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# Missionary Notices

OF THE

## METHODIST CHURCH

OF CANADA.

TORONTO, DECEMBER, 1877.

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

*LET* 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.

*J. M. Maclean*

# METHODIST MISSIONARY NOTICES,

DECEMBER, 1877.

## ANNIVERSARY OF THE MISSIONARY SOCIETY OF THE METHODIST CHURCH OF CANADA.

ON Sabbath, Sept. 30th, 1877, the Rev. Dr. RYERSON, President of the General Conference, had engaged to preach in Brockville, but severe indisposition preventing the fulfilment of his promise, his place was supplied by the Rev. ALEXANDER SUTHERLAND, Secretary-Treasurer; and in the evening the Rev. GEORGE DOUGLAS, L.L.D., Vice President of the General Conference, and President of the Montreal Conference, conducted the service. Both occasions were distinguished by attentive and reverential audiences, who listened to these gifted ministers of Christ with much delight and profit.

The anniversary meeting of the Society was held on Tuesday evening, Oct. 2nd. A good audience assembled, and manifested much interest in the proceedings.

A few minutes after seven o'clock the service was opened by the Rev. ELIAS BREFFLE, President of the Nova Scotia Conference, who gave out a hymn, and afterwards led the congregation in prayer.

The Rev. DR. WOOD then introduced Mr. SHERIFF PATRICK, who had been requested by the Committee to occupy the chair.

The CHAIRMAN felt much interest in contrasting the past with the present,—the days when Elder Case, with a few converted Indians, used to attend some of our meetings, with the present, when our missions extend all over this great Dominion, and when our missionaries, not con-

tent with so large a field, have gone to preach the gospel in far distant Japan. He trusted the meeting would give an impulse to our mission work, and develop the spirit of liberality among the people.

The Rev. ENOCH WOOD, D.D., Senior Missionary Secretary, then read an abstract of the General Report, showing the present encouraging state of the work in the Indian, Foreign, and Domestic Missions. The abstract contained numerous interesting extracts from letters of missionaries, which may be read in full in the published Report of the Society for the present year.

The financial statement was presented by the Rev. A. SUTHERLAND, Secretary-Treasurer. The following is a synopsis of Income and Expenditure:—

INCOME.		Decrease.
Subscriptions and Collections from Circuits and Missions.....	\$115,909 83	\$2,319 41
Juvenile Offerings.....	15,761 27	1,486 10
Legacies.....	3,123 97	6,725 33
Grant from Wesleyan Missionary Society.....	4,306 67	.....
Donations on Annuity.....	200 00	3,556 10
From the Indian Department for Indian Schools.....	2,600 00	1,768 23
From the Indian Department, British Columbia, for school Purposes.....	787 50	512 50
From other Sources.....	936 93	174 05
<b>Total</b> .....	<b>\$145,938 92</b>	
Decrease under 1876.....		\$16,610 81

## EXPENDITURE.

Domestic Work (including Missions to Settlers in Mission Districts) .....	\$87,077 13
Indian Work (including the Mount Elgin Industrial Institution) .....	31,453 67
French Work in the Province of Quebec .....	6,623 60
German Work .....	2,340 95
Chinese Work in British Columbia .....	6 00
Foreign Work (purely), Japan and Bermuda .....	9,743 69
Special Grants for Purchase, Erection, and Repair of Mission Property, Furniture, &c .....	7,610 95
Special Grants on account of Affliction .....	1,824 90
Overdrafts by Conference last year .....	1,113 43
Appropriation towards Allowances of Superannuated Missionaries and Widows of Missionaries .....	4,750 00
Children's District Expenses, Conference Committees, &c .....	1,335 71
Circuit Expenses, (Deputations, Advertising, &c) .....	3,055 63
Amitties, in Consideration of Donations to the Society .....	820 00
Publishing and Contingent Charges .....	5,316 89
Salaries, Office Charges, Attorneys, &c .....	6,824 85
Interest, Discount on Bills of Exchange, &c .....	6,311 86
Traveling Expenses of Central Board, Committee of Consultation, Finance, Secretariat, &c .....	1,245 82
	<hr/>
	\$161,255 92
Increase over 1875-76 .....	\$15,573 28
Excess of Expenditure over Income for the year .....	\$23,257 00

The Rev. JAMES GRAY, President of the London Conference, moved as follows:—"That the Report, an abstract of which has now been read, be adopted and published."

He thought the Report was one which must commend itself to every Christian heart. It was a wonderful document. There was nothing equal to it in the Dominion. The cost of publishing it was large, but the field was large, and it required an extended report to cover the ground. The Report represented more than appeared upon its face. It represented the toil of the devoted missionaries, the efforts of our self-denying collectors and the liberality of our people. The days of moral heroism had not passed away. There were men on many parts of our mission field whose names and labours were an honour to the Christian Church. Such men in the past as Rundle and Evans; such men in later years as the two Youngs and the martyred George McDougall. Yes, it had cost much to publish the Report, but it was worth more than it cost. What would our country have been without the saddle-bag brigade of the past. We would not have known as much about our grand Dominion as we do had it not been for the work of our missionaries in Manitoba, and the Saskatchewan, and British Columbia, and elsewhere.

Nations had gained much by missionary toil. Individuals, too, had gained much. Vast numbers of Indians and of white men had been brought to God, and finally to heaven, as the result of missionary labour. While he rejoiced in the success of the past, he longed for the swifter spread of the gospel; and he longed to see the Society placed in a better financial state. He hoped a noble key-note would be struck to-night.

The Rev. S. F. HUESTIS, of Halifax, seconded the resolution. It was the first time he had found himself in the hands of the sheriff; but he would get out of his hands as soon as possible. He cordially seconded the resolution. He hoped that, when published, the Report would not lie in the studies of the preachers, but be spread abroad among the people. The debt of the Society was a serious matter; but it need not appal us. He trusted a noble effort would be made to pay it during the present year. He had no sympathy with croakers, who thought the glory was departed since we ceased to talk about cannibal Fiji. We had a glorious field at home. He had the privilege of spending last winter in Bermuda, one of our mission districts, and he would give a few facts about the work in those islands. It was about the

end of last century that the first Wesleyan missionary landed in Bermuda. He was bitterly opposed; a law passed prohibiting his work, and because he would not obey, he was cast into prison. We have now four missionaries in Bermuda, congregations amounting to about 2,000 members, 500. He had attended many of their meetings, and could bear testimony to the excellent Christian character of the members. He had examined some of the Sunday-schools, and he never found an equal knowledge of the Scriptures in any Sunday-school in Canada. He attended their missionary anniversaries. The churches were beautifully decorated with a variety of flowers, and the liberality of the people was remarkable. These poor coloured people had contributed last year some \$800. Besides this, they gave liberally for the support of their own ministers. They were now building a new church in the town of Hamilton. He submitted these facts concerning one of the Society's mission fields, and seconded the resolution.

The Rev. GEORGE YOUNG, President of the Toronto Conference, moved the second resolution:—*Resolved*,—That we gratefully acknowledge the goodness of Almighty God in preserving the lives and blessing the labours of the agents of this Society during the past year; and we devoutly regard the numerous conversions which have taken place on many of the mission fields as affording the best ground for the joyful conviction, 'The best of all is, God is with us.'

He was reminded of a meeting of the Missionary Committee ten years ago in the town of Whitby. That Committee was startled not a little by statements made by the Rev. George McDougall concerning the needs of the North-west,—statements which led afterwards to the strengthening of the mission band in that extensive country. In Manitoba we had at present some eight churches, and missions in various directions. He visited that country in the month

of July, in company with the Sec.-Treasurer, and they found the missionaries working faithfully in carrying the gospel to the settlers. Then the work had extended in various other directions,—in the Saskatchewan, British Columbia, and Japan. The protection enjoyed by our missionaries was something remarkable. Till George McDougall fell, not one of our missionaries in the North-west had fallen in the field. The work having extended, the expenditure had increased, and the income was not keeping pace with that expenditure. There were three ways of meeting the difficulty:—1. By recalling some of our missionaries; 2. By reducing their already small allowances; or, 3. By bringing up the income. He was sure the last was the only proposition the Church would think of adopting, and he hoped it would be adopted heartily. As a Church we could easily grapple with the debt. How could it be done? We could all go forth resolved to do all in our power to spread among the people a just conception of the greatness of the work. [The speaker then referred at some length to the value of the labours of the late George McDougall in preparing the Indians to accept a treaty with the Government.] 'It would be impossible to overestimate the value of those labours in promoting peace. Then the spiritual results were glorious. In a tour which he made, of some 1,200 miles, among the northern missions, he found an earnest desire among the natives for missionaries and teachers. He hoped such efforts would be made to increase the interest of the people in the work, and result in a vastly increased income.'

T. M. LEWIS, Esq., of Yarmouth, N. S., seconded the resolution. He ought to feel loyal to the institutions of this country, for his great-grandfather was one of the party who clambered up the Heights of Abraham and conquered that province for England. Every one had heard the song of "John Brown." Our fathers had fallen, but their souls yet went "marching on." He gloried in this

blessed work, and, according to his ability, did what he could on some of the missions in his own country. The debt was a serious matter, but there was every prospect of better times this year. Many a man with a generous heart had been hindered during the past years of depression from doing all he would; but this year we have a glorious harvest. Europe needs the grain, and there can be no doubt we shall be in a better position a year hence.

The Rev. JOHN PRINCE, President of the New Brunswick Conference, moved the next resolution:—*Resolved*—“That we rejoice in the encouraging amount of support which, in a year of unusual financial stringency, has been cheerfully given to this Society. Nevertheless, we feel that the state of the treasury and the needs of the work are such as call loudly for still increased liberality, and we cherish the confident hope that the goodness of God, so strikingly displayed in the abundant harvest of the present year, will call forth such practical acknowledgments as will relieve the Society of its present embarrassment, and enable it to spread the gospel more widely through the new settlements of this Dominion, and among the heathen lands beyond.”

We were engaged in a great enterprise; for it was one which had originated not in the mansions of the great, nor in the halls of the learning, but in counsels of the infinitely merciful God. A great enterprise, for many of the noblest human hearts were engaged in it to-day. A great enterprise, if we consider its extent. The sun never set upon the mission work of the Churches. True, the wealth of the world was not all with us,—the learning of the world was not all with us,—but “the best of all was God was with us.” A great enterprise, if we consider its resources. Millions are daily praying; “Thy kingdom come.” God would yet answer that prayer. This enterprise had resources of faith and love, and material wealth beyond what we generally realized. There were difficulties in the way, but these difficul-

ties could be overcome. Unbelief said we could not convert the world,—we had better keep our money; but faith said all difficulties could be overcome, because God had promised to give his Son the heathen for his inheritance. There was a mighty power in faith to lift the world up to God.

JOHN MACDONALD, Esq., M.P., seconded the resolution. He said we could not separate from the history, the civilization, the education, and the social life of this country, the work of this Society, without distorting the facts of the history. The men who in past years carried on this work, preached a sound doctrine, and their mantles had fallen upon worthy successors. The M. E. Church of the United States spent on their Indian work last year a little over \$3,000: we had spent in the same time over \$31,000. The policy of our neighbours had been one of extermination, ours had been one of peace. The result was, in the United States there was constant strife and bloodshed, while in our country the Indians had cheerfully ceded vast tracts of territory to the Dominion Government. And this result was largely due to the preparatory work of our missionaries, notably of George McDougall. If our cause were not of God, the expenditure of our money would be foolish; if it were of God, we were not doing enough. We ought to have an income this year of \$250,000. The Church could well give it; but they would never do so till they imbibed the spirit of the first petition of the Lord's prayer. Until we had men fired with the missionary spirit, our givings would be paltry. He trusted the manifest tokens of the divine goodness would prompt to greatly increased liberality during this year.

The Rev. J. GOODISON, President of the Newfoundland Conference, supported the resolution, which was carried unanimously.

A vote of thanks was then passed to the collectors, ministers and other friends of the Society, and to Mr. SHERIFF PATRICK for his services, after which the doxology was sung and the benediction pronounced.

## JAPAN.

## INTERESTING JOURNAL OF A MISSIONARY TOUR IN JAPAN.

BY THE REV. C. S. EPY, B.A.

I want to give you an account of the kind of evangelistic work for which I plead, and which the District meeting has mentioned in the memorial. I give you the account as full as I can at present, and would like, if you think it proper, to have as much published as you may think fit to appear in print.

In Tokio you are aware, at a very early date after my arrival, I started a bible-class for the university students, consisting at first of Bro. Cochran's converts, and so got into connection with men from all parts of the country. About a month ago word came from a place in the interior to a student, a stranger to me, that they had heard a little about the way of Jesus and wanted to hear more from a missionary. The student referred to communicated with our friends, and they came to us with this request. I made enquiries and found the place to be among the hills, and to be probably a safe place for the summer, and had them write that I would come if they would provide a house. They wrote back that they would not only provide a house, but come to Tokio to conduct me to the place. As the place was beyond Hakone, where our families had arranged to spend the heat of the summer, I arranged with them to meet me on the other side, so as to conduct me through the mountains. Of course I had to take a teacher along as an interpreter, as my Japanese is at best only about four or five months old.

July 20th.—Our company, armed with passports good for forty days, left Tokio for the mountains, and journeyed two days, at first by rail to Yokohama, and then by *jini kshas* along the Tokaido, or great highway, and then by means of kangos or on foot up the mountain to Hakone,

where we found a fine lake and a cool home. Riding in kangos is not the easiest operation in the world. You have to double yourself up like a jack-knife, and stow yourself in a clothes-basket with the sides out, and then be jogged along suspended from a pole carried on the shoulders of two coolies. It is certainly an improvement on railriding, but only one remove. We reached Hakone Saturday, where I rested over Sunday, saw the good people comfortably fixed for their summer's rest, and then on Monday started off with my teacher for my summer's change.

Before speaking particularly about our work here, I will give a word or two of explanation, which will serve to make future statements more intelligible, especially with regard to names of places, &c.

All Japan is now divided into thirty-six divisions, called *ken*, containing on an average about a million souls each, over which a governor is placed. Some of them, of course, are more populous than others. One of the small mountain kens by the name of *Yamanoshi*, containing a population of 320,000, is the place where the work of which I write is going on. In the midst of mountains, clad in rich verdure, in the valley of the river *Fujikawa*, is situated the village of *Nambu*, a place, with the village across the river, within reach of some 1,000 houses, or perhaps 4,000 souls, and this is the scene of my present operations. In this ken are 4,428 temples for the worship of Buddha, and the Shintoo deities. In this part of this village there are three very respectable temples. In this ken some 500 years ago, a Buddhist priest by the name of *Nichiren* arose, who revived the decaying religion, built

a famous monastery on a mountain about nine miles from here, which is to-day a celebrated centre of Buddhist power. I hope to visit it in a few days.\* The Nichiren sect is very exclusive and bigoted. But on the whole the religion of Buddha is unpopular in Yamanoshi, on account of the ignorance and licentiousness of the priests. The people of this ken have always been known for their positive, rugged, stubborn character. They rebelled against the introduction of new laws, and a man of steeling ability, and rather troublesome to the head government on account of his restless push, was sent out here as governor, and he has reduced them by wisdom and kindness into a model ken. In *Yamanoshi* city, two days' walk up the valley from here, there is a fine hospital with branches here and all through the ken, to which they try to attract the best talent. Schools are established in all the villages. The observance of the Sabbath made law for schools and offices. The ridiculous topknot of the Japanese headdress has been abolished, and other reforms introduced by law, which after a little opposition won the approbation of the people.

Now in each village there is the head magistrate, the *kucho*, a second one *kochō*, and then there are registrar, assessor and some other officials who make up the municipal council. The police force of a number of men is appointed by the ken and immediately responsible to the headquarters in Yamanoshi city. A Mr. Kondo, a man of some 35 years, of great popularity, and had in honour of all the people, has charge of all the school interests of Nambu, and this cluster of villages; has a private school for the study of Chinese of his own, and is the representative of the people in the government of the ken. He, his father, and grandfather seem to be all of them worthy of the honour accorded them. Then here and in the immediate neighbourhood is quite a large number of teachers, and in the two branches of the hospital within

reach, a number of doctors and official characters.

Now in this ken there is *no* Christian teacher. Occasionally a missionary has made a flying visit through and preached. But they have heard about the way of Jesus, and one was specially drawn to study Christianity by reading Guizot's History of Civilization. The result was that they decided to form a club, call a missionary and study the matter of Christianity, and then if they liked it, to try to have it introduced. So Mr. Kondo wrote to his friend at the university at Tokio, and the result was that I happened, I trust providentially, to be the missionary who was invited to come and tell the story of the cross to these seekers after truth in Nambu.

I will send you a sketch of some notes I am taking each day, for of course the matter is only in its inception, as I have been here only about a week, and the end is not yet to be seen.

July 23rd.—As my time was short for the distance I had to go to-day, I took a kango down the mountain. The last time until I can't help myself. Oh, the shaking, and once the bearers fell down and spilt basket and its contents out on the stony road. My interpreter, Mr. Hiraiwa, one of our young men on trial, had gone ahead and we met at *Nishima* at the foot of the mountain. Thence we took jinrikshas. Passed through Numadzu, saw the charred remains of their beautiful academy, which had been burned out of hatred to the teachings of Christ allowed there. From Bro. Meacham's house we furnished ourselves with a supply of Gospels in Japanese. Pushed on to Yoshiwara, where Bro. Meacham had opened his commission, but police interference had closed up his way. Here we were met by one of the doctors of the Nambu hospital, who henceforth took charge of us, arranged and conducted the rest of the journey. He took us on at once to *Atoto-ichi-ban*, where are some very nicely fitted up iodine baths.

\* Called Minobasan.



We were put into a pretty little house having a large upstairs room, with a splendid view of the mountains in every direction, and especially of grand, old, snow-crowned *Fujisan*, which stands as a king amid these hills. We were visited by doctors and other friendly people of the place, the *kucho* amongst others.

July 24th.—Early in the morning we started in force, each with a jinriksha, each jinriksha with two coolies, driving tandem style. These men were an improvement on most jinriki coolies, strong and jolly and polite. Up the valley, up the hills, where it was steep of course we walked, and enjoyed the glorious scenery unfolding at every step, over one range of hills down into a valley again, and over the great bed of a little river, which periodically becomes a great one, up again on the other side, over another range of hills, down to the edge of a river flowing between precipitous rocks. Over this we had to pass one by one on a suspension bridge made of young bamboos. That was no joke. Several ropes of twisted split bamboos were thrown from edge to edge, a distance of perhaps 150 feet. Across these, bamboo stalks an inch thick, four or five inches apart, were placed, then single planks placed end to end along the whole length of the bridge. It required a good deal of nerve to keep my balance on the swaying, heaving thing, with the roaring river at the bottom of the chasm, clearly seen through the bamboos, and only one plank under my feet. Got over safely, and on we went over another pass in the hills, into the valley of *Fujikawa*, and up this into the province of Koshu. As we penetrated the mountains I noticed a marked change in the people, more hearty-looking, less nakedness, more clothes, more politeness, schoolhouses every few miles, and in the evening, as the scholars went home; one had a flag, the honour place of the class, and all marched off together. As we passed them, they ranged themselves on the

side of the road and saluted us with a very low bow, and then passed on.

We could easily tell when we entered the Yamanoshi ken, by the absence of the topknots, and the presence of abundant growth of hair on the top of the head, where the Japanese generally shave off a place to make room for the topknot, which is brought up from behind. It was evening when we arrived at Nambu, and were welcomed at Mr. Kondo's house. First of all conducted to the bath room, and then furnished with a good supper in true Japanese style—guests first, family afterwards.

This house was formerly the chief hotel of the village. Nothing very magnificent, but very comfortable, found soft *futous*, a sort of quilt laid on the mats for beds, and no fleas, for the first time since leaving home. On our way here we stopped to call on our Mr. Kondo's father, who seems to have charge of some public matters in a village some three miles from here. He wishes us to come and preach there, in either the hospital or the school.

July 25th.—They took us to two Buddhist temples, one of which I was to choose as my home and church while in the village. One was a very imposing and roomy building, with ample space for a crowd, and plenty of mats, lofty ceilings, and fresh air, the other was less pretentious, and not so nicely furnished. Very naturally, but not very wisely, I chose the large one. And they went to work to fix up one side of it for our comfort and use. There was no priest to be seen, only a sort of caretaker in a little house near by.

At three o'clock had a meeting there of the big folks of the village, *kucho*, *kocho*, policemen, the member, teachers, students, &c., &c., were there, and we talked until five. They seemed pleased, and we gave them all the Gospels of Matthew we had, as that was the book we were going first to study, and they wanted to read for themselves. The village people and officials are all satisfied,

but the policemen are in a quandary. What is their duty in the matter? What will head chief in Yamanoshi say, if this thing is allowed? They seem personally satisfied. Berean work is going on, Chinese bibles are in demand, English bibles are borrowed by those who can read them, and I sent off to Shidzuoka for more bibles.

In the evening a very interesting man came to talk with us, Mr. Sano, one of the stewards of the hospital. He is from a village three or four miles from here. He has a fine, large, honest, earnest face, and seemed anxious for life. For eight years he had given himself to the study of Buddhism to satisfy his heart and find peace. Had in spite of the entreaties of friends gone into the seclusion of the cloister to renounce the world. But found no real, full satisfaction and came down again from his mountain seclusion. Seeks still a resting-place. We told him of Jesus, he drank in the message, but told of the things he had learned to believe, transmigration of soul, &c., &c. And this way of faith in Jesus was so new to him that he was surprised and confounded. We had of course a large gathering around us as we talked.

July 26th.—Moved into temple, *futous* were sent up from Mr. Kondo's, and we were made comfortable, with a man to see after our wants. Meals at present brought up the hill from Mr. Kondo's also. The announcement of times of service posted on a pillar of the temple.

At one o'clock they began to assemble, in spite of the rain and wind. Had a company of twenty or more, some of them coming at one o'clock, and continuing at the study of the bible nearly five hours, until after six, greatly interested and asking questions. The people seemed half ashamed of the Buddhist idols and other furnishings of the temple. Storm became tremendous. A priest has now come to see after this matter, and looked in on us. Mr. Hiraiwa, my helper, asked him some questions about Bud-

dhism, but he could answer nothing. Said, "We are not worthy of our calling; have the name, but no fruits." At night a large mosquito net was put up, as big as a common room, under which we slept. That was a great day's experience; my church, a Buddhist temple in full running order: my platform a rug on a mat, my pulpit, a lacquered stool long used for Buddha's sacred books, and our service all afternoon without interruption, and all in the heart of Japan.

July 27th.—To settle the matter about us the police chief has sent a man to headquarters for orders, and in the meantime, asks that we make no demonstration to arouse the lower ignorant people, but all who like to come to talk with us are at liberty to do so, until further orders are obtained.

July 28th.—A brother of Mr. Kando's seems specially eager, and came this morning before six o'clock to talk with Bro. Hiraiwa about the Bible.

Our brother in heaven, of whom I wrote some time ago, has been here before us. His father's official business led him to this village, and he was a guest with his old friend, Mr. Kando's father. There he told the story of his son's conversion to Christianity, his beautiful life, and happy death. The story was of course repeated, and now I come with our sainted brother's bosom friend as my helper, and as a preacher of the same truth to the people. I hope the old man is sowing the same seed wherever he goes on his official rounds.

Weather still stormy, but as many as fifty people came to hear, and were with us several hours. Tried to make the way of Faith plain. They removed the notice of hours of service from inner pillar to the outside entrance to make it more prominent.

July 29th.—Sunday. At half-past four o'clock, ding dong went a sonorous bell within the more sacred parts of the temple. And then for an hour and a-half in awfully sepul-

chral tones, unintelligible prayers were uttered, droned, chanted, and chattered by turns.

At half-past seven o'clock, Mr. Sane, with whom we had conversation on the evening of the 25th, came up for a talk,—several other earnest souls with him. He said among other things that yesterday's sermon was enough to convince any one of the excellence of this way, but he had studied Buddhism so long and trusted it so completely, that he would need more instruction about Christ to dislodge old notions, otherwise he would ask to be baptized on the spot. In spite of continued rain we had a congregation of thirty or more at the public service at ten o'clock.

A second priest has appeared on the scene and is flitting about like a small thunder cloud, repelling every advance with a monosyllabic grunt.

I missed familiar faces in the afternoon, and after our talk, detained Mr. Kando to enquire about them. I found that the high priest, who lives now up in Minobasan, had got wind of the goings on in his temple, and as he is of the bigoted Nichiren sect, he could not endure it. Had sent the priests down, and then wrote to the *kucho* protesting, and as he did not like to come down from his cool retreat, he demanded of the *kucho* that he should come up and see him. The *kucho* replied, that we were here, and simply talking to some people who wanted to hear about Christ. And then he posted off himself, not to the high priest, but to the governor of the *ken*, armed with the Gospel of Matthew, and what he could carry of the three sermons he had heard, which he declared were enough to convince any sane man.

Mr. Kando and the friends who stayed with him, said they wanted to build me a house and a church, so as to be entirely independent of all these outside influences. I explained our way of working, and of the prospect of having native preachers for such places who would serve a circuit and be with them constantly,

and that the missionaries would plant the cause every where possible, and frequently visit them. They seemed much pleased, and if present appearances bear full fruit, we will have a self-supporting church here in a year or so, with church building and parsonage.

In the evening they returned to assure me I should not be troubled about the opposition of the priests, or of the rudeness of the lower ignorant people. I told them not to trouble themselves about me, for I was made of neither sugar nor salt, but that for peace sake, I would be willing to live and preach in a less pretentious place, and thus remove the cause of trouble. They said the priest of the other temple was willing that we should go there, and would himself have come to hear us, but for the storms and some business matters.

July 30th.—Moved into the other temple before noon. The priest gave us free use of the whole building, so that we have really more room than in the other, and—peace. The temple is, exclusive of a sort of verandah all round it, about 36 x 42. Our audience room is 22 x 30, and can be enlarged at pleasure. Sacred cushions, and stands for holy books, were freely given for our use. The arrangements for the priest's devotions, with hieroglyphic prayers, beads, immense cuttle fish and all, were stowed away in the corner, and we are allowed the monopoly of praying and preaching here. The priest comes and devoutly listens. People came from the other side of the river, and from over the mountains, to see and hear, and then started on their long walk home, carrying a tract with them.

One of the stewards of the hospital was yesterday in Mr. Sano's village, some four or five miles from here. The people began to enquire of him, "Have you really in Nambu some people preaching about Jesus?" "Most certainly we have," hereplied. "Well, do you know whether a Mr. Sano goes to hear them?" "Yes, I know him, and he goes whenever he can, he went to see them this morning

early, and had not returned when I came away, and that was near noon." "Well, that must be a good religion then, if Mr. Sano believes in it." They look upon Mr. Sano as a holy man and an oracle, and he has more influence in his own village, than all the glory of Minobasan with its high priests and learned men. He has gone himself to his home for a few days. I hope he will sow good seed there. Although Buddhism is active and powerful in great centres, in these country places the common sense of the better class of people rebels against the low lives of many of the priests: even our friend here gets occasionally so drunk as to be very foolish, after which, when sober, he comes and begs pardon.

July 31st.—We have now a good-natured old lady to see after our little household matters. During the storm to-day, when it was thundering, she asked Mr. Hiraiwa, "Is that the God you are preaching about?" He tried to explain the difference between God and thunder, with what success I don't know.

The old priest thought at first we must be Shinto teachers, talking so much about "God, God," and nothing about Buddha. He is reading the gospel and listening attentively. Had a large number of people, many new faces coming and going. A long discussion about the soul, they maintaining that there would be after death no personal identity.

August 2nd.—The old priest's head seems to be getting clearer. Tells the old women and folks who come to hear us that they can't understand by hearing once, must come often and they will understand and see that this is a most wonderful religion, made for the whole world and all sorts of people, which was not true of Buddhism. He was telling Bro. Hiraiwa that he advised the people to come and hear us, as they would not care for him. He said he didn't care, he had his own fields and was independent of the village, and he says he tells the learned doctors and others, "You think you are very learned and know

more than anybody, you must just go and hear those men and see how little you know, and then bend your proud hearts." He really does his best to explain the gospel to the people who come and tuck in with him before and after our service. We can hear every word distinctly from his little house.

The policeman has returned from headquarters, and brings orders to let those people alone, and allow as many to hear them as wish, as long as they make no public demonstration. That's a settler for all this ken, I hope.

August 3rd.—The *kucho* has returned. He did not see the governor, as he had been detained in some distant place by the floods, consequent on the continued stormy weather, but he saw the chief of police. He told him that any positive permission would be difficult to obtain, in face of the law of the land against Christianity, but that he and his people could do as they liked about the matter, and no one would interfere with them.

Strangers still keep coming and going, listening, then carrying away a tract with them. All the villages around have us and our work as subject of talk; and some ask for preaching. I am arranging to make a trip around among them, but must not be much away from here until I get the stake driven in.

That is just where we are now after eight or nine days' work. Seed sown that will, I trust, in due time bring a glad harvest.

August 7th.—Two strange priests came to see us, I think of the Nichiren sect. They purchased a Gospel, and started off, saying they would return when they had read the book and prepared themselves. They seemed greatly elated at getting the Gospel. Their idea, however, I think, is to study Christianity so as to refute it, and warn the people against it.—Let them try. A third priest also came and stayed nearly all day. He is of the same sect as our host, and like him, rather given to drink. He also bought some

portions of the Bible, saying that it did not pay to be drinking all the time, and he wanted something worth studying.

August 8th.—Had interesting services as usual, without anything very special.

August 9th.—We had been asked to visit several neighbouring villages, and had arranged a circuit of appointments that I could visit in two days and return to Nambu on the evening of the second. Started early this morning by boat down the torrent-like river. The boat is carried along by the current, the boatmen only steering and guarding it off the rocks and shallows. It is about as exciting a trip as that down the rapids of the St. Lawrence. The boats are pulled up stream by means of ropes and poles: the distance of one hour's descent requires one day to bring the boat back. Before eight o'clock we reached *Tashima*, found the temple of the village prepared for us, idols and prayer machinery were hid behind screens, and a table was placed in front of the sacred things, for our use. The teacher of the public school came marching in with his scholars: the *kucho* and *kocho* and all the officials came in; and then a motley crowd of men, women and children, whose restlessness was very trying to one's nerves. The people here did not seem to be as intelligent or as appreciative as at any other place we visited. About eleven o'clock a.m., we left them, and crossed the river to Mansawa. The way had been prepared for us here by a young man employed in Nambu, whose home is in this village. We were kindly met, and conducted to a very nice hotel. Some of the people had gone off expressly very early in the morning to catch some fish for my dinner, thinking that the usual Japanese fare would scarcely suit me. In these inland places, fresh fish is a very rare luxury. As soon as we had eaten, they told us that the congregation was waiting for us, and the *kocho* of the village led us up the side of a hill close by the village, to

a temple, where we found a large number of people. The large temple had been thrown into one audience room, and we stood on the most sacred spot, with idols all around us, and preached on the first and second commandments.

The people of Mansawa are the perfect contrast of those we saw in the morning: fine heads, intelligent eyes, with energy and push showing themselves very plainly on their faces. Three years ago a Nichiren priest came here to preach, and gain converts to his sect. The peasantry attacked him with counterarguments and troublesome questions, and eventually drove him from the place in disgrace. They told me beforehand that the Mansawa people were very hard-headed, and that I would need strong shet for them. So we rolled out our heaviest artillery: I preached from the first and second commandments, and Mr. Hiraiwa from "When ye pray use not vain repetitions as the heathen do" &c. We kept up a constant fire from about two o'clock p.m. until after six o'clock p.m., with all the thunder that we could command, and when we got through I told them if they wanted any more to send for me to Nambu, giving an opportunity at the same time to ask any question. The audience kept on increasing all afternoon until we had a really great congregation. After tea we had an interesting talk with the *kocho* and others, who came to enquire about the subject of our preaching.

August 10th.—Started very early, and enjoyed one of the pleasantest mountain rambles that I have ever experienced, and reached *Ide*, our Mr. Sano's village, about eight o'clock (see note of July 30). We were entertained in Mr. Sano's old homestead, and right royally entertained too. Altogether this visit to *Ide* was like a poem in my life. I don't think these stone streets were ever trodden by a foreigner before. The people seem most orderly and interesting, and at the house I saw for the first time some real old-fashioned Japanese forms of polite entertainment,

unadulterated by any foreign forms. Little tables with dinner for each guest were brought to the guest-chamber, where we squatted on the mats, and then whatever was served to us afterwards was carried in by the servant, the tray on a level with her eyes, then gracefully sinking on her knees, she would offer the tray with some polite expression. A large and interesting company assembled, filled several rooms, and occupied benches which had been brought from the school for the occasion, and placed in the open air outside of the rooms where we met. They listened with eagerness, and made more demands for tracts than I could begin to supply. After dinner we walked to *Usubuna*. Here we had a congregation in the temple, where almost all symbols of idolatry had been hidden for the occasion. The chief teacher in the school here was rather inclined to dispute with us, and warmly contended that animals had souls. Crossed the river to Nambu, and had evening service. That day walked ten miles and held five hours of services.

August 11th. —Took a holiday and walked nine miles to Minobasan, the great monastery and group of temples which form the headquarters and fountain-head of the Nichiren sect of Buddhists. Saw enough of ill-used wealth and degraded humanity to make the rocks weep. More of this place some other time. Walked nine miles back.

August 12th. —Took boat down to Fukushi, about three miles from Nambu. Had a large and interesting congregation. After service returned to Nambu and held service there.

August 13th. —We finished the Gospel of Matthew to-day, which we had been studying verse by verse, day after day, ever since I came. A deputation came from Mansawa (see note Aug. 9) asking me to come back there again. Made an appointment to visit them. One of our most earnest students of the truth, a doctor, was kept away all day yesterday on a coroner's jury over a

poor old man who had hanged himself beyond the mountain. The study of Romans increases in interest.

August 14th. —Rain! rain! It knows how to rain among these hills. I had intimated that we would have no more general preaching this week, but only Bible study and conversation with those who wished to become Christians. A dozen or more came through the wet, and we talked of the deep things of God.

August 15th. —It had been raining for three days almost continually, and the river became so swollen as to render boating dangerous. But I had made an appointment to preach in Mansawa to-day, and I wanted them to know that a Methodist preacher kept his word, so I got kagos, and off we started through the rain and mud, over the hills. They borrowed a fine large kago from some private gentleman for my use, so that I was this time comparatively comfortable. We arrived about noon. They had not expected us, but soon got a congregation together. The public offices are adjacent to the temple, and all the people employed there came in with officials and chief men of the place, until we had perhaps a hundred people. We had about three hours' services, and then returned. They said that if the people had been sure of our coming, we would have had a crowd twice as large as at our former visit, and they wished us to return and preach to them, if possible, on Sundays. The *kocho* of the place is to keep a deposit of Bibles, that I am to send from Tokio, when I return. I believe that the Lord has much people in this place. Back to Nambu and had a long evening conversation about the last things and the judgment day.

And so it continued to the end of the week, penetrating deeper and deeper into the things of God. They seem to have given up all philosophic disputings, and to dink in everything that I say. Ask about the way to spend Sunday. How to use their means, and wish to know

about Christian family life. In fact, this week was like the sweet intercourse of a pastor with a confiding people. They opened their hearts to me, and told of plans and hopes. Wanted me to stay there, and in almost every way showed that they were won to a very great extent. Some spoke of baptism; but the older people thought that it would be almost too soon. So we deferred that until I would be able to visit them again.

August 20th.—Mr. Kondo and brother with three others accompanied us as far as Moto-ichi-ban, and then Mr. Kondo and his brother came on to Numadzu so as to see Bro. Meacham and try to get him to arrange for an occasional visit until I could come again. They enjoyed a rare new treat that evening at Bro. Meacham's, where for the first time

they heard foreign music and the singing of Christian hymns. Thus far I had not sung with them. I wish I could do so.

August 21st.—Reached Hakone, and 22nd started for Tokio.

God only knows what the results of that month's work may be. There are many blossoms in Japan which promise much, but are followed by little fruit, so that I rejoice with trembling. Brethren, sisters, pray for us. In all that province, there is not a single foreigner living, and not a single baptized Christian. Only an occasional sermon has been preached, and out of the hundreds that listened to us, perhaps not twenty had ever heard the sound of the gospel. The work is chiefly among intelligent peasants, who are said to be less fickle than the Samurai. May God give us a harvest there.

## BRITISH COLUMBIA.

*From Miss Knorr, dated Fort Simpson, September 29<sup>th</sup>, 1877.*

A year has quickly sped away. Since my arrival at this mission, I have become thoroughly domesticated to it, and pretty well acquainted with its various departments of work, though having made but little progress in the language, I am still shut out from direct communication with the people; but I hope in time to overcome this obstacle. There is one thing impresses me very much: the vastness of the work. On every side thousands of these poor people are living and dying in degradation and misery, only adding to their native wickedness the vices of the white men, and unless relief comes soon the once large and powerful nations on this coast will be swept by disease and crime into an untimely grave. Already our school is exercising a great influence on not only our own people, but the surrounding tribes and nations. Two from the Lydah's came here last fall to stay the winter; they stayed on, and have gone on from A B C to the Second

Reader; can read well in the Bible. These are going away shortly, but they will carry the light with them. Those beautiful hymns of Sankey's they will not easily forget. Many come and stay a few weeks, and several this fall have promised to remain all winter. And for one of these heathen to leave their home at that season, when feasting and dancing is at its height, is surely an indication that God's Spirit is moving among them. These are chiefly the young people; the old among them are fast wedded to their old practices.

The school has been comparatively small for some months, the low price given for furs and the refusal of the H. B. Co. to take blankets as payment have compelled the people to scatter more widely than usual this summer; still as food abounds all through their country, they always have an abundant supply of all that is essential to their comfort. This, of course, has prevented the children from attending

regularly, but, notwithstanding, the progress generally has been marked. I have quite a large class in the Third Reader, a number of them clever in dictation, arithmetic, and Scripture history.

Our winter work is about commencing; bustle from morning till night; any person brought blindfolded and set down in our house might fancy themselves in a thriving business centre instead of this out-of-the-way corner of the earth. All perplexities—be they political, religious, physical, or moral,—all are balanced here. Here judgment is pronounced and almost universally accepted. Religious meeting every night in the week but Saturday. During the winter we have singing meetings about twice a week; the singing they enjoy, and I think it is to them an effectual means of grace. No easy work, the teaching though, as not only is the tune to be taught, but every word has to be read out, the whole congregation repeating again and again, till committed to memory.

The Sunday-school is divided into three parts. Before morning service Bible-classes, when the previous Sunday lesson is taken up, read, and discussed. Afternoon, the children are taken to the school-house, where lessons suitable to their understanding are given: Mr. Crosby has the adults under his care at the same time in the church. By this mode we are enabled to reach all.

When I look at these people coming into church so neatly attired and orderly in manner, I can scarcely credit that a little more than three years ago they were in utter darkness. The change is marvellous.

I enjoyed last winter, and am looking forward to this with feelings of pleasure. They are a people that well repay a person's toils among them, if there was none beyond.

Sometimes in the short winter days when I have as many as 120 in the school, and the little daylight compels me to have the afternoon session some few minutes after closing the morning one, I get very tired, and, perhaps, am no sooner in the house, when one presents himself and wants to learn alto or bass. They seem to have very sharp ears, for I no sooner touch the instrument than there will be a whole flock around, all wanting to learn something; but I am always glad to see them; never send them away. Take them as a whole, they are very good singers, and it is a real pleasure to practise with them.

The meetings are well attended. Last winter we held a number of special meetings, and intend shortly to commence again. They are not an emotional people, so that there is an apparent absence of feeling, but the heaven is surely spreading. We witness this continually in their well-ordered lives and triumphant deaths.

I intended writing but a few lines; pardon my encroachment upon your valuable time. I will just say in closing that I have found a comfortable home in Fort Simpson, Mr. and Mrs. Crosby uniting in their efforts to make it agreeable; in fact, all I could wish. There is nothing like hardship here. Mrs. Crosby is the only white lady; but, apart from the loss of society, every reasonable comfort can be had. Had I never been to Garden River I should not have known what toil and hardship were.

For amusement during the less busy times, I turned my attention to sketching the mission building. Mr. Crosby insists upon sending it to you. It will give you an idea of the buildings; but as I have never done anything of the kind before, it is, of course, very imperfect.

*From the Rev. CHAS. M. TATE, dated Culliwitok August 30th, 1877.*

We have enjoyed a summer of most beautiful weather, favouring all classes in general, farmers especially. Besides the blessing of fine weather,

we have been able to travel dryshod, not having had the annual freshet that generally overflows part—sometimes all—the prairies of Sumas and



Chilliwhack. Last year after the farmers had spent months at tilling their lands, sowing their grain, and cultivating their crops, the old Fraser brought down its floods of melted snow, completely destroying crops of every kind. A number of our Indians, who are inclined to be industrious, had sown a considerable quantity of wheat, and were calculating how much flour it would supply, thus saving the great expense of having to purchase that necessary article of food, were also greatly disappointed in seeing all their painstaking washed away by the great water-giant. We are thankful this year to see the rich grain safely garnered, instead of perishing in the floods. Added to the bountiful harvest which the land is supplying, the old Fraser, which did so much damage last year, is trying to make retribution in sending up an extraordinary quantity of salmon, which is a great staple of food among the Indians. At every Indian village you may see thousands of these members of the finny tribe drying in the sun, which quantity is very small in comparison with what the white people are catching. There are several companies established in the vicinity of New Westminster for the purpose of canning salmon. One of these companies in one day caught 17,000 fish. Hundreds of these valuable fish have had to be thrown away on account of having more than they could preserve.

The Lord has been kind to us in giving us all these temporal blessings; but we feel doubly thankful for the

spiritual harvest which we have seen brought into the garner, and our hearts have been cheered to see the gospel net coming up with heavy draughts from the dark waters of heathenism and sin.

We have two churches in course of erection, one under repair, a fourth we are supplying with a new belfry and bell, and expect to build three more churches this fall. We cannot as yet see our way clear to pay for all this work, but are trusting in Providence to provide the means. Could not some of our friends in Ontario supply us with one or two hundred dollars to assist the poor Indians, who are ever ready to help themselves even to the last farthing they possess—nay, more than this, some some of them will sacrifice the last horse or cow rather than see the house of the Lord in a destitute condition. But our people are very poor, not being able to earn more than will keep them in the necessaries of life.

Another great want of this circuit is an Assistant Missionary. I think I wrote you about Captain John, a devoted follower of the Master and willing to be spent in His service, but would have to neglect his only means of getting a living in assisting the missionary, which he could not do, as he has a family to provide for. If \$100 a year could be given him this man would give a great part of his time to the work, and thus greatly assist the missionary in building up and caring for the cause among the Indians on the Sumas and Chilliwhack Circuit.

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### SPECIAL CONTRIBUTIONS.

Legacy of the late Thomas Dawson, Township of Monaghan, — Richard Dawson, Executor, — for Indian Missions in the North-West .....	\$50 00	
A Friend to Missions, by the Rev. S. Rose :		
For Japan .....	\$75 00	
For Oka .....	25 00	
		100 00
A Friend to the Indians, for Oka .....		10 00