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Missionary Notices

OF THE

METHODIST CHURCH

OF CANADA.

TORONTO, JANUARY, 1876.

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

Letters on the General Business of the Society are to be addressed to the Rev. Dr. WOOD; and all Letters, relating to Finances are to be addressed to the Rev. A. SUTHERLAND.

J. M. Blackman

METHODIST MISSIONARY NOTICES,

JANUARY, 1876.

THE FIFTY-FIRST ANNIVERSARY OF THE METHODIST MISSIONARY SOCIETY, CANADA.

THIS important gathering, representing the entire missionary constituency of the Methodist Church of Canada, was convened this year in the beautiful town of Cobourg. The anniversary sermons of the Missionary Society were preached on Sunday, October 10th, in the morning by the Rev. Dr. Stewart, Principal of the Sackville Theological College, who took for his text Col. i. 27, 28: "The riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." The evening sermon was preached by the Rev. Dr. Ryerson, President of the General Conference, from Luke ii. 32: "A light to lighten the Gentiles." Both the discourses of the day were well suited to the occasion; the divinity of the Saviour, and the efficacy of His atonement, being the burden of the message alike in the morning and in the evening. Large audiences were in attendance in our commodious Cobourg Church, evincing an unusual interest on the part of the public in the anniversary services that day begun.

The annual meeting of the General Missionary Society of the Methodist Church was held on Tuesday evening, when a very large audience was convened. Rev. Dr. WOOD, Senior Missionary Secretary, announced the 446th hymn, after the singing of which the Rev. JAMES ELLIOTT, President of the Montreal Conference, led in prayer. Dr. RYERSON then explained the causes which had detained ex-Governor Wilmot, of New Brunswick, from attendance at the Board; and announced that the Committee had nominated James B. Morrow, Esq., of Halifax, Chairman in his stead. Mr. Morrow is son-in-law of Rev. Dr. Richey, the first Principal of Upper Canada Academy, now Victoria College, and universally known as, in his time, one of the most influential representatives of British Methodism in what is now the Dominion of Canada.

Mr. MORROW on coming forward was heartily cheered. After expressing his regret at the absence of Judge Wilmot, the Chairman made some pleasant personal references to his presumable connection with the town of Cobourg, and his pleasure in visiting a place of which he had been in the habit of hearing favourably by his own fireside for the last twenty years. He rejoiced in the associations by which they were surrounded, and the privileges of

doing and getting good which were then within their reach. He viewed with very great pleasure the growth and greatness of the western section of our young Dominion, and especially the enterprises and successes of the Christian Churches. He cited several illustrations showing the inseparable connection which existed between duty and success—a connection that was found in secular as well as in religious enterprises. He said, in reference to the mission of the Church, notwithstanding all the difficulties she had to encounter, and the dangers she had to confront, there was no doubt as to the final result—success was promised, and the promise has never yet failed.

The CHAIRMAN then called on the Rev. Dr. WOOD, Senior Secretary of the Missionary Society, to read an abstract of the General Report, of which the following are brief extracts: "The first year of the second half-century of the existence of this Society stands associated with memorable records of the Church's history. Measures have been completed for the entire consolidation of Methodism in the Dominion of Canada, by the constitution of one General Conference, whose legislative authority extends to the Islands of Bermuda in the south, and to the newly formed missions in the west and north, of Fort Simpson and Nelson River. True, Newfoundland and the Bermudas are not at present included in this new Dominion; but whatever may be the political destiny of these islands, they are now committed to our care so far as the spiritual welfare of the Wesleyan Societies in these localities are concerned. The year has also been marked by the fusion of the two bodies of Methodists known as Wesleyan and the New Connexion. The Central Board express their admiration of the free and generous consent of the Parent Society to their transfer of their valuable interests in the Church properties, to which they held legal titles, and erected by virtue of the labours of their missionaries whom they had supported, and in some instances to which they had given timely and generous appropriations for their sacred purposes. Encouraging testimonies were read from the missionaries labouring on the Pacific Coast, Japan, among the Indian, French and German populations, and on the domestic missions in Nova Scotia, New Brunswick and Prince Edward Island Conferences, exhibiting steady progress in the material and spiritual elements of missionary work. New openings, for which additional labourers are earnestly requested, present themselves on many of the fields of labour.

"The following summary presents the statistics of the Society:—383 missions, 392 missionaries, 30,070 communicants in church membership, 31 day schools among the Indians, 31 teachers, 25 interpreters, 5 ministers supplying small bands of Indians, with 13 native assistants; making a paid agency in the Missionary Department of the Methodist Church of 466."

Rev. A. SUTHERLAND, Secretary-Treasurer, read the financial returns, showing the entire income from all sources for the year to be \$147,168, and the expenditure for the same period \$185,268, leaving a balance of expenditure over income for the year \$38,100.

The Hon. J. J. ROGERSON, Finance Minister of Newfoundland, moved the adoption of the report. Mr. Rogerson furnished most interesting information respecting the mission work which Methodism had accomplished on his island. Twenty years ago the cause was small and feeble, and the opposition strong and influential. But all this is now passed. The work is advancing beyond expectation. Enemies have turned into friends. In the last four years the body had increased thirty-five per cent. During the year just closed 600 members had been added to the Church, and 1,200 had been received on trial, whilst some twenty labourers had been sent out into the vineyard. Mr. Rogerson said his island home was not as wealthy as the

Goshen of Western Canada, but the little handful in that fishermen's isle, depending upon the varied fortunes of their precarious calling, had contributed \$5,000 to aid the mission cause. Newfoundland showed the true missionary spirit, for in their poverty the people were reaching in desire and prayer and effort towards the population of Asia, in China, and Japan. The speaker's remarks were repeatedly interrupted by the cheers of the audience.

The Rev. W. WILLIAMS, Secretary of the London Conference, seconded the motion, and said he begged to express all the pleasure he could feel under the circumstances at seeing their excellent Chairman in the position he occupied that night. But there was, to a nervous man, such a dread of the task assigned him that he could not say that pleasure was unmixed. He prized the privilege of making the acquaintance of so many excellent men as those he met with that night. He did not forget that he was in Cobourg, a place that had appeared to him in the enthusiastic days of his youth as the Athens of Canadian Methodism, in whose academic groves wise teachers had walked with respectful and eager students of the truth. He rejoiced that great good had been accomplished by the institution to which he referred; good which would be felt for a great while to come. Cobourg, however, was not like Athens in many respects. No Necropolis lifted to the skies a temple which was the expression of a superstition as deceptive as it was degrading. No "Mars' Hill" appeared as a place where theological questions were to be determined, for their creed was unshaken, and ever would be. They were not a selfish little democracy, but a part and parcel of a noble empire, upon which the sun never failed to look; and their loyalty to Methodism was as strong as their loyalty to their gracious Queen. He said that he was a stranger there, and needed some introduction to them, and rejoiced to say that he was of Methodist ancestry. He told a humorous anecdote illustrative of his position. In regard to the report, that spoke for itself. As to the propriety of printing and publishing it there could be no question. That was all he need say on that point. In the report there was much to congratulate themselves upon, and to thank God for. If they had not an increase in every department of their work, they had a very gratifying exhibit on the whole. The review of a single year was too short, and did not give a fair view of their progress. They were reaping the benefits of the teachings, prayers and actions of men who lived hundreds of years ago. The moderns were the true ancients. Upon them the ends of the world had come. The treasures accumulated during the past were theirs. They too were working not only for the present, nor yet for next year, but for ages to come. Who can say that Europe was not the better for Luther, Calvin, Savonarola, who lived hundreds of years ago? England was the better, and so were they in America, for the efforts of such men as Wyckliffe, Tyndall, the martyrs whose blood had dyed the British soil, for the Puritans, etc. The present glory of Methodism arose under God from the labours of men who lived in the distant as well as the recent past. If they wished to break the rock, they must drill to its centre, put in the explosive element, then a spark would do the rest. Men of the past had drilled into the vast masses of superstition, others had followed and died, yet for ages the work went on, until the time of rending came. Such times were these. He spoke of the snows forming in masses, and then rushing down the mountain side, sweeping away every obstacle, as illustrating the accumulating powers of the Church, and the overwhelming rush of revival times. He referred to the moment when, after hours of waiting, the rear rank of the British army at the Battle of Waterloo were ordered to the front, and the forces of France were swept from the field. The Captain of their salvation said to the Methodist host, "Let the whole line advance." So he said to all true Christians, let them go forward. The foe was not to the

right, or to the left, but in front of them. Let them advance, until the great battle-field of the world were cleared of the foe, and no banner waved above it but the blood-stained banner of the Cross.

Rev. THOMAS HARRIS, President of the Newfoundland Conference, in a very neat and impressive address, moved the second resolution, which was as follows: "This meeting expresses its pleasure that the changes which have been completed in the Methodist Church during the past year, by which the spirit of Christian Union and strength has been greatly promoted, give promise of beneficial result to the missionary work of this Society."

The resolution was seconded by ROBERT WILKES, Esq.

The Rev. WELLINGTON JEFFERS, D.D., moved the next resolution, "That considering the enlarged field of missionary culture, necessitating an expenditure far beyond any former year, and the vast responsibilities now thrown upon all who are interested in the progress of Divine truth, this meeting feels called upon to sustain, with increased liberality and prayer, the pressing claims of the Methodist Missionary Society." Dr. Jeffers said he did not intend to deliver a formal address. The hour was too advanced for that. The resolution was very full and suggested material for several speeches. Scripture was often misquoted. A man once told him (Dr. J.) with a very knowing air that the late French and German war was certainly the subject of prophetic mention in the Scriptures. When pressed for chapter and verse the quotation given was, "Man app'nts but God disap'nts!" Scripture was not only misquoted, but often misapplied. The passage, "Prove me now herewith, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it," was often misunderstood to mean the promise of a spiritual blessing; whereas, it referred to material prosperity. But it had the condition attached, "Bring ye all the tithes into the store-house." The most perfect machine was that which utilized most fully the force supplied to it. The Church wants its machinery perfecting to economize a great deal of force which now runs waste, emotional force, intellectual force. Generous impulses should find their embodiment in generous deeds. Before closing his stirring address Dr. Jeffers complimented Cobourg as being in the van of all Canadian towns in supporting the Methodist Missionary Society, and expressed the hope that it would still prove itself to be the banner town of the Connexion in sustaining the missionary agencies of the Church.

JOHN MACDONALD, Esq., M.P., seconded the resolution. Associated so closely and influentially with the policy and operations of the Society—its lay-treasurer and one of its most munificent supporters, Mr. Macdonald's advocacy of the claims of our missionary work is always responded to heartily, and often enthusiastically. As at the Metropolitan meeting of the previous evening, so on this occasion Mr. Macdonald's remarks were those of a man who meant business, and in their practicalness his appeal took hold of the sympathies of the meeting. If the stirring and eloquent addresses of previous speakers had failed to do the work to which that platform was commissioned, Mr. Macdonald feared for the meeting. He would give them some figures. The applications for grants for the coming year were \$36,000 in advance of the year just closed, whilst the debt of the Society was \$40,000. He wished to ask could the Methodist Church of Canada raise the year's expenses of nearly \$200,000 with the additional demands that were coming on the Society? (Cries of "Yes, yes.") Then, let the whole line go forward. The Church they represented could raise a quarter of a million of dollars for mission work this year if she only would. Yes, just as easily as she could raise ten cents. Referring to Cobourg as being the University town of

Canadian Methodism, the speaker expressed his hearty sympathy with the Educational movements of the Church. He hoped to live long enough to see a building in Cobourg worthy of the grand objects which their University represented. Many eyes were upon them to learn from their attitude towards this proposal what measure of practical appreciation they had for a scheme so necessary and so worthy. Let them look well to it that no other locality took from them their honours. He hoped such would not be the case. Mr. Macdonald also read a telegram from Toronto intimating that the missionary offering of the Toronto Metropolitan Church for the year now beginning would be likely to reach the noble sum of three thousand dollars, and this, said the speaker, from a Church already carrying a debt of \$60,000.

At the close of Mr. Macdonald's address the collection was taken up, after which the Rev. JOHN A. WILLIAMS, seconded by W. CLENDENNING, Esq., of Montreal, introduced the following resolution: "That the thanks of this meeting are presented to all ministers and other advocates of the Society's claims, to collectors—adult and juvenile—to the officers, teachers, and youth of Sabbath Schools, and to all who have generally assisted in making up the Society's income."

The hour of the evening being now advanced, both the mover and seconder of this resolution declined to keep the audience longer in waiting; each, however, delivered a few timely, and in the case of the President of the London Conference, humorous remarks. Votes of thanks were also passed to the chairman of the evening, and to the choir for their assistance in sustaining the interest of this interesting anniversary occasion. After the singing of the Doxology, Dr. RYERSON pronounced the benediction and the large audience dispersed.

CENTRAL MISSIONARY BOARD.

On Tuesday, at 10 a.m., the first business session of the Central Board was opened in the audience room of the church. There were present Rev. Dr. Ryerson, Chairman; Revs. Dr. Wood, Alex. Sutherland, Jas. Elliott, John A. Williams, Geo. McRitchie, J. G. Laird, Wm. Williams, D. D. Currie, Howard Sprague, A. M.; A. W. Nicolson, S. F. Huestis, Geo. S. Milligan, Thos. Harris, Judge Deacon, W. H. Gibbs, John Macdonald, M.P., Joseph Lister, A. J. Donly, W. Clendenning, Robert Wilkes, James T. Morrow, Esqs., and the Hon. J. J. Rogerson. After devotional exercises, the Rev. T. Harris engaging in prayer, the Rev. John A. Williams was chosen as Secretary of the meeting, with the Rev. D. D. Currie as his associate. A. J. Donly, Esq., of Simcoe, was appointed Journal Secretary.

After the minutes of the previous meeting were approved, it was decided on a motion introduced by John Macdonald and W. H. Gibbs, Esqs., to communicate by cable with the Secretaries of the Wesleyan Missionary Society, London, England, to ascertain the decision of their committee in reference to the commutation of the grant to the Missionary Society of the late Conference of Eastern British America. To this communication a very prompt reply was received from Dr. Punshon, to the effect that a thousand pounds sterling would be appropriated to the work for Newfoundland, Labrador, and Bermuda for the next five years. The minutes of the various sittings of the Committee of Consultation and Finance having been confirmed by the Board, the Financial report for the year ending the 30th June last was read, and will as usual be duly placed in the hands of subscribers. During the afternoon session, up to the time of adjournment, considerable routine business was disposed of.

On Wednesday morning the Board met at half-past nine o'clock. After devotional exercises and the transaction of some routine business, the amounts of missionary appropriation applied for by the several Conferences were presented. It was decided that all matters of expense connected with the Indian and Foreign work, other than direct grants to the missions, be referred to the Sub-Committee of Consultation and Finance for appropriation, and that in future these estimates be presented to the Central Board separate from the Home work. The Rev. A. Sutherland, with W. Clendinning, Esq., were detailed as a committee to ascertain from last year's disbursements the approximate amount that would be necessary to meet such claims for the current year.

On motion of W. CLENDINNING, Esq., seconded by Rev. S. F. HUESTIS, a Committee was appointed to examine the Schedules, comparing them with each other; as also with the appropriations of last year, and bring in a basis upon which the appropriations for the current year should be made. This Committee was constituted by selecting a representative from each of the Annual Conferences as follows:—

Toronto.....	Robert Wilkes, Esq.		Nova Scotia	Rev. S. F. Huestis.
London.....	A. J. Donly, Esq.		New Brunswick ..	Rev. D. D. Currie.
Montreal	W. Clendinning, Esq.		Newfoundland ..	Rev. Thomas Harris.

While this Committee was in session the Board rose, giving an opportunity for the Special Committee of the General Conference to meet and dispose of some important business.

In the afternoon at two o'clock the Board again met. After devotional services and reading of the minutes, the question of a special missionary deputation to the Eastern Provinces was introduced by the Rev. A. W. NICOLSON, President of the Nova Scotia Conference. It was decided that as such an arrangement had been attended with signal advantage last year, it should be repeated for the present year.

It was then moved by the Rev. A. W. NICOLSON, seconded by Judge DEACON, that the Rev. Wm. Williams, of Simcoe, with W. H. Gibbs, Esq., of Oshawa, and J. B. Morrow, Esq., of Halifax, should comprise such deputation. This proposal was very heartily entertained by the Board; and, though the brethren nominated expressed considerable diffidence in assuming the grave responsibilities involved in such a commission, the nomination was unanimously and cordially confirmed.

W. Clendinning, Esq., of Montreal, was also requested by the Board to attend as many of the missionary meetings in Western Canada as he may find it convenient to visit.

On motion it was resolved, "That the very large debt of this Society calling for the earnest consideration of every lover of the missionary cause, the members of this central Board pledge themselves to aid by personal contributions, as well as by urging at the various missionary meetings the need of such special contributions as will extinguish the debt, in addition to their ordinary subscriptions for the carrying on of the regular work."

A large amount of routine business was disposed of by the Board, amongst which we may particularly specify the appointment for the year of the sub-Committee of Consultation and Finance, which is to consist of the following persons—Officers of Conference, Revs. Dr. Green, S. D. Rice, G. R. Sanderson, J. A. Williams, J. Elliott, W. Williams, J. G. Laird,

G. McRitchie, S. Rose, J. Shaw, with Joseph Lister, A. J. Donly, Dr. Norris, W. E. Sanford, R. Wilkes, J. Patterson, J. Gooderham, W. T. Mason, W. Clendinning, Esq's., and the Hon. J. C. Aikens.

It was decided to hold the next Annual Sessions of the Board in the city of St. John, New Brunswick, beginning on the second Tuesday of October, 1876.

A hearty vote of thanks was accorded to the friends in Cobourg, for the hospitalities they had extended to the Board in entertaining its members so kindly at their homes.

At a late hour on Wednesday night the business of the Board was brought to a close, the benediction being pronounced by the Rev. Dr. WOOD.

METHODIST MISSION SCHOOLS.

CHINESE,—BRITISH COLUMBIA.

DURING a visit to Victoria, Vancouver Island, for commercial purposes made by our faithful and esteemed friend W. E. SANFORD, Esq., of Hamilton, the condition of numerous Chinese immigrants awakened his religious sympathies, and believing that some providential arrangements beyond the mere love of gold stood connected with their being thrown into a professed Christian community, he made a generous offer to the Missionary Committee to commence a movement for their special benefit, particularly dwelling upon the desirableness of establishing a day-school. This the Board have done, making supplementary provision for the carrying out of this purpose. In a note recently received at the Mission-Rooms it is stated:—

“To the present the attendance has been large. The interest manifested and the progress made by the students has been good; and the general results have fully met the expectations of its most sanguine friends. A number claim to have found peace, and give evidence of being soundly converted. One especially, Sam Sing, whose photograph I enclose. This young man, no doubt, could be induced to prepare himself fully for future usefulness.”

“In addition to the Report from the Teacher, we give a letter written in English, by this new convert, to Mr. Sanford—interesting evidences of success attending thus early these humble efforts to spread the truth as it is in Jesus:—

You are very kind to send dear Miss Pollard to teach all China people learning English language; and I like very much to learn English language; and I very much obliged to you, sir, because you so good. I wish you come here to see all people and school. I am glad to see you, sir, and all China people glad see you, too; and I am try learn little by little every day; and try to do best way I can; and try to be good every day, because I want be Christian; and I go Church, and pray God every day, because I love so well, and love everyone. I hope God make me useful man. I cannot write good letter now; I hope soon be better.

From Miss ANNIE POLLARD.

Perhaps the close of the quarter is as favourable a time as any to comply with your request in regard to the progress of this school.

I think no person who has a missionary spirit at all could fail to be very much interested in this field of labour. You know from your acquaintance with the Chinese that they are anxious to learn all they possibly can. The number of pupils from the commencement is sixty-eight. The average attendance for the first quarter was twenty-one, and for the second seventeen. The reason for the number of the second quarter being less is that over six hundred Chinamen from Victoria alone are employed in making the roads, in the fisheries, in the mines, etc., on the mainland. During the autumn, however, a large number will return, and we are hoping for a great increase in the attendance. The attention and interest evinced by the scholars in their lessons is very gratifying, and their behaviour is excellent. I was never happier in any work than this, nor was I ever half as enthusiastic, and Mr. McKay is nearly or quite as much engrossed with the work as I am. The hours of school are from 9 a.m. till 12, and Monday, Tuesday, Wednesday, and Friday evenings, from 7-30 p.m. till 9-30 p.m. The evening sessions, however, are usually three hours long instead of two. Sister Mary has assisted me most of the time in the evenings, as the progress of the pupils is very unequal.

The Sabbath-school is quite as encouraging as the day-school, if not more so. Mr. McKay is superintendent and teacher of the Bible-class, in which there are seven young men. Two other gentlemen, sister Mary and I, are teachers. We need, however, two or three more whose hearts

are in the work, but these it is hard to get.

Three of the boys seem to be anxious to know about God. They pray morning and evening, and attend public service Sabbath evening, and prayer meeting Thursday evening, and several have attended a fellowship meeting which is held at Mr. McKay's house every Saturday. Two have related their religious experience. I will give the experience of Ah Goon, our interpreter, as nearly as I can: "Well, my very glad for come you house to-night. My pray every day, every night—my love everybody. Long time my no pray, my heart no laugh. Now my heart laugh all time. My like go Sunday-school, and Mr. McKay teach my for read the Bible." Laugh, used by Ah Goon, means happy. There has been a marked change in this man, and I believe he has been converted.

Mr. McKay has repeatedly expressed himself as being very much pleased with the interest, attention, and progress of the whole school, but particularly with his own class.

The attendance of the Sabbath-school is about the same as the evening school. Perhaps I should give you the ages of the pupils. Four are under eighteen, the remaining sixty-five range from eighteen to thirty. I think one is about forty. I did not like to ask him, as he seemed to think that I had no business to be so inquisitive. He is a married man, but his wife is in China. The Cantonese predominate. We have only three from Hong Kong, and three from Wampoa.

Mr. McKay is very sanguine that we shall yet see a church and missionary for the Chinese in Victoria. We believe we have your sympathies and prayers.

From the same, dated Victoria, December 23rd, 1874.

Last Monday was a Chinese Holiday, and as they asked for a holiday so it was. In the evening four of the

boys came up to the parsonage, and on my entrance they presented each of their teachers,—Messrs. McKay,

Welsh, Watkins, sister Mary and me, with five Narcissus (which are growing in pebbles), three small boxes of tea, and a pot of preserved ginger each. My box of tea was very beautiful, being highly polished, and bearing Chinese figures, and sister and I also received a massive gold ring each. After a few minutes' conversation we sang a few of our school hymns, and they quietly left, wishing us not to mention their visit and its object to any of the scholars.

In addition to the day-school for the benefit of the Chinese in Victoria there is one for the native Indians, which is doing a good work, sharing largely in the zeal and sympathies of the membership of the Church to secure its prosperity.

At Fort Simpson the largeness of the school, taxes the untiring energies of Mr. and Mrs. Crosby, who find it difficult to obtain all the help they need to carry it on efficiently. Mr. Crosby's assistant, Alfred Dudowored, sends us the following note :—

"I thank you and all the kind friends of Canada for so kindly helping Fort Simpson : but it's all the work of God. I am happy since I found Jesus to be my Guide, and I trust in Him with all my heart. I need more grace to

I was very sorry that our Sunday-school teachers were not present. However, it could not be helped, and as Mr. McKay is away we shall not give Messrs. Welsh and Watkins a hint of theirs till to-morrow, as we expect Mr. McKay in the afternoon.

They were delighted when I showed them Mrs. Sanford's and your photographs. I wish you could have heard their complimentary remarks, and the questions they put to me about you.

keep closer to Him. I am doing the best I can to help the Mission. Though I don't see you in this world, I hope we shall all meet in heaven. Please, Sir, to remember me to all the Christian friends."

From the Rev. C. BRYANT, dated Nanaimo, V. I., Sept. 30th, 1875.

I left Sumas Friday, July 16th, and by the kindness of an excursion party of the Victoria Lodge of I.O.O.F., who brought me and my family direct from New Westminster to this place, at a saving to the funds of the Society of at least \$50, I was on hand to take Nanaimo pulpit on Sunday, the 18th, the next Sabbath after Bro. Hall left, and a week earlier than the people expected.

We found Nanaimo much enlarged, the population being increased by new arrivals almost every week, and signs of material growth and prosperity in every direction.

In many cases the newly arrived immigrant is compelled to spend some time at the hotel, where his first acquaintance will likely be those who will lead him into temptation, unless he be very watchful and circumspect.

Besides, among miners, and this is

principally a mining district, there is a large number migratory and unsettled, as proof of which, only three or four of our original church members remain here.

The main support we have therefore received has been from the Sabbath collections, and not from the classes, as the membership has always ranged low in numbers, and unfortunately so continues. Our Quarterly Official Meeting has agreed to raise this year \$700, *i.e.*, from this single congregation, which is about the same as raised last year, when Wellington was included in the circuit : besides which, it must be taken into consideration that our congregation is lessened by the recent removal of several Presbyterian friends to their own church, which has been re-opened by a missionary direct from Scotland. This makes the third Protestant church in Nanaimo. Although there

is a population sufficient to fill more than double the number of such churches, yet there are too many vacant pews in those we now have. Dissipation and vice alarmingly prevail; family religion, with but few exceptions, is unknown; temperance principles are at a discount, and facilities for intoxication lure the young and unwary with fatal effect. A mighty awakening of the Holy Spirit is our only hope for the regeneration of Nanaimo.

One generation has passed through our Sabbath-school since its establishment in 1859, but in very few cases have the children escaped the fell influence of surrounding ungodliness and worldliness: indeed, I know of only one, a member of our church to-day, but that honourable exception, I am happy to say, is our Recording Steward.

The Sabbath-school, which numbered about 130 scholars two years ago, is at present much reduced, upwards of 30 having lately removed to Wellington, six miles distant, and are there formed into a new Methodist Sabbath-school; and still more recently a large draft has been made by the children of Presbyterian families removing to their newly-formed Sabbath-school in this city. In this way, as our Ebenezer is the mother church of Nanaimo, large numbers have swarmed both from its congregation and Sabbath-school, and generally those possessing the most wealth and influence. Else, if it retained all who formerly attended, but who now support other interests, it would be to-day a self-sustaining circuit even with a married minister. The wealthy support available in either of the two other churches of the city, would afford an ample supply of circuit funds with us, whereas in one of them, we are informed, that they receive from their Parent Missionary Society in Great Britain, a grant something like double the amount which we ask from you this year, to say nothing of their expensive outfit of a missionary and his family, which expense has not been incurred, of course, in my own case.

These are facts well known to us on the spot, but probably unknown to the Committee and our supporters at home, who may wonder, perhaps, why some of our missions do not sooner reach the self-sustaining point. That point we hope however, to attain by a healthy and gradual increase. Our hope and prayer to God is, for a general awakening of the Holy Spirit throughout the District, whereby souls might be added to the Church; and their consecrated gifts following as a matter of course, the financial prospect would be proportionately brightened. To the thousands of our praying people at home we would say, "Pray for your scattered and isolated brethren who are watching and toiling in the outposts of British Columbia! And O, may there be showers of blessing!"

THE NATIVE WORK.

The Indian Church and School I found in a comparatively low and feeble state. This arises partly from numerous cases of apostacy, and the proximity of a reckless class of godless whites, who, through the illicit whiskey traffic, are effectually doing their demoralizing work,—their work of disease and death among the natives. A few weeks previous to my arrival, the Chairman of the District sent Mr. A. E. Green, a brother whose heart is in the work, to take charge of the Indian day-school, and the beneficial result already appears in a remarkable increase of scholars, and by Bro. Green's intercourse with the people we reap the benefit of larger congregations on Sabbath. I devote all the time I can spare to this work myself, having visited through their tents and held open-air services in the heathen part of the camp as I had opportunity during summer. Bro. G. intends to acquire the native language, which will enable him to carry on the work so well begun by Bro. Crosby.

I renewed the Quarterly Tickets in the two classes last Sabbath, and while I was grieved to find so few retaining their steadfastness, I was delighted in one instance with a little

boy,—whose parents are also members,—who, with tearful eyes and trembling utterance, told of his love to Jesus, and so much does he remind me of our late Bro. David Sallasalton, in personal appearance and manner, that I could not repress the rising prayer that he might become a worthy successor of that devoted youth. This impression has since been deepened, for, upon mentioning his case to Bro. Green, he said that on the following Monday he wished to reprove some of his pupils for having violated the Sabbath, and to do so the more effectively, he called upon this little boy—whose name is Alfred Wesley, his parents having adopted Wesley as their family name. Alfred at once addressed his school-fellows in the most earnest manner, and warned them of the consequence of their sin, so much so that the tears coursed down his cheeks while he expostulated and told them of their wrong-doings!

WELLINGTON MINES.

This new mission, which is intended to comprise Departure Bay,—the port whence the Wellington coal is shipped, and the site of a future city,—and Newcastle Island on the opposite shore, has not yet received its resident missionary. To supply the lack of service, Bro. Green kindly volunteered as local preacher to stand in the gap and hold Wellington for Christ and Methodism, when his predecessor, Bro. Jeffry Martin, was removed by the Chairman to Saanich.

And right nobly has Bro. G. carried out his purpose so far. He goes there and holds Sabbath-school in the afternoon, then visits through the town, and preaches generally to a full

school-house at night. Although we have no membership, yet the majority of the population prefer Methodist services from early association. They are anxious to have a church built, for which purpose a building lot has been kindly promised by R. Dunsmuir, Esq., one of the proprietors of the mines. Moreover, the able and gentlemanly Anglican clergyman of this city, who held a fortnightly service, has retired in our favour, and left Bro. Green with the field to himself at present. This arrangement is not the most desirable for Bro. Green, who, if he is to learn the Indian language, and make use of it in preaching, should spend his Sabbaths entirely at the Indian camp. Besides, such a temporary supply is a very inadequate means of establishing our cause at Wellington, or of improving the opportunity so providentially placed in our hands. The work will be likely to increase, as the proprietors expect to open a new mine, which will give rise to another town, as large, or probably larger than Wellington, midway between that place and Departure Bay.

May I be allowed here parenthetically to say that, only a few minutes since, my writing was interrupted by a call from two Indians, one a chief's son, from a tribe of 500 Indians at Alberni or Barclay Sound, on the west coast of this island, and could some of our friends at home have heard their earnest appeal for a missionary teacher, they would have saved me the painful necessity of saying to them, that the scarcity of funds at home and the demands of larger fields elsewhere, prevented their request from being granted.

FROM OTHER MISSIONS WE HAVE THE FOLLOWING REPORTS:—

BURRARD INLET.

This is one of the busiest places in the Province. The two saw mills employ in their different departments not fewer than five hundred men. Vessels from almost every part of the world come to the Inlet for lumber.

A fleet of eight or ten ships may be seen lying in the harbour at one time waiting for cargoes. Bro. Derrick feels especially at home among these shipmasters and lumbermen. He preaches at each mill three Sabbaths in succession, and on the fourth he goes to the North Arm of the Fraser.

When at home he also preaches to a congregation of Indians in the afternoon. This work among the natives has so increased on his hands that he finds it necessary to erect a church for their accommodation, and a subscription has been taken up for this purpose. The people at the Inlet are remarkable for their public spiritedness and liberality.

CARIBOO.

The Rev. C. L. Thompson writes, that the population of Barkerville is still decreasing, and concentrating on Lightning Creek. Unless prospecting on Williams Creek should be more successful, there is reason to fear that these old and once rich grounds will be deserted, though it is the opinion of some of the most experienced miners that there is more gold in these and the adjacent creeks than has been taken out, but they require more capital, and heavier machinery than they have got to work them successfully.

Mr. Thompson finds it necessary to remove the church from Van Winkle to Stanley, where the miners for the time being appear to be settling. This change will cost not less than \$400, which they expect to raise by subscription, and by lecture. We are pleased to learn that Brother and Sister Thompson are in good health and spirits, and are happy in their work.

NICOLA VALLEY AND KAMLOOPS.

The Rev. James Turner commenced his Christian work on this mission in the beginning of June. He has been busily engaged in surveying the country, and in systematizing his work. His circuit will be at least from eighty to one hundred miles long, and he can easily make it twice that length, by taking in the South Branch of the Thompson, which is entirely destitute of means of grace. Brother Turner appears to be pleased with the country and with the prospect of his work. He has established several preaching appointments and organized a Sabbath School. There will never be a dense population

through this part of the country, as every farmer has at least three hundred acres of land, and many of them have twice that quantity. The climate is, perhaps, the most desirable in the Province, especially for those who are pre-disposed to pulmonary diseases. The atmosphere in winter is dry and mild, and usually very pleasant.

There is a large Indian population through the valley and on the Thompson, in a state of spiritual destitution. Here is a large field for missionary labour.

SUMAS AND CHILLIWHACK.

This is purely an agricultural district, and promises to be one of the wealthiest in the country. They are all well-to-do farmers, and generally a church-going people. The unoccupied land is being rapidly taken up by immigrants, which is constantly increasing the importance as well as the population of the mission. The overflowing of the Fraser, which has been unusually high this year, has done some damage to the crops, but the flood so enriches the soil that we hope the loss may not be as great as was expected.

Mr. Hall has entered fully into his work on this circuit, and is much encouraged with the state of things. The membership have shown a very noble and liberal spirit from the time they were organized into a mission. If they continue to prosper at the rate they have done the last few years, they will soon be an independent circuit, and will be able to assist the more needy parts of the country.

Our Indian mission is also progressing favourably under the labours of Mr. Tate. Our great desideratum in the native work here, is a day-school. It is impracticable to improve the social habits of the Indian or raise him in the scale of civilization without educating him. The claim of the native in this respect is certainly equal to that of the white man. No intelliger or just reason can be assigned why the Government should not prepare the red man for honest industry and honourable usefulness, as well as his pale faced tillicum.

SASKATCHEWAN.

THE Rev. G. McDougall writes from Fort Carlton on the 3rd of September. The Missionary party for Victoria and Morleyville were all well, prosecuting their long and tedious journey westward. Information had been received of the illness of the Rev. L. Warner, at Fort Edmonton; but from the Rev. G. Young, of Winnipeg, we are glad to say, more recent intelligence announces his being convalescent. The fears entertained by some about the Rev. H. M. Manning not having sufficient strength to endure the inconveniences of camp life, have proved entirely groundless. His journey and new mode of life, with the pure, bracing atmosphere of the Western Plains, had greatly improved his physical vigour. When these brethren have reached their several appointments, and are fairly settled down to labour, we may anticipate large accessions to the Redeemer's kingdom.

RED RIVER.

OXFORD HOUSE.

From the Rev. O. GERMAN, dated August 24th, 1875.

I started for Island Lake on the 26th July (Monday), and arrived there on Saturday. I spent the two following Sabbaths and the week intervening in trying to show the poor benighted ones the way of salvation. I saw most of those whom I had baptized last year not sorry for the step they had taken. There were also a good number there whom I had not before seen. I held in all twenty services, baptized two children, and married one couple. In the intervals

between the services I talked personally with almost every one of the men, and found that nineteen were desirous of being saved. I took their names as candidates for baptism. Pity we had not a good native teacher to send them. They are mere children in understanding, and need *teaching* rather than *preaching*. I understand they keep more together in bands than our Indians here do, which is a favourable circumstance.

From the Rev. J. H. RUTTAN, dated Rossville, Sept. 28th, 1875.

I take this, the last opportunity before Christmas, of sending you a synopsis of affairs here.

Several more heathen Indians have been converted since I wrote you last, and have been baptized. Our mission work is progressing about as usual. There is nothing special to report. The services are well attended, and our people, we trust, are making progress in the divine life.

Our teacher, Miss Batty, cannot be too highly spoken of; she is succeeding remarkably well with the school; already there is a marked im-

provement in the children. Her earnest manner and kind heart have won the confidence and affections of all the children. The Sabbath-school is also greatly benefited by her kind and faithful instructions. Though she has much to discourage her in the capacities of her pupils, yet neither diligence nor piety is wanting in her work of faith and labour of love. The children are learning the English, or rather learning how to use the English, quite fast.

Last Thursday has been made an important epoch in the history of our

mission by the arrival of His Excellency the Hon. Alexander Morris, Lieut. Governor of the Province of Manitoba and the North-west Territories, on the first steamer ever seen in these parts, "the Colville."

The object of his visit was in response to the pressing representation of the wants of our people who are now thrown out of employment, without any means whereby to procure the necessary things for themselves and families.

A Reserve was given them at Fisher River, a place situated about twenty-five or thirty miles north of the "Grassy Narrows." The "Grassy Narrows" has to be given up to the Icelanders, who had secured the place from the Government before our treaty was made, so that the families who have gone to "Grassy Narrows" from this place will have to remove to the Fisher River next summer, to join about forty families from here who will go to the Reserve the first open water next season. The Reserve is for ninety families, which will provide farms for all of our Christian Indians. The Government has given three years for the transfer, after which no more can go, so that our people, as near as I can find, will all make that their future home.

The yearly grant from the Government is five dollars per head to every man, woman, and child, "as long as the sun shines or water runs."

The Government is very strict in locating the Indians and keeping them on their proper Reserves, so that of the twenty families who left here for "Grassy Narrows" last July thirteen will have to make St. Peter's, in Manitoba, their home, where they have already been treated with.

I need not urge the necessity of supplying a minister for Fisher River next year. Only this morning I read a letter from a Church of England clergyman to David Rundell, the Chief of our people, stating that he earnestly wished all the Indians of our mission who will move to Fisher River to join his Church.

He said he had no objections to the Methodist Church, but stated that it

was through his instrumentality that the present treaty was brought about. He therefore thinks that they should leave our Church and join his. Now, the fact of the whole case is this: He is trying to catch our people with guile. I am quite sure that he has not done as much to bring this treaty about as he takes credit for.

The present treaty has been brought about, as the Hon. Alexander Morris stated the day before the treaty was made, through the letters and personal representations of the Missionaries, and the necessities of the case arising out of the fact that our people are thrown out of employment, by steam navigation, and this country not being able to sustain in any possible way the large numbers already living here while engaged in tripping or boating for Hon. H. B. Co.

Norway House Fort, which heretofore has been the most important one in the Hon. Hudson Bay Companies' business, is now reduced to a mere trading post with two or three minor branches. And where formerly from sixty to eighty white servants were in constant employment, after this will only give employment to a few of the natives, who will meet all the requirements of the place, and consequently the Rossville Mission, which has been the most important and best Indian mission in the world, will be merely of secondary importance.

I have now fully stated the case in a few words. I hope you will gather a correct idea of what has been done, and also of what will be done.

Our Church certainly will not do her duty if she allows nearly four hundred members, the result of much hard toil, and the blessing of our gracious Master, to go forth to their new home as sheep without a shepherd; and if she does so, another Church will be more faithful to them in providing them with a shepherd, though he may not be just after their own choice.

I need not turn your attention to the future history of Fisher River. I hope it will be a record worthy of our dear people who have been such a noble band at Rossville hitherto.

There appears a difference of opinion between Messrs. E. R. Young and Ruttan as to the precise locality where the Indians will finally settle down in their new homes. We hope that of Mr. Young may prove correct, and this is strengthened by the fact of the time being later than the date from Norway House, and the Governor having just left Beren's River, where the final arrangements, we suppose, were made. Should the greater portion of them fix upon the latter place, the large expenditure there will be turned to very good account.

From the Rev. E. R. YOUNG, dated Beren's River, Oct. 9th, 1875.

Enclosed I send the list of our school children at this place. They are all regularly drilled in Evans' syllabic characters. Their progress in English is not as rapid as could be desired. It will be better as soon as they cease their wandering habits and settle down on their Reserve, which has been marked out for them.

The "Queen's Man," as they call the Governor, has come and gone. A treaty was made with them. A fine reserve, twelve miles square, has been marked out for them. Our Mission property, on a fine, large piece of land (say 160 acres), has been specially marked out as centre. It has been deeded to the Methodist Church of Canada.

Provision is made for the coming of a hundred and fifty families to settle here within two years. I was confident that all our surplus Norway House Indians would settle here. However, word has just arrived that some of them are to go to Fisher River, a place about seventy miles from here, on the western side of Lake Winnipeg. The reason for the whole not coming here seems to be the fear that this Reserve would be over-crowded, as a large number of the Indians in the country east of this are to come down from the interior and make this place their home.

They are mostly Pagans, and of course a grand field for usefulness will be before the one whose work it will be to point them to Christ crucified. Still, I must confess I am somewhat disappointed, as I had so set my heart upon seeing all of our own people who left Norway House coming here. However, some of them are coming, and have sent word where they want to take up their land. May they help to leaven the whole mass, until all are speedily converted.


Indians move very slowly, and at times it is most trying and galling to keep pace with them. However, the work is slowly going on, and perhaps in the future the progress will increase. We have had large congregations all summer. Many strange Indians from a great distance were here, attracted by the visit of Governor Morris, of Manitoba. We are all about as well as usual.

Micelle, the teacher at Poplar River, has twenty-six scholars *at times* in his little hut. He is a native, and all the pay he ever has had is what little I have been able to give him out of my private supplies. At present the school is closed, as he is away hunting. I have examined his scholars. The best are nearly through the First Book.

SPECIAL CONTRIBUTIONS.

J. B. Morrow, Esq., Halifax, towards the Debt	\$60 00
A Friend, Tempo P.O., by the Rev. S. Rose, for Japan, \$75 00; for the Lake of Two Mountains, \$25 00	100 00
Robert James, Esq., towards the Debt, in addition to his regular Subscription	5 00
The Milton M. S. School, by the Rev. J. Gray, for a Bible and Hymn Book for the Fort Simpson Mission	12 00

Total Amount received from Circuits, to November 30th, 1875, on account of 1875-6, \$1,792 65.

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