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Missionary Notices

OF THE

METHODIST CHURCH

OF CANADA.

TORONTO, AUGUST, 1878.

CONTENTS.

	PAGE
Why Send the Gospel to Japan? By Rev. M. L. GORDON, M.D.	302
Letter from the Rev. GEORGE COCHRAN, Tokio, Japan.....	304
Letters from the Rev. CHARLES S. EBY, B.A., Tokio, Japan.....	305
The Centenary as it Was. By the Rev. ENOCH WOOD, D.D. (With Engraving)	308
Letter from the Rev. THOMAS CROSBY, Fort Simpson, British Columbia	311
Letter from the Rev. ALFRED E. GREEN, Naas River, " "	312
Letter from Rev. J. SEMMENS, Beren's River, Red River District	314
Letter from the Rev. GEORGE McDUGALL, Morley, Saskatchewan District	315
Changes in the British Columbia District	316

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.

John A. Maclean

METHODIST MISSIONARY NOTICES,

AUGUST, 1878.

WHY SEND THE GOSPEL TO JAPAN?*

BY REV. M. L. GORDON, M.D.

IN answer to this question I reply :

1. *Not to civilize the people* ; although Christians are giving, and will more and more give to even this, one of the most civilized of heathen nations, a far higher civilization than it has yet known.

2. *Not to give them Western science* ; although Western science, the product of the free institutions and free thought which Christianity more than any other religion fosters, is almost infinitely superior to anything of the kind which Japan possesses.

3. *Not to teach them agriculture, engineering, mining, navigation, and similar arts* ; though Christian men have been their best and most honoured teachers of those arts.

4. *Not to give them telegraphs, railroads, steamships, lighthouses, docks, arsenals, a mint, educational, postal, and police systems* ; although all these things have been adopted, almost without modification, from Christian nations.

5. *Not to teach etiquette to this people, in a sense justly called the politest people on the globe* ; though a pure Christianity will add to Japanese etiquette the two essential elements of true politeness—unselfishness and sincerity.

6. *Not merely to give them a higher system of morals* ; although in many respects the admirable codes of Buddha and Confucius are acknowledged to be inferior to that of Jesus Christ, and to-day the professors and text-books of moral philosophy in the imperial Japanese schools are from Christian lands.

7. *Not to quicken the hearts of Christians at home* ; though experience has shown that there is nothing better for the spiritual life of the churches than activity in foreign work.

Why then send the Gospel to Japan?—*Why send it anywhere?* Largely on account of three facts :

1. Because the human heart is everywhere deceitful and desperately wicked. The Japanese have culture, refinement, and politeness in a high degree ; but these qualities are, in Japan, as well as in ancient or modern Athens, often associated with great personal corruption. A young Japanese, with a motive to an extent avowedly selfish, pro-

* From The Boston Missionary Herald, 1st July, 1878.

mised a friend to give Christianity a candid examination. Circumstances threw upon me the responsibility of guiding him in that examination. After some doubt, hesitation, and prayer, as to the best course to pursue, I began with him the third chapter of John. Those two grand chapters, the third and fourth, took hold of him as with divine power. I well remember him, as he came in the prime of youthful manhood. He had rank, position, a handsome face and form, a pleasing address, a cultured mind. He spoke the English language with fluency, and he would have been acknowledged a gentleman anywhere. And yet I remember, also, that as we took up verse after verse of those searching chapters, the first strong exclamation that burst from his lips was,—“Oh, sir, we Japanese are guilty of things of which it is a shame even to speak in the presence of you foreigners!” And I have good reasons for believing that it was the sins of his own heart and life that he was confessing.

2. A second fact is the necessity, for the life that now is and especially for that which is to come, of a change in these corrupt hearts. Let me call another witness from Japan, the blind Yamamoto, of Kioto, one of the best and wisest men, and one of the purest patriots in the empire. Although perfectly blind, and so lame that he cannot walk a step, he is the honoured friend of some of the first men of the land. Go, as I did three years ago, to his humble dwelling. He is brought in from an adjoining room and set down on a chair near you; and he at once begins to speak of his hopes and desires for his beloved country.

“I like,” he says, “your railways, your telegraphs, your steamboats, and all your wonderful machinery. I rejoice that your science and philosophy are being taught in our schools. I long to see the day when your humane laws shall be in force throughout the empire. But Japan needs more than these things. *The hearts of the people must be changed. The hearts of the people must be changed.*”

Nor did he stop here. His mind at once went on to the third fact, which I desire to mention as a reason for sending the gospel to Japan, namely,—

3. Christianity alone has power to change the heart.

“Buddhism,” said Yamamoto, “is a bundle of lies; and admirable as are the teachings of Confucius, they are insufficient. I believe that Protestant Christianity alone has power to change the people’s hearts.”

Who will say that he is not right? And who will say that we have not here good and sufficient reason for sending the Gospel to Japan?

A few weeks ago I heard one of our most honoured preachers tell the young men of Boston that there are two thoughts which Christians of America must wholly eradicate from their minds; and I want to repeat his words here, with a still wider application. The first is, that there is anybody, anywhere, too cultured and refined to need the

gospel. The second, that there is anybody, anywhere, too low and degraded to be reached and saved by the gospel.

We send the gospel to Japan, then, for no new, no temporary, no local reasons, though such reasons could be easily named. We send it for reasons as old, ay, older, than man himself. We send to the Japanese the gospel of Jesus Christ for the same reasons that our infinitely loving Father sent His only begotten Son into the world,—“that whosoever believeth in Him may not perish but have everlasting life.”

From the Rev. GEORGE COCHRAN, dated Tokio, May 16th, 1878.

The document that went from our District Meeting last summer was a full and fair statement of the situation, as it appeared to us then; and nothing has occurred since that would lead to any material modification of our views. From this, as a basis, I shall proceed to state succinctly our present condition and needs, as plainly and freely as though I were talking with you in your office, and what I write will, I trust, in some way serve our great and good cause.

As to our present position; the God of all peace having given us a degree of success, for which we are very thankful, we have now three Churches organized—one in Tokio, one in Shidzuoka, and one in Numadzu. In connection with our work in these places several young men have been converted to God, some of whom are called, I have reason to believe, to the ministry of the Word amongst their own people. These men need to be trained in the studies essential to their work, and their own desire for such training is earnest and sincere.

To meet this necessity, and to fulfil our duty towards those whom the providence and grace of God has entrusted to our care, we have drawn up a course of study extending over a period of four years, such as we think men who become ministers of the Gospel in Japan ought to pursue. It was not expected that for some time we could have buildings, professors, or other requirements of an *Institute*, but we thought the course of study ought to be marked out,

and we took upon ourselves the burden—not reluctantly, of guiding our young brethren over it, according to our ability. It is not possible, nor is it indeed essential just yet, that this work be done with the thoroughness of an equipped Institute. What we have aimed at is economy of time and labour, by pursuing a systematic course. We cannot give our young men all we could wish, but we can lead them over the ground that a candidate for the Christian ministry ought to traverse, and this may serve them as a foundation for future more extensive acquirements. We are striving to make them preachers of the word. They labour in our public services under our own supervision every Lord's day, and also on week days, as well as attend our class and prayer meetings. They are, in the full sense of the word, *helpers*, and I am glad to say we feel decidedly the strength which their assistance has given us in carrying on the work.

As to the course of study, a copy of which was forwarded to you, and on which you favoured us with your criticisms, I may say a few words. So far as we can judge, it is, on the whole, about the right thing for our purpose in this land. Modifications will be introduced as they appear necessary in the work of instruction. We have framed it with a view to needs deeply felt amongst this people; that a preacher of the Gospel should not only know the way of salvation, and be able to guide the inquirer into the paths of life, but

that he should be prepared also to give to any that ask a reason for the hope that is in him, and ready when occasion requires it to meet the enemy in the gate. Hence a good deal of attention must be given to the evidences of Revealed Religion, the history and meaning of the documents comprising the sacred Text, together with a full definition of the doctrines of Grace. This is what we have aimed at accomplishing, and thus far we are not without success. Our young men grow in knowledge and in zeal, and fitness for their work.

In regard to the financial part of this action of your agents in Japan, please observe :—

1. We have used no part of the Society's funds in behalf of the *Theological Institute*. This will appear if you consider—

2. That the young men now in the course of training have graduated in our usual way, from private membership in the Church up to the order of Local Preachers, and then, recom-

mended by their Quarterly Meetings have appeared before the District Meeting, and after examination by that court, have been recommended to the Conference to be received on trial for the Christian Ministry in Japan. These young men have devoted themselves to study and to evangelistic work, under our direction. They receive aid from the Society's funds, not as students of Theology, but as candidates for the work of the Ministry, and actual Preachers of the word. In any case they must be provided with support until the native Church is able to take them off our hands. The small items granted monthly for house-rent and maintenance, are just such as they must have, even if no *Institute* whatever was in view.

3. As a few of these candidates could conveniently live together near us, we arranged that Bro. Eby and myself should take them daily, at stated hours, over the course of study which we had already prescribed.

From the Rev. CHAS. S. EBY, B.A., dated Tokio, March 7th, 1878.

When I was in Nambu last summer, you will remember that the people there were anxious for me to go and live in the village. I told them that I could not move to so small a place, but if they would open my way to the capital of the ken, the city of Kofu (or Yamanashi), I might arrange to go there, and would be able to visit them regularly, so as to carry on the work. When I came to Tokio, and told of my visit, many thought that that would be the end of the matter, and they would not want me back again. But I sent them the promised Bibles, and other books. Mr. Kondo had his school-room enlarged, and there quite a number of young men met regularly to read the scriptures and talk of what they had learned. They have sent me more than thirty questions about portions that they could not understand. Mr. Kondo

communicated with friends in Kofu, and excited a desire in several young men to have me come there. These young men had united in a sort of private school, and had a Japanese, who had studied a little English in Tokio, to teach them English, so that they could read the sciences in that language. It was proposed that I should be sought to help them in their studies, so as to have a plea for a contract, and as a result, have the privilege of living there and of preaching the Gospel, this latter being understood to be my chief work.

The proposal came to me last October, just when we had received a letter from Bro. Meacham, that he would probably have to be in Tokio in a few weeks. So I started off with a young man from Nambu who had brought me the information of their desire, and travelled three days

over the mountains of the interior, taking a different route from the one described last summer, until we reached the city of Kofu. The city lies on an elevated plain, surrounded by mountains, and contains about 40,000 inhabitants. They are famed as among the best of Japanese in thrift and enterprise. The city has an unusual number of fine buildings. It is about the same size as Shidzuoka, but greatly its superior in the style of its buildings and the cleanliness of its streets. I saw the persons interested in my coming, they are but little more than boys, and of course have very little money at their disposal. We arranged for a contract which was to give me a minimum of work in teaching, so that my strength would be devoted to the gospel. It is understood that my wife and helper will do the chief teaching, so that I shall claim but a small portion of the small income from that source. I don't know how much that may be in all, 50 cts. per month for each scholar for English.

But my object was, first, to get out into so promising a field, and secondly, to render it unnecessary to spend a large sum immediately on a house for Bro. Meacham in Tokio, which would have been necessary had he come in while we were here, or he would have had to pay \$50 or \$60 per month rent. We arranged with a man in Kofu to put up a house for me, for which I am to pay him rent, about \$15 it will be, or perhaps a very little more. That will give church and dwelling, and also helper's house.

After we had made our private arrangements, of course it had to go through the hands of the local authorities, and then of the general government in Tokio. I returned to Tokio by way of Shidzuoka and Numadzu. The brethren were greatly delighted at the opening in Kofu, and expect a good work there. When I got to Tokio, I went to work at language, preaching, lecturing, theology, with vim, for I was now

in a house where we all had proper protection and, as a result, splendid health. Bro. Meacham was not compelled to come in, and the local government in Yamanashi, not having any experience in such matters, were a long time in getting the contract put through the red tape departments. But at length, February 21st, my young friends received the Governor's Letter to the General Government, endorsing the contract, and asking for a passport for me. They started for Tokio, came to a final understanding with me, and eventually received the ratification of the government, and have started back, highly delighted that the thing is settled, and that I preferred to go to Kofu for almost nothing, rather than accept a professorship in the university, which was just then offered me at a salary of \$2,400. The peculiarity of this contract is that it is so perfectly evident that the design of my going is to preach the Gospel, as the work and pay of the school is so small. Then this school does not begin with a flourish of trumpets and great numbers, so it can't collapse very much. If the Lord gives us health and favour in the eyes of the people, it may become an instrument of great good. Instead of my being a teacher in a great institution, a little hopeful institution is put into my hands. We pack up next month (April) and move out bag and baggage for a term of three years. May the Lord of Hosts go with us. I will keep you posted as to the progress of matters there.

I had almost forgotten an interesting fact. Sunday before last we had the joy of baptizing four converts. Two of them, the man and woman who have helped us in household work since we came to Tokio; two of them, the mother and brother of Mr. Hosoi, one of our young preachers; this is a most interesting case. I spoke of her in my letter describing the District Meeting. At that time she was bitterly opposed to Christianity and gave

her son no end of trouble. By the end of the year she had so far changed her mind, that instead of buying as usual, on New Year's Day, some sacred papers to put on the god-shelf in her house, she took the dusty accumulation of many years of devotion, flung the sacred things into the canal, and turned the god-shelf into a bookcase. Then she came as regularly as possible to our little service in Tsukiji, walking an hour and a quarter from her home. She was convinced, converted, and last Sunday but one, she and another son were baptized and added to our little Church. The following week,

in the women's class-meeting, which my wife started some months ago with help of an interpreter, she said that she had been a perfect devil to her son, but that God had forgiven her, and she now had in her heart such a peace as she never imagined mortal could enjoy. Another old lady, mother of one of our probationers, says they have prospered so long under the old gods, that she don't like to dismiss them all at once, but gradually. The women's class is altogether an interesting feature of our work at present. Quite a number come and open their hearts as they cannot do when the men are present.

From the same, dated Tokio, May 20th, 1878.

I have to write on this paper because while we live in our semi-picnic style we cannot unpack, and must use what things can most readily be reached.

You will have received my letter, written in Tokio a little before we started for this place. Our arrangements completed, our goods sent off by junk on their long trip round the coast and up the river, we set off with bedding and food necessary to make us tolerably comfortable on our journey over the mountains. You will bear in mind that pack-horses and kagos are the only "through trains" over these mountains. Now and then we found a little distance where jinrikshas could be used and were to be had. I was fortunate enough to get a conveyance when needed for my wife and child, but had myself the luxury of walking a good part of the way. The distance is only about 84 miles by the way we came, and we accomplished it in four days, with no further accident than terribly tired bones.

While waiting for the house that is being built for us, we are living in two rooms in the back part of an old hotel. The rooms are each 12 x 15, and when the slides between are removed we have one room of about 15 x 24 for our church. And when we further remove the outside paper slides, which we can do on three

sides, we have a width of three feet added to the floor, and a strip of yard six feet wide all round. Here our congregations do assemble.

The first Sunday (April 27) after our arrival the time for service came, but no hearers. We waited awhile, and six eventually composed our congregation. In the evening we had about eighty, and they were a tight fit. The next Sunday morning about sixty came; in the evening I suppose 200 tried to crowd into the house and round it. The following Sunday morning, May 12, about 200 came, and very manly had to go away. The evening was rainy, but as many came again.

Amongst those who came on the 12th was a little drunken police official, who frightened our landlord by telling him that we were all liable to be fined very heavily for allowing more than a hundred people to assemble without permission from the authorities. The next day I wrote to the head of the police department, telling him that more than a hundred people came to my house on Sundays, and would be glad if he would send a policeman to watch. He called Mr. Asagawa, my assistant, to him, and asked why I sent the letter; they told him, and he said that we must just work away and make no official communication to the local government of the subject of our

preaching; that he knew what we were doing, was in favour of it, and would instruct his subordinates to let us alone. People come in to talk with us, - many from distant parts of the province, who want me to go to their villages to preach. Thus, you see, the whole ken is opening up before me. We are the only foreigners in it, and the only ones likely to be. I am living in the central capital, a fine enterprising city as large as Hamilton, Ont. The possibilities of the work here simply appal me; a parish of 320,000 souls is no small affair. If Providence continues to lead me and give me the confidence and affection of the

people, great good may yet result. God only knows.

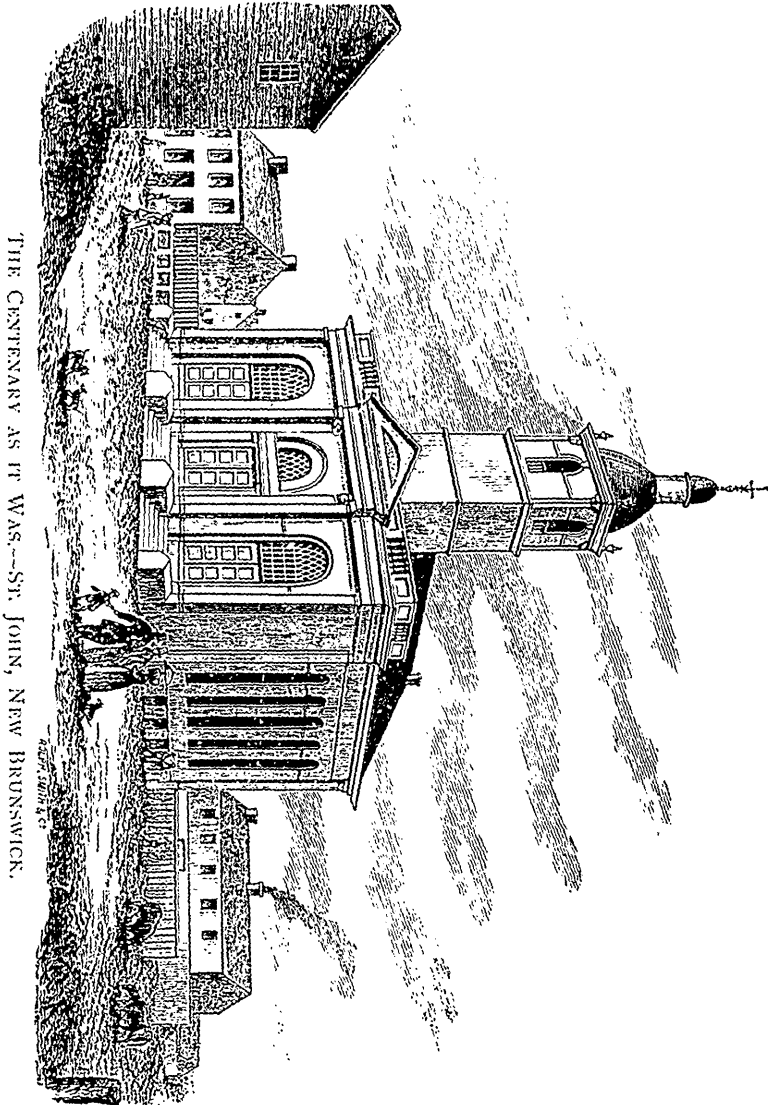
Yesterday, May 19, the rain came down in earnest, but through it all about 100 people came to the service, some of them soaking wet. The same faces constantly return, so that I must think that many are in earnest, and do not come out of mere curiosity. The evening was pleasant, and oh! such a jam. The question just now is, what shall we do with the crowds if they thus continue?

My health is splendid. My wife is getting over the fatigue of the journey. Our little one is cheery, but has a cold, which I fear she will keep until we get into the new house.

THE CENTENARY AS IT WAS.

AFTER spending two years of active Missionary life in Miramichi, and three years on the Fredricton Circuit, in 1836 I was re-appointed to the St. John Circuit, having for my fellow-labourer the genial and devoted minister of Christ, the Rev. Arthur McNutt. He had spent a year with me as a single man, and a member of my family, on the Miramichi Mission; it was a great pleasure to both of us to renew our brotherly associations, in our common Master's vineyard. We found in St. John a loving and united people, and good congregations in the Germain Street Church: the only other sanctuary we had at that time was in Portland, where the Protestant population was thin and the Society feeble. That in Germain Street was 40 x 80, and the ground at the end of it had recently been filled up by the erection of a two-story building, the lower part of which formed a commodious and convenient vestibule, with a large room for prayer and class-meetings; the upper part had a concave ceiling, and made a fine school-room, 80 ft. long. Adjoining the church, on Germain Street, was the parsonage, or as it was then called, the Mission House, to which a story was added after I assumed the Superintendency, and the whole put into excellent repair at a cost of £400 currency. Before the end of the first year it became apparent, if we were faithful to our calling, we should be preparing for the erection of another sanctuary. The pressure for accommodation had become so great that many families had to divide in their attendance, some coming in the morning of

each Sabbath and some in the evening. For some time it seemed to me paradoxical to hear men most devoutly pray for the enlargement of the Church in its membership by the conversion of sinners, when they had not a pew to place them in without thrusting others aside.



THE CENTENARY AS IT WAS.—ST. JOHN, NEW BRUNSWICK.

4257, 1800, 1875

So deep were our convictions of duty that we could no longer remain inactive, and believing in the call of God to "arise and build," and relying upon the benevolence and sympathy of His people, together with the favourable tendency of the public mind, three lots were purchased from the Messrs. Sears, for \$500. Plans were obtained, a board of new Trustees formed, and without a dollar in the chest, the erection of the church was begun. The lots of rock on which the building was to be placed presented formidable obstacles to rapid advancement. In the centre the pointed crags were about twelve feet above the level of the street, and the basement being intended to be eleven feet in the clear, hundreds of cart loads were removed in making the excavation for the foundation walls. In size, the building was 60 feet by 90 feet, of which the accompanying sketch gives a tolerably good idea of its external expression, though failing to convey a correct view of the small columns, mouldings, &c., which ornamented the entrances, and other portions of the sacred structure, put up with Sir Christopher Wren's judgment, in view of the beauty of proportions,—one-third less in width as related to length. When completed, in 1839, it was dedicated to the service of Almighty God by the Rev. Dr. Alder, then one of the Missionary Secretaries of the Parent Society, and the Rev. Dr. Richey, both distinguished for their commanding oratory. Its erection was embarrassed by two terrible conflagrations, which greatly deranged the business community, and especially affected many of those who had most at heart the success of this godly enterprise. The first money paid on account of the projected church was by Bro. John B. Gaynor, who put down on the Superintendent's study table ten five-pound notes of the Bank of New Brunswick. He then generously stated that it was his intention to purchase, and present to the Church, the fourth lot which constituted the block, 80 feet by 200 feet, whenever it was in the market: this he faithfully carried out, at a cost of £150. The next largest sum on the list was £100, by the late Bro. Gilbert T. Ray. Our people were not wealthy, but they all gave of their substance willingly; nor were we wanting in many expressions of good-will, in the form of help, from other denominations. In 1846 the Committee in London having promised £500 stg., on condition the same amount should be raised in St. John, to remove the existing debt, a public meeting of the Wesleyans was called, and the amount promptly contributed.

In the course of years God greatly honoured the ministry of His servants appointed to labour there; it was indeed "His rest," His "dwelling-place." One of the most extensive revivals ever known in the Province, was conducted in the Centenary by the late Rev. Dr. Knight, and the brethren associated with him. Of this holy house it may be truly said,—

"And in the great decisive day,
When God the nations shall survey,
It shall before the world appear,
That crowds were born to glory there."

Some changes had been made in the building before it was destroyed by what will always be known as "the great fire" in that city, and for the re-erection of this and other Churches, the Conferences in Ontario and Quebec have joined those of the Maritime Provinces, in sending forth their help: the amount from the Western Conferences reaches \$5458 17.

That the new Centenary, "and the mother of them all," old Germain Street Church, may surpass their predecessors in durability of material, architectural beauty, and above all in greater numbers of spiritual worshippers within their sacred walls, is a prayer in which thousands will join with
 Enoch Wood.

MISSION ROOMS. Toronto, Aug. 6th, 1878.

BRITISH COLUMBIA.

From the Rev. THOS. CROSBY, dated Fort Simpson, June 5th, 1878.

I suppose by this time Bro. Russ is with you. He will be able to give you some idea of the work and our needs here.

I am glad to see the special subscriptions towards our work. May God still enlarge the hearts of his people!

Then, do send us some help for poor Kit-a-mart. The young men from there have been here with four large canoes, to take the lumber from this place to build a small church, say 20 x 38

When we see the earnest way these poor people work to get light, we ought to do all we can for them. I have still George Edgar there, doing well. I hope to be with them in about two weeks.

A large party of our people have just returned from a visit to Queen Charlotte Island, where they spent two Sabbaths among the Hyja people, at Skit-a-gate. They had very good congregations while they preached the word of life to the people. How they long for a Missionary! They say, how long before a Missionary will come? *How long?* Two young men from there have come to live here. One says a strange feeling came over his heart

some weeks ago. He could not sleep while he thought of all the past and of the death of his father, brother, and two sisters, who had just died, and he says, "I thought it was the Great Spirit, so I said, I will go where the Christian people are; so I am come here to find Jesus." Hundreds of those poor people are there without the gospel. This is on the south end of Queen Charlotte Island.

Bro. Green is here, just on his return from the Upper Skeena, &c. He will write you.

Oh, how my heart is drawn out to those poor people whom I have written about so much.

Let us have a man for them at once. I mean a man that could go to the Forks of the Skeena and make that the centre around which to work. There is a good young man at Nanaimo, with a good education and a heart full of love, who, I feel sure, would be willing to go there. I think Mr. Poilard has just sent him to Nanaimo school. If he could come, we could have a large school at once, and get the government grant, which would be a great help towards his salary.

I hope that no member of the

Committee will say we have not the means to help those perishing thousands, (see Bro. Green's letter,) and do let us have help *at once*.

I expect to give that dear people a long-promised visit in August, but by that time I wish we had the man to go with me, and thus be a guide

to those perishing people. Would to God that we could now enter all the doors opened for us. And shall those souls be left to perish? My soul says no; I know you will say no; and I trust the Missionary Committee and the whole Church will say No! No!!

From the Rev. A. E. GREEN, dated Naas River, B. C., June 5th, 1878.

As many of our people went from home three weeks ago to prepare sea-weed for food, I thought it a reasonable time to make a missionary tour.

We called the leading members, and explained to them how our hearts burned with a desire to take the Gospel of Jesus to the distant tribes. They were well pleased. One said, "Yes, there is food enough for all; take them some." So I made arrangements for them to carry on the services during our absence, and early the next morning, May 21st, started up the river, calling at Kit-wan-silk and Kit-lah-tamox, the upper villages on the Naas, and preached to our people there, and passed on.

Arriving at the head of canoe navigation, we started by an Indian trail for the interior, taking two natives with us; one to act as guide and to carry my blankets, while the interpreter carried our food. After a half-day's walk, we camped near a small camp of natives, and preached to them. The second day we found a very rough trail across the mountains. I preached at two camps during the morning, and at five in the evening. We came up with 325 of the Kit-wan-cool people on their way home. They gathered quickly and listened to the "old story" very attentively. Many asked us when we would return again, saying they wished to hear about God every day.

We passed Kit-wan-cool, as we had seen the people on the road. Three days more brought us to Kish-pi-ax. There nearly 400 people came to meet us as soon as they saw us, and made us feel how glad they were

to see us at their village. They sat down and we told them of Jesus and His power to save. Never did I see a people so eager for the bread of life. At the conclusion, after service, the chiefs spoke. One said, "Your face makes me glad, and your words make my heart warm. I want God's word, and my people want it, but we have no one to teach us. We are glad you came to see us. You walked five days across the mountains; now we know you love us. Put your coat down; say with us; live with us; we want to love God. We will give up all the old way, and do what you tell us. If you go away and leave us many moons, our hearts will get cold and weak."

A chief who was at Naas in the spring, and whose adopted daughter is a member of our Church, said, "I heard my daughter sing, read, and pray. I want all this people to do the same. Give us this great light. We have heard of the Fort Simpson people, how wise they are. They used to come up here to fight us, but they don't any more; all peace now. We want to be just like them."

We crossed the Skeena River on our way to the Forks, nine miles lower. Half this distance brought us to a branch trail, that leads to Con-dolt, with 350 inhabitants, and a few miles further on with 500 souls. We arrived at the Forks of the Skeena at 8 p.m., a distance from the Naas of 138 miles, being a rough mountain trail. We were five days crossing, only staying at the camp's long enough to preach. This is the trade post for all the surrounding country, three large

stores doing much business. Four white men, living at the place, treated me very kindly. We found 250 native residents, others had gone to the mines; many from other places were in to trade. Here is very rich land; vegetables grow well, and the cattle thrive on the beautiful pasturage. This place would make a good location for a mission headquarters; a school could be kept up all the year. Mr. Anken, merchant, has built a small but neat school-house, which he offers to give to the Church who shall send the first missionary or white teacher. He would also give a cabin for a missionary to live in. From this place many villages could be reached. Young men came forty miles to see me here, and pleaded very hard for a missionary. Two miles and a-half from here is another village, Ogal-gat, with 175 inhabitants.

A Kish-pi-ax chief, who had by force, two weeks before, taken goods from a store to the amount of \$49.50, brought them to me to restore to the owner.

We spent two days here preaching with the people. The head chief said they had long wished for a missionary, but he was afraid they would all die before one came to stay with them. We should have a man here at once. It is deeply impressed upon my mind, that if these thousands of souls, redeemed by the precious blood of Jesus, are saved, it will have to be through the instrumentality of the Methodist Church. Give us the best man you can for that field. Bro. Matheson, of Nainaimo, would do well. The school would draw the government grant, which would help the salary at the start.

Here we took a canoe and started down the Skeena. Eighteen miles run brought us to Kit-sah-zokely, a village of sixteen houses and 250 people. We preached, and heard their many cries for a missionary. Twenty miles more and we were at Kit-wan-gah, with 450 souls,

hungry for the bread of life. After service they told me they wanted to be Christians; that half the village had thrown away the old dance and feast, and they wished to know when Sunday would come; they wanted to keep it holy, but did not know when it came, and had no one to tell them. It is quite exciting travelling this river. These gigantic mountains, the swift current, and "shooting the rapids" fills every moment with interest.

A run of sixty miles and we were at Kit-sah-lash, a village of 100 souls, who gave us a hearty welcome, telling me they belonged to Mr. Crosby. These speak the Tshimptsean language. (The other, above, speak a different tongue.) Every one in the village came to the service. Twenty-five miles lower we visited Kit-somekalim, with fifty people. These, too, have been to Fort Simpson, and have learnt of Jesus, and are trying to serve Him. They look to our dear Bro. Crosby as a father. Fifty-two miles lower, at the mouth of the river, we visited Port Essington, one of Bro. Crosby's outposts. From there to Inverness, which we reached on Saturday evening. One hundred of Port Essington people, working at the fishery, greeted us kindly. We spent the Sabbath with them, and had a blessed day. The manager was very kind, and a Christian lady, with her husband, made me very comfortable. Monday we reached Fort Simpson, finding our dear friends at the Mission House well and happy. On reaching Naas we will have travelled 428 miles, and preached twenty-one times.

These thousands of souls, redeemed by the precious blood of Christ, and so anxious to hear of it. Can no one be found to tell them the story of the cross? Crying for help, must they die in despair, without a knowledge of Jesus, the Truth, the Way, the Life? My heart is moved by the solemn thought that God has chosen our Church as His instrument to use for the salvation

of these distant tribes. Shall we neglect our duty? Shall they rise in "the day of the Lord" and say, "No man cared for my soul?" It is a glorious field for a missionary. The harvest is ripe! Oh for the reapers! Lord, send them.

RED RIVER DISTRICT.

From the Rev. J. SEMMENS, dated Beren's River, March 20th, 1878.

As the close of my second year on this Mission draweth near, it seems of importance that a statement of its condition and prospects be furnished to those whose is the oversight and management of our missionary domain.

I am pleased to say that a growing interest has been accompanied by evident progress during the year past. The people have become convinced that the Lord is *the* God, and many are beginning, in simplicity and ignorance, yet with earnestness and faith, to supplicate a throne of heavenly grace for light, wisdom, and strength. From many a wigwam, where but a few short months ago idols were revered and demons invoked, ascend, with unailing regularity, the songs and petitions of awakened men. Childish lips have learned to lisp "Our Father which art in Heaven," and quivering-voiced age delights to sing—

"Praise God, from whom all blessings flow,
Praise *Him* all creatures here below."

The change has not been so deep as I could wish. Even yet they hardly understand what is meant by regeneration or sanctification; but we can afford to be hopeful of those whose outward deportment has already undergone so material a change. The fallow ground has been broken. The soil of their hearts is now ready for the good seed of the kingdom; and I believe that the weeping sower will speedily come again with rejoicing, bringing his sheaves with him.

This very day, the chief of the

tribe came in to see me, and with suffused eyes blessed the day when he first heard of Jesus and his love. "I have my troubles, perplexities and oppressions," said he, "as all other men have, but they do not occasion over anxiety or undue depression. I take every difficulty to God, and he gives me mercy and grace, strength and wisdom, food and raiment. Every hour my mind is stayed upon God, and I have contentment and peace."

My own heart was warmed, and my emotions could scarcely be suppressed, as I listened to the happy old man, blackened by poison, broken by hardship, feeble with hunger, bearing his willing testimony to the power of God to comfort and save. May many more like him rise up at Beren's river, as living witnesses for our blessed Jesus, in this benighted land!

There will be one hundred families connected with this mission next year, even if Fisher River is made a separate circuit. I am of opinion that if the Society feel burdened, Fisher River could be managed from here for one more year, during which time the way could be prepared for the accommodation of an ordained man, after the Conference of 1879. In my judgment this Mission could not be managed from Fisher River, on account of its outposts; but, for a time, the converse would be the best move for all concerned.

If it be God's will, I hope to be recalled during the coming summer. A married man could be much more useful here, because his wife would

exercise a vast amount of influence over that portion of the community which is most degraded, because most neglected.

It is to be hoped that my successor will come quickly, that the work lose nothing by the interim.

SASKATCHEWAN DISTRICT.

From the Rev. JOHN MCDUGALL, dated Morley, June 1st, 1878.

We are now in the fifth year since the establishment, or rather commencement of this Mission. In looking over this last year, we feel that we have great reason to thank God and take courage. Our people are, we believe, making advancement in *real Christianity*. There has been more earnest inquiry, more heartfelt experiences, and, with very many, more steady and consistent living than heretofore. Often has the heart of your Missionary been cheered by these evidences of the leaven working, notwithstanding that during the last year there have been many dissipating influences brought to bear upon this people. For the first time in their history they came in contact with the Government; for months before the Treaty took place their minds were continually agitated by the conflicting reports and advice brought to them from different quarters. Sometimes told that if they accepted the Treaty their days of freedom would be over, henceforth they would be the slave of the white man. Again, that a blight or curse would come over their land, and the animals upon which they depended would all perish; and they, in consequence, would speedily die of starvation; that all the money, and implements, and promises, offered by the Government, would be made on the part of the Government with the full knowledge that soon they would not have to fulfil any of these payments and promises, inasmuch as that all of the Indians would have passed away; that even their

Missionaries were only agents of the Government in disguise, doing all they could to blind and bewilder the native, and thus aid in defrauding them of their country and freedom, and eventually their life; that such was the position to which their fellows further east, who had already been treated with, found themselves fast coming to. All this, and a great deal more, was poured into the ears of this people by mischief-makers of two kinds, knowing and not knowing what they were talking about. No wonder some of our people were shaken for a time; no wonder that there was great anxiety day and night; the coming crisis was the absorbing topic. Wherever we went we were constantly questioned as to what was going to take place. Protestant and Catholic, Pagan and Christian came to us, and claiming our sympathies, on account of our long sojourn with them, would beseech us to tell them the truth. We would reiterate that we had always told them the truth so far as we knew, and that, as regards the Government, they would now see the fulfilment of what we had told them. Moreover, we told them that there was a Supreme Being who controlled these matters, and for those who put their trust in Him and tried to do His will, He would, on His part, watch over their present and eternal interests, and in such a case no power on earth could permanently harm them; that from our earliest boyhood we had watched the workings of the Government in their dealings with the Indians;

had often interpreted for the agents, and in no instance in our experience had the Indian been harmed, but always benefitted; that instead of being made slaves, that when the Government established law and order, for the first time in their lives they would be *free men*.

"Many believed our report." The Stonies went to the Treaty in all confidence, and so far as they and the Crees were concerned the Treaty might have been accomplished in a few hours. Since the Treaty last fall, the desire to brew mischief has continued to show itself, and this has been helped along by the fact of the proximity of the discontented Sioux. It is to be hoped that the attention of the Government will be directed to some means of either settling these warlike men, or sending them back from whence they came. Something must be done, soon. It is said they are trying to get together a confederation of the Indians on this side of the line for the total extermination of the whites. Up to this time our Indians have paid no attention to any of these things, any more than in common with all classes, they have felt anxious that the Government would take hold of the Sioux question and thoroughly silencing all warlike demonstrations, establish law and order throughout the whole of the North-west. And yet these same Stonies are a branch of the Sioux, and just as energetic and brave, as they are bred in the mountains. They have always, in defence, been a terror to the Plain Indians, with the exception of the Sarcees, the smallest tribe in the North-west, yet, if hostile, the most dangerous. What but the Gospel has changed them,

and what but the Gospel still keeps them loyal. It gives them faith in man; it gives them faith in Government; it gives them faith in "God over all, blessed for evermore."

Our day and Sabbath-schools have been well attended during the year, and this spring, the school-house was full for some time. The results have been gratifying. Some are learning to speak English, and as they gradually change their mode of life and settle at the Mission, they will, I have no doubt, make good progress in learning.

Materially, we have also made some progress.—A school-house has been built, the church has been weather-boarded and otherwise improved, the chapel at the Elbow, or Fort Calgary, has been finished so as to be occupied. Some of the Indians have built houses, and nearly all have set to work this spring in tilling the soil. As yet they have no implements but a few hoes; but this fall we look forward to the Government supplying them with ploughs, &c. Thus we have reason to hope for a slow, but sure change for the good of this people. These material moves, we are confident, will help in the spiritual and educational advancement of our natives, for they will do away with the dissipating influences, more or less, of a hitherto altogether migratory life. Personally, we have had a great deal of travel, a great deal of anxiety, and a considerable amount of sickness during the past year; but, at all times and in all places, our blessings have abounded, and we can do no better than praise God for all His mercy, and reconsecrate ourselves, our all, to His service. Pray for us.

CHANGES IN THE BRITISH COLUMBIA DISTRICT.

WE much regret that failure of health has, for the present, necessitated the retirement of the Rev. WILLIAM POLLARD from active work. The Rev. A. E. RYSS and family have returned to Ontario, after ten years' successful service. The Rev. R. H. SMITH has been appointed to Victoria, and Chairman of the District. Bro. Smith and family left Toronto for Victoria on Monday, July 22nd