

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Third Series.]

[No. 8.

Missionary Notices

OF THE

METHODIST CHURCH

OF CANADA.

TORONTO, JUNE, 1876.

CONTENTS.

	Page
SASKATCHEWAN DISTRICT :	
Letter from the Rev. John McDougall.....	122
Letter from the Rev. H. M. Manning	123
JAPAN :	
Letters from the Rev. George Cochran.....	124
BRITISH COLUMBIA :	
Letter from the Rev. Thomas Crosby	129
RED RIVER :	
Letter from the Rev. T. E. Morden	131
Letter from the Rev. J. Walton	132
NEWFOUNDLAND :	
Letter from the Rev. William Swann	133
DOMESTIC MISSIONS	134
MISCELLANEOUS	136

MISSION ROOMS, TEMPERANCE STREET, TORONTO.
(Richmond St. Church, South Entrance.)

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.

METHODIST MISSIONARY NOTICES,

JUNE, 1876.

DEATH OF THE REV. GEORGE McDOUGALL,

CHAIRMAN OF THE SASKATCHEWAN DISTRICT.

OUR worst apprehensions are realized by the mournful intelligence embodied in the following letter. All is mystery. That a man so brave, so enduring, and so well acquainted with the country should have met such a death, is beyond our ability to fathom. We can only bow in humble submission to the Divine Sovereignty, conscious of the rectitude of His government who has prepared us for unexpected calamities by saying,—“What I do thou knowest not now, but thou shalt know hereafter.”

From the Rev. JOHN McDOUGALL, dated Morleyville, Feb. 11th, 1876.

It is my painful duty to inform you of the sudden taking away from us our dear father. Yesterday we laid his mortal remains in the grave, but glory be to God, we did it in sure and certain hope of a glorious resurrection. He died in Missionary harness. The circumstances connected with his loss are very painful. On the 18th of Jany. father and I left home, as we thought, for a few days, to procure meat for our families and those with us. No men were to be had; and father, sooner than have me go alone with comparatively no help, and seeing the necessity of the case, volunteered to go. Everything proceeded well and prosperously until the night of the 24th, when, as we were nearing our camp—it may have been 9, or perhaps 10 o'clock—father said he would go on to the tent. The distance was not more than two miles, if that I, never dreading anything, told him I thought he had better, as I could get on with the sleds without help. Accordingly he started. As I saw him disappear in the night, going, as he was, right in the direction of our tent, I little thought I would never again in this life behold his face; and yet such was the case. He never reached the tent. We fired guns; we searched the country all around; went home to see if he had not gone there; then to the Elbow post, which was nearer than home; kind friends turned out; but all in vain, we could not find him. We then procured fresh supplies, and thus organized commenced afresh. Every one sympathized; every one was willing to help; but not until the 14th day was his lifeless body found. You may imagine the feelings of our hearts as my brother David and I stood over the frozen body of our dear father. I had hoped against hope. It seemed as if I could not give him up, he seemed to be needed so much at this time. What a mysterious Providence! Truly “God’s ways are not our ways.” We are comforted with the thought that with him “all is well.” He evidently was conscious at the last, for

he had laid himself out. His position when found was as if some kind hand had performed the last office of arranging his body for the burial.

Heroic to the last ! May the Lord pardon us for sorrowing so deeply for him whom we loved.

Dear mother has been wonderfully sustained under this sad stroke. Our earnest prayer is that it may be

sanctified to the good of all our family.
Pray for us.

This will cause great change ; but it will no doubt be all right ; it is the Lord's work and will go on. (D.V.,) I will go over to Edmonton and confer with Bro. Manning about what had better be done for this next summer. May the Lord direct in all things.

From the Rev. H. M. MANNING, dated Edmonton, February 1st, 1876.

I am now able to speak definitely of the people, and of the work of God in this place, concerning which the following are the chief facts.

There are twenty-four Protestant families on the Mission, most of whom attend our church, though some of them are only occasional hearers. During the last quarter the congregation has varied from thirteen to forty.

We succeed in keeping up a weekly prayer-meeting in which, Wesleyan Hymn Books being scarce, we use the book compiled by Dr. Green, in '65. Some join in the singing, but there are only two of us to lead in prayer. Will not the brethren, who live in the midst of praying people, remember us ?

Our Sunday-school is small, but interesting. Most of the children, of whom we can claim about twenty, live at such a distance from the church as not to be able to attend during the winter.

We have a class, and more than in name, though Mrs. M. and I have several times been alone, there being but one other member in Edmonton.

This is the day of small things. There is now no church to build, nor parsonage, nor anything to do that human might can accomplish. Spiritual influence must effect what remains to be done. Nor is this wanting. Many of the services have been characterized by the presence of the Spirit of Power, so that my eyes have run down with tears for these poor people as they never have for any other. Christ has been my theme ; for I expect little of this people, and much must be done for them. Yea,

and God be thanked "who causeth us to triumph in Christ Jesus, and maketh manifest the savor of his knowledge by us in this place." Two have been converted during the quarter, one while we were praying with him in my study, after a Sabbath evening service ; and the other on a class night in the same place, and under similar circumstances. They have both joined the Church. A third, who called on me this morning, is not far from the kingdom. With tears he professed to have a willing mind, but grieved over the weakness of the flesh. I explained to him Paul's method of solving the difficulty ; and, though he has been trained in the Unitarian school, have much hope of his entering into peace through Christ the Lord. Several others are thinking on their ways, and will, I doubt not, turn their feet unto His testimonies.

Last week the arrival of a large party of surveyors created considerable stir. I gave them some tracts and invited them to the church, but they did not attend. Not being willing to let them leave without hearing the Word, I announced for preaching at the Fort, on Tuesday night, and a considerable number of the men attended. Encouraged by this, I withdrew the evening service in the church last Sabbath, and preached again at the Fort. The congregation was the largest I have had since October. I have learned the necessity of being wedded to usefulness, even at the sacrifice of regularity and order.

I have visited the Mounted Police Barracks several times. The Colonel has treated me with no little kindness,

and most of the men have attended preaching. We have there the nucleus of a society, the two men of whose conversion I have spoken, and one other, being members of our church. I meet them in class at 6 a.m., the morning I leave for home, and find that the old Methodist plan works well.

With the Indians I have not had much to do, as there are none within fifty miles of us. A few Stonies have visited me several times. I baptized one of their children and gave them the sacrament at the commencement of the year.

The care with which these have preserved their tickets of membership, &c., is not less than wonderful. As I read the names of Rundle and Wolsey on those time-worn, oft-handled slips of paper, then look at the tattered garments of the bearers, and reflect on their mode of life, I can not but be persuaded that the hand of God was with those men, and that a remnant of this race shall be saved.

To conclude, we have all things

necessary, and many that contribute to comfort and convenience. The winter has been the most pleasant we have ever experienced; added to which the arrival of a monthly mail has made our position quite desirable.

Let not the Churches be moved with pity for us, but with love for the cause, that many prayers may reach the Master's ears, and that showers of blessings may be sent upon us in due season.

I expect yet to write of greater things.

P.S.—News of the sad fate of our beloved chairman has just reached us. His death is generally lamented, both in the Church and out of it. It is felt that a valuable friend and counsellor has been taken away.

On the night of the 24th January he was lost on the plains, and on 6th of February he was found about ten miles from where he had first lost his way, his eyes closed and his hands folded across his breast. Conflicting reports prevent my giving further particulars at present.

JAPAN.

A VERY important announcement is made in the following letter from the Rev. George Cochran, besides the cheering intelligence of his success as a Minister of Christ,—that of the abolition of the national holidays, which entrenched upon the Christian Sabbath, and the adoption, by Imperial authority, of the first day of the week as a day of rest. We have less to do with the motives which impelled the change, than with the change itself, for assuredly, under Providential guidance, it will minister to the usefulness of all Protestant Missionaries labouring in that vast Empire, and greatly promote the spiritual welfare of all Japanese converts.

From the Rev. GEO. COCHRAN, dated Yedo, March 22nd, 1876.

Since last writing, I have baptized six more persons in Yedo—four young men and two women (the wife and daughter of Mr. K. J. Nakamura). Three of the young men are students—undergraduates in the Imperial College. They are good English scholars, which adds greatly to my

opportunity of giving them religious instruction, as they can make use of English books. There is very little religious literature in the Japanese language yet, and without a literature we cannot carry on systematic instruction to the best advantage.

One of these young men, Mr. J.

Kawamura, has been in America, and spent a couple of years at school in Ann Arbor, Michigan. While there he lived with a religious family, who took him to the class-meeting and to Sunday-school. Shortly after his return to Japan I became acquainted with him, and invited him to my services. He soon became a candidate for baptism, and in due time—in company with a fellow-student who had also become a believer—he was received into the Church. He is an only son, and greatly beloved by his father, who was an officer of some rank under the late Tycoon. We feared he might oppose his son's course; but, instead of doing so, he gave his full consent, and even came to see him baptized. We are not without hope that he may yet follow his son's footsteps, for though he does not attend Christian services, he reads the Bible in Chinese, and listens with interest to all his son tells him about the Christian religion.

CLASS-MEETINGS.

About three months ago we organized our Church, and appointed Mr. K. J. Nakamura leader, and his son steward. They enter into the spirit of class-meeting exercise quite readily, and speak and pray with freedom and propriety. They at once began to arrange for the payment of class-money. What they raise will be applied towards the contingent expenses of our worship and the support of native agency when the time comes to employ such. Of course the sum raised will be inconsiderable for some time, as none of the members are rich. But it is well to recognize the principle and establish the precedent of contributing from the very beginning for the support of the gospel. There seems to be a strong disposition amongst all the native converts in Japan to cultivate the principle of self-support, so far as the propagation of the gospel by *native* agency is concerned. And we feel that it is well to encourage them in this.

We have now eighteen names in our class book, but three of the members are in America at present; we

retain their names however, as we hope to see them among us again in due time. One, Mr. S. Kodzu, is attending the "State Normal School," in the city of Albany, N. Y. He writes often and tells of regular attendance at class-meeting, prayer-meeting, and Sunday-school. He expects to be absent about two years, and thinks of visiting Toronto during his next summer vacation. I am sure you will give him a hearty welcome, if he calls upon you. He is a man of good intellectual ability, a fair scholar, quite unassuming, and a person of great moral worth. He was chosen by the Educational Department of Japan, and sent to pursue his studies in America, with a view to qualification for the work of Normal School training in his own country. The other two young men, Mr. Lawara and Mr. Akusawa, have gone as attaches of the Japanese Commission to the Centennial Exhibition, to be held in Philadelphia next summer. They are each engaged for one year.

NATIVE PREACHERS.

I have a regular Sabbath afternoon service in my own house, conducted wholly in the native tongue: and there are seven of the members who prepare short discourses, under my supervision, which they deliver at this service, each taking a Sabbath in turn. By the help of the members inviting their friends and acquaintances we get quite a large number of people who listen with great attention to the preaching of the word. We are not permitted yet to go out into the streets to proclaim the glad tidings; but we can use our own hired house for this purpose, "no man forbidding us."

One of the young men whom I baptized over a year ago—Mr. Asagawa—is now devoting all his time to the study of the Bible and theology. He lives near me and comes in several times a week for instruction; nor does he spend all his time in study merely; he invites the people to his private room, and there he preaches the gospel to them every evening. He is a good Japanese and Chinese scholar and knows enough of English to make

use of English text-books. But the best of all is, his soul seems to be aflame with the one desire of making known to his fellow-countrymen the truth of the gospel which has saved himself. I am not sure but he may yet become one of our best native evangelists. I am giving him suitable instruction with this end in view.

THE SABBATH IN JAPAN.

One of the difficulties of missionary work here has been that there is no Sabbath; and the official classes have been unable, in many instances, to attend the services, on account of public duties from which they could procure no release. Some have been deterred from making a profession of faith in Christ, as it would involve the obligation to keep the seventh day holy. In some instances this would involve loss of employment and of the means of livelihood. But Providence has removed this obstacle out of the way sooner than we expected. A notification has been issued by the Prime Minister abolishing the *ichi-roku* holidays, and proclaiming that for the future the first day of the week shall be regarded as taking their place. It may be necessary to explain that the *ichi-roku* days are those which have a 1 or a 6 in their ordinal numbers. Thus the 1st, 6th, 11th, 16th, 21st, 26th, and 31st of the month were holidays on which business at the public departments was suspended. The following is the notification as it appeared in the *Japan Weekly Mail*.

[NOTIFICATION 27.]

(*To In, Sho, Shi, Cho, Fu, and Ken.*)

It is hereby notified that up to the present time the first and sixth days have been observed in the Government offices as the days of rest. But, from the first of April next, all Government offices will be closed on Sunday and will be open only until noon on Saturday.

SANJO SANYROSHI,
Prime Minister.

March 12th, 1876.

The probable cause for this notification is, no doubt, in the first place

the convenience of the public departments, as foreigners in the service of the Government claimed Sunday as a day of rest, at least from work; which, in addition to the *ichi-roku* holidays, involved a considerable loss of time. A second reason for the change is supposed to be an attempt to approximate little by little the customs and observances of the western nations, in virtue of which they hope for the removal of the *exterritoriality clause* from the treaties with foreign powers, by which they may obtain jurisdiction over foreigners resident in Japan. But whatever may be the object of the Government of this nation in adopting Sunday as a day of rest, the movement is one which will materially aid us in our missionary work, and may even foreshadow some further step in favour of Christianity.

We have had a very pleasant visit from the Rev. E. E. Jenkins, M.A., who is on a tour inspecting the W. M. Missions in China and India. He came to Japan from England, direct, but being pressed for time could only stay with us a few days. We were glad, however, to have even a call from one so conversant with missionary work; and who has rendered such effective service in the high places of the field. He strongly advises us to purchase ground and erect suitable mission premises here as soon as possible. And in this advice I fully concur. I shall have something further to say about it, that may be more suitably communicated to the Treasurers, and by them laid before the Committee of Consultation and Finance.

When are we to see the long-promised reinforcement to our mission? Do send us a couple of good men — *married* — with missionary hearts, to help us in this work. I deeply sympathize with the society in the present embarrassment from financial pressure. But unless we are strengthened at once we may nearly as well abandon the field. There can be no legitimate expansion of our work. We shall lose prestige. Every mission in Japan is strong in numbers

now, except ours. The M. E. Church of the U. S. have had five men in the field from the beginning, and expect five more before the end of the present year. Cannot the United Methodist Church of Canada establish one strong foreign mission? If not, you may rely on it, to keep two men here, isolated, working alone, is the nearest thing to waste of funds that you can come to, after a certain point is reached, and we are almost touching that point at the present time. We ought to be able to meet the demands of the work as it opens out, and to take advantage of opportunities as they offer. If we cannot do this, there is disappointment, the limit of expansion is soon reached; the spirit of the mission suffers discouragement.

Whereas if the mission were strong, able to push the work, train native helpers, look well after converts, establish preaching stations at sundry places that are open to us, there might be no limit to the growth of the Church, and the great common cause would be served as it ought to be. Now it is simply impossible that this can be done by one man, or even by two. We ought to have four or five men in this great capital, if we are ever to bear our share of responsibility in the evangelization of Japan. I have no doubt at all as to the good intentions of the committee, but feel that a word of entreaty and remonstrance is necessary, lest our golden opportunity for Christ in this land pass unimproved.

From the same, dated Yedo, March 23rd, 1876.

We have waited a long time in hope of seeing Treaty Limits expanded so as to permit of foreign residence everywhere within the city of Yedo. But there is no prospect now that this privilege will be conceded in the near future. The duty, therefore, of taking steps to secure property for our mission, within the district allotted to foreigners, has impressed me very much of late.

I will now place before you a plain statement of the facts of our situation, which you can lay before the Committee of Consultation and Finance if you think well.

You are doubtless aware that foreigners, unless in the service of the Japanese Government, or under contract to serve some Japanese subject by permission of the Government, are not allowed to reside outside of a small district, prescribed in each of the Treaty ports. In Yedo this district is called Tsukiji, a flat piece of ground on the edge of the bay. Some of the Missionaries, in order to get out amongst the people, have taken contracts to teach in private schools, and are, in virtue of this, permitted to live outside of Tsukiji. This is my own case at present. When we came to Yedo my wife took a contract to

teach in a girls' school, and this secured permission to reside where we pleased. But about nine months ago her health failed, and I had to take an engagement to do some teaching in a gentleman's private school, in order to secure our residence outside. The benefit of being out of Tsukiji is two-fold. 1st. One can get more thoroughly acquainted with the people and really accomplish more in the way of Missionary work; and secondly, house rent is fifty per cent. cheaper outside than in Tsukiji. But the disadvantages are considerable. I am now fully convinced that no missionary should be subordinate to Japanese, either in the service of the Government, or of private individuals, if he can possibly help it. A man is better prepared to work for Christ, and can judge better as to the effect of his work, if he stands on independent ground. This is my mature conviction, after sufficient trial of the contract system, under the most favourable circumstances. I feel it my duty now to ask you to acquire property for the mission in the district set apart to foreigners.

We have now a Church in this city, with a membership of fifteen meeting in class, and a fair prospect of in-

crease. I have sufficient opportunities for preaching the gospel in private houses, the only places where any one can yet hold a religious service outside of Tsukiji; so that, though I may live in Tsukiji, my work will not be confined to that small district. Indeed all the missionaries are working out in this way. I suppose there are fifty places where religious services are held in private houses out in the city, and such services are constantly on the increase. The people solicit the missionaries, as they become acquainted with them, to go out and teach them in their houses. And as our Church members increase in knowledge they spread the truths of the gospel among their friends and open doors of usefulness to the missionaries. There is one drawback to Tsukiji; it is considered unhealthy. But care in the selection of a site and in the erection of a suitable dwelling may, in part, obviate this difficulty. I would by no means choose it as a place of residence if other parts of the city were open to us. But there is no alternative, save that of contracts to render service to some Japanese, and this, as I have said, is not the best thing for a missionary to do. These are my reasons for wishing to buy land and build; and to me they are sufficient.

As to the probable cost of land and of building, the following are about the facts. Tsukiji—as you see by the map which I enclose—is divided into lots; each lot contains a certain number of *Tsubus*. Now a *Tsubu* is the size of two Japanese mats, or 6 x 6 feet, 36 feet square. The number of *Tsubus* in each lot is marked on the map in English figures. The upset price of the land is six *ichibus*, or about \$1.50 per *Tsubu*. The mode of sale is *invariably* by auction. The Government wait until there are eight or ten applicants who wish to purchase land, and then the available lots are set up at competition. Sometimes a lot can be had for a trifle, say five cents per *Tsubu* on the upset price; and just now this is quite likely to be the case as times are dull, owing to severe commercial depression. The

terms of sale are \$100 down on the day of purchase, and the balance at the end of one month. If the purchaser does not come down with the cash promptly when the time expires, he loses his bargain and forfeits the \$100 he has paid. A fair sized lot is 500 *Tsubus*, equal to nearly five-twelfths of an acre; which, at the upset price of \$1.50 per *Tsubu*, is \$750, and might be bought within \$900, perhaps for \$800, certainly for the latter sum if there should be no competition. After purchase there is an annual *ground rent* of one *ichibu* and a half, equal to about 37½ cents, per *Tsubu*, which for 500 *Tsubus* would amount to \$187.50 a year. This is all I need say about the land.

A suitable house would cost about \$2,500 including fencing of lots, and servants' quarters. Our brethren of the Methodist Episcopal mission of the U. S. have already built four dwelling houses, two in Yokohama, one in Yedo and one in Hakodate. They are good substantial houses, and cost, apart from the land, over \$2,300 each, and afford accommodation each for one family only. Building materials are expensive here, and houses built in foreign style last a very short time, unless carefully constructed. The frequency of earthquake shocks, and high winds, are very trying on all buildings in this land. And in this climate a roomy dwelling is essential to comfort and health. All this increases the cost.

I hope the committee will feel satisfied to do with me as other societies do with their agents, entrust me with a fixed sum and allow me to make the best use I can of it. I do not exactly ask *carte blanche*, as I will render an account, in detail, of everything, so that the committee can have the satisfaction of knowing what use is made of the society's funds. I cannot construct plans and specifications and send them home for inspection beforehand. So I trust the brethren will confide in my judgment and sense of obligation to make an economical use of the money placed at my disposal for building purposes. I assure you I have no disposition to be extra

vagant, and I doubt not that when a deputation comes over to visit us some time, it will be seen that what I now state is the reasonable and right course to be taken.

You have now the whole subject, with facts, figures, and reasons before you, so far as I can put it in writing. May I ask for an early decision and answer? If I am permitted to go on and acquire property I ought to do so soon. If possible I should get into our house by next fall, or the early part of winter. As I know your hearty sympathy toward this mission I feel confident you will do the best you can, and as soon as you can.

If you have not sent us the promised box of school requisites you need not at present: but instead, if you will send by post a couple of dozen each of the No. 1 and 2 Catechisms, and a dozen or two copies of the "Rules of Society;" it will be a great obligation

just now. We need them to put into the hands of natives who know a little English, and are willing to make use of them. Some time ago I sent copies of the translation of Luke's Gospel to the Mission Rooms and to other places. I hope they have been duly received. There seems to be a sad fatality attending the conveyance of newspapers and periodicals to us by post.

I am thinking of making a visit to Dr. McDonald next month. If I do so I will be able to give in my next some account of the work there, though no report from me is needed, as I suppose the doctor keeps you well posted up.

We have had an uncommonly severe winter here. The people say the like of it has not been known in twenty years. The snow was sometimes a foot deep in the city of Yedo, and the cold very severe.

BRITISH COLUMBIA.

From the Rev. THOS. CROSBY, dated Fort Simpson, Feb. 16th, 1876.

As the time has come when we begin to look for our mail-boat, the "Otter," after three months' absence, I must try and take time to write you in reference to our work here. Although we have been shut out from the outside world so long (and have had a very severe winter), yet, the time seems to pass very rapidly, and upon the whole we have had a happy, as well as a very busy time.

You are aware that our school teacher left us last fall; this, with the sickness of Kate Doudoward, left us entirely alone. The work of attending to all the religious meetings, and visiting the sick, and attention to all the various difficulties among the people in their present state, is enough for any one man to attend to. However, we could not think of giving up the schools, looking upon it as one of the most important parts of mission work to instruct the young; so under very great difficulties we have kept up

the two schools the most of the time; my wife has taken the afternoon as she did last winter, but it has been very much more trying this year than last, on account of the very cold weather which has continued for an unusual length of time. We have had three months of very cold, stormy weather; indeed, it was so cold at one time, that for a few days I thought it not safe to have school in an old building which lets the snow-drifts through its huge cracks, till it lies in great heaps on the floor and seats.

As you are aware, we spent all our time at the church last summer, and still, for want of lumber, had to leave it unfinished—this left us in this old Indian house for the Sabbath services also. I do hope we may get some kind of a school-house for next winter. The attendance at school is very good, although the grown people do not attend in such large numbers as when we first commenced.

The congregations have been good, and still some have been kept away by the very cold weather and the want of a warm house to worship in. The class and prayer meetings still keep up their numbers and interest, but we have had to weep over the weakness of some who ran well for a season.

The Christmas time was celebrated very much as last year—the singing on Christmas eve was very good, led by Mrs. Morrison and her brother. The people were very desirous to have one Sabbath in the church, so temporary seats were arranged, and Christmas Sunday was spent in the church. We found it very cold, still the house was well filled, and the people were very much pleased. We also had our watch-meeting in the church, when about four hundred attended. Oh, may God bless His word to the salvation of the people who heard it! On the first Sabbath of the New Year, in the old Indian house, we received seven by the rite of Christian baptism in the presence of a very large congregation. Among the rest was a chieftess of great influence and some intelligence; she seems very humbly “seeking for Jesus.” These person had met for some time previous to be instructed on the subject, besides their attending class. May God keep these faithful until the day of His coming, and make them useful among their people!

We are very much troubled here on account of the land question not being settled, and there are persons, who should know better, constantly telling these poor people that they will be driven away from their homes by and by. I do hope this vexed question will be settled, for the people, many of them, are very desirous to build better houses. We have been much tried by many with a desire to settle up their old debts, &c., contracted while in their heathen state; of course the giving up the old way, as they call it, left the property very unequally divided; some are now very poor, while others are better off; but it is in such a state of confusion that it can never be settled.

We have constantly strangers coming in to see us from other places. Oh, that the Church could enter all the doors which are open among these poor people! The thousands just north of us, in Alaska, are perishing—they have been taught to distil liquor out of molasses, &c., and now they have all the fire water they can drink of their own making. Word has just reached us from a place twenty-five miles from here, that four men have been shot and others wounded. I suppose liquor is the chief cause. Some of these men were at the mission house here about three months ago, and I preached to them Jesus, and they told me how much they wished to have a missionary, as most men who go to them teach them only what is bad. I understood from Gen. Howard when he called here that they would try and send some missionary. I do hope our Church or some other in the State may send, at the urgent call of this poor people.

We have not had very much sickness among the people; but many of the old people have suffered—indeed it is very difficult to get this people into the way of properly caring for the aged; it is religion alone that will teach them to do this.

Perhaps there is no part of our work here that is more trying and yet more important than that connected with the young women of the place; they are exposed to peculiar temptations, and up to this time there has been no restraint to their course of sin. Now we feel they must be cared for, and in some cases the only way to save them is to take them to the mission house. We are doing all our room and means will allow. I wish we could do more.

God has given us many tokens of His favour, and though we have often to sow in tears, yet we have confidence in the truth: and that God will yet have here a people to serve Him. We have much reason to be thankful for the many blessings, and for the measure of grace we have had, that makes us feel happy in our work, although so far away from the rest of the brethren and friends in this

country. It is three years now since I have attended district meeting. I hope I may be able to attend it the coming spring.

I have sent to your address a drawing of the church and mission-house, and although not very perfect—the

tower is too high—still it gives you an idea. The house appears higher than it really is. This is the work of an Indian boy.* I also inclose a picture of the chieftess Sudalth, Victoria Young, as her name now is.

* Not yet received at the Mission Rooms.

RED RIVER.

From the Rev. T. E. MORDEN, dated Winnipeg, January, 1876.

The object of my writing at this time, is chiefly to give you an account of a visit which I paid during our Christmas vacation, to some Germans who came to the province last spring, from the township of Denbigh, Ontario. They are now residing about forty-five miles from Winnipeg in a westerly direction, between Poplar Point Settlement and Lake Manitoba. There are seven German families in the vicinity, all of whom are Lutherans, with the exception of two brothers and their wives, who have for some years been members of our Church. They express themselves without qualification as delighted both with the soil and with the climate. The soil they consider greatly superior to anything they have seen elsewhere, either in Ontario or in Germany, and they are very desirous that other Germans should settle in the same vicinity. To accomplish this they are bringing every influence to bear upon their friends in Ontario, and they say that poverty is the only thing which prevents others from coming. Many of them have been struggling for years past, to make a living among the rocks, but with all their industry and all their frugality, they have not been able to save enough to pay the expenses of removal to this country, to purchase oxen and farming implements, and the means of subsistence until a crop can be raised, especially seeing that their lands in Ontario are unsaleable, and that there is almost no opportunity of earning anything here in winter. And, yet, notwithstanding the difficulties, many will,

without doubt, find their way hither, if Providence keep away the grasshopper plague for the next few years. As many of them assisted their friends to emigrate from Germany to Ontario, so they will assist one another to emigrate from their almost worthless lands to the incomparably better soil of this country. It is a great advantage to our cause that we are thus early in the field, for we shall be able to give some advice and assistance to those who come hither, and at the same time preach the gospel to them before they become indifferent through want of the means of grace. We have every reason to expect a large influx of Germans besides the Mennonites, and with the Lord's blessing we may keep pace with the growing necessities of the work of His Church.

I conducted two services in the settlement of which I write, one on New Year's day, and the other on the Sabbath following. I found the people kind, but strongly attached to the Lutheran Church. They are accustomed to hold religious meetings at which a sermon is read. They have volumes of sermons adapted to every Sabbath and every holy day in the year. Christmas was observed in true German style—the wealthiest family in the settlement delighted the hearts of the children with presents of toys, and those of the parents with gifts of a more substantial nature. Would that this practical method of commemorating God's great gift were more generally followed. I was deeply affected by an incident illustrative of the influence of custom

upon the German mind. I found a German and his wife who have no children, no friends in America, and but few acquaintances. At Christmas time the thought of friends and fatherland was strong, and Christmas could not be allowed to pass without the Christmas tree. Considerable time and effort were spent in adorning it, and who can tell what a variety of thoughts passed through their minds as they gazed upon the illumination. This incident illustrates the taste of the German mind, and in passing I may give another illustration. The Germans are very fond of flowers. The families referred to were so charmed with the appearance of the country last summer, which they said was like a vast flower-garden, that they gave to their settlement the name "Blumenfeld" (flower-field).

I may add in conclusion, that I was

highly pleased on my way to "Blumenfeld" to meet with Bro. Walton, of Woodlands and Poplar Point mission, and to accompany him to a revival service at Baie St. Paul, where I spent a day and two evenings with him. The meeting had been in progress some two weeks, and fifteen persons had presented themselves as seekers of salvation, some of whom had been made very happy in a consciousness of their acceptance with God. I shall not soon forget this my first visit among the half-breed natives of this country, or the impressions produced by their earnest singing, and by their petitions and relations of Christian experience in English and in Cree. I left Bro. Walton rejoicing in the opportunity of thus labouring for the Master, and determined to prosecute the good work still further. May his labors be crowned with abundant success. Truly the harvest is great.

From the Rev. J. WALTON, dated Woodlands, March 4th, 1876.

I found this mission very difficult to work, inasmuch as it is divided by a lake running east and west, causing an immense amount of extra driving during the summer months, in order to get round it.

It was usual for me to drive twenty-five miles and hold three services, often breakfasting early in the morning, and not tasting food until after the evening service, the great distances, and hours of appointment not giving time enough to stay for meals.

During the winter, acting on the suggestion of the chairman, the work was so arranged as to relieve me of the large amount of travel, as now I leave Woodlands each alternate week only, instead of every week, as formerly.

On the 14th of December I commenced an appointment at Baie St. Paul. The neighbourhood is thickly settled by French and English half-breeds. Upwards of fifty came out the first night, and so powerful was the feeling, I announced for services the whole of the week. Many of them had never heard a Methodist preacher before. The fourth night an invitation to penitents to come forward for

prayer was given; twelve responded: from that night the meetings were seasons of rich blessing; our dear brethren and sisters from Poplar Point came ten miles almost every night to help us.

After continuing the services four weeks there were twenty professed to have found peace in Jesus, fifteen of whom joined with us. A class was formed under the leadership of Bro. Cunningham, a young man who was converted in the meetings held at Poplar Point two years ago. I suppose more would have joined with us, but they are only staying there for the winter, as the hay and wood is more plentiful there than in older settlements where they have been living. Immediately after closing the above-mentioned services, I held services for five weeks in Woodlands. During part of the time Bro. Morrison kindly assisted, and carried on the meeting during my absence on the other part of the mission. We had not much success, the reason for which several causes may be assigned. The neighbourhood is not thickly settled, the lots are half a mile square, and many

of the settlers not as yet living on their claims, consequently to get a congregation the people have to come long distances, and in winter travelling on the plains is neither pleasant nor safe, for should a breeze spring up it is difficult to find the way even in familiar places. Then the time of the winter happened to be very stormy and cold, the congregations became small, and as we could not obtain a suitable place in which to hold the services, we closed them. As an instance of the danger of journeying on these plains after night during winter, I will tell you what happened with me one night when returning home from Poplar Heights. The snow had been drifting furiously all day, and as I left the bush to strike out across several miles of open plain, I discovered with alarm that it was impossible to see only a few yards around me. As no lights were visible from any of the houses, I knew not which way to steer. My position was an unenviable one with the prospect of being out all night, and the ther-

момeter at 35 below zero. I found my beast was not taking a direct course, so fixing my eyes on a cluster of stars which I thought must be in the direction of home, I struck out, and after driving for a long time, came to a stable and house which, strange to say, was where I wanted to go. I escaped with a few frost bites, and all were thankful that night as we praised God for such a deliverance.

The roads this winter have been very bad; every time I have left home this winter to go out to Poplar Point, I have had to either break the road through marshes where there is three feet of snow drifted up, or else run alongside the pony so as to reach my appointments in time. There is no travelling done between Woodlands and Poplar Point, neither is there between Baie St. Paul and Woodlands; but I find no difficulty in walking fifteen or twenty miles, or taking a run of eight or twelve miles, though at first I found it very hard. My health never so was good as it is now.

NEWFOUNDLAND.

From the Rev. WILLIAM SWANN, dated Fogo, Green Bay, Newfoundland, February 17th, 1876.

THIS being my first direct communication with you, a brief statement of the extent of this Mission and the status of Methodism thereon, will perhaps be not altogether unwelcome or uninteresting.

The station comprises four regular preaching places, and others which are visited occasionally.

FOGO,

where I reside, is a rocky barren place, almost entirely destitute of cultivation, and entirely dependent on the cod and seal fisheries for subsistence. The harbour, with adjacent coves contains a population of about 1,000, the majority of whom are Roman Catholics and Episcopalians; the latter numbering about 500. The

Methodist population numbers 190. We have a small church which is tolerably well attended on the Sabbath by our own people. Also a Sabbath-school attended by all our children who have access thereto; distance of residence preventing others from attendance. Our society numbers 25 members and 4 on trial.

It has not been my privilege to witness much spiritual prosperity during the years of my labor here,—and our immediate prospects, both spiritually and financially, are rather gloomy. Last year the fishery was a comparative failure, and unless seals are got this year I shall have to sustain a considerable circuit deficiency. Since its establishment, Methodism has done much to improve the morals

of the people, and to quicken the zeal of the Episcopal Church; and I firmly believe that the seed sown and the efforts made during the past of its existence, will yield a future abundant harvest. A more commodious and better situated church is required; to provide which we have secured a piece of land in a central part of the harbour, and made other preparations for its erection. The next place of importance is

CHANGE ISLANDS,

distant from Fogo about five miles. The population is purely Protestant; the Episcopalians being largely in the majority. Our people number about 260, several families of whom are in the Bays this winter. Last year a gracious revival took place, and most who were then converted have remained steadfast. On visiting the classes a fortnight ago, I was greatly refreshed by the evidently sincere expressions of love to Christ which fell from the lips of many. Our society there numbers 60 members. A Sabbath-school is kept in operation during the summer, but unavoidably closed during the winter.

SELDOM-COME BAY,

a settlement on the island of Fogo, about nine miles distant from Fogo harbour, contains 125 Wesleyans, who live a considerable distance apart, and are thereby prevented from attending the house of God as regularly as they otherwise would. We have there an unfinished chapel, but for above reason our congregations are comparatively small. Several families are absent this winter, and through their removal and

other causes the spiritual aspect is not as cheering as in times past. The last time I was there it was my painful duty to suspend three members of society. I also endeavored, and I think succeeded in putting the class and prayer-meetings on a satisfactory basis, so as to further future success. We have now about 25 society members.

INDIAN ISLANDS,

(about fourteen miles distant from Fogo,) consist of two islands divided by a tickle, about a quarter of a mile wide. Our people chiefly reside on the north side. We have 91 adherents and 15 members of society, who are in a healthy state of spiritual life. At present we hold our services in a small school-room, but a chapel is in course of erection. A Sabbath-school is kept in constant operation. Last week I visited Dog Bay, about 21 miles distant. Several of our people reside there during the winter. I greatly enjoyed my visit. The trees and general scenery form a pleasing contrast to the sterile rocks on the outside coast. On the Sabbath I held three preaching services and a prayer-meeting, and felt a very refreshing influence to pervade our gatherings. Several were sensibly affected under the Word, and I believe good was done. In conclusion, though often discouraged through lack of more apparent success, I am grateful to the Giver of all good for what I have received from Him,—encouraged to trust His good and power,—and confident that success will eventually crown our efforts to spread the “common Saviour’s name” in this locality.

DOMESTIC MISSIONS.

Manitoulin Island, Georgian Bay.
—The winter on the Island has been quite agreeable, and travelling on land and water, or ice, quite favourable. Since the division of this mission ninety miles of travel will go round it. The work as yet can only

be considered as preparatory to church organization. All things considered our prospects are quite encouraging and call for more applications.

Gore Bay wishes a missionary, and it is very desirable. If the state of

the funds rendered it admissible it ought to be urged. Our friends are striving to build a frame church at Thuiquiwindah and have the timber and most of the lumber on the ground. The people here are having more confidence in our operations than formerly, as they begin to say that we will have to look after the Indians that are under the instructions of the Episcopalians or they will turn to Roman Catholics. The missionary purchased wheat, had it floured, and sold it to the Indians for \$6 per barrel. The priest came and said: "He is a bad man to cheat poor Indian. We will let you have it at \$5 per barrel;" and has succeeded in turning many in that way. I believe Methodism will do a great work on the Island.

My official board voted a request that you would return me here the next year. Of course I submit to your judgment. W. SUTTON.

Bracebridge, Muskoka, Ont.—In this place four weeks of special prayer meetings, held during the month of August and fore part of September, while they did not result in adding many to the Church, did much towards quickening the membership and promoting a good state of feeling. After District meeting, which was held here, and having spent about a week with the chairman visiting some of the missions, I spent about five weeks in special meetings at Monck—an appointment situate about five miles from Bracebridge, where we have been giving preaching for nine or ten years, but had not a member up to the time of holding my meeting; the Lord graciously crowned our labours with success. At the close of the meetings I took twenty-five into society, mostly heads of families, and most of whom have been savingly converted to God.

I next spent two weeks in protracted meetings, at Taylor's appointment, about four miles from Bracebridge. While these meetings were in a very encouraging state of progress I was obliged to close them to attend missionary meetings. Owing to ill-health resulting from so much hard labor, attended with so much exposure, and

having little or no help, I have not been able to resume the meetings again, but thank God some considerable good was accomplished. Some were added to the Church. The congregations have been greatly enlarged. So much for the religious and most important part of our work. The attendance at worship at all our appointments, excepting one, is on the increase.

The monetary crisis, from which the country has been suffering so much, has been felt more here than in any other place, because of the newness of the country, the backward circumstances of the people, and the almost utter lack of cash capital. But notwithstanding the hard times our people here have done well.

W. W. LEECH.

Hepworth, Ont.—I am not discouraged; there has been a great amount of good accomplished on this mission. This year I have taken about forty on probation since Conference, and although there have been two deaths, and six removals, yet we expect to be able to report a membership of about, or over eighty, that is providing the members on trial prove faithful—but I find they require a great deal of looking after. I have organized weekly prayer-meetings for their spiritual growth in grace, for I find it as important to keep them after we have got them, as it is to get them. The new converts are doing well so far; they take up the cross at the prayer-meetings, etc.

I have, this year, organized three Methodist Sabbath-schools which are doing well. We have the right kind of men appointed to superintend them. We have about fifty scholars at the new church, and eight teachers. All the teachers are members of our Church. And in Hepworth we have about thirty scholars, and six teachers, and the other school has about twenty scholars, and six teachers. We have two good libraries, one here and one at the other new church; we want one for the other, as they are too poor to purchase one for themselves. The class-meetings are all kept up with a good attendance and spiritual power.

A. GLAZIER.

MISCELLANEOUS.

THE LATE REV. GEORGE McDougall.

The following Resolution was unanimously adopted at the Meeting of the Sub-Committee of Consultation and Finance, held on the 16th of May:—

“The Committee have heard with deep sorrow of the unexpected and melancholy death of the Rev. George McDougall, Chairman of the Saskatchewan District, who, on the night of the 24th of January, 1876, missed his way when searching for the encampment which they had occupied for a few days, and perished upon the plains about ten miles from the tent. His frozen body was found on the fourteenth day after he was missed, and is buried on the Morleyville Mission-grounds. This mysterious visitation deprives the Church of a most enterprising and devoted labourer, who, from the commencement of his Ministerial career, has devoted himself, soul and body, to the Indian work,—first in Ontario, then at Norway House, and for the last years of his useful life, to the wandering Tribes of the North-West Territory. The mystery with which such an event is shrouded is a trial to our faith; but carries with it an admonition to ‘cease from man, whose breath is in his nostrils,’—‘to work while it is day,’—and to recognize with simple trust and meek submission the authority and wisdom of Him who ‘doeth all things well.’

“In this sad visitation the Committee tender to Mrs. McDougall and family their warmest sympathy, and fervent prayer for that consolation in this hour of trouble which Christ alone can bestow, and in this they are joined by many thousands of our Israel throughout the Provinces of the Dominion of Canada.”

SPECIAL CONTRIBUTIONS.

Thomas Rogers, Esq., St. Mary's, Ont., by the Rev. J. Wakefield, Donation on Annuity	\$2000 00
George Cooper, Esq., and Mrs. Mary Cooper, Davenport, Ont., by the Rev. Dr. Wood, Donations on Annuity:—	
For Missions in Manitoba.....	1000 00
“ Japan	500 00
	<hr/>
S. C. D., Sutton, Que., by the Rev. J. H. Fowler, M.A., Special for the Manitoba Missions.....	1500 00
A Friend, Newmarket, Ont., by the Rev. S. Rose.....	30 00
Mrs. Charlotte Dance, Springfield, Ont., by the Rev. R. W. Williams, in memory of the late Z. Dance, Esq., for Japan Missions.....	50 00
Legacy of the late Mrs. Ann McMicking, Stamford, Ont., by the Rev. J. Ridley ..	25 00
The Hon. Judge Marshall, Halifax, N.S., for Indian Missions.....	20 00
Rev. A. Bowerman, M.A., Winnipeg, Man.....	12 00
Mrs. Bowerman.....	4 00
Miss Georgie Bowerman.....	4 00
	<hr/>
Mrs. Stafford, Simcoe, Ont.....	2 00
Mrs. Millar, Simcoe, towards the debt.....	16 00
Mrs. R. Kemp, Mrs. R. Cochrane, Mrs. D. Miller, Mrs. J. Elliott, Miss M. A. Stevenson, Mrs. H. Cairns, Clarenceville, Que., by the Rev. H. Cairns, Special towards the debt, \$1 each.....	5 00
	3 00
	6 00

Total Amount received from Circuits to May 15th, 1876, on account of 1875-6..... \$28,364 82