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WESLEYAN
MISSIONARY NOTICES.
CANADA CONFERENCE.

NEW SERIES.

No. XXIV.]

AUGUST, 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. DR. TAYLOR.

WESLEYAN MISSIONARY NOTICES,

AUGUST, 1874.

JAPAN.

IN forwarding the following communication from Yokohama, dated April 22nd, 1874, the Rev. GEORGE COCHRAN justly says it is in "hope it may not be without interest to those who projected and support the FIRST CANADIAN MISSION TO JAPAN." It has rarely been our privilege to insert a letter of such value and importance. We render thanks to God for the tokens of his presence as seen in the first-fruits of this Mission, and in the providential guidance vouchsafed to the brethren in Japan. We also give a short letter from Dr. McDONALD, of later date, containing a pleasing account of his present position and work at Shidzuooka.

CLIMATE.

WE have been here a little over nine months, and have seen the Summer, Autumn, and Winter of this part of the country. July and August were excessively hot, with a peculiar moisture in the atmosphere which rendered it almost impossible to keep articles of clothing, books, etc., from spoiling by mildew. And though there was scarcely any rain during the intense heat, vegetation seemed in no wise to suffer; the beautiful green of field and forest never in the least appeared to fade. All this time the mosquitoes were exceedingly troublesome, and appeared to prefer fresh blood, as recent arrivals suffered more than those who had been years in the country. We had no rest at night from these intolerable bores, except within the protection of net curtains.

In September, we had occasional refreshing showers, and the heat began to abate. The whole face of the country was exceedingly beautiful. The uplands and hills were covered with vegetable gardens, and the valleys were continuous rice-fields. Through the latter part of September and the be-

ginning of October, high winds, bordering sometimes on the character of the *Typhoon*, rendered the weather disagreeable; especially so to those who dwelt in houses poorly constructed to resist the fury of the elements, as most of the houses seem to be in this land. From about the middle of October, however, we had a season of clear, cool, bracing weather, which lasted all through November, that would be esteemed pleasant in any country. Indeed it quite reminded us of our own Canadian *Indian Summer*. During this period the cotton was gathered and the rice harvested.

From the beginning of November to the present time—a period of over five months—we have required artificial heat in our houses, which very much increases the cost of living, as fuel is exceedingly dear. Coal averaged from \$12 to \$18 a ton; and wood cut into stove lengths, and tied up in small bundles of five to ten sticks in each, with straw ropes, costs about \$10 to \$15 a cord, according to quality.

December was on the whole a crisp, pleasant month. New Year's day

brought our first snow-storm, and in right good earnest it came. It would have compared well with some of our fiercest storms in Ontario. It lasted, however, only a few hours, covering the ground to the depth of about six inches, and was all gone in a couple of days.

January, February, and March have been cold, with piercing winds, that made us glad to wrap up quite as warmly as in Canada. We have seen snow only twice since the New Year's storm, and in neither instance enough to whiten the ground.

Since the 1st of April the weather has been delightful. Fields and gardens are blazing with *camellias* of exquisite beauty and in every variety of colour. Peach, plum, and cherry trees are in full bloom. The uplands are covered with charming, luxuriant vegetation, among which are wheat fields of most promising appearance, though what may be the quality of the grain, we cannot tell until the harvest, which usually takes place early in June. This must suffice for the present, as to the climate and productions of the country.

PROVIDENTIAL OPENING.

Regarding the movements of Dr. McDonald, I have already given you some information, and he has no doubt furnished you with full particulars. I need not therefore give you details. A mere outline of events will be sufficient from me. He went to Yedo on the 12th of January last, and found quarters at a hotel in *Tsukidji, the part of Yedo set apart to foreign residence*. His intention was to look out for a house and begin his work as soon as possible. The offer, however, of a situation in the interior of the country, at a place called *Shidzu-oka*, about 100 miles from Yokohama, that had been made to us some time before, but which we supposed had failed from some cause to us unknown, was renewed after he had been in Yedo only a few days. The negotiations concerning this matter were slow, as we are informed is always the case with the Japanese. But the opening was so favourable to our purpose that we felt warranted in waiting to see what would become of it. At last, toward the end of March, everything was satisfactorily arranged. The *Gaimusho*,—a department of the Imperial

Government which has charge of all things relating to engagements with foreigners,—gave permission for the Doctor to reside in the interior; and the department called *Mom-bu-sho*, which manages all educational affairs, permitted the parties who engaged him to open their school. All private contracts of Japanese with foreigners must be by permission of the Imperial Government. It would be quite impossible for any foreigner to reside outside of the Treaty ports, without special permission, *under contract* to render service of every kind. We count it therefore a most Providential circumstance that this invitation came to us, and that we were prepared to accept it. As I wrote you some time ago, I am fully persuaded, from personal knowledge of the locality and people, there is not a more desirable place for Missionary operations in Japan. The Doctor's contract runs two years, and, in making it, we distinctly informed the gentlemen who proposed to open the school, that on no consideration would we engage to go into the country to do any kind of secular work, except on the condition that we might introduce the Bible and teach Christianity; and they not only complied with this condition, but declared themselves pleased and gratified with the prospect of being able to learn what Christianity is.

During the two years of his contract, Dr. McDonald will have a direct influence with the people, both as teacher and physician, which, at the same time, he will be able to make subservient to Christian work. He will also have an excellent opportunity of acquiring the language; and, at the expiration of his contract, should the country be open for residence under Treaty, we will be on the ground, have made a beginning, and can thenceforward devote the whole time to direct Missionary labour. All Missionaries here do more or less secular teaching, as they find it the best means of getting into communication with the class of persons whom it is most desirable to influence towards the acceptance of Christian truth. Therefore Dr. McDonald's present situation is quite in harmony with the course of Missionary work in Japan, and may, with propriety, be continued until the country is thrown open to

unrestricted travel, residence, and trade.

ROYAL FAMILY AND ADHERENTS.

About 272 years ago the great *Tycoon*, *Tyras*, the founder of the *Tokungawa* family, to which the *Tycoonate* ever after belonged, chose *Shidzuooka* as his capital, and built there a strong castle, with triple walls and broad moats, all of which remain in a good state of preservation to this day, except the citadel, which is a ruin, inhabited by foxes and badgers. Here *Hitotsu-bashi*, the last *Tycoon*, lives in absolute retirement, receiving no visitors, and taking no part whatever in political affairs. Here, also reside about 6,000 *Samouri*, retainers of the house of *Tokungawa*; they are of the educated military class, who in the feudal time went about with two swords in their belts, and received their entire support from the noble lords whose vassals they were. Now they have small pensions that must be supplemented by some kind of industry. It is for the benefit of the families of these people that the school has been opened, of which Dr. McDonald has gone to take charge.

DEPARTURE.

Previous to their departure, the Dr. and Mrs. McDonald spent a few days with us at *Yokohama*; and, on Thursday morning, the 2nd of April, they started for their new home and field of labor, in company with a number of Japanese gentlemen, some of whom had come to attend them with all due ceremony on their journey; and one, an ex-prince of the house of *Tokungawa*, who followed them from *Yedo*, for the purpose of attending the school, and learning the English language. Mrs. Cochran and myself bore them company four or five miles on their way, and then bade them farewell with a hearty God-speed, expecting to see them again in a few months, when the summer vacation occurs. They will be the only foreign residents in *Shidzuooka*, and their nearest foreign neighbors are 100 miles distant. They will, doubtless, sometimes feel lonely, but I am sure they will receive the kindest attentions from the people, and be happy in their work. "*Lo, I am with*

you always," is the word of cheer in which they comfort themselves, as they go to prove their mission amongst a people whose hearts with untold longings pant for the salvation which they bring. And we are sure the church at home will not forget to pray that the pleasure of the Lord may prosper in their hands. But I have dwelt longer on the history of the movement than I intended, and must now say something as to the nature and progress of my own work.

HOW EMPLOYED.

My daily routine is pretty much the following:—The whole of each forenoon is devoted to the language, with the native teacher by my side much of the time. By dint of perseverance and repetition, seeking to gather a vocabulary for conversation, and trying to arrange the words into idiomatic Japanese—a matter of no small difficulty, as every one who tries has quickly found out. The order of words in the sentence is so entirely different from our own, that it requires time to fix the habit of invariably placing the nominative first, the objective second, and the verb last, as the idiom of the language requires; also to place the prepositions always *after* the nouns to which they refer, and the conjunctions and interrogative particles at the end of the clause or sentence to which they belong, is something that must be indurated into habit before it can be done with facility. For instance, if I would say, "Do you wish to go and call with me on the brother of our friend to-morrow?" The Japanese would be as follows:—*Miyonichi watakushito tomo ni watakushidomo no hoyu no O mi mai nasari tai ka*. This rendered into English according to the order of the Japanese words is—*To-morrow, me—company with in, our friend's brother, to call on go wish?* Such a wrong end first way of speaking is very troublesome to beginners; and then to read their writing, with its strange mixture of Chinese ideographs, and the varying forms of their own 47 syllabic characters, requires years of time, together with no small stock of patience. But *Labor omnia vincit*. It will come natural and easy by and by. Then the joy of being able to make a language

that for five and twenty centuries—nay from its very origin—had never carried a saving message or uttered a sanctifying truth, vessele with the glad tidings of the Gospel, and the music of Christian hymns, in an all-sufficient recompense for years of toilsome plodding, until this consummation be attained. There are only three things that can reconcile to the time and labor required for the mastery of this strange tongue—*Money, politics, and souls.* We are told the *literature* it contains is not rich enough to reward the search. Let the merchant turn it into gold, and the statesman into national aggrandizement, I am content to make it the vehicle of conveying the knowledge of the love of Christ to the souls of perishing men, and feel assured that this is the highest aim.

Many of my afternoons are spent among the people, trying to get acquainted with their habit and manner of life; also putting into use the few words already acquired, and accustoming the ear to the sounds of their speech. It is almost like going to school afresh, and beginning one's education over again. The evenings are occupied with meetings, writing letters, and miscellaneous reading. There are three evening prayer-meetings and one temperance meeting in Yokohama every week. There is a regular Sabbath-morning service in the *Union Church*, kept up by the missionaries, who preach in turn. Besides, there are the regular services of the Protestant Episcopal Church, in charge of the British Chaplain, a most excellent, evangelical man, the Rev. E. W. Lyle. The prayer-meetings are well attended by the missionary community of all denominations.

THE FUTURE.

Regarding the probable future of my labor here, I wish to convey to you the fullest information possible. My mind is made up to leave Yokohama about the first of July next, or sooner if possible, and to confine my labors at present exclusively to Yedo. As you have received intimation of this purpose, and desire to know my reasons for it, I shall state them at length. Yokohama is at present fully occupied by missionaries who came here years

ago, and have established themselves, and have therefore, a right to the ground; and so far as I can judge, the wants of the place are fully met. The native population accessible to us is limited and not of the most encouraging kind to work among,—being the port of foreign trade for Yedo, the influence of the foreign community is great, and not at all favorable to missionary operations. The Dutch Reformed, the Presbyterian, and Baptist missionaries have been here over twelve years; and Dr. Maclay, of the Methodist Episcopal Mission, who arrived here a few days before us, has made Yokohama his head-quarters. His Society has furnished him with \$10,000 for the purpose of building a church. It appears to me that there is here already something of unnecessary crowding, especially when we consider that Yedo lies only twenty miles distant, with a million of souls, and not so many missionaries as there are in Yokohama at present. Moreover, you cannot furnish funds sufficient to acquire property in both places, neither have we men on the ground to take care of both places just now. It seems to me, therefore, the far better course to go to *head-quarters at once, and lay foundations there.*

Yokohama will be as available for our work at some future time as it is now. More so I believe. At present all foreigners are confined to our side of the town, and it is not easy to get in amongst the natives with any kind of religious service. But the time must come when the *Kanayama* side will be open to us, and if then we can plant a mission there, I think it will be a proper thing to do so. At present so far as we are concerned, Yokohama can wait—especially as we have only two men in the field, and one of them one hundred miles distant in the country. If I could be content to live comfortably in the pleasant foreign settlement on the Yokohama bluff, and not anxious to be in the thick of the work, it might be well enough for me to stay here, and appear to keep a position; but having come 8000 miles to preach the gospel to the heathen, I think it poor policy to stay within twenty miles of them, instead of going right in amongst them where they are.

So that even if Dr. McDonald had not gone into the country, I have been coming more and more to the conviction, that it is my duty to go into the capitol. I am in all this, as you will see by the sequel, influenced by the good old Methodist rule, never more in place than here,—“Go always not only to those who want you, but to those who want you most.” And it would seem that the good providence of God, which has directed the course of the mission hitherto, has plainly indicated to me the path of duty in regard to making Yedo my permanent place of residence and labor. The following narrative will more fully explain my meaning.

ATTRACTION TO YEDO.

On the first Sabbath in January I became acquainted with a Japanese gentleman, Mr. K. Nakamura, of Yedo, who came down to Yokohama to attend the public religious service in Union Church. In the evening, at the prayer meeting, I obtained an introduction, and spoke with him for the first time. He had heard me preach in the morning on the “*Person and Work of the Holy Spirit*,” an Evangelical Alliance discourse, introductory to the “*Week of United Prayer*,” and he requested to have a conversation on the subject of the sermon. I lent him my manuscript, and promised to see him again as soon as might be convenient. The following facts in his history may be of interest to you. He is now in middle life—has been a literary man all his days, and is regarded as one of the most learned *Chinese and Japanese scholars* in the country. He formerly belonged to the service of the *Tycoon*, and went into retirement after the late revolution in the government. But he was too valuable a man to be allowed to remain in obscurity. He was soon called to fill the office of *Chinese translator to the Imperial Government*; which office he holds at the present time. Before the revolution, which abolished the *Tycoonate*, he went to England and spent some time in London studying the English language, which he acquired very rapidly. On his return, and while living in retirement at Shidzuooka, he translated into Japanese, “*Smile’s Self Help*,” and “*John*

Stuart Mill on Liberty.” He also read the Bible in Chinese and English, and became much interested in the Christian religion, conversing on the subject with Missionaries and others whenever he had opportunity. He even went so far—over a year ago—as to write a letter to the Imperial Government requesting that permission might be given to circulate the Bible, and propagate Christianity in the country. But his prayer was not granted.

A short time after my introduction to him in Yokohama, he sent me word that he would be glad if I could visit him in Yedo. Accordingly, I went up and called on him at his residence, and learned that in addition to his public duties, he has established a school for the education of young men belonging to the families of his personal friends, which has already an attendance of over 100 pupils; most of whom are learning English, and quite a number can converse in it with tolerable fluency and correctness.

JAPANESE ENQUIRERS AFTER TRUTH.

He informed me that his object in requesting an interview was to inquire whether it would be convenient for me to visit his house occasionally on the Sabbath and preach to the young men of his school who can understand English; and also that he might himself receive instruction in the doctrines of the Gospel. I at once acceded to his request and left an appointment. On returning the next Sabbath, I was astonished and thankful to find a congregation of over 30 young men assembled to hear the Word. All *Tatami ni suwaru*—*squatting on the mats*, in Japanese style, and quite filling the largest room in Mr. Nakamura’s house. Many of them had Bibles in their hands, and were able to understand an English sermon when delivered slowly, distinctly, and in simple sentences. Here I opened my commission in the name of the Lord Jesus, and by special request of Mr. Nakamura preached on “*Man’s sinful state, and need of a Saviour*.” They listened to my discourse with earnest attention, asked some intelligent questions at the close, and I have reason to believe good impressions were made. Finding such an opening for the Gospel, I felt it my duty to go in and

do all the good in my power. So I informed Mr. Nakamura that if he desired I would hold a service in his house every Sabbath morning, as I did not purpose gathering a congregation in Yokohama, because I expected soon to remove, and should be glad to have a regular service in Yedo at once. He very cordially and gladly accepted my offer. I therefore visited Yedo once a week, going up on Saturday and returning on Monday,—lodging sometimes with Mr. Nakamura, who furnishes me a comfortable Japanese bed, and excellent meals, served up in foreign style,—and occasionally staying with Professor Clark, late of Shidzuoka, and now in the Kai-sai-gakko, or Government College, Yedo. He is an excellent young man, doing what he can to aid the Missionary cause in this country.

Not long ago I received a letter from Mr. Nakamura, informing me that he had heard I was looking for a house in Yedo, and offering to lend me one of his own if I could consent to live in a Japanese house. His letter is so characteristic that I shall quote a portion of it here. It will show you the spirit of the man better than anything I can write.

“REVEREND SIR,—I have heard from Mr. Sugiyama that you are searching for your residence in Tokri, Eastern Capitol,—(the new name of Yedo)—will you allow me the liberty of asking you something abruptly? Christ said, ‘Into whatever city or town ye shall enter, inquire in it who is worthy; and abide there till ye go thence.’ I know that I am not worthy to receive you. My house, as you know, is not at all convenient for a foreigner, much more it is not worthy to receive any noted man. But as some missionaries were distinguished by their self-denial, fortitude, and kindly feeling toward all of the human race whatever, so I shall ask you with the words springing from my heart, whether you will condescendingly live in my humble house? Christ said, ‘They that be whole, need not a physician, but they that are sick.’ ‘I am not come to call the righteous, but sinners to repentance.’ As I am a sinful man particularly, and sick in mind, so I am in need of a physician, and of some body to call me to repentance. ‘Contact with the good never fails to

impart good, and we carry with us some of the blessing, as travellers’ garments retain the odour of the flowers and shrubs through which they have passed.’ (*Smile’s Self Help.*) If you deign to live in my house I shall have great advantage from you. And even should you not teach me I shall not fail to receive your good influence.”

You will not be surprised that I have become a regular visitor at the house of this good friend, who is evidently inquiring earnestly after the truth, and not far I trust from the kingdom of God. I have therefore concluded to negotiate with him for a house, which I may occupy for a time, until I can build, or otherwise find suitable accommodation for residence. If he can secure Government permission for me to reside near him, by arranging for me to teach an English class in his school one or two hours daily, then it is probable I shall wait awhile before purchasing property. For should the city be thrown open to foreign residence, I may be able to obtain land in a situation more eligible for our work than can be found in *Tsukidji*, the present foreign concession. A residence near Mr. Nakamura will place me in circumstances both to work and wait, until the unfolding of events shall bring us liberty to travel or live where we please. However, all things are so uncertain respecting foreign relations and the opening of the country, that nothing can be confidently spoken of as definite. No one can say when the country will be opened. The revision of the Treaties has been pending several months, and so far as I can learn little or no progress has yet been made. There does not appear to be any violent opposition to Christianity at present. Indeed, it seems evident that many well informed influential persons are quietly in favour of it, and not at all disposed to interfere with the work of missionaries, while carried on within certain limits, and without public ostentation. An instance illustrative of this came to my notice only a few days ago. Mr. Nakamura invited me to spend Monday the sixth inst., at his house, to meet a large company of his friends—distinguished sinologues, and persons of rank whom he expected to ‘entertain’ at dinner.

Among others was Mr. Okubs, Lord Mayor of the city of Yedo; a man who has been in public life many years, first under the Tycoon, and now under the Mikado. Mr. Nakamura introduced me to him, and while doing so informed him that I was a Missionary, and had preached in his house the day before. So you can see the Governor of the Imperial City is quite aware of the fact that I am propagating the Gospel of our Lord Jesus Christ amongst his people, and outside of Treaty limits too. Whether he will interfere with me remains to be seen; but I do not think he will. Moreover, I have been informed by a native gentleman, that Mr. Katsu, the present Admiral of the Navy in Japan, advised the people of Shidzuooka, to secure, if possible, the services of a Missionary to take charge of their school; and this was the chief reason of their overture to Dr. McDonald. It must not be understood by this, however, that Christianity is free in Japan. The former edicts against it are still held of full force—having simply been withdrawn from sight—so as no longer to offend the eye of the Christian, as he looks upon the bulletin boards, where the laws are published for the information of the public. All we are warranted in saying is, that we are not likely to be interfered with, if we pursue our work quietly, in our own houses. I believe the ruling classes understand and appreciate the distinction between Popery and Protestantism, and are not in heart opposed to our work. There are, of course, exceptions to this, but I speak of the majority. They are well aware that publicity to give the Bible and Christianity the freedom of the country would provoke strong opposition on the part of the Buddhist priesthood, who would likely create a ferment amongst the masses of the people; and the fear of this holds the authority in check, even should they desire to grant religious liberty. There are also, I am sorry to say, many foreigners from Christian lands who have the ear of the ruling classes, and who say to them in no ambiguous terms, have nothing to do with Missionaries or the Christian religion; and to their unseemly admonitions not a few have given heed. The Gospel has no worse enemy in the East than

the lives of ungodly men who come from Christian lands and are maddened into downright opposition because the Bible and the work of the Missionary stand before them as a perpetual rebuke. But Japan can never again be closed against Christianity. The spirit of freedom is abroad throughout the land, and the day has dawned in which the glad Gospel of salvation—which has the right of way to every man's heart—shall no longer be fettered in its course. Already the light of a new morning is on the tops of the mountains, and when those who oppose it shall sleep in dust and darkness, it shall still go on increasing to the perfect day, lifting the shadows from the face of this fair land, "where every prospect pleases, and only man is vile."

BAPTISM OF TWO JAPANESE.

You will rejoice with us, that by the blessing of God we have already seen fruit of our labors. Two young men have embraced the truth, and been baptized into the fellowship of the Church. The following brief sketch of their history will no doubt be acceptable to you:—

The eldest is my teacher, with whom I am now studying the language. His name is Ekichiro Makino. He came to me the beginning of last January, and has lived in my house since that time. Being of the Samuori class, he received a good education; he was put to school at the early age of five years, and continued to study Japanese and Chinese until he was nineteen. He is now twenty-five years of age—a strong, healthy man, and in size considerably above the average of his countrymen. On coming to me he expressed a strong desire to read the Bible and understand the Christian religion. This desire appeared to grow day by day—especially as he began to read the New Testament with me. At present we have only three Gospels in the Japanese language; but Makino was not restricted to these. Being a good Chinese scholar, the whole Bible was open to him in that language, and also several books on the Evidences and Doctrines of Christianity, which I procured for him from the Chinese Mission Press at Shanghai. These he read with avidity, and gradually his mind opened to the

light, and he appeared to grasp the truth with his whole heart. His enquiries were assisted also by communication with the members of the native church, whose religious services he attended regularly. He had no knowledge whatever of the English language, and, as I knew little of Japanese, it was for a time difficult to converse with him. But by and by we began to understand each other a little, and as the improvement in our means of communication went on, he expressed his desire for baptism, and told me he hoped to devote his life to the work of propagating the knowledge of the love of Christ among his fellow countrymen. I felt satisfied that a work of grace had been wrought in his heart, and that I would be warranted in admitting him soon to the ordinance of Christian baptism.

The other young man is named *Kiyohiko Yastomi*. He is also a *Samourai*, and well educated. He came to us a little over five months ago; first as a servant, but after two months he gave his whole time to the study of English. Having learned to read and write a little before coming to us, he improved rapidly, and soon began to speak English very intelligibly. We gave him a small room at the top of the front stairs, and he acted as porter, waiting on the door when visitors came, and as interpreter in the family. Morning and evening he read the English Bible with us at family worship, and seemed to feel the importance of the service. One day our little Maud, who is now six years of age, and likes to talk with the servants, came to him, and said very earnestly, "Yastomi, do you know you have been making a great mistake; you think your Japanese god can hear you; but you make a great mistake; he can't even see you. It is the English God that has taken care of you all the time." He looked at her very earnestly, made a polite bow, and replied,—"Thank you, Miss Maud; I believe you are right." Soon after he began to speak freely on the subject of religion, and to avow his belief in the truth of Christianity; and in one conversation he declared his purpose in these words,—"I will be a Christian wherever I go." One evening after I had given him some instruction in Christian doc-

trine, he retired but came back, and opening the study door suddenly, said, with emotion,—"Sir, could you give baptism any time?" This was the first intimation he gave of his desire to make a public profession of his faith. A day or two before his baptism, while going over the subjects of Christian faith and practice with him catechetically, to make sure that he understood what he was doing, he gave the fullest satisfaction, that he had intelligently weighed the matter and was aware of the responsibility he was about to incur. He informed me that Christianity was a subject not altogether new to his thoughts. In his own Province, on the western coast of Nipon, he had studied the systems of Confucius and Mencius, in the original-Chinese texts, and had been told by his teachers that nothing more was needed to inform man fully respecting all his duties. They told him that the teachings of these great sayers were much better than those of Jesus, the founder of Christianity, whose religion was once brought to Japan, but was found to be so vile a system that the rulers had to suppress it, and drive its propagators out of the empire. He resolved, however on coming to Yokohama to enquire for himself if he could find suitable opportunity. His coming to our house furnished him the means of carrying out this purpose. The result was an intelligent conviction that Confucianism is not a sufficient guide of human life, but is silent altogether on the subjects which most concern mankind, namely, those of sin and a Saviour, and that on these matters Christianity is plain and satisfactory. Hence, his hearty acceptance of the truth as it is in Jesus.

The way now seemed fairly open for the admission of these two interesting young men into the fellowship of the Church of Christ; and as Dr. McDonald was about to leave for Shidzuoka, we thought it would be well to have the service before he departed. Accordingly, with the help of our teachers, we translated the Liturgy into the Japanese language, and on Sabbath evening, the 5th of April, the service was held in my house. There were present besides our two families, the Revs. Dr. Maclay and L. H. Correll, of the M. E. Mission; a Christian lady, who has

been some time a Missionary in China; and four Japanese, besides the two candidates.

Dr. McDonald opened the service by offering the introductory prayers, and reading the Scripture lesson. I followed with the examination of the candidates and the administration of the ordinance,—all in Japanese. The sacrament of the Lord's Supper was then observed, and was indeed a "Eucharistic feast."

A few hours before the service, the young men said to me, they desired to offer prayer immediately after their baptism, if I would permit them. Mr. Makino wished to pray in Japanese, and Mr. Yastami in English. On assenting to their request, they brought me their prayers which they had written out, that I might examine and tell them whether they were suitable for the occasion. The following is a free translation of Mr. Makino's prayer:—

"Our Father in Heaven, Almighty Being, true God, O, I pray, please let the heart of the Emperor above, and the heart of all the people below, be transformed by thy Holy Spirit, that they may know the holy and true law. Till just now the Japanese have not known the true God and true law. Now the Foreign Missionaries are come, and are trying to instruct the Japanese in the true law. They cannot preach well in the Japanese language, please make them to preach in it perfectly.

Much more, let my dear Mr. Cochran be able to speak Japanese quickly, by thy Holy Spirit. I come to receive thy Holy Baptism, from our Missionary, in Thy Name, having in my heart repented of my sins. O Lord, keep me so that I shall not sin against Thee any more; and help me that I may be able to introduce all my friends to the knowledge of Christ Jesus. O Lord, I have more to ask than I can speak in words, please give me as I desire in my heart, and receive all praises in the Name of Jesus Christ our Saviour. Amen."

Yastami's prayer was written in English. The following is a copy, just as he wrote it, with the exception of a few grammatical errors, which I have corrected.

"Our Father in Heaven, I thank Thee that although I did not know Christianity when I was in my own Province, I have read Thy *Holy Bible*, and I have received instruction, so in my heart I came day by day to know I am sinful, and that I must beg thy pardon through our Lord Jesus Christ. To-night I receive Thy *Holy Baptism*, with my friend Mr. Makino. O Lord, I pray that henceforth Thou wilt take away from me all evil, and help me to obey Thy Holy Commandments, for Jesus' sake. Amen."

The whole service was impressive and spiritual, and earnest prayer was made that this first-fruits may be followed by an abundant harvest.

From the Rev. D. McDonald, M.D., dated Shidzowaka, Japan, May 19th, 1874.

Soon after coming here I wrote you a short note telling you of our safe arrival and intimating that I would give you some account of the prospects for Mission work here. In fulfilling the promise I will say:—

1. That this is an important place for a Mission Station. In writing to you from Yedo I think I told you that the population was estimated at 60,000. A fine view of the city is obtained from the top of Sangen Mountain, which is in front of our dwelling, and on looking over the city from the mountain top I do not think its population is more than 30,000, perhaps not so many. There is

however, a great number of human beings in need of the Gospel. Near here are several large towns and villages that would make fine Circuits or Stations.

2. I think that it is well known here that I am a Missionary. I heard Mr. Hitomi, one of the chief men, telling his friend that I was a Bible-man. I frequently hear myself spoken of as the Kiyoshi, that is, Missionary, and I am quite sure that the authorities from the governor down are well aware of the real object of my coming here.

3. I teach the Bible on Sabbath days in the house that I teach in on the other

days of the week. It is situated within the Castle. The Castle wall and moat enclose about fifty acres of land, more or less. The city buildings, Governor's residence, and a few other dwellings are situated within the walls. If they had any disposition to hinder me in teaching the Bible, nothing would be easier than for them to place a policeman at each of the four gates, and not a Bible student could enter. So far as I can see they do not wish to interfere.

About twenty young men meet on the Sabbath to whom I try to teach the Word of God. One of the number is a Shintoo preacher. Whether he wishes to mix a little of the Gospel with his Shintooism or not I cannot say, but he seems to have a great desire to become acquainted with the Bible. I gave him a copy of Matthew, Mark and John in the Japanese. I may add that they meet on Saturday evenings to prepare the lesson—one evening at one student's home, another at another's, and so on in turn. They are taught that we meet on Sabbath, not merely to study the Bible but to worship God, and in explaining the Gospel I try to lead them to seek Jesus as their Saviour. Two Sabbaths ago the subject of our lesson was—"Our Saviour, the Lord Jesus." We went over the events of his life, but when we came to the closing scene, where our

Saviour led his disciples out as far as Bethany, and having blessed them, ascended, I could scarcely refrain from weeping, and it was with difficulty that I read the few verses of the last chapter of Matthew. The Great Commission seemed to have a depth of meaning and an intensity that I never saw or felt before.

The work here has difficulties and trials peculiar to it.

What I am doing now seems to be an underground foundational work. Whether it will ever rise above ground and become visible or not I cannot say, but I hope so.

I have a good deal of medical work. There is considerable care and anxiety connected with it, but it is a pleasure if one can do good. By this branch of my Mission work I hope to become acquainted with the people and have an opportunity to tell them about the Gospel. I have been at the ex-Tycoon's house several times to see an adopted child of his. The child, however, died. Its disease was one from which recovery could scarcely be hoped for, that is, Tubercular Meningitis.

It is my earnest desire to be useful to this people. It would be a great joy to see them seeking and finding the true riches.

BRITISH COLUMBIA DISTRICT.

THE CHAIRMAN'S VISIT TO FORT SIMPSON.

This interesting letter from the Rev. Wm. POLLARD would have appeared earlier, but the mail in which it was placed is reported to have been stolen between Victoria and Detroit. MR. POLLARD, on learning from MR. CROSBY that the document had not been received at the Mission Rooms, took the trouble of forwarding a duplicate copy. The opening is manifestly providential; the call earnest and continued; to refuse an answer to the importunity would be to incur a fearful responsibility, involving the loss of immortal souls. Happily, no doubt or hesitancy have prevented the appointment of the Rev. THOS. CROSBY to establish this Mission, where tokens of the Divine presence and blessing have already been graciously vouchsafed.

From the Rev. Wm. Pollard, dated Victoria, March 19th, 1874.

I had a very pleasant and prosperous trip in the Otter, the Hudson Bay Company's Boat, to Fort Simpson.

Fort Simpson is five hundred and fifty miles north of Victoria, and within fifteen miles of the line which divides British Columbia from Alaska, the territory lately purchased from Russia by the United States.

The Fort Simpson Indians sent a deputation of ten men, including three chiefs, thirty miles to meet me. They tied their canoe to our steamer and came on board.

When breakfast was over the Captain kindly gave us his office, and the Chiefs presented to me addresses of welcome.

When opposite Fort Simpson, (it is about six miles from the main channel to the Fort,) we all got aboard the canoe.

The Indians were expecting us, and the beach was covered with men, women, and children. When we got within a mile they fired a salute—the flags were raised and we could hear the people shouting and see their handkerchiefs waving in the air.

Upwards of three hundred came down to welcome me. I addressed a few words to them on the beach, and promised to meet them at seven o'clock in the evening. But I had not been in the Fort more than half-an-hour before a deputation called to say that the Chiefs and old men were met in one of their houses and they wished to hear what I had to say.

After taking lunch I went to the Chief's house, and found about three hundred assembled.

I told them that I had come to hear *them* speak; they had sent several deputations and letters requesting a Missionary to be sent to them, and I had come to hear them speak and wished them to tell all they wanted. They then began in the most measured and dignified manner, and continued talking from three o'clock till dark—principally the Chiefs and old men. I then advised them to go home and return at seven o'clock. They all spoke on the one subject. They said there was but one desire through the village—that a Methodist Missionary

should be sent as soon as possible—that they were dying off very fast, and they wished the Missionary to make haste to show them the way to Jesus, and to bury them when they died. There was weeping and sobbing through the congregation while the old man spoke. It completely overcame me. I have never witnessed a desire so universal and intense for the gospel. If our friends in Ontario, who have taken such a deep interest in this Mission, could have been present, they would have been amply rewarded for their liberality.

There are about one hundred and thirty houses and about eight hundred Indians, all within half a mile.

The houses are all well built and very large.

The smallest I was in was 50 by 40, and would seat three hundred persons. The largest was 90 by 90, and would accommodate eight hundred. None of them have more than one room.

The history of this great work is as interesting as it is remarkable. About a year ago the Northern Indians first attended our Sunday school, in this city. When they heard the converted natives tell their experience—they were deeply affected, and requested the Victoria Indians to hold a prayer meeting among them. Here the work commenced and continued to progress, and is still extending its hallowing influence.

Last October, from ten to fifteen of the Tsimpshans returned home. They at once began a Sunday school, and held a prayer meeting and class meeting among themselves. This, together with the marvellous change in the conduct of these men, attracted attention, and produced a great excitement through the camp.

The people prompted by curiosity or other motives, went to see and hear for themselves. The Lord blessed the efforts of this simple hearted people with signal success.

Not fewer than five hundred people attend the means of grace—some of whom are hopefully converted to God.

There is not a family in Fort Simpson that has not renounced paganism, and is impatiently waiting the arrival of

the Missionary. I preached to them four times in three days, visited one hundred and five families, married seven couples, baptized one hundred and twenty-five children, and eighteen adults. The adults had attended class meetings for more than three months, and some of them had attended our school in Victoria.

Thirty-five were received on probation. The last service I held was attended by five hundred people.

Alfred Dudoward and his wife had commenced a day school at the request of the Indians, hoping that I might make some provision for its continuance. I appointed Alfred and his wife to take charge of it until brother Crosby arrives. Mr. Morrison, Hudson Bay agent, and I, visited the school—I requested Mr. M. to count the scholars.

There were two hundred and twelve present.

Dudoward is a half-bred, was born at Fort Simpson, speaks good English, and is a chief. His wife is also a half-cast, she was educated at the convent in this city. She is a good English scholar, and quite capable of teaching Metlakatlate. Mr. Duncan's Mission is sixteen miles this side of Fort Simpson, and Mr. Tomlinson, on the Nass, is thirty-five miles north, neither

of these worthy men can attend this Mission. They have more than they can do in their own localities.

Every arrangement is made for our Missionary. Many thanks are due to the Hudson Bay Company, to Captain Lewes of the Otter, and to Mr. and Mrs. Morrison for their kindness.

CHINESE SCHOOL.

The Chinese Mission School, in this city, was commenced on the 18th inst., with the prospect of encouraging success. Upwards of thirty adults, besides children, are in attendance. My eldest daughter has charge of it at present. The hours for teaching are from nine to twelve o'clock every morning, and from half-past seven to half-past nine in the evening.

Many of them work during the day and attend school at night. The school is opened and closed with religious service.

A Sunday school will be established among them immediately. They evince great eagerness to learn.

We rented a room that will accommodate forty persons, the largest we could get that is conveniently situated, but, I fear that in winter it will be too small, as there will then be many more of them in the city, and their time will be less fully occupied.

RED RIVER DISTRICT.

From the Rev. John H. Ruttan, dated Rossville, April, 1874.

We are at present in the enjoyment of excellent health, and the comforts of religion, for which we feel grateful to God.

On the 18th of February, in company with Rev. O. German, we left Rossville for District Meeting, intending to visit the Indians at Black River, Poplar Point, and Beren's River on our way.

On our third morning we found that two of Rev. O. German's dogs gave out, and he was obliged, though very reluctantly, to turn back again, and I continued my journey. I learned that the Indians at Black River and Poplar Point were away far in the interior trapping fur, making it impossible at this season to visit them. The third

day, however, I met with some Indians at Leaf River, where their families are wintering. There were but three Indians here, the rest were away hunting for a few weeks. I talked to them about their souls, and about Jesus, they each promised to live as Christians, and pray daily. They were very glad to see a "praying master," as they call the Minister, and the tears meant the thanks they could not speak.

Saturday night I reached Beren's River. Here I was delighted to find the Mission carefully looked after by our esteemed Brother Papanekis, a worthy local preacher to whom Rev. E. R. Young had given care of the Mission during his absence in Ontario.

I preached in the morning to the Indians and in the evening to officers and men at the Post, and baptized two children. I was detained Monday preparing two trains of dogs from here to accompany me to Winnipeg to bring Rev. E. K. Young back to his Mission after District Meeting. Preached again Monday evening at the Post.

There were not many Indians at the Mission as some were away fur-hunting. A large quantity of timber was prepared for the Mission House and Church, so the work has progressed finely during Rev. E. R. Young's absence.

On our way to Winnipeg from here the second day we met quite a number of Indians at Dog's Head, and preached to them. They received the word gladly; many of them were penitent and wept while I told them that God gave his Son to suffer death for their sins and to bring them to heaven. 'Tis hard to think of these souls perishing for lack of knowledge. I only met a few Indians the rest of the journey, to whom I offered such instructions and advice as suited their condition.

We stayed one night only a short distance from a wigwam in which they were beating their "conjuring-drum." I went over and talked with them and advised them to become Christians. My conversation did not seem to take hold upon them, though they remained quiet while I remained; but I was scarcely in our own lodge when their "te tum, te tum," the peculiar manner in which they beat their drum, began and continued during the whole night until we started about 3 a. m. Thus

we occasionally meet with those who pay no heed to Christian instruction, but they are the exception.

I arrived at Winnipeg on the 2nd March, being 12 days from Rossville, completing the journey of some 340 miles by dog sleds, and only lodged in three-houses during that long tedious journey. I left Winnipeg on the 12th, immediately after District Meeting, and arrived at Rossville on the 20th, being absent in all thirty days.

We were agreeably surprised on the 5th of the present month by the arrival of Rev. J. Semmens on his way to Nelson River. But as the ice will not be safe for him to venture the remainder of the journey with sleds, it being too late in the season, he is under the necessity of remaining here till the first open water when he will embark in a canoe to complete his long tedious journey.

Our services with the Indians here on Good Friday and Easter Sunday were very precious. And while I preached to them the resurrection they were wrapped in wonder and thrilled with joy as I spoke to them about the certainty of the resurrection and the happiness of those who died Christians and rose again glorified saints. Our dear Brother Semmens arrived in the evening for service but was unable to preach on account of fatigue, a fatigue unknown by all but those who have performed this journey during the winter.

Our Schools both here and at Norway River are prospering nicely, but we feel the necessity of a lady teacher in this village, which necessity we hope will soon be met.

From the Rev. O. German, dated Oxford House, 3rd March, 1874.

The promise of the risen Saviour, "Lo, I am with you alway," is still verified to his disciples at Oxford.

There were a number of people in on Christmas and New Year to whom we tried to "preach the Word." On New Year I for the first time dispensed the Sacrament to a few of these Sheep in the wilderness. Twenty-nine in all partook thereof, those receiving it at their homes being unable to attend the public service. Two were received on trial, an old man, John Stinson, and

his wife. John has since died (15th Feb.) and I trust has found a home in heaven. His son-in-law, William Flint, who also partook of the Sacrament, and had been married little more than two months, died on the 29th Jan. How sweet will heaven's rest be to those wanderers of earth who have so few of earth's comforts!

The Lord is still working among the few that are here, and a few occasional comers also hear the word gladly. I am afraid that some of the poor widows

and others who are stopping at the Mission will suffer for want of food before the spring fish come. Mr. S. tells me that they are in this condition every year. It is doubtless owing in a great degree to their improvidence during the fishing season. They might make much better provision for their own support than many of them do. Christianity is the only effectual means, I feel persuaded, which will so elevate them in the scale of being that they will by "considering their ways" become provident for both the present and the future life. Should not their brethren who are in the enjoyment of gospel blessings hearken to their call,

and present them with the means of making them true men?

I did intend to make a visit to Island Lake this winter, but having learned that there, as well as at most other of the H. B. Co's trading posts, there are few if any Indians to be found in the winter, I have decided to wait till summer, and go, if possible, just when they all come in at the first open water. I shall be able then to travel with much less expense too.

I have visited a few families about the lake, but this, as I have before intimated, is but desultory work, and little can be accomplished by it.

From the Rev. M. Fawcett, dated Manitoba, Portage-la-Prairie, April 18th, 1874.

Yours of the 28th ult. is here. I have closely considered its contents, and will go in accordance with your directions. You have got the Minutes of the District Meeting ere this, and you will learn from them that the work of God is prospering in its every department on this district. As I gave you an account of this Mission in my report as read in the meeting, it is not necessary that I should do so now; I will, however, inform you of some things which will be pleasing to you. I was at the Quarterly Meeting last week on the Palestine Mission. I found brother Edwards very cheerful and happy in his work. The little church I dedicated in the winter was filled at our Quarterly Meeting with attentive listeners. We have but one small class yet on the Mission, but the people are determined to try and help themselves. The settlement is new, and they have but little patches yet under cultivation. It will not be said so of them very long. They are of the right industrious stamp and will succeed. It would do you good to visit them. If you do not send brother Edwards to college, the people would willingly receive him again. He, however, has got his mind upon a better education, and it would be a pity if he could not be spared from the work. The winter this year is loth to leave us, last year at this season a great deal of seed was sown, but not so this. The people in Palestine went to the church in sleighs, and when the snow is gone

there is no such thing as ploughing, as the frost is not out sufficiently for that. You will be glad to learn that we have raised this week a good substantial Church about the size of the Bluff Church on *Wood's Acre*. This is done without a single dollar subscribed to it up to this date. I intend circulating a subscription among our people very soon, but cannot get much, as our cause is weak and the people are not rich by any means. They will do something as they are interested in all our affairs.

From what you say in your last letter I fear that I shall have to bear the weight alone for a time. I trust it will not be for a *long time*. I trust that your Missionary subscriptions are largely in advance of the former year. I did not see brother E. R. Young when he returned, as our District Meeting was closed before his arrival. I hope you will be able to send us the men the District Meeting asked for. We certainly did not ask for more men than we absolutely require. All that was done in that meeting was after mature deliberation. There are several families moving north and west of the Portage who have been members or adherents of our Church and must be visited. One of them came this week to see me, and I of course told him that I would visit the people, all who were settling on the distant plains this spring. If you send a man to Poplar Point, he will take nearly half of our members, which will be a good commencement

