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Missionary Notices

OF THE

METHODIST CHURCH

OF CANADA.

TORONTO, JANUARY, 1875.

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

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METHODIST MISSIONARY NOTICES,

JANUARY, 1875.

WE are glad to introduce this first number of the new series of our "Notices" by the presentation of a short account of Methodism in the Island of Newfoundland, from the facile pen of the esteemed President of that Conference, whose future communications, and those of any of our fellow-labourers on the Missions of that Conference, will be welcome at the Mission-Rooms, and to our readers.

NEWFOUNDLAND.

BEFORE introducing to the readers of the MISSIONARY NOTICES, intelligence respecting the present condition of Methodist Missions in this Colony, it is deemed desirable to present a brief summary of facts concerning their origin and history.

Methodism bears date from 1765, as appears from a letter from Rev. Lawrence Coughlan, dated Harbor Grace, November 4th, 1772, and addressed to Rev. John Wesley. Mr. C. had been for ten years one of Mr. W's. travelling preachers before leaving the mother country, and through him ordained by the Bishop of London, and sent to Newfoundland as a missionary in connection with the Society for the Propagation of the Gospel. Here he labored very successfully amid great opposition for seven years, about the close of which he wrote as follows: "I bless God my poor labors in this land have been attended with some little success; some precious souls are gone to glory, and a few more are walking in the fear of the Lord, and in the comforts of the Holy Ghost. I am now in the seventh year of my servitude as a missionary." * * * Then stating his physical inability to endure the fatigue longer of travelling by water in small boats, he added these words: "I am, and do confess myself a Methodist. The name I love, and hope I ever shall. The plan which you first taught me I have followed as to doctrine and discipline." * * * The good work begun by this faithful pioneer was carried on chiefly by three godly laymen, John Stretton, Arthur Thomey, and John Hoskins, during the next thirteen years.

In 1785, Rev. John McGeary was sent out by Mr. Wesley, to the great joy of the despised Methodists, and was in labors more abundant for seven

years, at the end of which 270 members were reported for Newfoundland. During this good man's ministry, Rev. W. Black, from Nova Scotia, visited him in his solitude, and in the course of six weeks did much towards the organization of Methodism and the establishment of our cause. Many during his visit were converted, and cast in their lot with those who had in those days to endure hardness as good soldiers of Jesus Christ. Passing over names of apostolic men, which, if space permitted, might be honorably mentioned, and the description of a variety of difficulties, than which few countries have presented greater in the way of missionary progress, it deserves to be noted that Newfoundland became a Missionary District in 1815, with six circuits and six ministers, of whom William Ellis was Chairman; and that in 1855 it was constituted a District of the Conference of Eastern British America, with fourteen circuits and ten ministers, of whom Thomas Angwin was Chairman. From the period last mentioned, at which the members of Society amounted to 2,586, the cause went steadily forward year by year, the chairmanship being in the hands of Bros. G. W. Sprague, Henry Daniel, Edmund Botterell, John G. Peach, and Thomas Harris, successively.

In 1873, as the claims of Home Missions had been for several years taking deep hold of the people of the maritime provinces, and evoking their liberality in an unprecedented degree, a fresh impetus was given to missionary work in Newfoundland, by a generous response on the part of Conference to the urgent appeals of the district to send more men into the field, to occupy Home Mission Stations on our sparsely settled coast, where for nearly 500 miles, known as the French Shore, we had never had a solitary missionary, and to supply the lack of other important places, from which had come the Macedonian cry, "Come over and help us,"—among which were the French islands, St. Pierre and Miquelon. The Minutes for that year show that 17 circuits and 13 home missions were then organized into two districts, viz., St. John's and Carbonear, with a total membership of 3,552, or an increase over the previous year of 567, besides 1277 on trial; and further, that the Connexional Funds were also increased in a very gratifying ratio. On the 5th of August last, agreeably to the basis of union for the organization of the Methodist Church of Canada, Newfoundland was constituted an Annual Conference, having jurisdiction over Newfoundland, Labrador, and the islands contiguous, comprising 18 circuits and 20 home missions, (one, viz., Moreton's Harbour, being omitted in the printed Minutes), and having with one supernumerary included, the venerable Rev. W. E. Shenstone, 45 ministers or preachers. The returns of membership showed 4,389, and 1,240 on trial, or the very gratifying increase of 837 in full membership during the year. It remains only to say that by the census (now being taken) we confidently expect our adherents to number over thirty thousand, that we have 71 Sabbath-schools, with 4,751 scholars; an Academy, with 124 pupils, presided over by a graduate of London University, who is assisted by two other teachers; 14 Wesleyan day-schools, with about 800 scholars; and that by the Education

Act, to take effect next June, we have the prospect of having to assume the responsibility of about 70 more day-schools, assisted by denominational grants. The consideration of these facts will, I think, make it appear that the position and prospects of Methodism in Newfoundland show that the missions, which have been maintained in it by the liberality of the Wesleyan Missionary Society, to which our people feel they owe everlasting gratitude, and those more recently instituted by the Home Missionary Society of the late Conference of Eastern British America, have been productive of very gratifying results in this island, whose population is to such an extent under the thick darkness of popery, or under the dense shade of Anglicanism. The progress made particularly by us during the past two or three years, and the encouraging facts which will be submitted in connection with the several missions, as they are brought to the notice of the readers of the MISSIONARY NOTICES, in a short series of articles by the present writer, will, it is believed, satisfactorily prove that God has a great work for our Church to do in this colony. Meantime our status, ecclesiastically, socially, and spiritually, leads us to raise our Ebenezer, saying, "Hitherto hath the Lord helped us."

St. John's, December 30th, 1874.

G. S. M.

JAPAN.

From the Rev. GEORGE COCHRAN, dated Yedo, Japan, Oct. 5th, 1874.

In my letter of last April, which you were good enough to print and circulate, intimation was given that I had hope of obtaining a residence in Yedo, outside of the "Foreign Concession," called *Tsukidji*. That hope has been realized.

Mr. Nakamura, a Japanese gentleman, whose name is already familiar to you, invited me to come and live near him, offering to build me a house and secure for me permission to reside beyond the limits of the Foreign Concession, on condition that I should render him some assistance in conducting his school. I accepted his invitation, and arranged that it should take effect about the 10th of July—the time my lease in Yokohama expired. But when the time for my removal came round, the house in Yedo was not ready, and there was no place to be had as a temporary abode without considerable cost and trouble. I resolved, therefore, to take my furniture and

household goods to Yedo, and store them there for a while, and go with some missionary friends into the country. Accordingly on the 15th of July we set off for Hakone, a place about 40 miles from Yokohama. There we obtained accommodation at a native hotel, and remained five weeks. Our hotel was charmingly situated by the side of a beautiful lake in a mountain fastness of great renown in Japanese history—and at an elevation of about 2,500 feet above the level of the sea.

Our visit to this place was of service to us in several respects. It brought us into closer contact with the people, and gave us a better insight into the native habits of life than we had before been able to obtain. We also escaped the debilitating effects of the hot season, retained our vigour, and came back to our work in unusually good health, which I am thankful to say has continued to the present time.

Arriving in Yedo about the 22nd of

August we found our house ready for occupancy, and in a few days we were comfortably settled. Our house is an *attempt at foreign style*. The native builders, unable to appreciate western ideas of architecture, have made a compromise between the native and foreign; the result is low ceilings, and windows only half the usual height. But on the whole it is a very good dwelling. In size, 24 feet by 30, with kitchen attached. On the first flat are two rooms and a hall, and on the second three rooms. There is also a balcony at the front, and a covered porch at the back; while outside are storehouse and bath room, and native houses for the servants. Besides these a separate one-story cottage, 15 feet by 18, intended for a study and chapel, is being built close by, and will be finished in a few weeks.

We are pleasantly situated, not shut up in the crowded city, and yet surrounded by a large population within easy distance, affording ample opportunity for communication with the people. Mr. Nakamura's compound includes an area of about three acres. Our house is within this on the southern side, his own residence is next, and beyond are the school-houses and lodgings of the pupils, who number at present 110. On the whole, a more desirable spot for temporary residence and missionary work can hardly be found in this city, than that to which the good hand of Providence has led us in this place.

I am now in a position to *labour*, and to *wait* for the opening of the country, or whatever course may be deemed prudent in the future.

In addition to other advantages our residence here will secure to the Society a considerable saving of *funas*, and this, other things being equal, is a consideration of some importance. My liabilities for rent and repairs will not exceed \$35 per month. The same accommodation could not be had in Yokohama or in the foreign concession of Yedo for less than \$55 or \$60 per month. I am fully persuaded it is a much wiser course to rent premises at this easy rate than to purchase ground

and build at present. The thought, however, must not be entertained even for a moment, that the idea of securing a permanent location of our own in this city is abandoned. It is only postponed until we can purchase to advantage. Tsukidji is in many respects well situated for missionary work, but it is already occupied by two or three societies, and it does not seem to me the better way for all the missionaries to crowd together into one community. The funds which our people have generously placed at the disposal of the Society for the purchase of mission property here, can be held sacred for this use until the time comes for the selection of grounds and the erection of buildings. And as political events move suddenly and fitfully in the East, the country may open sooner than we anticipate; it is well, therefore, to be prepared at any time to make a choice.

My work just now presents many features of encouragement. I have public service at 9 a.m. and at 3 p.m. every Sabbath, in one of Mr. Nakamura's school-houses. The attendance at each service is from thirty-five to fifty. The morning service consists of the reading of a psalm in alternate responses, prayer, and a short discourse on some topic of Christian doctrine. The afternoon service is conducted as a Bible-class. The interest is remarkably good, considering that I speak only to such as are more or less acquainted with English. Mr. Nakamura assists occasionally by interpreting for me. As soon as I am able to use the native language freely, I shall have a larger audience. But some time must yet elapse before I can preach in it, though I expect soon to employ it in conversational expositions.

Besides the public services on the Sabbath, we have daily services in our own house. At the hour of family worship we are joined by a number of Japanese, whose attendance so far has been punctual and regular. Every morning we have four or five, and every evening from eight to ten, in addition to our own household. They

listen with attention to the reading of the Scripture, and seem much interested in any explanatory or practical remarks that may be offered—often asking questions that indicate considerable skill in grasping the scope of a subject even in what is to them a foreign tongue. They also unite heartily in the service of praise, and have taken quite a liking to our hymns.

The Committee will, I am sure, be glad to learn that we have so quickly found service for the Bibles and Hymn-books they so kindly sent us some time ago. They furnish us admirably for these daily services; and those for whose benefit they were intended are coming more and more to understand their meaning and appreciate their value.

One thing more and I close for the present. Have you resolved upon strengthening the Mission? We ought to have at least two more men in the field without delay. Should anything occur to remove or disable either of your present agents, the work already begun must suffer. And should the country open, there are places of great interest in the interior that we ought

immediately to occupy. It will require at least two years' diligent preparation on the ground, with a native teacher by his side, to enable a new missionary to use the language with even moderate efficiency. Those who come now should be young, well educated, and willing to consecrate their whole life to the work of God in Japan. We hope to hear that two such are ready to join us at no distant day.

We are greatly encouraged at the reports that reach us of the unabated goodwill of our people toward their first Foreign Mission. The prayers, contributions, and kind words of which we hear, are to us a source of unspeakable comfort and strength in our isolation from home and kindred, as we toil on from day to day for the salvation of those who are strangers to us in speech and face, but who are involved with us in the sin of the one which has ruined all, and in the obedience of the One which has ransomed all.

Give my hearty salutations to your colleague in the office, and to the members of the Committee.

From the Rev. D. McDONALD, M.D., dated Shidzuooka, October 1st, 1874.

In my letter to you of Sept. 2nd, I stated that there were five young men who were candidates for baptism, and that they would probably receive the ordinance the last Sabbath of September. I also intimated that there were others who seemed to be under the influence of the truth.

I now wish to inform you that the five young men were joined by six others, and that the eleven received baptism last Sabbath. I was careful, in view of their baptism, to give them special instruction regarding the nature and the obligations of the Christian life; the doctrines of Christianity; the Christian Church, &c.

We also in our conversations referred to the condition of the country, and to the possibility of opposition, and even of persecution.

One of the candidates said that, as the Government prohibited Christianity, he would like to be baptized privately, as he did not wish to openly break the law. I explained to him that there were limits beyond which Government had no right to enact laws, and should not expect obedience when its laws interfered with the liberty of conscience, and with our duty toward God,—that God should be obeyed rather than man. I appreciated the difficulty of his position, especially as he was a married man; and I felt that becoming a Christian in the interior of Japan was very different from becoming a Christian in Canada, where every right of man is guarded by law. I told him, however, that I could not give him private baptism, and that if he became a

Christian, he must do so openly and of his own free choice. When he came to the next meeting he was as firm as any of them. He gives promise of becoming a useful man.

After the baptism we proceeded to organise a Christian Church, in accordance with our Discipline. I had previously read and explained the General Rules.

Mr. Seichi Tzuki was chosen class-leader, and Mr. Yemu Yamanaka assistant leader. It was decided to hold the class meeting on Wednesday evenings.

The first class meeting was held last evening. Although it was a rainy evening, they all came, and with them a man in whom I am much interested. He is a leading Shintoo priest and is connected with the principal temple here. He attends the day school, and has become an earnest student of the Bible. He comes to the Bible class regularly, but did not attend the baptismal service, as he was afraid to venture, but he came to the class meeting. The truth seems to have taken hold upon him, but he is in a position something similar to that of Nicodemus, the ruler of the Jews.

The meeting was very profitable. Mr. Tzuki offered the opening prayer. It was very earnest and appropriate. Seven years ago a Japanese friend told him about the true God. He became convinced that the idols were false gods, and cast them out of his house. During the whole of that time, so far as worship is concerned, he was literally without God in the world; for only within the past few

months he commenced to worship the true God. He is the author of the composition which I sent to you. Mr. Yamanaka, the assistant leader, offered prayer in Japanese at the close of the meeting.

You may deem the appointment of class leader and assistant somewhat premature. I, however, think that the men are worthy, and I am desirous that, in case I should be obliged to leave here, there may be some persons who have been accustomed to hold meetings, and even to speak to the people about the truths of the Bible.

Friday last, in response to a telegram, I went to the neighboring town of Numadsu to see the sick. Numadsu is distant about thirty-five miles from here. I started at three o'clock in the morning, and reached home again at eleven o'clock in the evening. The same jirerikishamen performed the whole journey of seventy miles. I met with some very interesting persons. I find the people very kind. I have been at Numadsu three times, and at other places also for the purpose of ministering to the sick; and the more I become acquainted with the people, the more thoroughly am I convinced that, in a coming day, a great harvest of souls will be reaped for Christ and his Church. May the coming of the day be hastened!

P.S. I might have given you more particulars about those who were baptized, but as I had my preparation for the Sabbath to make, I have written in haste.

SASKATCHEWAN.

From the Rev. JOHN MCDUGALL, dated Morleyville, Bow River, November 23rd, 1874.

Your kind letter, containing invoice of goods, came to hand this fall, and we were doubly glad to hear from you, and of those things being

sent which we really required for our own winter wear, and for the prosecution of our work, for it was with them I intended * to pay my men,

* The goods have not come, and I do not expect to get them till next summer. That is a great drawback.

having three at present at work with myself, chopping, hauling,³ sawing, &c., for one cannot enumerate the variety of work falling to the lot of a missionary in a new field of labor. I wonder what Bro. —, or any of those brethren would do who make a great fuss about new buildings, &c., if, instead of being alongside of navigation, saw mills, civilization, &c., they were in our position, where all is done by hand, and men hard to be got. However, we are getting on as best we can. "Slow and sure" has to be our motto, but as you know, we drive when we can.

We are still wintering in the same place. Having to travel so much during the last summer it hindered my working much at building up the mission. However, it may all be for the best, for in the mean time I have seen nearly all the Blackfeet, and become more or less acquainted with them, at the same time learning some of the language.

I trust the great work of soul-saving is progressing in our midst. The Stoncys are becoming more in earnest, and learning more of the rules of our Church, and striving to walk according to the light they have. I issued over 70 tickets this fall, before our Quarterly Meeting,—refusing a great many—giving to those whose lives evidenced the transforming power of the gospel. They are all very anxious to learn at our Sunday-school (for we cannot have day-school—there is no teacher). Adults attend,

and are trying hard to learn English. Some already know the alphabet, and would soon read if they had a teacher. Nearly every one can read the Testament in the syllabic; this is a great comfort and blessing to them. The Blackfeet are still hard to get at. We do all we can, but one should visit them often—learn the language—and then they would be reached. In fact, we want another man at this place. Here we are in the second year after preparing a school-house, and looking and longing for the coming of a teacher, we find there is none. Can't some speedy and direct action be taken in the matter?

Our congregation is large, and we are compelled to build a larger place of worship than we intended. I am now hauling the timber for one 25 by 60 feet. This is for a school-house, for we still stick to the plan of a large stone church. The \$500 grant is all taken up, as I will satisfactorily account for in my detail of expenditure, and still the work has to be done.

As regards family matters my children are, with the exception of the whooping-cough, well, but growing so fast, they will soon have to go to school. My wife likes the place, and does her part well, attending to Sunday-school, &c., but has to endure a great deal of suffering from her teeth, and I am looking to the time when we may visit Canada for her sake. Dear Dr., we shall depend upon you to do what you can for us and our mission.

From the same, dated Fort McLeod, Old Man's River, December 2nd, 1874.

Things have changed. Whiskey has taken its departure for the present, and men breathe free once more.

We were six days coming over,—the cold intense,—but since coming here the weather has moderated, and we expect an easier time going back. I am staying in the same quarters as the commander of the force, and find him to be a kind, gentlemanly person.

This is a place that demands immediate attention by the Board; and the sooner the better. Whites and

Indians will abound about here. The place already presents a lively scene. Most of the force are Protestants. A practical man for this place at once should be the order of the day. Just now there is no snow on the ground about here. From here I go home, and then on to Edmonton. So you see it will be some time before we get at steady work once more at Morleyville. Our way seems to brighten. My dear Dr., do what you can for us. Pray for us.

RED RIVER DISTRICT.

From the Rev. O. GERMAN, dated Oxford House, August 8th, 1874.

I have visited the Indians at Island Lake since I wrote you last. The trip occupied a little over fifteen days, including three days visit at Island Lake. The journey was not an unpleasant one, if I except "Mossy Portage," which is about two miles long, and for the most part ankle-deep with water and mire, with an occasional "blind plunge," making one involuntarily institute comparisons between himself and Christian in the "Slough of Despond." But after safely passing that we had some grand, wild scenery, which soon repaid us for all our toil. Manitou Lakahikun (God's Lake) lies nearly south of Oxford House, and is a beautiful expanse of water. The upper part of it (which lay on our route) is everywhere dotted with rocky islands, only partially covered with vegetation—as if these lordly rocks had entered a protest against being invested with such perishable garments. At the southern end of this lake is the famous Manito-Opah, or, Spirit's Crossing. It consists of a narrow channel, or rather two channels, which connect the southern extremity with the main body of the lake. The Indians believe that at certain seasons the Kiche-Manito (Great Spirit) crosses over from one side to the other. The river connecting this lake with Island Lake, is an almost continuous succession of rapids, most of which can be run with the canoe. Island Lake is, as its name implies, a lake full of islands—lands of all shapes and sizes, presenting a most romantic appearance. If it were somewhere else it would be a most desirable place to live. As it is, however, I think it is not destined ever to become one of the world's "busy haunts."

I arrived at the post late on Saturday night, and found that the Indians were anxiously waiting for me. Some

of them who came down with the boat I had already seen at Oxford, and these had probably excited an increased interest in the minds of the rest. They have, however, been long waiting for the Ayuehawikemou. I held three services on each of the three days that I remained with them. They were very attentive, and exceedingly anxious to learn the saving truth of the gospel. I also talked personally with the men. All expressed a desire to become Christians; but those who had more than one wife did not feel like putting away all but one just now. Some of them said they would try to arrange for putting them away during the year, so that by next summer, if I am permitted to visit them, (as I hope to do) they would be ready to begin in real earnest to be good. Those that have only one wife are more hopeful. There are in all, 69 names of hunters on the Hudson Bay Company's books. Of these, 14 are young men; 32 have but one wife each; 20 have two wives each; and three have three wives each. It will be most difficult to establish a mission among them on account of their wandering habits,—and wander it seems they must, in order to get a living. But I think if a good native teacher (a young man would be preferable), in whose heart there was a real love for souls, could be sent among them, to live with them—move when they move, and camp when they camp—great good might be done among them. Having closely examined those who wished to be baptized, I found 42 whom I deemed, under the existing circumstances, fit subjects of that holy rite. 38 children were also baptized; and 14 couples married. Who will come to care for and feed this little flock? O thou Great Shepherd of the sheep, thrust out more into the world's wild wilderness to "feed Thy lambs!"

From the Rev. J. H. RUTTAN, dated Rossville, Nov. 23rd, 1874.

I take the present unexpected chance of writing, having designed to write you fully respecting the work with the Christmas packet. During the summer we have been able to visit the Indians who reside at Cross Lake and Split Lake, at this place, as they come here to get supplies from the Fort for their winter hunting. They remained for several weeks. We have also visited the Indians who live at Black River and Poplar River, as they also come to this post to get supplies for hunting.

Four have renounced their heathenism, gave evidence of their sincerity, and we baptized them. Two others, who had Christian parents, we also baptized.

Some of the Indians at Split Lake, among whom the Rev. James Settu, Episcopalian Minister, had labored last year, but is now at a mission near Red River, promised to come to the church and be baptized, but returned to their hunting without doing so.

They, like many others, put it off for a "convenient season." I hope, however, during my "outside work" this winter, to visit them, and perhaps God will have prepared the way for us, that they will turn into the right way. One man and his family came to be baptized while I was away to meet Miss Wiggins, to bring her to take charge of the school here. I will see these (D.V.) during the winter and baptize them.

At the mission there is nothing special to report. The means of grace are well attended; class and prayer-meetings still keep up their interest, and are always profitable, and sometimes seasons of refreshing. Thus far only two have died; one after a short sickness, the other was drowned. Their consistent lives showed their religion to be genuine, and now comfort their friends with the assurance of their future happiness. They that live well die well. Quite a number of children have died, mostly infants.

Our lovefeast and sacramental service in October was of peculiar

interest, inasmuch as many are wishing for a deeper work of grace in their souls. While visiting the members previous to the lovefeast, some who had fallen into sin, repented of their deeds, and publicly acknowledging their offences, promised for the future, with God's grace, to walk in the ways of religion, and have since given proof of their sincerity. Others were greatly concerned about their souls. How much we need the prayers of the Church at home! We feel sure we have them, these things indicating that they are not in vain in our behalf.

I send the testimonies of two of those who spoke at our lovefeast. William Paul said: "There is much that I would like to say, but though I have so much to speak about, I will confine myself to what God has performed for me. In my early life I first heard of religion and of praying people. They were singing in a tent out in the wilderness. I wondered what they meant, and asked them what they were singing. They told me it was "voice of God's praise." I wondered at what they told me, and thought much in my soul, while I lay on my bed in the tent. I considered often on those words which I was told. I was as one awaking out of a deep sleep, and I see now more clearly. I am now eager to join those that praise God. I cannot but praise God for all his mercies in permitting me to know him. I rejoiced when I heard of God's word, and I wish my whole conversation was in accordance with his word. God has enlarged my path to walk thus far, to enjoy once more what we are about to partake of, that great thing, (meaning the sacrament). I think and speak of you often, and am glad to hear that some are leaving the follies of the world and beginning to love Jesus. They will find many evils to fight against, but they will overcome them if they trust in Jesus. They are coming out of sin t. enter into light. Let us pray for them, and pray for me, dear brethren."

Nancy Badger said : " I am thankful to be with you all again. You have heard me speak before. I earnestly wish we were all the children of God, striving to do his will. I wish all would leave off sin, and everything that is evil. I pray God we may all walk the one road to heaven, and to do all that is good. My heart is full, dear friends, and I am not ashamed to confess religion. I trust upon God to help me to be always zealous for his cause. How happy I am that I am permitted to be with you to partake of this holy feast. Pray for me."

Others gave similar evidence of their fidelity to the Master, and their desire to be made better themselves. They also expressed their tender care for the unconverted, as well as their prayers for them. We have every reason to thank God and take courage : looking for still greater displays of his saving power.

Our schools are in a prosperous condition. During the summer, and that is short, the school under John Sinclair's instruction has been closed ; on account of the great scarcity of fish this season the people were all away to different fishing grounds, to get food for themselves. The school at Rossville has been well attended the whole summer. The children at both schools have made good progress in learning.

The Sabbath-schools are also giving the children a knowledge of the Scriptures. Many of the children can answer every question in our first and second catechism. I must mention the great need of a more advanced teacher for Rossville. I need not mention our great disappointment in not having a teacher to return with

us in September. as we went in expressly for that purpose. Perhaps you can find a lady who loves the Master's work sufficiently to make the sacrifice, and come to labor here to instruct these young minds in the ways of wisdom, and at the same time lead them in the good way of life.

If possible send us a teacher. If she could leave Ontario say the 20th May, she would reach Winnipeg in time to come out very comfortably in a steamer, which is to take the place of the miserable slow boats formerly used in tripping.

I am preparing (D.V.) to start in about a week to visit Grand Rapids, at the mouth of the Saskatchewan, so as to return in time to make preparations for our lovefeast and sacramental service at Christmas time. There are several other places we design (D.V.) visiting during the winter.

My last letter from Bro. Semmens brought good tidings from the mission at Nelson River, but at the same time he has been laboring under a severe nervous attack. We hope he will be sufficiently restored when the winter sets in to continue his labors there. Bro. German is zealously pushing forward the work assigned him, and God is owning his labors, in the conversion of souls and the advancement of His work among the Indians. The work is great before us—our trust is in God, who is our strength.

We rejoice in the prosperity of the work of God in the Church at home ; though the news is several months old when it reaches us, it is nevertheless new and encouraging to us. May God multiply her members and increase her zeal.

BRITISH COLUMBIA.

From the Rev. CORNELIUS BRYANT, dated Sumas, Dec. 17, 1874.

I have not written you for some months past, although I could scarcely have believed it, had I not referred to the date of the last extract from my journal, which I sent you, and which betrays my apparent neglect.

The interval has been ceaselessly spent in the ordinary routine of circuit work, varied and augmented at times by disciplinary duties and the care of the churches. We have had temporary reverses. In one or two instances, an inexcusable neglect of the means of grace; but at other places the Word has been received with gladness, and some have been quickened in an appreciative use of the appointed means.

In our financial resources we have nearly reached the estimated receipts of each quarter—for we are now in our last—and we hope to obtain the required amount at the end of the year. This will be chiefly the result of an increase in the public collections on the Sabbath—with one exception—and of course indicates, in such instances, an enlarged appreciation of the Word preached.

Our Indian work has been chiefly under Bro. Tate's care since his arrival in September. He has not yet found a suitable location for a day-school among the Indians, owing to the scattered number of tribes and their living mostly in small bands, where it would seem practically impossible—in the absence of one large reservation for the whole—to congre-

gate the children for school purposes at any given point. He follows up Bro. Crosby's plan of itinerating at present—visiting the various tribes on Sabbath and during the week—preaching the Word—leading classes—attending to the sick, and doing indeed the regular work of a missionary to the Indians. I ought to say, however, that much of his time has been taken up in building the Indian church at Chilliwack, (which is now nearly finished,) and other mechanical work which occupies no small share of attention and effort on the part of an Indian missionary.

I may say of myself in connection with Bro. Tate's work, that long and excessive rides in attending to circuit duties during summer and fall have obliged me to call upon Bro. T. to render me help (consistent with his other duties),—such as an occasional week-night service among the settlers. But I am happy to say that my indisposition has only been temporary, and has not interfered with my regular Sabbath appointments. We continue to ask the prayers of the home-churches for physical ability, and especially for spiritual power to work for God.

From the Rev. W. V. SEXSMITH, dated Maple Bay, August 20th, 1874.

The good work of the Master is continuing to prosper on this mission. The seed which has been sown during the past ecclesiastical year has not been wholly without fruit. Occasionally we meet with those who have been affected by the preaching of the Word, enquiring the way to life and salvation. And more recently some of the members of the church are beginning to seek earnestly a deeper work of grace, and a closer walk with their Saviour. The spiritual state of this mission is much improved; and the prospects of permanently establishing our beloved cause here are becoming brighter every day.

On the 20th of last June we held our first Quarterly Meeting for this

year. Previous to this date there was no regularly organized Quarterly Board on this mission. We had, however, a few temporary stewards, who attended to the financial department of the work. At the Quarterly Meeting mentioned above, we elected our stewards, and duly organized our Quarterly Board. Since that event there appears to be a greater interest manifested by the people in the work in which your missionary is engaged. Some have become identified with us in church membership, and, I trust, savingly converted to God.

We are strenuously endeavoring, by *Divine aid*, to improve the state of this mission in every legitimate way. We are fully aware of the fact, that

our great work in life is the glory of God, and the salvation of precious souls. This has ever been our object and aim; and for this we live and labor. And while we are using every means to secure this end, we are also endeavoring to place this mission in a state of external prosperity. Our church at Maple Bay has never been fully completed. When we came at first to this mission there was, however, a small amount of money lying in the hands of the Treasurer of the building committee, which the people intended to use in finishing the church. This sum has been handsomely supplemented by the proceeds of a lecture delivered in the church by the Rev. T. Derrick. Immediately after the organization of our Quarterly Board, the stewards and the other members of the Board decided to complete the church as soon as possible. A subscription list was put in circulation; and the materials necessary immediately procured. We have also erected during the past year a small parsonage, at a cost of \$300.

At the Somenos appointment the people have long felt the need of a suitable place in which to hold divine service. The only practicable mode of remedying this much-felt need, was

by building a church, as there is neither hall or school-house in the settlement. When the matter was brought before the people they at once decided to build. The people are poor; yet they have liberally subscribed of their means towards this noble object; and now all the materials have been purchased and delivered on the building site—the contract let—and the work commenced. In a few months we hope to have the church fully completed, and dedicated to the worship of the living God.

Our work on Salt Spring Island is still prospering under the blessing of heaven. Considering the population of the island, and the distances which some live from the place of holding service, our congregations are large and interesting. In a few weeks we expect to hold special services on the island, at which we trust God's work will be revived, and sinners saved. May God aid and bless the agents which he has employed in the mission field; and may the agents labor with singleness of eye, and steadfastness of purpose, having but one object in view,—the glory of God and the salvation of souls.

MANITOBA.

From the Rev. M. FAWCETT, dated January 7th, 1875.

I have not written you for several months, and will now improve a few moments in that line. I am reminded that this is the third year I have entered upon since I left my much loved Ontario and all my brethren. Your readers of the GUARDIAN and NOTICES may wish to know what has been done on this mission during the more than two years I have spent upon it. Four places of worship have been erected and dedicated to the worship of God. The first was the meeting-room in connection with the Parsonage at Portage-la-prairie; the second was the little church at

Palestine, or the third crossing of the white mud river. The third is the nice comfortable church at the Portage, on *Wood's Acre*, above the door of which, on the end next the road, if you come this way, you will see on a nice square board, well painted, this inscription, "*Wood's Church, A.D. 1874.*" The fourth church, in Gowler's settlement, which is a little larger than the Bluff or Wood's church, and is a credit to the neighborhood, and for its completion we all feel greatly indebted to the Rev. J. M. Harrison, for his untiring handiwork upon it, and also his liberality, was dedicated

by our noble chairman, who is welcome at all times and in all places in this western world. He preached two memorable, masterly and effective sermons on Sabbath, the 6th of December last. The name of the church, which is above the door, on a nice board, executed in the same manner as the former, is "*Ryerson's Church, A.D. 1874.*"

You will at once observe that although some of your brethren are far away, enduring a winter 30 and 40 degrees below zero, we have not forgotten the noble brethren that we left behind. Our affections and brotherly love are not frozen, as the above names will indicate. I wish I could say that there were no debts on any of those churches, or on the well built parsonage, now nearly finished, and occupied for more than one year, built, as well as the churches, since my appointment to this mission. I have formed four new classes, and have received more than one hundred members into the church, but cannot say they all remain faithful until this day. I, in connection with my colleagues, have taken up ten new appointments, which are filled regularly, and two or three others which are filled occasionally.

Money is very scarce here this season. On account of the grasshoppers last summer the people have very little to sell, and many of the farmers who expected to have one thousand bushels or more, have seed to buy for next spring. The people

just coming in here have rather hard times, and will have for a time.

We are much behind in the payment of the young preacher's board. I am afraid that the Missionary Meetings on this mission will be a comparative failure. We hope for the best, and will continue to live in the discharge of every known duty.

Bro. Mearing, my colleague, and myself, have been engaged of late in protracted services in Ryerson's Church. Some have professed faith in Christ, but our success has not been as great as we hoped at first. What a splendid Missionary Report your last one is! Dr. Taylor's graphic and very elaborate description of this new world was pleasing to me. One part of it made me feel deeply, and the tears started from my eyes. The four deaths in Bro. G. McDougall's family. The father and son, unhelped, putting the daughter and sister into the coffin, digging and covering the grave with their own hands. But when I read a little farther, and found the once fine lady-like Miss Elizabeth Chantler, now the almost worn-out Mrs. G. McDougall, the true missionary's wife, overcome with toil and care, and but a step between her and the grave, I felt deeper still. I had not seen her for thirty years until she, with her husband, called upon us at the Portage. So changed was she that I would never have recognised her. Men suffer on the mission field, women often more.

ONTARIO.

From the Rev. WM. ANDREWS, dated Alderville, January 18th, 1875.

Our congregations, composed of Indians and whites, still continue good. Both the Sabbath and day-schools are progressing successfully. I am just commencing special services in the Indian church. I hope the

good Lord will pour out his Spirit, and that many will be brought to God. Bro. John Sunday, sen., assists me to the utmost of his ability. We work together with the greatest harmony—but he is becoming very feeble.

