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Third Series.

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Missionary Notices

OF THE

METHODIST CHURCH

OF CANADA.

TORONTO, JUNE, 1873.

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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. A. SUTHERLAND.

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METHODIST MISSIONARY NOTICES,

JUNE, 1875.

JAPAN.

OUR Lord has told us, "the seed is the word:" the sowers of the Methodist Canadian Church have found some good ground in far-off Japan, where the power of spiritual vegetation has already yielded fruit to the glory of God. The letters now published of our brethren COCHRAN and MACDONALD, will awaken lively emotions of praise for the past, and hope and confidence for the future. The "discourse" which we give of the devoted and intelligent Japanese convert is written by himself, in a good style, given *verbatim*, with only some half-dozen very slight alterations in orthography. It is earnestly desired that the Committee may have means, shown by the increase of the present year, to strengthen this glorious enterprise.

From the Rev. GEO. COCHRAN, dated Yedo, March 31st, 1875.

Something over a year has passed away since my first visit to the neighbourhood of this great city in which we are now living. Part of the record of our work here has been transmitted to you already. I now send you a few items more, which may interest the supporters of this great and good cause.

Somewhere about the middle of November last, Mr. Nakamura, who was chiefly instrumental in securing me a residence here, said to me one morning after family worship, in which he always comes to join us, "If you are willing, I would like to be baptized on next Christmas-day, as I wish to begin the public profession of my new life from some important Christian epoch;" intimating also that he thought his son, a young man of about eighteen years of age, would like to receive baptism at the same time. This was a purely voluntary proposal on his part, entirely unsolicited by anything I had said. Even his naming Christmas as an

"important Christian epoch" was something he had not learned from me, but had gathered for himself from Christian books. I assented to his request, and thenceforward until the time arrived we had many communications on the subject. He and his son came often to my study for special instruction, in view of the solemn vows they were about to take upon themselves. I explained to them the spirituality of our holy religion, as shown in the doctrines of grace; and urged upon them the necessity of a change of heart, in order to a new life; also the moral duties involved in the profession of our faith;—into all of which they seemed to enter with intelligent heartiness. For some time Mr. Nakamura carried in his bosom a copy of our No. 2 Catechism, as a *vade-mecum*, consulting it frequently on the proof-texts and definitions of doctrine, that his mind might be well furnished against the time when he should stand up to profess his faith in Christ.

On Christmas morning, at 10 o'clock, he came to our house accompanied by his wife, son and daughter, all very neatly attired in native costume. Quite a large company of young men from the school came in, so that our house was full. I preached a short sermon. The whole company joined us in singing the hymns; and the service closed with the baptism of Mr. Nakamura and his son. The day previous to his baptism he asked me whether he might not assume a christian name in addition to his Japanese name. I told him there could be no objection to his doing so. He then searched the "vocabulary of Common English names," in Webster's Dictionary, for one the signification of which might appear suitable, and finally fixed upon JOHN, because its meaning is "THE GRACIOUS GIFT OF GOD." His name is now *Nakamura Masanawar John*. In Japanese the surname always comes before the given name. Shortly afterwards I baptized others, three of whom are teachers in Mr. Nakamura's school; the other is a teacher in Yokohama, who had been under my instruction there.

Altogether I have baptized nine persons—three in Yokohama and six in Yedo. Of the first two I have already given you a full account. The third, whose name is *Minagaki*, was my teacher for a couple of months. He became much interested in the story of the Bible, and shortly before I left Yokohama, he came and asked for baptism. As I was leaving for Yedo, and he could not remain under my instruction, I advised him to join one of the native Churches in Yokohama. He made choice of the Presbyterian Church, and I gave him an introduction to the pastor. He proved himself a very worthy man, and has since been ordained an elder in the Church—the first native Presbyterian elder in Japan.

My former teacher, *Makine*, is now living in Yokohama, and has connected himself with one of the native Churches there. He came with me to Yedo, but remained only a short time, preferring Yokohama on account

of friends there to whom he had become much attached. *Yastomi*, whose name you will recognize, is attending a native school about five miles from my house. He visits me as often as possible, and so far as I can learn he is doing well. Thus, you will see, three of my baptized converts are in Yokohama, and six in Yedo: five of whom are with me morning and evening for the reading of the Scriptures and prayer.

Of my work at present I must say a few words in conclusion. A class of twenty persons meets in my study, five evenings of the week, to read the New Testament. We have already gone over the Gospels and the Acts of the Apostles, and are now reading in the Romans. I explain every thing, as far as time permits, as we go on, giving opportunity for asking questions. This is an exceedingly interesting service, and one from which I expect to see considerable fruit. At first we met in our dining-room, but that becoming too small we adjourned to the study, a separate room 15 × 18, built for me since I came here. On Sunday evenings we meet to sing hymns and pray; last Sunday twenty Japanese were present. Every morning from six to eight join us at prayers, seeming quite to feel the importance and value of the service.

My Sabbath morning service continues with unabated interest. My room is usually crowded with an audience of intelligent young men: all students, and sufficiently acquainted with English to benefit by a discourse, delivered slowly in a conversational way. Quite a number come from a distance; or some from the *Kai-Sci-Gakko*, or Imperial University. These latter are first-class young men, who have studied English from five to six years, and can read, write and speak it fluently.

These services in the English language are doing a good work amongst a very intelligent and hopeful class of the people; though I must confess doing so much in my own tongue does not facilitate my acquisition of the native speech. Still I am working

diligently at the language and making some progress—so much progress, that I hope to give you some account shortly of an attempt to use it in my public services. I feel warranted, however, in continuing my English services, on account of the evident tokens of good which appear to result from them; and I am strongly of opinion that a permanent English service would be a great benefit to the cause of Christianity in this great capital, which is becoming more and more the centre of learning and intelligence in the empire. Hundreds of young men in the colleges here are receiving their instruction in science, history, law, mathematics, &c., &c., through the medium of the English language; and to them an English sermon is not without special attractions, and may become a means of doing much good. But more of this another time.

Continue to pray for us, that the word of God may have free course, and be glorified in the salvation of myriads in this populous empire, where, until recently, superstition reigned supreme.

As to the opening of the country we can say but little; the old restrictions remain. How long it may continue so, no one can tell. Yet we

have many opportunities of communication with the people in the Treaty Ports, which may be considered sufficient for the force at present in the field.

I should tell you, before closing, that Mrs. Cochran and my daughter conduct a Sunday School for Japanese girls on Sunday mornings, and with encouraging hopes of success. Most of the girls who attend the Day School come on Sundays, and sing our hymns very nicely. In addition to the Scripture lesson some of them take lessons in the Catechism, making considerable progress in committing it to memory. This, I am sure, will be good news to our Sunday School contributors and collectors at home, who take such lively interest in the great missionary cause.

You expressed a wish some time ago to have some explanation in English of the Japanese maps I sent you. I am now able to gratify your desire, so far as the map of Yedo is concerned. By the mail that carries this I send you a new map of Yedo, with full explanations in English, prepared by one of the professors in Kai-Sei-Gakko. I have marked upon it the place of our present residence, in "*Ko-ishi-Kawa*." Let me know if it reaches you safely.

From the Rev. DR. McDONALD, dated Shidzuoka, April 16th, 1875.

A little more than a year ago we arrived in Shidzuoka, with the belief that the hand of Providence had guided us hither, and animated by a desire to be of some use to the people and of some service to the cause of Christ. In a measure our hopes have been realized, for our labour has not been in vain in the Lord.

On Sabbath, 19th April last [1874,] I commenced to teach the Bible here. Our first lesson was the Lord's prayer. There were seventeen young men present. The attendance during the year has varied from seventeen to thirty. On Sabbath, 27th Sept., eleven persons, as I wrote you at the time, were baptized, and a class was formed. Since then baptism has

been administered as I now indicate: In the month of October seven were baptized; November, one; December, one; January, three; and in March, three, making twenty-six who have professed faith in Christ, and have received baptism.

We have services in the morning and evening of each Sabbath, and our class-meeting is held on the evening of Wednesday of each week. It is, however, more of a prayer-meeting. We read a Scripture lesson together, and after explanatory remarks and conversation, six or eight of the young men offer prayer.

The class-leader, Mr. Tzuki, and the assistant, Mr. Tamanaka, are excellent men. Mr. Tzuki has ad-

dressed the Sabbath morning meeting three times, and in order that you may know the nature of the discourse, I send you a copy of one of his addresses.

Twenty-two of those who have been baptized are students of the day-school. At nearly every service there are others present besides the students, but they are somewhat irregular. A book-seller, who attends occasionally, has lately, in a quiet way, commenced the sale of religious books. I also distribute books and tracts, and thus the seed of truth is being sown, which I hope will yield fruit in due time.

Those who become Christians have many temptations in regard to the Sabbath, as Japan has no Sabbath as yet. A few months since a young man who was much interested in the study of the Scriptures found employment in a neighbouring town. Shortly after leaving here, he wrote me:—"Japanese society is so constituted that I find it impossible to obey the law of the Sabbath." This I suppose means that he was obliged to attend to *business on the Sabbath*, and that his becoming a Christian must be deferred until a more convenient season.

One who has been studying the Bible for some months past is sick of consumption. He seems to be an earnest inquirer after truth, and I trust through faith in Christ he may secure that life which the ravages of disease and death cannot destroy.

What the Master may have for me to do here the coming year, I cannot tell. The fields, however, are white unto the harvest, and I hope that I may be permitted to gather, at least, a few sheaves. Hitherto I have not met with any opposition to my work. If the authorities felt disposed to interfere, they could easily shut the castle gates, and, as we live within the castle, no one could come to our house; but such a disposition has not been manifested. I do not wish to convey the idea that misconception of Christianity and prejudice against it do not

exist. Some believe, having received it by tradition from their fathers, that the Bible is an evil book and that Christianity is a corrupt religion. Others think that as Jesus Christ was crucified, He must have been a criminal; and others regard missionaries as magicians, who, by magic arts, delude the people; moreover, human nature is the same here as elsewhere, and there are the evil heart of unbelief and the carnal mind which is enmity against God.

My day-school, at present, is in a Buddhist temple. There is a notice in the temple that *gozen* (food) will be given to the gods at eleven o'clock each day, with the explanation that if it were given earlier, it might be eaten by cats or rats. One day when the priest was bringing in the food, several of the school-boys were within the altar of the gods. He called them out, and as he had his eyes upon the boys, he stumbled and dropped several of the little trays of food upon the mats. He gathered it up very carefully, but took it away and brought clean food and placed it *before the idols*.

In the temple stands a large box with grating over the top, into which the people throw their offerings. I have seen many come to pray, but I never saw one pray without first putting an offering into the box. The offering may have been very small, perhaps as little as the one-tenth of a cent, and sometimes, when the worshipper was very poor, only a few grains of rice, but invariably the offering was made before prayer was addressed to the idols.

When shall these idols be abolished? When the gospel shall prevail over these islands, and the people know the Lord, then the idols shall be overthrown, and Christ shall be exalted and shall have the heathen for His inheritance. May the coming of Christ's kingdom be hastened.

I write this appendix to my letter in order to give you a few details. In regard to my remaining after this year I am not now prepared to speak

definitely, and it is perhaps a little too soon to mention the matter to Mr. Hitomi and Mr. Fuginuma; but after about three months I will have a talk with them. I, however, would not wish a renewal of engagement except on some merely nominal conditions, just sufficient to meet governmental requirements.

During the year I have dispensed medicines freely in season and out of season, for although I have had stated times for dispensing, there were very many cases that I could not well refuse and that could not be reduced to rule. My medical work has cost me a great deal of labour, but it has been the means of doing good and making friends. I have also tried to keep up my study of the language and to teach the Bible as well as I was able, and in these things I think that I have done full work for one man—the teaching of the day-school extra. I, however, feel that the work has been too much even for a strong man, and I purpose making application to have the hours of teaching reduced from five to three, with, of course, a corresponding reduction in salary.

There are now about thirty-five on the school roll. About twenty have gone to Tokio, or other places, during the year, in quest of employment. Those attending the schools are Samurai. Since the revolution they have, to a great extent, been obliged to depend upon their own resources, which, with many, so far as money is concerned, are somewhat limited. Some of them, therefore, will probably avail themselves of the first suitable situation that may be offered to them.

You may be disposed to look upon school teaching as a thoroughly secular employment, but I think that it is a great blessing that the schools of Japan are, to the extent that they are, in the hands of Christian men. There are instances in Japan in which the students have been taught Rationalism by their teachers, and it is found that the evil teaching is with difficulty counteracted. The ordinary

salary of a teacher is from \$1,200 to \$3,600, and from the amount that I receive the people will not conclude that your missionary is animated by a desire to make money, either for himself or for the society that sent him. They, however, understand that the real object in coming here was not to teach school, but to teach the Bible.

In view of the possibility, or even probability, of my leaving here at the end of a year, I have felt some anxiety about the little flock that has been gathered; but the Lord will provide. It may be that it is the Lord's will that Mr. Tszuki should become a local preacher. The address which I send you is just as Mr. Tszuki wrote it and handed to me for examination, except the references in pencil. It was, of course, delivered in Japanese. The Japanese generally remain sitting when they deliver an address. The priests sit when they preach. Mr. Tszuki took a seat in front of the class and delivered his address. I wish you could have heard him. You *probably* would not have understood his words, but his eloquence would have delighted you. Perhaps the Lord has work for this man to do, and perhaps He is setting him about it at once, as Mr. Tszuki is not likely to have long life. I fear that consumption will shorten his days.

I have just returned from Yokohama, whither I went to buy medicines, stores, &c. Before starting Mr. Hitomi gave me \$200 with which to buy medicines. The money was given of his own free will and accord. I bought \$175 worth of medicines—the balance of the money I will hand back to the donor.

THE DISCOURSE FOR THE BIBLE CLASS.

In the twenty-second chapter of the Gospel by St. Matthew, Jesus Christ our Saviour says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And if we worship God in

obedience to this doctrine, he loves us.

When a mother loves a child, she provides for it, and takes care of it. In like manner we see God's love for us in the provision which he has made in order that we may be happy.

God made the heavens and the earth, the sun, and the moon, and he also created us, and gave us immortal souls, and he preserves our lives, and gives us all the blessings which we have ; but many people do not know the true God, who made all things in the universe, and they are worshipping false gods.

The gospel teaches that we must worship the true God. For instance, if we have not the sun in the day and the moon in the night, we cannot see anything. If we walk in darkness, we shall stumble against a stone or fall into a hole. It is the same with the gospel ; if we do not love God earnestly, and keep his commandments and obey the gospel, our hearts are in darkness, and we are in danger of losing our souls.

It is the soul that raises man above all other living creatures on earth.

It is the soul that enables us to think or know, joy or sorrow, hope or fear.

It was made so by God. When we die the soul cannot die ; and the body shall be killed, the soul cannot be killed.

If we obey God in this world we have eternal happiness. Our eternal happiness depends upon our obedience to God, and the obedience to him also gives happiness in this world, and it prepares us for entering into the kingdom of heaven. The man who lives in sin, and does not love God, and obey his laws, shall make himself enter into eternal misery, where the impenitent sinners die, and they shall have eternal sorrow. The men who believe in Jesus Christ our

Saviour, and who love and obey God, are preparing for the eternal life and joys in heaven.

If we wish to keep our souls in heaven, we must receive the truth of the gospel, and repent of our sin, and glorify God in our hearts, and he shall save us from sin. When we shall start from Shidzuoka to Tokio,* we will receive the passport from the Kencho;† and with it we shall travel easily. But if on the road there we shall meet with the great wind and rain, we have great distress because of it. It is the same now. We are travellers who are travelling from this world to heaven. The gospel is like the passport, and Jesus Christ is the guide to heaven, and if we are obedient to him he shall send our souls to heaven. But although the good man is sometimes sick and in affliction, it is the same that the traveller has,—the hardship of the wind and rain ; and when the good man is sick and in affliction, God gives comfort, and also he is with him.

Jesus Christ told his disciples that he should be with them ; and we are his disciples. Although we do not see him, he sees us, and he hears us when we pray to him, and also he knows even our thoughts and the desires of our mind, and he can always help and bless us. Therefore the true Christian is humble and faithful, gentle and peaceful, joyful and happy.

We must obey God, and keep his commandments and laws. We must overcome sin, which is affliction, every day. We must leave off all evil desires, and must conquer bad passion. We must not do any evil, but must do good as we are able and have opportunity.

SEVECHI TSZUKI,
Shidzuoka.

* Yedo. † Kencho, i.e. local government.

INDIAN MISSIONS.

WE have pleasure in giving the following excellent address, delivered at the Brockville Missionary Meeting, by W. J. CHRISTIE, Esq., a gentleman who has spent his life in the service of the Hon. Hudson Bay Company. An attentive perusal of it will show the vast extent of territory over which the Missions of the Society are spread, whilst his disinterested testimony to the labourers themselves and their successes, is both welcome and valuable.

Ladies and Gentlemen—I was agreeably surprised a few days ago, when the resolution of your Committee was conveyed to me by their Secretary, asking me to preside at this meeting, accompanied by the intimation that the Rev. George McDougal, Chairman of the Saskatchewan District, was to address the meeting on Missionary work in that District. I felt that it was a duty I owed to my old friend, and to the Committee for the honour conferred, and accordingly accepted the invitation.

At last year's annual Missionary Meeting held in this church, we had the pleasure of listening to an able address from the Rev. Mr. Robson, giving an account of the progress of of Mission work on the west side of the Rocky Mountains, British Columbia and the North West Coast. This evening we have the pleasure of welcoming the Chairman of the Saskatchewan District Missions, who will give you an equally interesting narrative of the mission work on the East side of the Rocky Mountains.

Having during a residence of many years in that country become intimately acquainted with the Natives and Missionary work, I shall endeavour to give you, in as few words as possible, a brief account of both.

The North West Territories, formerly known as the Hudson Bay Territories, were transferred by the Imperial Government to the Dominion of Canada in 1869, the transfer being finally effected in 1870. Those vast Territories, called by a recent writer

“The Great Lone Land,” comprise the country from Lake Superior in a direct northerly line to the Arctic Sea, bounded on the west by the great chain of the Rocky Mountains. In olden times it was subdivided into eight Districts, most of which are as large as the Province of Ontario.

As some of those Districts may be mentioned this evening, I shall enumerate them, in order, as we find them laid down on the maps. On leaving Lake Superior the first is the Lac La Pluie or Rainy Lake District, covering the country between Lake Superior and Lake Winnipeg. It is through this District that “the Dawson Route” passes, destined, I trust, soon to be the high road to the North West, and through which channel the imports and exports of those vast territories will be conveyed through the Dominion to the seaboard.

Next is the Red River District, now the Province of Manitoba. As much has already been written on that Province, I shall not now trespass on your valuable time by a repetition of facts already well known to the public, but pass on to the next and adjoining District—Swan River District, through which passes the great overland road of five hundred miles to the Valley of the Saskatchewan. On this overland road we cross the Assiniboine River by ferry at Fort Ellis, about two hundred miles from Fort Garry. It was with the Indians of the Swan River District that a Treaty was made last summer, at “The Qu'appelle Lakes,” by the Queen's Commissioners.

Before proceeding with a description of the Saskatchewan District I may mention, in passing, that at the north end of Lake Winnipeg is the District of Norway House, through which the traveller passes on to the York Factory District and shores of Hudson's Bay.

The waters of Lake Winnipeg are conveyed through the two latter Districts to Hudson's Bay by Nelson River. At Norway House is the prosperous and largest Methodist missionary station in the country,* and in this District are also the mission stations of Oxford House, Nelson River and Beren's River, the two latter being lately occupied by good missionaries.

The Valley of the Saskatchewan is drained by the river of same name (meaning a swift stream). It takes its rise in the Rocky Mountains, and after a course of nine hundred miles it falls into Lake Winnipeg. From Carlton House (where the overland road from Manitoba strikes the Saskatchewan) upwards to Fort Edmonton or Edmonton House, a distance of about four hundred miles, the country, generally speaking, is a prairie country and not well wooded. Above Fort Edmonton to the Rocky Mountain House it is well timbered in many places, and from a distance of about fifty miles below Carlton the country becomes more thickly wooded, and continues so throughout.

The navigation of the Saskatchewan River by steamer was successfully accomplished last summer, as far as Carlton; the steamboat having been built above the Grand Rapid, about five miles from Lake Winnipeg. From Carlton House to Edmonton House there is no obstruction to the navigation, and it is confidently expected that next summer, on the rise of the waters, the steamboat will be able to run on to Edmonton House. This will be a great advantage towards getting in supplies for the Upper Saskatchewan.

INDIANS.—The Lower Saskatchewan District is inhabited by Plain

* Rossville.

Crees and a few Plain Stonies (the latter tribe were once very numerous, but were nearly swept away by small pox some thirty-eight years ago). The Upper Saskatchewan is the hunting ground of the Blackfeet and other Plain Indian tribes, Thickwood Crees of Edmonton and Victoria, and the Rocky Mountain Stonies (or Assiniboines). The Crees of the Lower Saskatchewan have been the enemies of the Blackfeet and Plain Indians for many years; fighting and horse stealing are often the order of the day, and travelling in the plains was not at all times safe. A peace is sometimes made, which is observed for a year or two at a time. At present, I believe, the tribes are at peace.

MISSIONS.—My acquaintance with the Wesleyan missionaries in the Saskatchewan goes back to an early date. In 1843, when stationed at the Rocky Mountain House, I met the Rev. Mr. Rundle, and often accompanied him on his missionary visits to the Stone Indian camp. Mr. Rundle was the pioneer Protestant missionary in the Saskatchewan. He laboured for seven years in the District, visiting the Cree and Stone Indian camps from time to time. He was indefatigable in his duties for the benefit of the poor Indians, especially the Stonies of Rocky Mountain House. It was the Rev. Mr. Rundle who first taught the Stone Indians the use of the Syllabic characters, enabling them to read the Scriptures and Hymns and communicate with each other in those characters. Besides visiting the Indians, Mr. Rundle, when at Fort Edmonton (his head-quarters), preached, taught school, and was attentive to the spiritual wants of all when called upon. It was through the instrumentality of the Rev. Mr. Rundle that the Cree chief "Mas-Kipitoo" (Broken Arm) was converted, and became a faithful friend of the missionaries to the day of his death. His end was a sad one. He was treacherously assassinated when on a mission of peace to the Blackfoot camp. Mr. Rundle, unfortunately,

from ill health, had to return home to Europe; and for seven years the Stone Indians were without a missionary. They, however, remained true to their faith and the teachings of Mr. Rundle; the Sabbath was religiously observed and family prayer was never neglected.

In 1856 the Rev. Thomas Woolsey replaced Mr. Rundle as missionary for the Edmonton House Crees and Mountain Stonies. He was accompanied by the Rev. Henry Steinhaur, who commenced the Whitefish Lake Mission and is still in the District. Mr. Woolsey, after nine years' faithful service in the field, returned to Canada, much esteemed and respected by all. It was during Mr. Woolsey's term that the chief "Supotuck," through his teachings and prayers, embraced Christianity and became a staunch supporter of the missionaries; his very sudden death in the plains in 1861 was a sad loss to the whites in general.

In 1862 the Rev. George Mc Dougall visited the Saskatchewan, returning again with his family in 1863, and at once commenced the Missions of Victoria, and Woodville (Pigeon Lake). Buildings were erected for dwellings and school-houses, teachers secured, and from that time to the present date he has been eminently successful in all his missionary enterprises. When Mr. Mc Dougall came to the Saskatchewan in 1863, there were no Protestant schools in the District; and to-day there are five mission stations, with five schools, churches, and comfortable parsonages attached. These are facts which speak for themselves.

All this has been accomplished in the face of many difficulties. Much time is lost by the missionaries being obliged to go out to the plains to collect provisions for the winter. And in time of scarcity of buffalo, the starving Indians come flocking in from the plains to the mission stations, and the hard-earned stock of missionary provisions has to be given away to the Indians. Labour in the Saskatchewan is both expensive and scarce.

All sorts of imported merchandise are very dear, owing to the long land carriage. For instance, a sack of flour, 100 lbs., costs twenty dollars; sugar, fifty dollars per 100 lbs.; and salt the same. People in Canada can hardly realize such fabulous prices; but these are things of the past, and we look forward to a brighter future.

To the north of the Saskatchewan are the Districts of English River, Athabasca, and McKenzie's River. The mission field in the two former Districts is entirely occupied by the Roman Catholic clergy, and the Church Missionary Society share the McKenzie River District with them. The number of Protestant missionaries has, however, been greatly increased the past year, and the District of Athabasca has been formed into a bishopric. Bishop Bompas has travelled much among the Indians of the McKenzie's River and Athabasca Districts, and from the facility and quickness with which he picks up languages is well fitted for the work in those remote regions.

The Roman Catholic clergy are most self-denying and indefatigable in their missionary work, and much good is done for the poor orphans and children of the Company's French servants by "The Sisters of Charity," who keep school at every mission station they reside at. They are most hospitable and kind to travellers and strangers who may visit their stations.

In conclusion I would remark that the Rev. Mr. Mc Dougall has not only laboured himself in the missionary field, but has given his son to the work also, who is at present establishing the Blackfoot Mission at Bow River; a work for which he is well fitted in every respect. I am well acquainted with the young man, and was present at his ordination in Grace Church, Winnipeg, by the Rev. Dr. Punshon, in August, 1872.

Whilst bearing testimony to the zeal and self-denial of the missionaries, I must say that every praise is due to the noble women, who casting their lot with their partners in life, have gone out into those distant and remote

lands, sharing with them, (with cheerful resignation,) their trials and hardships. In 1869 I travelled with a young English clergyman and his newly married wife who were on their way to Fort Simpson in the far distant McKenzie River District. They left England in April, and would reach their Mission Home on the banks of the great McKenzie river, in August. From Winnipeg to Fort Simpson is a distance of

over 3,000 miles *by the boat route*, and this journey she had to perform in an open boat, exposed to the burning rays of the sun by day, and the incessant hum of the Mosquito by night, I had the pleasure of meeting my fellow-travellers at Fort Simpson in 1872 at their Mission home. I found them well, and the work prospering by their united efforts and Christian example.

ST. CLAIR MISSION.

Letter from the Rev. E. FESSANT.

I have been greatly favoured in view of the state of my health, recruited in England, but prostrated on my return to Canada, in being able to meet all my appointments, and have succeeded in visiting nearly every family on the Reserve, at a great inconvenience for want of a horse. I have hired one to attend to my Sabbath work, as the church is between two and three miles from the town of Sarnia. The mission house was to have been completed in October, but was not plastered until after the frost came in November, and was unfinished at New Year's, so that I gave up moving in the winter, feeling I should run the risk of losing some of the members of my family, and it was the opinion of Father Waldron, a man of great experience in the Indian work, I had better stay where I was for the winter. Since New Year's it has not been touched, and it is probable will not be much before May, so that by the time the plastering and painting is finished it will be nearly time for the Conference. I have a great deal of walking, although contrary to the advice of my physician, to see the people in their homes—one afternoon walking about seven miles and visiting and praying with about eight families. The Lord has been blessing our efforts put forth for the welfare of the people—a very gracious influence has attended the preached

word for months. Our last quarterly meeting, a season which will long be remembered, the chief intimated he thought the Sarnia Indians were doing as well as any. I addressed them about thirty minutes on Caleb, then followed a long lovefeast, after which the venerable Solomon Waldron addressed them on the memorials of the Sabbath and redemption; when we united in that most impressive service of the Lord's Supper, in receiving the emblems of the broken body and shed blood of the Lord Jesus. We have had several baptisms and funerals. The deaths have been four young men, through that disease so fatal to the civilized red man, the consumption; each left the evidence behind that he had gone to be with the Lord. Funeral services were seasons of solemnity and comfort. These deaths have had a very gracious influence on the spirituality of the people, some of our members are devoted followers of the Lord, others somewhat worldly-minded. We have a fine staff of officials, men anxious to see the cause prosper. One service, once in two weeks, on the Sabbath, is conducted by a local preacher, and these brethren are wondrously fluent in their remarks. We held our missionary meeting in the month of October, which was a profitable time; attendance small. The night being unfavourable, they requested a second meeting, which

was held in January; audience large, subscriptions about the same amount as former meeting. The people were greatly interested in the addresses of two of the Conference officers, as they were highly favoured in having as a deputation the Rev. F. Berry, the chairman, and the Rev. J. A. Williams, President of the Conference. We cannot report conversions, but we trust the seed soon will bring forth an abundant harvest. "Cast thy bread upon the waters, for thou shalt find it after many days." In the absence of the interpreter I have preached several times, directly to the people, and they have listened with interest. Our people are fond of

social gatherings; they have had a number of feasts and tea-meetings since last August—one was given, it is said, by the chief himself, to the Rev. W. Affleck of England. They will be delighted to hear of the prospect of the junior secretary of missions visiting them at no distant date. They have two flourishing temples, which, I trust, will act as an impassable barrier, in connection with the Ministry of the word, in keeping out the firewater, and preventing it from making any more inroads into this fine reserve, so beautifully situated on the banks of the St. Clair river.

HIAWATHA, RICE LAKE.

Letter from the Rev. R. BROOKING,

During the last week in November we lost three church members by death; one white and two Indians. They had long been sick, but all witnessed a good confession, and died not only in peace but holy joy. Since then a young man, an Indian, has also died. He was cut down by lifting a log too heavy, and became helpless for some months. Careless before,—from the time he was thus

seized he seldom spoke, but whispered continually in prayer, and dying, declared that he saw the door wide open, and his Saviour spreading his arms to receive him. We have constantly much sickness and frequent death in this village. I have buried fifty-two since I came here.

We had quite an enthusiastic Missionary Meeting here on Thursday last.

THOUGH pressingly employed in the great work he is conducting on the Peterboro' Circuit, the Rev. CHARLES FISH occasionally indulges in a missionary tour; during one of these he writes as follows:—

Omemee, January 5th, 1875.

Returning from missionary meetings at Barrie, and remaining at Omemee for district meeting to-morrow, I thought I would drop you a few lines on what appears to be always welcome to the senior Secretary of Missions.

I have conducted, with very great pleasure, several services in our church at Hiawatha; and last week visited, for the second time, the Indians at

Mud Lake Mission. As usual, in addition to preaching, I was to baptize a number of children, administer the sacrament, and hold a Lovefeast. I had a fine congregation, the church was nearly full; the Indians seemed thoughtful, serious, and in earnest. The whole service to my mind and heart was very impressive. I was greatly comforted with the experience of several of the Indians; so clear

and scriptural, and related under feelings of deep emotion; while in some cases tears of joy ran down their cheeks. To both the white man and the red, it was a time of refreshing from the presence of the Lord.

I saw and heard enough at Mud Lake Mission to repay us for all the outlay, both of money and toll. How

my heart has often been made glad in the Lord to notice the genuineness of the conversion, and in some instances the richness in the religious experience of these red men of the forest. May He who is no respecter of persons bless the poor Indian more and more, is my earnest prayer.

COLLINGWOOD DISTRICT.

Letter from the Rev. THOMAS CLEWORTH, dated Sault Ste Marie, March 30th, 1875.

After nearly three years' service on this mission I must gratefully record the goodness and grace of God by which we have been sustained and favored in the midst of many trials, afflictions and conflicts. In the midst of these we have often been cast down, but not destroyed; and having obtained help of God we continue unto this day, witnessing his power and rejoicing in his love.

We have had some encouragement during that period, and have watched with solicitude and prayer over the interests of our Saviour's cause; ardently wishing to see times of greater prosperity than we have yet been permitted to see. Our people have been somewhat quickened and comforted of late, but we want to see sinners converted to God.

We found but few members here at our coming. Now we number over forty. We have built a good parsonage, and only owe about \$250 on the building. We have a good church, worth over \$2,000. Our entire property here is worth \$4,000. We are glad to see signs of progress at Garden River. A very fine parsonage is being erected there, fully equal to the one at the Sault. We held a very successful Missionary Meeting there on the 15th of this month. The Sault ought to be constituted the head of a new District. Our scattered interests around these great waters demand it. We have a

field here wide enough for a Conference.

Extensive tracts are opening for immigration, and will begin this season to fill up. The new road from the Sault to Batchewaning Bay is to be opened this summer, and will give access to a fine section of agricultural lands. The country below Garden River, at Echo Lake and Bar River, will have considerable increase of new settlers on the opening of navigation. Thunder Bay will be alive with people on account of the new Railway, and there will be a new town at Shebandowan. French River and Fort Francis are to have government works begun on the opening of navigation. The whole line of the new railway is to be chopped out from Thunder Bay to Manitoba, and the telegraph established upon it this season.

As a Church we must keep up with the line of advance, and plant our missions at every important point in the new opening country, from these great lakes to the Pacific Ocean. The God of missions has laid the land at our feet, from the Atlantic to the Pacific ocean, and bids us plant his standard from sea to sea. Our sons must consecrate themselves to the great work, and the treasures of the Church must be amply replenished to sustain the magnificent enterprise.

We had a very successful Bazaar and Concert at the Sault in the month of August last year, at which over

\$150 was cleared in behalf of our new parsonage. The ladies here worked nobly. Miss Hettie McCullum, of Collingwood, with the Rev. M. Benson, Miss Barr, and the Misses Moore of Hamilton, rendered us very efficient aid at our Concert, for which we were very grateful.

About two weeks afterwards we had much affliction in my family. Mrs. Cleworth came very near the margin of the grave, but our heavenly Father in mercy restored her again to health. Her sickness was partly induced by her untiring devotion in pushing the interests of the Bazaar. While she was sick I had a very severe attack of pain, brought on by cold, which I caught at the Garden River camp-meeting.

I have visited every mission since

that from Bruce Mines to Thunder Bay, preaching and attending Missionary Meetings. At the Bruce we found the cause depressed by removals, but we had an excellent meeting; the financial results being far better than any one anticipated. At Garden River we had Chief Shingwauk in the chair, who said he was glad the Methodists were at the good work again, and wished all to help them to do good. The results of the meeting netted over \$53. At Thunder Bay and Silver Islet we found enough to cheer and encourage us, and felt assured we had a Church established important centres of moral influence along these great waters.

The Sabbath-schools at all these stations are well sustained, and are growing in numbers and interest.

RED RIVER DISTRICT.

WINNIPEG, MANITOBA.

Letter from the Rev. H. M. MANNING, dated Winnipeg, March 2, 1875.

As Mr. Young's interests and my own, in the Church here, are so nearly one, I have supposed that there was little of importance for me to communicate, and hence my long silence. It may be, however, that having had much to say in relation to the work abroad, he will have left partially unnoticed, our prosperity in Winnipeg, and that I may be able to add an item of news respecting it.

The attendance on public worship in Grace church is good—usually a full house at night. In Zion Church, we have service on Sabbath evening. Here I have a class of eight persons, five of whom have been gathered in since August. One of these, Dr. Turver, son of Rev. C. Turver, of Davenport, gave me his name on Sabbath evening last, saying that he had that morning accepted the offers of mercy, and wished to be connected with the Church. He is the eleventh person received into the Church since the first of August, and the sixth who professes to have

obtained saving grace. The remaining five are such as were ready to die, who repented and did the first works. The Church has also been somewhat revived. At our last lovefeast there was a large attendance and unusual unction.

I cannot forbear expressing my gratitude to God for these tokens, nor need I conceal the fact that we expect to see greater things. It will also be fitting for me here to acknowledge my appreciation of your kindness and that of the committee, in allowing me to occupy a position so suited to my weakness, and in making such liberal provision for my support and comfort. Under the blessing of God I have been so restored as to be able to attend several services during the week, and preach twice on the Sabbath, which I have done during the entire winter. But, best of all, the Lord is with me, in my heart the hope of glory, and my light is increasing more and more.

BRITISH COLUMBIA.

FORT SIMPSON.

Visit of the REV. WILLIAM POLLARD, Chairman of the British Columbia District.

We left Victoria about 4 o'clock A.M., on the 3rd April, and reached Fort Simpson at 8 o'clock on Wednesday morning—making the trip in about four days. Most of the Indians were away at the Naas River catching small fish, or oolahans. This is the great fishing season with the Tsimpshans and Naskahs or Naas Indians. The oolahan, which is a little larger than a smelt, is a salt water fish which comes up this river to spawn, and they are so abundant that the Indians take hundreds of tons of them in one season. They constitute their staple food for the year; they use them in every conceivable form, and for almost all purposes. The first catch they generally use for making oil or grease; the second run, which includes chiefly the male fish, (which is plump and hard,) they salt or dry, and what they do not need for their own use they trade with the other tribes and with the white people. The oolahan is a general favourite; it is exceedingly rich and oily, and, when properly salted, is very delicious, and finds a ready market. The grease is used by the natives as butter and for all cooking purposes. This fish is to the Tsimpshans, what the dog fish is to the Hydahs on Queen Charlotte Island, and the salmon to the Indians on the Fraser—it is the principal source of their wealth.

Mr. Crosby was quite poorly from cold. He had just returned from the fishing station, where he had been exposed to the severe weather, and was suffering from the effects. Mrs. Crosby and baby were well, and all were in good spirits. The mission house stands on the side of the mountain, about a quarter of a mile from the beach, is prettily situated, and presents a good appearance as you enter the harbor. It is built of wood, and

was put up by the Indians under Mr. Crosby's direction. It has four rooms on the ground floor and two up stairs, which are not finished, and a kitchen and woodshed behind the main building. The house is conveniently arranged and quite comfortable. We are indebted to Thos. Trounce, Esq., architect in Victoria, for the plans and specifications both of the house and of the church, who presented them as his subscription to the mission. We take this opportunity of expressing our thanks to Mr. Trounce for his liberality, especially as these are not the only instances in which he rendered material service to the Church in this Province. Mr. Crosby has worked hard himself, and everything has been done in the most economical way.

The Day-school is in a most encouraging state. The registry shows that the number of pupils in attendance is 278. Three teachers are daily engaged in this work. In consequence of the large number of scholars, and the smallness of the school-house, they have been necessitated to teach the adults on one part of the day, and the children the other, and they find they have quite as much as they can do to teach one-half of them at a time. The efficient state of the school is no doubt owing, in a great measure, to the energy and wisdom of Mrs. Crosby, who, from the time of her arrival at the Fort, has taken a deep interest in training the native mind, and having had such a thorough training herself, she was especially qualified to give it the best possible shape. Mr. Angus McKenzie is now in charge of the school, and is assisted by Alfred Dudoward and his wife.

The site for the church has been well selected and will soon be ready for the foundation. The blocks and

nearly all the lumber are on the ground. Mr. Bennett, the builder, has commenced the frame, and we hope by next October the temple will be ready for dedication. The Indians have done nobly in their contributions, and will probably do more when the church is completed. They are very anxious to see it up, and their expectation of the pleasure and blessings which will then be realized are almost without limit.

Mr. Crosby has been exceedingly busy in systematizing and putting the work in order. He has a congregation of six hundred persons, and the Sabbath-school has about the same number of scholars. The annual report shows twelve members, and one hundred or trial. He has been obliged to put these into three classes, not having a sufficient number of suitable men to take charge of them. But the Lord is raising up new agents, and three more classes are about to be formed. Four public services are held on the Sabbath. Prayer meeting at 8 A.M.; preaching at 10½ and at 6; and Sunday-school in the afternoon.

I preached to them on Friday afternoon and baptized the baby; she is called Jessie Aschekimka. The second name was chosen by the Indians, and signifies a sunbeam, or ray of the sun. The Indians were very much pleased that the child was called by the name they had selected. The boat having been delayed on her way from Fort Wrangel by a severe storm, she did not arrive at Fort Simpson till about 11 o'clock Sunday morning. This circumstance enabled me to remain over Sabbath. I preached morning and evening, and attended the Sabbath-school. I was surprised at the progress which they had made in the English language. I think there

were not fewer than forty who read the Bible with a good degree of ease and readiness. The reformation which has been effected in this people is the most marvellous we have ever witnessed either among Indians or white people. The change is so decided, and the improvement is so visible to all who come in contact with them, that it is the subject of remark all along the coast, and a cause of rejoicing even among the irreligious.

Mr. Crosby, however, has not been without difficulties. He has been much annoyed by parties from whom, considering the position they hold, and the profession they make in religion, he might have expected, at least neutrality, if not sympathy, instead of opposition. But even this has been overruled for good; the Indians have learned who are their true friends. The good work, by the blessing of God, has gone on, and it is still rapidly progressing. This work is yet only in its infancy. In order to raise them higher in civilization and refinement there must be a complete revolution in the style of their dwelling houses, and in their domestic arrangements. Their old houses, which are very large and have but one room, must be taken down and smaller houses built, with at least three rooms in each house. At present several families live and sleep in the same room, and when it happens, as it often does, that part of them are inclined to religion and part are not so inclined, it makes it unpleasant to conduct family worship, and is attended with other drawbacks.

A saw-mill is now being built within six miles of the Fort, which will be a very great advantage to all who wish to build, as they will be able to obtain lumber at a much lower rate than they can bring it from Victoria.

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