. Cashon at the camp-meeting, and the result appears in the general revival of our Indian work, and the ingathering of some twenty-two native converts. While the camp-meeting was in progress, Bro. Crosby went to Sumas and administered the Sacrament of the Lord's Supper to a dying penitent (Mr. Jas. Bonter, lato of Belleville, Ont.), who passed away in the faith and hope of the gospel on the following Saturday, the 13th inst. In this and other ways Bro. Crosby has, in the absence of an ordained minister, rendered invaluable help to this mission; hence our people testified their appreciation thereof by giving him a purse of \$60, towards his new Mission at Fort Simpson.

Last Sabbath week, the 14th instant, we preached at 10 a.m. at Sumas School house; rode nearly three miles to the church and preached at 12 noon, closing with a fellowship meeting; took horse again, swam him across the swollen Chilliwack River, and reached Bro. Gallander's appointment, say six miles distant, in time to preach at 3.30 p.m. Bro. Gallander was closing his class as I arrived. The Master of assemblies was manifestly present, and the hallowing influence thereof being felt during the ensuing service, both preacher and people rejoiced together and felt it good to be there. After resting and taking tea, rode back to Sumas, accompanied part of the distance by two brethren who recently found the Lord, whom

we encouraged and exhorted to steadfast endurance. Reached home after dark. Early on Monday morning found my way to the study and prepared for a funeral discourse and service at 11 a.m. At that hour we buried our departed brother, before referred to, at Sumas. Nearly the whole settlement was present, and great attention and deep solemnity prevailed. Pastoral duties, three prayer-meetings, and the labors of the study, filled up a busy week.

Last Sabbath, the 21st inst., preached at Sumas at 10 a.m. Left the class in Bro. Milier's care, to be followed by a Sabbath-school at 2 p.m., and took a canoe-voyage across Sumas Lake (in the opposite direction to Chilliwack), to an appointment about ten miles distant. The Indian had as much as they could do to contend with the strong head-wind, and, contrary to the expectation of some, reached the congregation in time. Had the satisfaction of finding nearly the entire settlement assembled, although having only one or two members at present in the place, and God helped me, I trust, in urging upon them to seek for the things which are above. At the close, I introduced the subject of Sabbath-schools, and although no public day-school has yet been commenced, yet there was a favorable response, and the friends promise to meet next Sunday and start a Sabbath School. After tea, accompanied by Br. W. Swannon and the Indians, who were waiting for us, took canoe again and went to the little Indian church, at some distance, and preached at 6 p.m. to the natives, as best I could, in Chinook. There was a good congregation, and at the close, we wound up in true Methodist style, mingling our tears, our prayers, and our hallelujahs in real, hearty fellowship meeting. There were Indians present from Nootsack, Washington Territory, fourteen miles distant; and I should think there must have been at least four different languages used in that meeting; some praising God for renewing and sustaining grace, others who had just found Christ, exhorting their heathen friends to come to him, too; while some who were groping their way from heathenism into the light of God, or leaving the Pope for Jesus, declared their inten-



tion of seeking mercy at the foot of the cross: different tribes, languages, and manifestations, but all animated by the same Spirit and all of one mind for Jesus!

Spent Monday in pastoral visitation, distributed tracts to a road-making party, and after travelling in canoe and on foot many miles, reached home at sun-down.

Beside the usual engagements of the week I have a letter from a distant but small appointment of this circuit, hailing a promised but long deferred visit from me as "a rope to a drowning man," as they emphatically put it. Yet how to fulfil my promise and conserve other more important interests at the same time is not very plain, yet somehow it must be done. Added to which, comes the sole care of the Indian work (Bro Cushman having returned to Nanaimo), the erection of one of their churches and the improvement of two others, which will have to be looked after, until Bro. Crosby's successor arrives. In this department, however, we have the co-operation of some local brethren, as in the white work. Last Sabbath they attended to our Indian

congregation at Chilliwack, and two local brethren also among the settlers took two appointments there, while I was at the Sumas end of the circuit. In all there would be six sermons preached, and as many class and prayer meetings at various points of our mission during the day.

I ought not to omit the case of a young Indian woman, one of our members, whom I visited yesterday afternoon. She has been patiently waiting some months past for her change to come. She lies on her wretched pallet in a low miserable wigwam, the sure prey of disease, but as she told me, by no means afraid of the last foe; for even in her deep poverty and affliction she rejoices like Job in her living Redeemer. I exhorted her to keep hold of her Saviour, and after praying with her, told her heathen father to send a canoe across the lake and fetch me, should she be taken worse, so that I might be with her to cheer her in the last moments of life with words of hope and prayer.

" 'Tis worth living for this,  
To administer bliss  
And salvation in Jesus's name."

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### JAPAN.

INTELLIGENCE from Yedo informs us that the Rev. GEORGE COCHRAN has eight or ten candidates for admission into Church membership, and that in Zhidzuooka Dr. McDONALD had baptized nine additional converts to the Christian faith. Interesting intelligence of these Missions may be expected in the next number of the *Notices*.

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### FORT SIMPSON.


Mr and Mrs. CROSBY are assiduously engaged in Christian teaching at this new enterprise of the Methodist Church. In a population of 864, there are 795 Indians. The prospect of success is very cheering.

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### SPECIAL CONTRIBUTIONS.

"A Friend to Missions," Quebec, per Rev. H. F. Bland . . . . .	\$1,400	
"A Friend to Missions," Quebec, per Rev. H. F. Bland, for Japan . . . . .	800	
		\$2,200
A Friend, per Rev. S. Rose, for the Japan Mission . . . . .	75	
A Friend, per Rev. S. Rose, for the Lake of Two Mountains . . . . .	25	
		\$100

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 The ANNUAL REPORT was published on Thursday, Oct. 20th, 1874.