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Missionary Notices

OF THE

METHODIST CHURCH

OF CANADA.

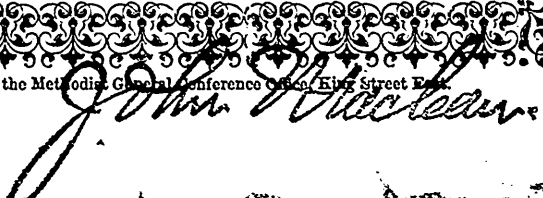
TORONTO, FEBRUARY, 1878.

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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,

FEBRUARY, 1878.

BRITISH COLUMBIA DISTRICT.

NEW MISSION TO NAAS.

WE place upon record the following letter to perpetuate the remembrance of beginning an enterprise which has already been greatly blessed by the great Head of the Church. The destitute condition of this numerous band of Indians, and their earnest entreaty for a Missionary, made such a solemn impression upon the hearts of our generous-minded people in Victoria, that, independent of their usual offerings for the maintenance of their own minister and annual missionary subscriptions, they are pledged to a special effort to provide four hundred dollars for two years to begin this Mission. Many earnest and faithful prayers accompany their gifts, which are sure to obtain the Divine blessing. It is fervently hoped, by the expiration of the term, the Society may be in a position to carry on the work vigorously.

From the Rev. ALFRED E. GREEN, dated Naas River, B.C., September 21st, 1877.

After receiving my appointment to this distant field, I had to wait two weeks for the *Otter*, which did not leave Victoria till the 3rd of August, calling at Departure Bay the following morning. On our way we called at Alert Bay, Fort Rupert, and Bella Bella, where we saw a large number of natives living in heathen darkness (we ascertained from the Hudson Bay Company's servants that they number near five thousand souls, who speak one language), without any teacher or missionary. Athirst for the water of life, what a pity that we should have to tell those poor people that our Church is too poor to send them the Gospel. Oh, that men and means were ready for the Master's use.

The Rev. A. Hall, sent out by the Church of England Missionary Society and on his way to take charge of the Metlakatlah Mission, was one of the passengers. We had blessed and refreshing seasons while waiting together at a throne of grace. I found at Port Essington that Bro. Crosby had been there, and now an intelligent Indian woman holds a Sabbath-school among her people, Bro. Crosby supplying her, as she informed me, with cards and books.

We arrived at Fort Simpson on the 7th, and stayed over Sabbath with Bro. Crosby. A great many of their people were from home, as it was in the midst of the fishing season, yet I enjoyed the services much. I was astonished to hear them sing so

well; and it is a beautiful sight to see three or four hundred of them with their Bibles in hand all turning to the text, and after the congregation is dismissed, many remaining to read it over till they can pronounce it right.

On Monday, Bro. Crosby and I, with a company of Indians who volunteered to take us, started for Naas by large canoe. We slept in the canoe at night and arrived at the lower village on the Naas at 4 p.m. the next day. The Indians were greatly scattered among the mountains and streams, as this was just the season they get salmon; but those who were home gave us a hearty welcome. This village is about fifty miles north of Fort Simpson, standing right on the bank of the river. The soil is very rich, and as this is the nearest good ground to the place where they get their *small fish*, their principal food, they have chosen it as a place to live at, and the people of four other villages promised to live here if we will have the Mission here. We held service in the evening, and the next day went to the middle village, fifteen miles further up the river. The current is so strong it took our crew twelve hours to go up. It was the first time that that place had been visited by any of your Missionaries, but William Henry, one of Mr. Crosby's young men, had been there two or three weeks teaching school. We held service a few minutes after our arrival, and as we stood in that large Indian house (where so many heathen scenes had been) and sang,

"O God, our help in ages past,
Our hope for years to come,"

the goodness of our God in the past came to our minds, filling our hearts with gratitude, and the promises of our Master came with power to the heart, and we did feel that by simple faith we could trust Him for all the future. The next morning we met the chiefs in council. After a hymn of praise and prayer, Bro. Crosby invited them to

speaking, and they all expressed themselves as highly pleased with our visit, for they had waited a long time for a Missionary. One old chief as he leaned upon his staff, said: "I am getting old, my body is getting weaker every day, I am obliged to have three legs to walk with now, (referring to his staff), this tells me I shall soon die, I don't know what hour I shall be called away, I want to hear about the Great God and I want my children to be taught to read the Good Book, I want them to go in the new way, we are tired of the old fashion."

Another said, "My heart got very warm last night when I heard God's Word. I heard a little last Spring. I was down the river and saw Mr. Crosby and I took just a little of the good medicine and my heart felt well, but after the Missionary went away I had trouble and my heart got all mixed up. I did bad and my heart got very sick, so I say to myself when the good medicine comes again I will take more of it. Last night I took more of it, now my eyes open and everything looks beautiful." Then as he pointed up the river, he said, "There are ten tribes of people living up there, Missionary; we give them all to you, go and see them, they all want to know the Great Spirit."

We visited the upper village, ten miles further up the river, and those that were home seemed much pleased that their Missionary had come. This is the darkest and most wicked village on the river. They do not bury their dead, but have a feast, make a great fire in the house, throw on the body, and dance around it whilst it burns; but they are seeking for light.

As the people were so scattered, and as we wished to secure some lumber, Bro. Crosby thought it best for me to go back to Fort Simpson, so I spent three weeks there. On the 10th of September, we started again for Naas, taking my things by canoe. Victoria, a Fort Simpson chieftess, with her canoe full of friends, accompanied us. Being a

woman who has great influence among her own people, and is much respected by the Naas people. As we sighted the mountain chief's village, which is a mile south of our Mission, they fired their big gun, flags were up and the Indians were dressed in their best. We had not intended to call there, as we wished to get to the Mission, but seeing they were all expecting us we went ashore, shook hands with all. Some were dressed in soldiers' uniform. We were invited to the chief's house. It was nicely decorated: bear-skins were laid as a carpet. The chief of the mountain spoke, saying how happy he was that he had lived to see that day, that for a long time they had been looking for a Missionary, and now I must be a father to them. Our stay was short there, but the Indians got out their canoes and went with us to the Mission, where, as we neared it, we counted sixteen flags. The guns were fired and they gave us a joyous welcome. They presented us with the following address:—

"We, the chiefs and people of the Naas, welcome you from our hearts on your safe arrival here, to begin in earnest the Mission work you promised us last Spring when you visited us. We have seen the Mission carried on about fifteen miles from us at the mouth of the river for many years, but cannot see much good it has done among our poor people; but as you say you do not come here to *trade* with us, but only to *teach* us, we think it will be very different under your instruction, and we tell you that we will do what we can to assist you in the good work. Our past life has been bad, very, very bad. We have been so long left in our darkness that we fear you will not be able to do much for our old people, but for our young we have great hopes. We wish from our hearts to have our young men, women, and children taught to read and write, so that they may understand the duties they owe to their Creator and to one another. You

will find great difficulties in the way of such work—but great changes cannot be expected in one day. We must not be discouraged by a little trouble, and we tell you again that we will all help you as much as we can. We believe this work to be of God, we have prayed as you told us, and now we think that God has heard our prayer and has sent you to us, and it seems to us like the day breaking in upon our darkness, and we think that before long the Great Sun will shine upon us and give us more light. We hope to see the white men that settle among us set us a good example. As they have had the light so long, they know what is right and what is wrong, we hope they will assist us to do good, that we may become better and better every day by following their example. We again welcome you from our hearts, and hope that the Mission here will be like a Great Rock never to be moved or washed away, and in order to this we will pray to the Great Spirit that His blessing may rest upon this Mission and upon us all."

One family, waiting our arrival, had brought their house with them to build at the Mission.

We held three services each day and the people attended, and the best of all was God was, and is still with us blessing His Word, so that the house was filled with the cries of penitents seeking for salvation, who now stand in class-meeting and say they are happy in Jesus, so that we have a class of twenty members as the first-fruits of what we have abundant cause to hope will be a great and glorious harvest.

Although a great number see the folly of their old superstitious practices and are ready to give them up, some oppose. Doctors, conjurers, and such as make blankets by their evil doings now they see their craft in danger. One old chief brought his bag of feathers to meeting (an old dance charm) to tell us he could not give that up, he would give all up but the old heathen dance.

The Indian house I am living in is damp and cold, but we hope, with Bro. Crosby's assistance, to build a small Mission house at once, but it is very difficult to build without

means among a people so poor. We need the prayers of the whole Church that God's blessing may rest with converting power upon this new Mission.

From the Rev. THOS. CROSBY, dated Fort Simpson, September 21st, 1877.

I have just returned from the Naas, where I, with a party of our people from this place, who volunteered to take Bro. Green and his goods up, have spent a very happy week in special services with Bro. Green on his new field.

On the arrival of Bro. Green, myself and our Indian friends, guns were fired and flags hoisted to trees and poles and the people turned out in their very best. Many of the people said they now thought they saw the day breaking on the Naas after a long dark night.

We have visited all the villages, and although it is at a time when many of the people are away in the mountains and other places, yet we met a large number, and all expressed great joy at the fact that they are to have a Missionary to live among them.

The result of our five days' meeting gave us the names of twenty on trial, and our people were much quickened and blessed, while our dear brother commences his work full of hope. Oh, may hundreds of souls be saved in connection with that new Mission. We also baptized twenty-one children on our last visit.

The opening up of this new field brings hard work, and great trial of h at times.

A small house must be built at once for the Missionary to live in, and he has gone to work to get out the foundation. I took a severe cold two weeks ago while Mr. Green and I were rafting 12,000 feet of lumber from the mill to this place, as a great storm came on, and we were out two days and all one night in incessant rain.

Well, I think I hear some of our good friends say, "That is too bad, I think, for the poor Missionary to have

his hands all blistered, and his bones ache so it is difficult to sleep." But this work must be done, for a school 30 by 40 must be put up this fall as well as the little house for the Missionary, and it all has to be done by local subscription, unless, indeed, some good generous soul says, "No, I will have a hand in that," and send us a good lift in the way of donation, as this work is all of faith so far. We are going on and feel sure that God will send us help as He in answer to prayer has sent the Missionary.

We have also to keep Wm. Henry Pearce up there as Interpreter and Assistant-teacher to Bro. Green, and we are told that no means can be had to help to keep him. Three white men who have seen his work for the four months he has been up there, have volunteered to support him for three months, and then we shall hope and trust for the future.

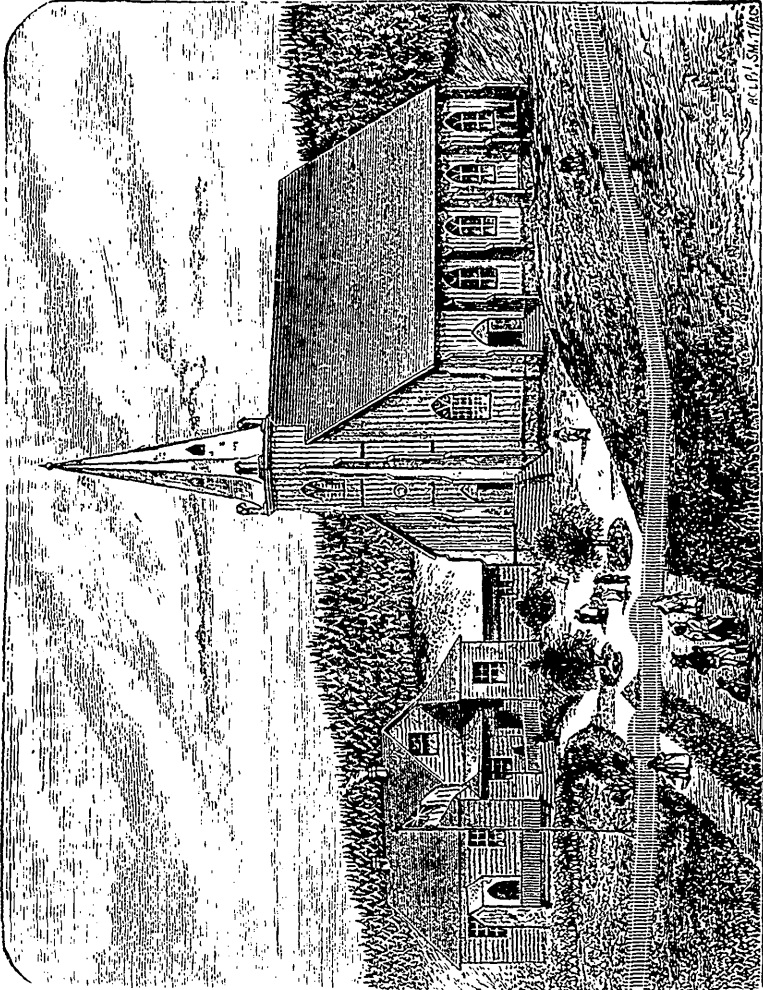
You will doubtless hear a more full account from Bro. Green himself, and as I expect to be there again as soon as we get the lumber shingles, &c., up, (for this has all to be freighted fifty miles) to help to put up the building, you shall hear further from me.

I wish I were able to place a native teacher at Rit-a-mat at once: I have told you before this is down the coast 150 miles.

Our work at home is doing well, but I long to see a glorious revival here: it will come! I do not think the work here suffers in the least for our being away; indeed, I believe it is a great blessing to our people, it calls out the efforts of others and begets a general Missionary spirit among the people. I am told sometimes that I begin to look old with this hard work and these hard trips. Well, that may be, but it is a glorious work to "Rescue the perishing

and care for the dying." We are all well. I am sending a pencil sketch of our Mission buildings, taken by our excellent teacher. I hope you

will like it, and perhaps it will be of use to you to let our dear friends at home see what we have been doing in a material way in the last three years.



METHODIST CHURCH and MISSION PREMISES, FORT SIMPSON.

From the Rev. WILLIAM POLLARD, Chairman of the District, dated New Westminster, November 27th, 1877.

Having been confined to the house for more than a week by a severe cold, and feeling a little better this

morning, I commence my work again by writing a few lines.

As per circular from the President

of the General Conference, sermons on Missions were preached on the 18th, and earnest prayer offered up for the divine blessing on the Missionaries and their work both at home and abroad.

The day of thanksgiving was universally observed by the Churches, which I think was the first public acknowledgment of God's providential blessings in this land by public authority. Thanks to the McKenzie Government for this national acknowledgment of religious obligation to a Supreme Ruler and Benefactor.

I was unable to be out of the house, but Mr. Hall, of Sumas, happened to be down, and we prevailed on him to remain over Thursday and conduct our thanksgiving service.

Our church in New Westminster remains about the same religiously and financially as when I last wrote. We have a few accessions every quarter by note and conversions, but we lose as many by removals, deaths, &c. We need a constant increase to make up the wear and tear of the church.

A small Indian congregation worships in its own church and is very faithful to all the means of grace. Nine or ten meet in class. In addition to attending their own means they often attend and take part in the English services.

Last fall, our people and the Americans united in a camp-meeting near Semialune, which resulted in considerable good both to the whites and the Indians.

Our Indian Missions are making encouraging progress. Bro. Crosby writes, "On my return from Naas I was glad to find a blessed revival going on. The people had been so much concerned about their souls that for several days and nights they neither ate nor slept. The church was crowded night and day, and Mrs. Crosby, Miss Knott, and Kate, had as much as they could do to carry on the work and direct those poor people to Jesus. Since I re-

turned the meetings have been going on twice a day and souls brought to Christ at nearly every meeting. Blessed work this.

"But we had a severe trial, for last Wednesday, in a terrible wind storm, the roof of our church was blown off, and it was a mercy it did not come on the house, for it fell only a few feet from it, and then for several hours our men worked to secure it, or the whole building would have been a wreck. A drenching rain followed which threatened to destroy the paint and the floor. I had to bore holes all round it. We had to drive out the front of the tower to let the wind through, or the tower and spire must have gone.

"The same day we had a meeting where amidst the tears and sorrows of the people a subscription was started to repair it, and about \$400 contributed in blankets, coats, shirts, shawls, guns, furs, finger-rings, earrings, and indeed nearly everything that could be turned into money.

"So now as winter is coming on and our church flooded with water, no time must be lost. A canoe was sent to the mill to Willicraft, and he came up and promised to help to repair. Logs were sawed and sent to the mill, and brought back in lumber and shingles, and nails secured, and we are now so far as to have part of the shingles on, and hope if we have a few days more good weather we shall be covered in again."

Bro. Green writes as follows:—

"The work has been going on wonderfully the last month. Some of the most wicked men that heathenism can produce, have bowed at the feet of Jesus, and have been made new creatures by His wonderful power and mercy, so that at every service there are those whose hearts are touched by God's Holy Spirit, and are led to renounce their superstitious ways and take the new way, and every day some are coming to ask for advice as to how they may settle old heathen "Potlatch" debts, as they want to be Christians, and

the large sacrifices they make to give ample restitution, and their changed lives, show that they are in earnest. Only the day before yesterday a chief, of considerable influence, who has been bitter against any Missionary coming here, came to me to tell how miserable he had been for two weeks; he said, "God had troubled his heart because he was so wicked, and he was determined he would not be a Christian, but he had no rest day or night and he was angry with everybody; he got so bad that his wife could not live with him any longer;" then he said when we talked to him in his house, he saw it was all sin that made this trouble, and something told him to leave his sins and become a Christian, but then he thought of his blankets that he Potlatched last year, and as he gave away all he had, next year he would commence to serve God and receive it back, so that he thought he would not get a new heart till he got his property back. But, said he, "my heart got so sick I could neither eat or work or sleep, I was nearly dead, then I think of God, and Sunday, while in the house, as I hear God's Word, I say I will give my heart, blankets, and all to God, and the same moment all my trouble went away—my heart became so happy sometimes I think I am not the same man." He went and told his wife, they became reconciled, and as he told his experience in the crowded class-meeting on Monday night, many wept for joy. So the work of God moves on. Seventy-five now meet in class, while thirty-two profess (and as far as man may judge, truly) to live a life of faith on the Son of God. I preach three times on the Sabbath, and twice during the week, and then we have class-meetings and prayer-meeting, and in every service we feel the power of God and are encouraged by seeing many coming to the Cross. We never saw a people so dark before, and it has not been all sunshine. Doctors and conjurers, who make money by their evil practices, see their craft in

danger and are loud in opposition. Others, with two or three chiefs, want to keep up the old feast and dance. One old chief brought his bag of feathers (an old dance charm) to church to tell us that he could not give that up, but he would give up everything else, just keep that and be a Christian. They say they were told that if they had a Methodist Missionary they could feast and dance and be Christians all the same; but God is shaking heathenism to the foundation all up this river.

"I miss the kind sympathy of my Christian friends in this distant field; but I do feel it has driven me closer to that "friend that sticketh closer than a brother." It is difficult to get provisions here, and they are very dear. The passage to Fort Simpson is rough, and it costs from \$10.00 to \$12.00 per trip for canoe. I could get no bread for three weeks. I did not have any stove up here, and among all these people not one knew how to make bread, but now I have the stove and a bag from Fort Simpson. Have learnt William Henry's wife how to bake. For a month I have lived in an old Indian house, which has been cold and damp, the last six weeks; but have just moved into one I have built, size, 20 by 13, and a woodshed at the back. Bro. Crosby and I built this from our private means. The Indians are very poor, they have no money at all. The traders give them goods for their furs, and they are not worth much just now, and last year their small fish came only in small quantities, so they are poorer than they have been for years. I don't think there are ten dollars in money on the river, and it is very difficult to get anything done in the way of clearing, &c., &c., or cooking, and my time is so taken up with the Mission work. The weather has been very stormy and cold. It has stormed eight days out of ten, so that for four weeks I have had wet feet every day, as I have worked in the woods and at

the building, but Jesus' presence and love makes it sweet. The lumber is here on the ground for a school-house. We will build it 40 by 30 feet. The Indians will give the work of putting up, I think all. Could you send me a few Bibles, Testaments, slates, and pencils for school. I visited the upper village and they want a teacher in that village of 400 inhabitants, about 100 children. I wrote Mr. Crosby asking him to send me a smart Indian young man and he came last night. I go up with him to-morrow to hold

a week's services there, and start a school, so we will have two schools on this river, one at the Mission here at the nearest point to Fort Simpson, the other at the upper, twenty-five miles north of this. The people are very anxious to learn, and have already learnt seven or eight of our hymns.

We know you are praying for us, and God is answering prayer. His Spirit is resting upon the people and upon us. I shall be very glad to receive any advice you may think fit to give.

From the Rev. C. BRYANT, dated Nanaimo, V. I., British Columbia, December 4th, 1877.

We have still to contend with the adverse influence of financial depression, arising from the protracted stagnation of trade. This is felt seriously in our Sabbath collections, which, as the chief source of circuit income, have fallen considerably below our expectations in the quarter just closed. Our late church anniversary services too, fell more than \$50 below last year and failed to meet the heavy expenses for repairs, &c., which continually occur. Our social means of grace are cheered by the Divine presence and blessing, yet we need the converting power to attend the preached Word.

INDIAN WORK.

I have never seen larger congregations, since Bro. Crosby's residence here, than those of the past few Sabbaths. The tribe is mostly at home and Bro. Cushman seems to be diligent in his work. The spiritual influence in their class-meeting is excellent, as may be gathered from the following extracts which I transcribe from notes taken last Sabbath afternoon, when I renewed the quarterly class-tickets after preaching.

BRO. CUSHAN, Leader, said, "I am glad to be with you, my people. You have trials and I have them too. But God has said, if we will take our troubles to Him, He will settle

them and help us. A fortnight since, when chopping fuel for myself and for the church, a splinter struck me in the face, and when the wound pained me the devil told me that that was what I got through being a servant of Christ, and he tempted me to leave the work and be angry. But as I went to my closet and prayed to the Lord he kindly removed the temptation behind me."

PETER,—“I am always sick, but thankful to be spared to receive another class-ticket, which I did not expect. The tempter tries to persuade me not to attend class, but may the good Spirit ever keep me faithful.”

MRS. CHE-AT-LUK, daughter of the chief medicine-man and conjurer,—“I want to serve Jesus, once I was against Him, but now I want to be with Him and His people. I cannot go with my father, but I pray for him and God warms my heart.”

PETER-NAMPTON, who is far gone in consumption,—“I am ready to give my heart and all I have to Jesus, and want to go and see Him. I expected to have been taken before the end of this quarter, but I am glad to be here and see my brother Elijah present, seeking the Lord.”

ELIJAH, “When a little boy,

heard our Missionaries, but I was wicked and tried to forget God's Word. I do not want to do so any more. I will wait for no one else, but I will go to God and ask Him to take all evil from my heart."

A SISTER said, "I have been raised up from sickness this quarter and God deserves to have all my heart. I have had many trials. God has taken many of my children and I too want to be ready to go and meet Jesus."

MRS. SALASSALTON, the mother of the late David Salassalton, and until recently a heathen,—“Praise the Lord I am here. My heart is but weak and the devil is my enemy.

I want the Lord to make me strong. My heart is warm to-day; it belongs to Jesus. It is time to get ready for His coming.”

MRS. WESLEY,—“When I go to sleep I think about God. I dreamt I saw my sainted children in heaven the other night, but instead of sitting up to lament and wail, (as is customary among their heathen neighbours at such times,) I looked up to God and asked Him to prepare me to go and see Him and my children when He sends for me.”

I found twenty-four names on the class-book, sixteen of whom were present, and the above is a sample of their general testimonies.

JAPAN.

Letter from the REV. G. COCHRAN, dated Tokio, August 8th, 1877.

OUR STATIONS.

We occupy, at present, three stations, viz.: Tokio, Shidzuoka, and Numadzu. In the present state of the country only one of these can be regarded as a place of permanent residence for the foreign missionary. We can reside in Tokio without asking anyone's permission. But this is not the case with regard to Shidzuoka, or Numadzu, or any place outside of the Treaty Ports. You are aware that no foreigner can reside outside of the Treaty Ports except in the service of the government or under contract with a native by permission of the government; and no contract with a foreigner can receive the sanction of the government except it be drawn in accordance with the form of words prescribed by the Office for Foreign Affairs, and all such forms are carefully guarded with the condition that the contract may be closed any time, on short notice being given, at the option of the employer or of the government. There is, in Japan, no such thing as a purely private contract between a native and a foreigner.

Every contract must be with the knowledge and consent of the government. Therefore, though a contract may be made for a term of years, there is no certainty that it may not cease suddenly in a short time. Most contracts, however, are carried out faithfully to the end, but there can be no certainty beforehand. As all this is known to the foreigner, and as he has the same liberty of closing his contract at short notice, it is considered that no injustice is done to anyone when, for some reason that one of the parties may think sufficient, an engagement is suddenly cut off. The native jealousy of foreigners, and the unsettled condition of the country, have determined the government to this kind of policy toward foreigners entering into any kind of service with them. Indeed, all relations with foreigners not regulated by treaty stipulations are kept strictly and absolutely under government control.

I am thus explicit that no doubt may remain upon your mind as to the uncertainty of the tenure by

which we hold our residences outside the Treaty Ports. We can only hope to remain out and work so long as it may be possible and right to do so, and we should always be prepared for such an emergency as sudden notice to withdraw within treaty limits.

The bearing of this upon our two out-stations you will readily perceive. Dr. McDonald's contract continues to the 31st of December next. When he came up to the District Meeting, he looked upon it as so far secure, and with the possibility of renewal for another term. But on returning home he was surprised to find that the local government had changed hands (no uncommon thing in Japan) and his employers were dismissed from the offices they held in the school, so that at this moment it is quite uncertain whether he will be permitted to finish his term. This uncertainty is increased by the fact that the newly-appointed officers are quite opposed to the Gospel, and may take a special pleasure in bringing the missionary's residence amongst them to a speedy termination. According to present indications, therefore, Dr. McDonald is likely to return to Tokio about the beginning of January next,* if not earlier. There is not, at present, any prospect that he would be able to renew his contract, and, so far as we can judge, it would not be well for him to try to do so under the circumstances. It is far better for our work there that Dr. McDonald should withdraw rather than be dismissed. His reputation amongst the people is all that we could wish, and if he retires at the end of his present term he will always be a welcome guest in Shidzuoka whenever he may choose to visit it.

METHODIST CHURCH, SHIDZUOKA.

You will, of course, ask, what about the work in Shidzuoka? How is it to be cared for and carried on? I have a few words to say in answer

* Since this was written we are informed Dr. McDonald continues in Shidzuoka.

to these questions which, I trust, will quite relieve the darker shades of the preceding picture. Dr. McDonald has been greatly prospered in his work, and, by the blessing of God, a large and well-organised church has been raised up. There are now several classes, with leaders, stewards, and local preachers, all in a hopeful condition of prosperity. Amongst the local preachers there is one, Mr. Yamanaka, at present a candidate for the native ministry, a man of good education, sound judgment, fair address, undoubted piety, and earnest zeal. He has the confidence of the Church, and a good reputation of them that are without. This man, whom the Lord has raised up and called into His service, is ready to take charge of the church as pastor and preacher, and we feel quite certain the cause will not suffer in his hands. Nor is this our only encouragement in view of the removal of Dr. McDonald. There is, at present, a very good passport system in Japan, by which a foreigner, on application to his consul, can procure a permit to travel in the interior of the country. By means of a passport Dr. McDonald or myself can, once in a while, visit Shidzuoka and remain a few days, preaching, baptizing candidates ready for admission into the Church, dispensing the sacrament of the Lord's supper, and building up the church. So that although we may be precluded from residence amongst the people, we cannot be hindered from visiting them whenever it may be desirable or necessary.

TOKIO.

You may ask, what will so many be able to do in Tokio? For an answer to this question let me refer you to the remarks on Tokio as a field for evangelistic enterprise, contained in the document forwarded to you last month. There is, in Tokio, an immense population and area tolerably open to us. I am only just getting into the use of the native tongue in our services, having

done so much of my work in English hitherto. Bro. Eby cannot be expected to render assistance in the native language for some time, and, as Dr. McDonald is now preaching with facility in Japanese, his time can be fully employed at our stations in the city already established, and other doors can be opened as soon as we are able to enter them. His presence will tend to strengthen and help us in this great capital, where it requires considerable force to make much impression. And besides, as we are opening an institute for the training of young men for the ministry, he can aid us in this also. Our experience, so far, goes to show that concentration is, on the whole, the best for our work in the beginning. After a time it may be well to separate, but for the present I am persuaded we shall gain by keeping together. I once had great confidence in what might be done here by means of the English language; but my opinions have been changed by the lapse of time, which gave me a larger experience among the people. I have now good reason to believe that successful missionary work can be carried on only in the language of the country; and whatever tends to impede your agents in the study and use of the native language must militate against the success of your Mission. I know we have accomplished something by means of English, but the limit of possible usefulness is soon reached. Moreover, the attention given to English in Japan has recently declined. Many of the schools in which English was taught have been broken up, and the teachers dismissed; nor are we likely to see again the same enthusiasm in the study of English that prevailed here formerly. Among other reasons for this change may be given, the poverty of the country, much increased of late by a civil war in the Province of Satsuma, that still drags its slow length along, and that has already cost the country millions of dollars. This has led to the withdrawal of

government support, causing many schools to close. Also the changeful fancy of the people may have something to do with it. Like children that weary of one toy after another, the Japanese have played with many things in western civilization only to cast them aside as they found them unsuited to their tastes, or too costly to keep up. Regarding Bro. Meacham's situation in

NUMADZU.

the remarks already made as to the uncertainty of contracts here will apply. The burning of the school and boarding-houses, just at this time when the country is feeling an unusual stringency in money matters, was a sad blow to our hopes in Numadzu. It is possible that Bro. Meacham may be able to fulfil his term and even to extend it if he wishes, but we must not fall into the error of thinking that this is certain. He may, on very short notice, be without a contract, and compelled to retire within treaty limits. There are at present indications of uncertainty which cause us some uneasiness; one or two of which I may just mention. The Principal of the school, Mr. Yebara, who was mainly instrumental in bringing Mr. Meacham to Numadzu, is ill of consumption, and his recovery is doubtful. If he should be taken away our position in Numadzu would be very uncertain. Mr. Yebara is an excellent man, and has great influence in his own community, and having recently embraced the Gospel he will no doubt do all he can to keep the Missionary near him, both for his own sake and for the sake of his people. But we are not sure of keeping him. Another difficulty is, that some of the native teachers, in the school, have shown great hostility to the Gospel, and would be glad to see the Missionary removed. Just how far their influence may reach we cannot say now, but in the event of Mr. Yebara's decease it would be considerable.

CHURCH ACCOMMODATION.

Since my removal to Tsukiji, we have felt very much the need of a suitable building in which to hold our services, sufficiently near us for our families to attend and render help in the singing. Our private residences are not at all adapted to such a purpose. We have therefore embodied in the document already mentioned, a request for a grant of funds sufficient to cover the cost of such a building as would meet our present necessity. There is a small district just outside of Tsukiji in which foreigners are permitted to rent land in the name of a native. Here we could procure a suitable piece of ground and build a preaching-house for the small sum of say, seven or eight hundred dollars. Such a place would serve as a rallying point until we could do better, and enable our families to help us in the work, something they cannot do now owing to the great distance of our appointments from our residence. We feel the inconvenience, especially when we hold our quarterly meetings, or any general meeting of the church, and as we prosper and grow this difficulty increases more and more.

We are also in need of means to build or rent small preaching houses at eligible points in the city of Tokio. We can procure the requisite sites in the name of any member of our church on whom we can rely. Such houses, for the reasons stated in the document referred to, would be more suitable for our purpose than private dwellings, and they can be had for from two to three hundred dollars apiece. Then in case one of them should be destroyed by fire, in this city of frequent and terrible conflagrations the loss would not be so severe. May I ask you to put this matter before the Committee and secure for us, if possible, to begin with, a thousand dollars at least. I assure you it is quite essential to our work that we be furnished with these tools, if I may be permitted to call them so.

Without them we are placed at a serious disadvantage, and will certainly accomplish less than we could were these instruments placed in our hands. You remarked, not long ago, in a letter to Bro. Eby, that we must do our own work in our own way without reference to what others may be doing. Now, there can be no objection to this, provided ours be the right way. But I am sure you will bear with me when I say that from sufficient knowledge of this field, I am warranted in affirming that those who at the very beginning put their men into comfortable dwellings of their own at the cost of their Societies, and erected small churches when and where needed, have done right. They have put their work on a sure footing, and enabled their agents to go on with vigour, unencumbered with any other anxiety than that of acquiring the language, and seeking how to bring the Gospel home to the hearts of the people. Those who have sown bountifully will undoubtedly reap bountifully. I know the pressure upon your funds owing to the recent debt, and the extension of the work, and can therefore only ask that you will do for us according to your ability.

LITERATURE.

The British missionaries in Tokio, some months ago, formed themselves into a Corresponding Committee of the British and Foreign Bible Society, and of the London Religious Tract Society. Both of these noble Societies generously responded to our communications, and sent us out a small stock of their publications, to be kept on hand at reduced rates, and to be supplemented from time to time as the needs of our work here may require. From this source we can draw English Bibles and tracts as cheaply as we could buy them at the Societies' houses in London. They have also sent us funds for the publication of the Scriptures and tracts in the Japanese language, and will make grants to mis-

sionaries for gratuitous distribution. The appeal, therefore, to the Bible Society in Toronto may as well be deferred. The cost of sending the books from Canada would amount to more than half their value. Of this item, therefore, you need take no further account. There is another call, to which we hope for your hearty response. I have made a translation of our "Catechism No. 2," and expect to have the final revision ready for the press in about three months. May we draw upon you for the amount required to print an edition of say five hundred copies? The "Rules of Society" are also translated, and we would like to print a thousand copies of them; may we do this also? I do not stay to say a single word on the importance of having these helps in our hands in dealing with the people, as the need for it must be obvious to every member of the Committee. I cannot, at present, send you an estimate of how much it will cost to print these two small tracts, but will do so just as soon as I can find out what the cost will likely be.

While on the subject of literature I may just as well mention that a small Committee of missionaries has been formed here, for the translation of the Scriptures into the Japanese language. I was asked to take a place on the Committee, and, though but poorly prepared for such work as

yet, and very busy with the duties of my Mission, I felt that I could not well refuse, especially as the invitation was given heartily by the whole body of Protestant missionaries in Tokio. We have been at work about four months, meeting twice a week; my study, being central and convenient, was accepted as the place of meeting. When we suspended, at the commencement of the hot season, we had got to the end of the 6th chapter of Genesis. The first three chapters are revised for the press, and will shortly be published as a sort of forerunner, to test how our translation is likely to be accepted by the Japanese. What I wish particularly to enquire of you is this: will you kindly inform me as to whether the Missionary Committee approve of my going on with this work or not? If not, I can cease at any time. If they approve, it will be a contribution towards the common cause of Christian work in Japan. A resolution on this subject, which appears in the minutes of the District Meeting, may serve to bring the subject before the Missionary Committee. The amount of time I am required to spend with the translators is two afternoons in the week, from three to six o'clock. But as the work goes on, and the need for native Scriptures increases, we may have to give more time.

RED RIVER DISTRICT.

From the Rev. J. W. BELL, dated Winnipeg, December 22nd, 1877.

I am very glad to be able to give you a good and very encouraging account of things, both at Zion and Grace churches. Our congregations have increased rapidly of late, and our Sunday-schools show encouraging signs of success. The people at Point Douglas lately stirred themselves up and procured a new library for their Sunday-school, consisting

of 104 new books, together with two doz. copies of Moody and Sankey's Hymns, small size, and half a doz. large size. But not content with that, they commenced to talk of getting a new organ, and a subscription was started forthwith. At the end of one week Mr. Shipp was able to report \$117.50 subscribed for the purpose. An organ was im-

mediately procured from Mr. Clements, worth \$180.00, but Mr. Clements kindly gave it to us for \$130.00. It was made by Bell & Co., Guelph, Ont., and is deservedly admired for its fine finish and beauty of tone. A choir was at once organized, which does good service, both at the Sunday-school and in the regular church service. The Sunday-school has rapidly increased and now numbers over thirty scholars, with more promising to come.

Our regular congregation, at Grace Church, now numbers 250 or upwards of an evening, and the church already appears comfortably filled, notwithstanding the addition to it this summer. We hope it will be

necessary, ere long, either to enlarge it again or build a new one. Our congregations at Prairie Grove are good and attentive, all the settlement turning out to the services except one from each house. It is necessary that one should stop, as often people pass who have not a very delicate sense of the relations of property. At Morris, forty miles from here, almost the whole of the settlers, I believe, have signed a petition to us to give them preaching, and in connection with Mr. Harrison, of Pembina Mountain, we have acceded to their request and will give them preaching every fortnight. It will not be long till we have a church there.

From the Rev. THOMAS LAWSON, dated Palestine, September 1st, 1877.

I was much encouraged with my visit westward. On my way out I preached at Beautiful Plain, Little Saskatchewan, Riding Mountains, and Shoal Lake, the end of my journey.

The congregations were large, interesting, and very attentive. How pleasant to tell the Gospel news to those who hunger and thirst after righteousness.

Shoal Lake is about 100 miles due west of Palestine. The country between here and there, and for miles and miles either side of the great highway, is the best for farming purposes in the North-west. Nor are the settlers slow to appreciate this by the way they settle in. What a vast field for the Missionary. Since last year the population of these places has more than doubled. Shoal Lake, two years ago, was known only by the trader as a favourable place to kindle his camp-fire and rest his weary horse. But now, by the rapid way settlers have come in, it bids fair, in a short time, to become a populous town. Little Saskatchewan, from its many natural advantages, cannot fail to become an important centre. Beautiful

Plain and the Riding Mountains have peculiar advantages and inducements, and are drawing many to build up homes.

What do I think of this vast country for Missionary work? What I say you may attribute to boyish enthusiasm, but I care little so long as I know that my present convictions arise, not from popular opinion, but from sound and deliberate reasoning and observation. After taking contingencies, which may or may not occur, into consideration, I must say there is not a better opening in the North-west Territory for a Missionary. The people are willing and anxious to receive a Missionary. They utter, and have uttered that most distressing cry, which should arouse every Christian to action, "Come over and help us."

Methodism has ever been associated with the true development of any country.

Why not send a Methodist Missionary? My love for the true interest of the people; my love for my country; my love for my Church; my love for my God, would send them a large-hearted, zealous Methodist Missionary.

From the Rev. WESLEY CASSON, dated Selkirk, December 22nd, 1877.

DEDICATION OF THE NEW CHURCH

Our new church was opened and dedicated last Sabbath. Our subscription thus far amounts to \$888, \$700 of which has been raised in Selkirk and neighbourhood. It is a marvellous contribution. The men on the Pacific Railway have contributed \$250. Our opening services, and everything up to the present time, have been a gratifying success. The weather on the day of opening was delightful. The Rev. Mr. German preached in the morning to an adult audience of fifty-three, and the Rev. Mr. Matheson in the evening to one hundred and twenty-five. Such congregations were never seen before in Selkirk. Some of the men on the line came across the river to the evening service, and showed by their attention their hunger for spiritual instruction, and by their contributions their appreciation of the work we had undertaken. No special appeal was made. There was simply a statement as to the cost of the church, the amount subscribed, and that the collections would be in aid of the building fund. The collection was \$20 in the morning, and \$45 in the evening, \$65 for the day, the contribution largely of working men. I need scarcely say that Bro. Sifton and myself were pleased and grate-

ful. We did not, nor did you or Mr. Young, expect such results in so short a time.

And now as to our financial position. Our subscriptions and collections amount to \$952, including \$50 which I have received from friends in Ontario. We hope to make the amount \$1,100. Our debt must not exceed \$500. More would be embarrassing. The \$400 balance must come from Ontario and Quebec in small sums: sums so small that, extended over a wide area, and coming from many sources, their flow is un-felt, imperceptible, but united is the stream which floats us from out of the reach of danger. We will assume four-fifths of the expense and responsibility. It is not unreasonable to hope Ontario and Quebec will meet the one-fifth. And, in meeting these responsibilities, you will not misunderstand me when I say that the minister in charge must make heavy personal sacrifice. But I thank God my heart is in the work. It is a labour of love. I am anxious that our church should, as soon as possible, be placed in a state of financial security; and also that we should be able to retain an excellent parsonage lot. This can hardly be done unless aid be received from the East.

From the Rev. W. R. MORRISON, dated Woodlands, October 23rd, 1877.

This afternoon I held a meeting in this settlement to discuss the propriety of erecting a suitable place of worship, with very encouraging results. An acre of land has been procured in a good, central place, and it has been resolved to erect a building 20 x 26, frame, which can be turned into a parsonage when the people feel able to erect a larger church. Should it be decided to have a married man in a year or two, the upper part could be finished off for a minister to live in, the lower part being reserved for worship. I think this is the most feasible plan that

could be adopted for the present wants of the settlement. We expect the building to be ready for dedication early next fall, I trust before the Chairman leaves for the General Conference.

Spiritually, matters have been moving slowly, but the congregations are very good, and class-meetings well attended. We contemplate holding a series of special services, beginning about the first of January, and expect much good to be done. The success of the past encourages us to look for large blessings in the future