



# Missionary Notices

OF THE

## METHODIST CHURCH

OF CANADA.

TORONTO, APRIL, 1877.

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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.

*John Maclean*

# METHODIST MISSIONARY NOTICES,

APRIL, 1877.

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## B E R M U D A .

IN 1798 the moral state of these islands became an object of solicitude to that zealous and successful promoter of Missions, the Rev. Dr. Coke. He had received a letter from a Mr. Mackie, an officer on board one of His Majesty's ships, representing the necessity of a Mission being established upon these islands: this was in the palmy days of slavery. In 1799 the Wesleyan Conference acceded to the Doctor's request, and appointed John Stephenson, an Irish preacher, to act as a Missionary and preach the gospel to the black and coloured people. He arrived in New York, on his way to Bermuda, on the 16th of April, 1799.

After his arrival at Bermuda a violent spirit of persecution was aroused by his attentions to the spiritual interests of the slaves. General Beckwith, the Governor, cherished strong prejudices against the persecuted, forlorn Missionary, and in May, 1800, an Act was passed "to prevent persons pretending, or having pretended, to be ministers of the gospel, or Missionaries from any religious society whatever, and not invested with Holy Orders, according to the rites and ceremonies of the Church of England, or the Church of Scotland, from acting as preachers." The penalty for a violation of this atrocious law was "a fine of fifty pounds, and an imprisonment of six months without bail or mainprise." By the authority of this unchristian enactment, Bro. Stephenson was imprisoned six months in the common jail and fined fifty pounds. With his knife he cut the record of his incarceration on the cedar floor of his prison, in which he stated it was "for preaching the gospel of Jesus Christ to African blacks and captive negroes." The Mission being thus suppressed, the infant work of God was nipped in the bud, and the few gleams of light that shone upon the poor Bermudian negroes were darkened by the gloomy clouds of persecution, and were followed by a partial night.\* Things remained in this state from 1800 until 1808, when the Mission was successfully resumed by the late Rev. Joshua Marsden, and has gradually advanced to its present maturity and fruitfulness. When the Conference of Eastern British America was formed in 1855,

\* Marsden's Narrative.

Bermuda constituted its southern extremity ; consequently, when that Conference was incorporated with others, and formed the General Conference of the Methodist Church of Canada, though not within the bounds of the Dominion, similar to Newfoundland, it became a part of ourselves, to share in our sympathies and care. Its postal relationship is with Halifax, N.S., whilst free and rapid access to its beautiful climate is uninterrupted through all seasons of the year. We give selections from letters recently received from the Rev. Messrs. Brown and Wasson, as to the present state of the work of God there :—

*From the Rev. R. WASSON, dated Hamilton, Bermuda, Jan. 9th, 1877.*

Hamilton is the capital of Bermuda. It has always been the head of our operations in these islands. And that the most important part of our work centres here the following facts will show. We have more church accommodation, larger congregations, and we raise more Missionary monies than St. George and its outlying appointments. We have commenced the

#### ERECTION OF A NEW CHURCH

in this city, the foundation of which has just been completed. The plans for this building are not yet completed, but its size is 106 by 52 feet. It is to have a basement which will be twelve feet in the clear. It is also to have a spire. Estimated cost from £4,000 to £5,000, or \$20,000 to \$25,000. Will seat over 600 persons, and built of Bermuda stone. I may write a little more at length here. The erection of this church has been talked of for more than ten years, and a commencement was made some years ago, but circumstances conspired to make the scheme a failure at that time. In common with my officials I feel and realize the magnitude of this undertaking. The decision we have reached is this—we will begin to build in the name of the Lord, and we will go forward as He helps and prospers us.

You will want to know what are our prospects financially to complete this work. The case stands thus—we opened a subscription among our people covering a space of three years, which will give us, when the

canvass is completed, about £2,000, or \$10,000. We hope, through the means of bazaars, lectures, concerts, etc., and the assistance of friends in and outside of Bermuda, to augment our funds to \$15,000. The present property we intend to dispose of in one of two ways : 1st. To sell. This would probably realize \$5,000. 2nd. To fit up the buildings as residences, and mortgage the concern and still hold control of it. This latter seems a good course ; for, after a few years, we might be able to clear off the whole indebtedness, and the income would be of great service to the work on this circuit. If we should realize all these plans to the fullest extent, there would probably be a debt, more or less, on the new church. This we will endeavour by all possible means to avoid.

You may possibly think in looking at all these matters that our prospects are none the brightest. This is exactly our view of the whole matter, but we are by no means discouraged.

You will naturally enough wish to know some of our reasons for undertaking this great work. The following are the principal reasons in the case. Our present edifice is very old, out of all proportion, and has not one attractive feature about it. It does not at all compare with the other churches in this town. Its arrangements in every way are exceedingly imperfect. In fact, it could not be less pretentious than it is, and we often feel positively ashamed of it. It is too small. This is owing largely to its peculiar

construction. Sittings are often applied for, and we have none to let. These islands are becoming the winter home of Canadians and Americans. Hundreds come here to winter. We are anxious to have a church that will command respect, as well as furnish accommodation to any who may prefer our services. The Episcopalians try to overshadow and eclipse all other denominations here. In this they have, to no small extent, succeeded. We feel that we ought to stand abreast, if not ahead of them in church accommodation, as we certainly do in labours and in Christian zeal. Our present church, in its appearance, outfit, and arrangement, is decidedly against us. It is exceedingly desirable that we should have a new and commanding sanctuary. And we are confident that if our Canadian brethren knew exactly our position here, any help we might need they would extend to us.

We must, if possible, erect a church at the dockyard. I am at present trying to secure the loan of a piece of land from the Lords of the Admiralty as a suitable site for a church at the dockyard. If in this I should succeed, application will also be made to them, and to the Horse Guards as well, for a grant of money to aid in its erection. Here we minister to the marines and seamen, some of the military, and quite a number of the civilians in the employ of H. M.'s Government. At present we occupy a school-house provided by the Government. It is not large enough. We can have the use of it at stated times only, and feel ourselves greatly cramped by the restrictions of the present *regime* of affairs. Indeed, I am satisfied we cannot do our work here with comfort and success till we have a church that will be altogether under our own control. If the land be secured we will be under the necessity of applying for aid to help in its construction. But of these matters I hope to inform you in due time. There are other interests I would like to speak of, but will leave them for a future communication.

I will now proceed to give the information for which you more especially ask in your letter:—

Size of churches—Hamilton, 80 by 26, with wing 31 by 26ft.; seat 500; no debt. Somerset, 40 by 26ft. (there is now being added 15ft.); seat 300; no debt. Port Roy, 34 by 22ft.; seat 200; no debt. Warwick, 34 by 26ft. (there is a gallery in church); seat 300; no debt.

Within the last few years the Colonial Government has been making some provision for the education of the children belonging to the State. And they grant a certain amount of money to teachers according to the number of pupils they have, and the parents or guardians of the children must supply the balance. I send you by this mail the report of the Board of Education, which will give you all the information necessary.

#### AN ADDITIONAL MINISTER.

The pressing need for another minister arises from our army and navy work. Not that the man who comes need be any more specially designated to this particular work than my colleague or myself. From the peculiar location of our work the Superintendent and one of his colleagues must be chaplains to the army and navy; the other need be chaplain to the army only. I may mention first,

#### OUR WORK AT THE DOCKYARD.

This place is distant from Hamilton by water, seven miles; by land, fifteen miles. Here the squadron quarters for, say, five of our winter months. During this period we may have sometimes eight ships in port. If all the vessels were in port I think we have nearly 400 men on board; but the number of ships that are here would not average over three the year round. They are coming and going all the time, staying from two weeks to three months. At the dockyard we have our classes to whom we minister—marines and sailors, the military and civilians. Of marines, and seamen, and military, the average attendance would be seventy or eighty. One

mile and a-half from the dockyard is

THE MILITARY GARRISON

on Boaz Island. The men there who are Wesleyans attend our services at the yard. We hold our service here every Sabbath morning, but we ought to hold a service in the evening as well. We need a Sabbath-school, but cannot attend to it.

My colleague, Bro. Tyler, who has for the most part, the work here under his care, has Somerset, three and a-half miles distant from the yard, and Port Royal, four miles from Somerset, to look after. These two places are quite important, and require much of his time and attention.

Prospect Garrison is distant two miles from Hamilton. In connection with this garrison we have quite a number of men, some of whom are married, and are placed at various points ranging from three to four miles from our church in this city. The average attendance of these at our service would be about twenty,

Sabbath, morning and evening. But we can do comparatively little for them or their families. My work in town is really more than I can fully attend to, and I have Warwick to look after besides. This place is three miles out from town. If we had an additional man the following would be the disposition made of them : One for the dockyard and Somerset ; one for Port Royal, Warwick, and Prospect. My intention being to supply the latter place every Sabbath morning. This would give the wives of our men and their children an opportunity of hearing the gospel from us.

We never can do the work that should be done here unless this additional one be given to us. Our labour is not concentrated enough. Our necessity is very great, and it is our very earnest hope and prayer that you may see your way clear to make the necessary provision, and that you may make this addition to our present staff of workers.

*From the Rev. W. C. BROWN, dated St. George's, Bermuda, Feb. 5th, 1877.*

We have on this circuit five churches, a parsonage, and a school-room, size, value, &c., as follow :—

SITUATION.	Size.	Value in Dollars.	Debt.	Income.	Expenditure.
St. George's Church .....	62 x 42	\$8,500 00	\$250 00	\$250 00	\$250 00
"    Parsonage.....	.. ..	5,000 00	1,250 00	....	....
"    School-room .....	45 x 22	2,000 00	750 00	....	....
Bailey's Bay Church .....	60 x 32	5,000 00	500 00	55 00	55 00
Tucker's Town Church.....	48 x 24	3,000 00	....	35 00	35 00
Harris' Bay .....	40 x 22	2,500 00	175 00	....	15 00
St. David's .....	45 x 18	1,250 00	50 00	20 00	20 00
		\$27,250 00	\$2,975 00	\$360 00	\$375 00

You will see by this that the value of the property is a little higher than stated last year, some improvements having since been made. The income from pew rents about covers the expenses of interest, light, sexton, and the necessary repairs, together with insurance. The buildings are all of stone, and are, therefore, insured at very low rates.

Our coloured people are employed as farmers and farm labourers, me-

chanics, fishermen, labourers on the wharves, and servants in families. There are a few pilots, and one or two are shopkeepers. Almost all are poor, wages low, and the cost of living high. They all, however, except in cases of extreme poverty, contribute to the support of the ministry.

We count thirty Methodist families of whites on the St. George's and Bailey Bay Circuit. Several of

these are reputed to be wealthy. A number are in good circumstances, making a comfortable living as store-keepers and mechanics and farmers. The rest are poor. The contributions from our white people on this circuit average more than ten dollars a head for the support of the ministry alone.

It is, perhaps, proper to say that our expenses here are much greater than in Nova Scotia. Most of the necessaries of life are usually about double the price they are in the Lower Provinces. We have, in consequence, some extra allowances, without which we should be very badly off. Were it not for this, these circuits might, at an early day, become independent.

The additional labourer is for Hamilton Circuit, and I presume that Bro. Wasson has explained fully the circumstances which render such a supply necessary. At St. George's the five principal forts, the barracks, and the camp are all within a short distance of our church. We have, therefore, very good attendance at our services, both morning and evening. The average now is about fifty. This is less than the usual number, as the regiment stationed here at present (the 87th) has only twelve Wesleyans in it, and but few Protestants. A good many, however, from the two batteries of artillery and two companies of engineers attend our worship. The hospital on this station, which the chaplain is required to visit once a week, is within fifteen minutes' walk of the parsonage, so that the work here is easily done. As the result of being able to give attention to the military, the labours of our ministers have been rewarded by the conversion of a very considerable number of those men, who, since, have adorned the doctrine of God their Saviour. Any *additional* labourer who may be appointed, however, will have no connection with

this work. It will still be necessary for the minister resident at St. George's to be appointed, as he now is, "Chaplain to the Wesleyans in the army," and duly gazetted as such.

But the headquarters of the troops is now at Prospect, about two miles from Hamilton. The same number of troops will usually be stationed there as in St. George's, viz., one regiment of the line, two batteries of artillery, and two companies of engineers, together with the army service corps. Few, comparatively, of these attend our worship at Hamilton. It is too far away, and the minister has little opportunity of becoming acquainted with them. I have found, too, that there are really more "Wesleyans" in the army than are enrolled as such. Many who were brought up in our Sabbath-schools in England, &c., children of Wesleyan parents, have, upon their enlistment, allowed themselves to be put upon the roll as "Church of England," not caring at the time what place of worship they attended. Several such have, under my own ministry, been brought to God, and are now members of our Church. I need not enlarge upon the importance of this work. I think it very desirable that we should be in a position to give the military at Prospect as much attention as they receive on *this circuit*. The work at the dockyard and in the navy is of great importance, and I have no hesitation in confirming Bro. Wasson's view as to its requirements.

We feel very glad to have such expressions of interest in our work here as your letter contained, and trust that we shall ever have your sympathy and your prayers.

Bro. S. F. Heustis, representative of the N. S. Conference on the Missionary Board, who is at present in Bermuda seeking health, joins me in affectionate regards.

In the Bermudian Islands there are reported 1,850 attendants upon public worship, 480 Church members, and 4 Missionaries.

## J A P A N .

WE are glad to record the continued manifestation of the Divine blessing upon the labours of our brethren working on this Mission. In Shidzuoka, Dr. McDonald says, under date of January 5th, "Our work here still goes on. Sixty-seven persons have been baptized here, and there are yet candidates for baptism." From Numadzu we have glad tidings of the gathering of the first fruits, and the extension of the work beyond that locality, in the following letter :—

*From the Rev. G. M. MEACHAM, M.A., dated Numadzu, 20th Jan., 1877.*

I have not time to write at length, for this is Saturday night and getting late for the mail.

If I remember rightly, I told you in my last that an account of some feeling which was not explained, the proposition to have Mr. Satow, one of the young men taken out into our work last fall, as my interpreter was not favourably entertained by the authorities of the Academy, and that in consequence I had to depend for such assistance upon the teachers. These did not satisfy the congregation, whose murmurs reached their ears, and resulted in their declining further to act. With true Christian spirit they laboured on till Mr. Satow came, who is very acceptable, and is a young man of very good spirit. On the advice of Dr. McDonald, from whose congregation he comes, I pay him \$9 per month as salary.

We are now in our new house, which, for the interior of Japan, is a marvel of architecture. While I was writing this last sentence, an earthquake shook the building with great violence, but happily without disturbing a single timber or causing any mortar to fall. The main building is 36 by 36. The Chapel is 15 by 36. We have furnished it neatly and plainly. We came here on the 2nd January, and on the following Sabbath I preached a sort of dedicatory sermon, and solemnly dedicated the place to the worship and service of Almighty God. On account of a fire which had occurred

that very morning, and had destroyed 180 houses, our congregation was smaller than usual, but we had a season of refreshing. On Monday evening last we had our first Baptismal Service. Six persons were received into the Church. Mr. Yebara, the Principal of the Academy, and by all odds the most popular and prominent man in these regions, Mr. Suyeyoshi and Mr. Nakagawa, two of the English teachers, and three young gentlemen, pupils in the Academy, are the first members of the church in Numadzu. There were three other candidates for baptism, but one of them had removed from Numadzu, and two will receive baptism at the hands of a minister in Yokohama, who just two days before they were to have been baptized made his appearance and used an influence which he had acquired over one of them in Yokohama some years ago to divert these two from our communion.

To the credit of all the candidates I may say they were unwilling to be baptized in a Buddhist temple, but preferred to wait till we were in our present house. There are several other candidates who are now receiving instruction. One is a young lady, the daughter of the leading physician here; and her father, too, had made application. He stated when he called upon us, about two weeks ago, that, such were his duties, he could not attend Sabbath services nor the Bible class, but was



anxious to be instructed. Tuesday evening last, with Mr. Satow, my interpreter, I went to make preparatory arrangements. To my astonishment he had collected a few of his friends, and asked me to preach to them on the "Existence of God and the Divine Method of Saving Souls." The blessed Spirit most graciously assisted as I undertook to meet the call of Providence; and both in our address and in our prayers the divine blessing was abundantly manifest. The Japanese have no taste for metaphysics; but arguments drawn from natural science have great weight with them.

A few weeks ago Mr. Zudzuki, the leading painter in the Province of Suruga, made application to Mr. Tsudji, one of Dr. McDonald's young men, to preach to them in Yoshiwari, a place about ten miles from Numadzu. He spoke to the Doctor, who wrote me asking if I could take it as one of the appointments of the Numadzu Circuit. I gladly accepted it, and last week went up to make arrangements. I found Mr. Zudzuki a venerable old gentleman, who has been reading the Chinese Bible, and is already a believer in Christianity. They promised to provide a room if we would come and preach. This evening I have just returned from my first appointment in that place. We went up in ginurckshas through a heavy rain, and were astonished to find, in a large hotel, a congregation of about 150, (we had been pro-

mised only twenty,) to whom with great satisfaction I preached the words of this life. They listened with deep attention. The physician of the place, who told me that Mr. Yebara is his best friend, welcomed me in English: "I am glad. The people hopeful. Come in. Take a seat." At the close of the service he said he did not disbelieve in Christianity, but as yet he knew almost nothing about it. He said that he wanted "something to fasten on," and hoped we would come and instruct them. We are to go up every Saturday.

I hope also to get into Mishima. Dr. McDonald and others tell me that the people of that town hate foreigners; but I have felt a singular interest in that place from an acquaintance which I formed some time ago with two Buddhist priests who reside there. I trust Providence will open the way.

Our work is glorious and God is leading us. Glory be to His name. I think I never enjoyed preaching as now. How precious to us in this heathen land is the gospel! How unutterably precious our Saviour!

NUMADZU, 22nd Jan., '77.

I have space only for a very short postscript. Last night we addressed an enthusiastic and immense congregation of over 200 (our largest so far) in our new chapel. The Roman Catholic and the Greek Church are working their way into Numadzu. Pray for us. G. M. M.

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## INDIAN MISSIONS.

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AMIDST the agitation and unkindness which have been the experience of our Missionary Church at Oka, Lake of the Two Mountains, there have been striking manifestations of the goodness and power of God attending the labours and services of His servants who attend to the religious welfare of these persecuted people. In addition to the spiritual prosperity of the living, we have the testimony of the Rev. J. Borland to the safety and comfort of the dying.

ANOTHER MONUMENT OF MERCY GONE TO REST AT OKA.—On the twelfth of last month the old chief, known as Father Oriety, died at Oka, the Indian village of the Lake of Two Mountains. He had reached the ripe age of ninety-four years, when his release from the troubles of his people, in which he had a full share, was given him. He must have been in his prime a man of noble presence, for even in his old age he presented a massive frame of body, with a noble and fearless bearing. He was in a number of battles in the war of 1812 to 1815, and several times to the North-west with the late Sir George Simpson, in his lifetime Governor of the Hudson Bay Territory. He was one of the party that accompanied Dr. Rae in his overland search for any remains of the ill-fated Sir John Franklin expedition; and so great was his influence with his tribe, and so highly valued were his services during the troubles of 1837-38, that he was made then a chief by the Governor, Sir John Colborne.

He was prominent in the party of his people, who, tired of priestly tyranny, gave notice to the priest of the Seminary at Oka that they neither needed nor desired his services any longer; and, subsequently, was among the first who joined himself to us, when, at their own request, we sent a Missionary to that place. In 1870 he was savingly converted to God, and from that time continued a steady and consistent member of our Church. The loss of this man to their Church made the priests of Oka furious. They tried all means—first by persuasion, and then by intimidation—to bring him back again, but all to no purpose. They next sought to influence his wife in their behalf with him, thinking that as she still, for a time, remained attached to their Church, she would act according to their wishes; but this she declined, out of respect for her husband, for whom she had a strong affection. Failing in this, they then turned upon him, as upon the other Indians who had left them,

the full action of their malevolent spirit. But he was firm, and could not be moved from his steadfastness to Christ and His little church of this humble people.

For several months before his death the old chief was somewhat simple and childish, his mind having lost its wonted power and vigour; yet he was always right and sound on the matter of his trust in Jesus. Shortly before he died, however, his mind regained somewhat of its clearness, and, recognising his old and affectionate wife, he said, "I am going to die soon, and to be at rest; you have been good to me, and now you must forgive me for any wrong that I have done you." Getting her ready concurrence to his wish, he added, "Then, good-bye," when he breathed out his soul in great peace. He, ere he died, expressed his desire to be buried in the cemetery of the Mission; and, although his desire was granted, yet the poor body has been sacrilegiously dragged from its resting-place, and what has become of it is yet a mystery.

A little girl, of about twelve years of age, also died a few weeks ago. She had experienced a sense of God's forgiving love, was for some time in our school, and had learned to read her Bible. A little before she died she said to her father, "I am going to leave you soon, and go to where it is all light, and to be with my Saviour; and, father," she added, "will you not come there, too?"

Since the above, through a recent letter from Bro. Parent, I learn that God crowned their prayer-meeting a few evenings ago with the conversion of three persons—an old and a young man, and a young girl. Thus, the Lord is, by the living and the dying, giving testimony, full and clear, to the efficiency of our Mission to these poor Indians, and to the purity and power of the gospel we preach to them. Since our entrance upon this work, now nearly eight years, some twenty or more have passed away under a well-defined gospel hope to the Saviour's presence in glory; while about two

hundred and fifty are enrolled as members of our Church, who, for general consistency of conduct, will bear comparison with any Church of an equal number we have in the Dominion. To God be all the praise!

for He it is who has marvellously overruled their persecutions and sufferings to the greater stability and consistency of their profession as Christians.

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*From the Rev. ALLEN SALT, dated January 30th, 1877.*

The work we are trying to do makes us feel contented in this isolated place. Our members, with the exception of three families, are at home, so that our religious meetings are well attended. On Sundays the people are in the church at the proper time for the morning service. We have four classes; these meet after the morning service. I lead one in the church, assisted by the leader. This I do alternately to all the classes.

At three p.m. the children gather in the church. The first catechism is committed to memory in the English, and explained in the Chippewa. Two young men are learning the second catechism. After the recitations we tell them something from the Bible; this, we think, keeps up their interest for the Sabbath-school. At 5.30 p.m. the evening service commences. A short exposition of Scripture is given, and one of the official brethren, whose class met in the church, exhorts; then follows a prayer-meeting. In these exercises we feel that "The Lord is good unto them that wait for Him: to the soul that seeketh him." We especially felt so at our last watch-night meeting. One sister said afterwards in class, "I have formerly experienced good in my heart, but I felt more at the watch-night; continuing my devotions at my house,

I felt as if I was newly clothed. I have never felt so before. I want to love the Lord more; I trust in the Lord."

Beausoliel has been visited once this winter. The leader still meets his class on Sundays. I intend to go again next month. Our Missionary meeting was interesting; Chief George Monague occupied the chair. The meeting was addressed by our official brethren, Jonas Monague, Noah Assance, Jno. Monague, Asa Wahswahnee, and Thos. Sky. The good singing was led by Solomon Mark. The amount subscribed was over \$56.

On the 22nd ult. the children of the day-school were examined in the First and Second Book of Lessons, in simple addition and subtraction, and in writing words on slates. The children numbered 17. The teacher, at his own expense, gave each a trifle of sweets for their encouragement. The parents appeared pleased with the exercises. It was evident that the children had improved. I would like if our teacher is allowed to take charge of the day-school the present year; he is very attentive to his duty.

We feel thankful to God for the restoration of health in our youngest boy, who was very ill during the severe weather.

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*From the same, dated February 5th, 1877.*

Our quarterly meeting yesterday was a time of refreshing to our souls. In our love-feast some gave way to their feelings by sobs and shouts. The following are a few of their words interpreted. A leader that cannot read said:—"While listening to the preached gospel my heart

was filled with joy; though I meet trials, yet listening to the Good News is like a good feast to me; I will still trust in the Lord." An aged Indian who can read the Scriptures in the Chippewa, said:—"I feel in my heart that the Divine word is powerful; it is this that sustains me

in my bereavements. Soon I may die, but my desire is to be faithful to the end. I trust in Jesus." An exhorter who can read the English, said :—"I believe that I have loved ones in heaven. I am trying to serve the Lord; my family joins with me in my house. I know it is good. I have, and now, and will Behold the Lamb of God which taketh away the sin of the world."

One lately converted from paganism said :—"I find it good since I gave myself up to the Lord. Sometimes sorry, because my parents never pray; I trust the Tabananga (Lord) will change their minds." His parents are off hunting in Muskoka.

I believe the Lord's presence was with us, too, poor Indians. To Him be all the praise.

CAPE CROKER.—Under date of February 19th, 1877, the Rev. HENRY BAWTINHIMER writes :—

We have a most pleasing revival going on here at present. The work is so powerful that some of our Catholic neighbours have come first to see, and then to the altar for prayer. Some have professed to have obtained peace, and are meeting in class with us. Of those who

at first gave their names, but few had been converted, so now, though we have additional conversions almost continually, yet our numbers are not increased so much as might be looked for: but we have a good work going on now. To God be all the praise.

HIAWATHA, RICE LAKE.—In allusion to the schools, and the work generally, the Rev. WM. ANDREWS says :—

Last Sabbath we held our quarterly meeting. The day was very unfavourable, which prevented many whites from attending; but we had a blessed Indian service. We all felt it good to be there; my soul magnified the Lord. I often feel cheered and blessed, and sometimes discouraged, but am saved by "hope." Our Sabbath-school is progressing well. The day-school has become all that we can desire. There never

were so many children attending school before—so I am told. The teacher is labouring hard to make the school a success. He takes an occasional service in the church, and preaches on the Keene Circuit. He is well received, and the Indians sit under his word with profit and delight. I purpose shortly to have some special services. May the Lord revive His work and save the Indians!

*From the Rev. A. E. RUSS, dated Victoria, British Columbia, Dec. 6th, 1876.*

We are enjoying many mercies. After a suspension of the Indian Church services for two months, occasioned by the ravages of small-pox carrying away some fifty of the Indians, of various tribes, including four or five of our Indians, the church is opened again, to the great joy of all the Indians. Even now it is questioned whether we are justified in taking the risks by opening the church, for the small-pox is still

amongst the Indians, and likely to be. A large number of the Fort Simpson Indians, who have long resided in this city, have, during the year, returned for a permanent home at Fort Simpson, where they are much less exposed to the evils of corrupt whites than here. The Indian services are well attended, and had I a competent day-school teacher a large school might be carried on.

Formidable difficulties are everywhere encountered where the track of the white man is accompanied by the "fire-waters." In a recent communication from the Rev. C. BRYANT, this mournful subject is thus referred to :—

The Indian Church was much benefitted by the late camp-meeting services at Chilliwack, but almost all the extra good thus accomplished is counteracted by renewed and insidious effort on the part of demoralized whiskey-sellers, who are effectually doing duty for the prince of darkness. Only yesterday morning Bro. Green reported himself as an active participant in aiding to quell a terrible quarrel of the previous night at the Indian camp, caused by the illicit and diabolical traffic to which we refer. The chief offender (of the Indians) was once one of our most promising youths, under Bro. Crosby's care, and upon one occasion belonged to a company of our Indian members who visited Victoria, and greatly interested our Sabbath-school there by their singing. Now, as a drunken fiend, he beats his wife (and, it is supposed, threw her out of the window, which was wholly destroyed), and when the constable, aided by Bro. G., tried to arrest him, he fought and abused them, helped, too, by others of his debauched associates. The hearing of the case before the court was finished to-day before Judge Spaulding, who availed himself of Brother Tate's presence as interpreter to give the Indian prisoners, for there were several, a very reasonable and judicious address, having, as he intimated, been almost wearied beyond endurance with similar repeated

cases, and, henceforth, severer treatment must inevitably take the place of former mitigated and lenient sentences. But is it not sad that several of these poor victims of the white man's vice were once rescued from heathenism by Bro. Crosby's labours, and were happy partakers of religion? And it is to give the Christian public some idea of a Missionary's difficulties among the Indians that we thus write; for alas, there are too many professing Christians who know but little of the temptations which make it so hard for an Indian to serve God upon this coast, or of what the devil is doing at their doors to oppose the work of God. From this case, too, it will be seen that the duties of your Missionary-teacher sometimes embrace more than mere keeping of school. For I might add that the evidence adduced in court led the Judge to say to the accused Indians that he was surprised they did not, in their drunken fury, murder either the constable or Mr. Green, or both!

The white man who gave the liquor has, after a long search, been found and severely punished, although not to the full extent of the law.

This will show, too, how the attention of the teacher to his school is often interrupted, for it is necessary for him to assist in maintaining peace and order among the natives.

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## BRITISH COLUMBIA.

WE are glad to say the spirit which animated our fathers in the "saddle-bag days" of Methodism, when the foundations of our Church were being laid in places then a wilderness, but now covered with cities, towns, villages, and productive farms and happy homes, has not died out. Mr. Turner's extensive travels through Nicola Valley, and Mr. Crosby's visits to Fort Wrangel, "three or four days' voyage

by canoe," are animating illustrations of zeal for God and the salvation of souls. The fine testimony of an American officer to Mr. C. and his converts is worthy of preservation.

*From the Rev. JAS. TURNER, dated Nicola Valley, 30th Dec., 1876.*

Since I wrote you last I have gone on endeavouring to sow the good seed in faith, and have reason to believe I have not laboured in vain. I think I can see considerable improvement in the people socially, and in some of them religiously. Several white men who were living with native women have been induced either to get married to them or give them up. And though to those unacquainted with the circumstances it may seem a very poor evidence of the efficacy of our work, to us, who are more familiar with the facts, it is gloriously encouraging. To see a man (from principle) breaking through what has been considered a legitimate custom for years; not only so, but, in a sense, breaking up his home, or else having to undertake the duties of cook, laundry-maid, and housekeeper, in addition to the toils common to farming, is to us a far greater proof of a man's sincerity than to stand up in some powerful revival meeting to solicit the prayers of the Church.

Labouring among such a people we easily learn not to despise the day of small things. Where the material we have to operate upon is found in the crudest state, or strongly biased against the gospel we proclaim. By far the majority of those to whom I preach are men who have been virtually beyond the reach of gospel influences for a great part of their life; many of them having told me that I was the first they had heard preach for ten, fifteen, and even twenty years. Think of all those years under the hardening influences of sin, removed so far from all means of grace, and you can easily understand the difficulties lying in the way of their conversion to God. At two or three of the places where I preach, outside Nicola Valley, sometimes one-third of the con-

gregation, numbering from thirty to fifty, is made up of men who come direct from the gambling table. The wonder to me often is why such men patronize us as much as they do. It leads me to hope that there is still something good left in them. Some early impression that years of sin have not completely annihilated, which may yet germinate and yield a harvest. I have reason to believe that in many instances during the year the preached word has been honoured of God in leading careless ones back to seriousness, and, it is to be hoped, to a change of heart and life; but as many of those to whom we preached during the summer are not likely ever to hear us again, because of their wandering habits, it is hard to calculate on the amount of good done. In order to minister to the wants of the white population as much as possible, I have continued my long rides all through the season, allowing no weather to hinder me, and though I have had to go on horseback all the year, and some of my preaching places a hundred miles apart, I have only disappointed a congregation once. I had, very reluctantly, to relinquish the thought of taking up the Indian work, as I saw I could not attend to both. The Indians in Nicola Valley alone would be sufficient to occupy the time of a Missionary without taking any part in the white work. They were once nominally under the supervision of the English Church Missionary at Lytton, fifty miles from here, but for the last two years no attention has been paid to them. The congregations, as a rule, continue very good, considering the distance that settlers live apart, some of them having to come as much as twenty miles to service. Indeed, the general willingness to attend the means of grace

has been a great source of encouragement, and has led me often to think less of the trials and difficulties than I otherwise would have done. Since I wrote you, the number of Church members has been increased by five. One of them a young man whose case I may mention as illustrating some parts of my letter. I turned aside one Sabbath, some five miles out of my way, to preach to a party of men engaged in building a new road. I found some forty in the camp, differently employed. Some playing cards; some pitching quoits; others washing their clothes, &c. I thought them a pretty hard crowd to preach to. However, I introduced myself, and invited them to join me in the worship of God. All excepting those at the cards accepted the invitation. At the conclusion of the service a young man came to me with tears in his eyes, and, after apologizing for what he considered an intrusion, he told me that he wanted to talk to me privately about his soul. He said, "While you were engaged in your first prayer, and especially while you were praying for those in other lands who taught us first to say, 'Our Father who art in heaven,' my mother's prayers flashed across my mind; and all the while you were preaching I thought of her prayers for me, and

of my own past life, and now, by God's help, from this day I am determined to live a different life." I took him aside; we talked and prayed long and earnestly together, and, ere we parted, he pleaded hard to get joining the Church, as he said he thought it would make him stronger. And after placing the matter before him, with the duties, conditions, and responsibilities, I felt it only right to take his name on trial. That is now six months since. I saw him last about a month ago, when he informed me that he was doing well and holding on his way.

The finances, I am glad to say, will be about \$100 ahead of last year, and, I think, if carefully worked, this Mission will become self-supporting in a year or two. There is a strong probability of the Canadian Pacific Railway coming through this section of country, in which case this Mission would become much more important, as there are two or three centres where towns would spring up rapidly. I am sorry to say that the constant toil of the last two years is telling on my health. I think too much in the saddle, as well as exposure and unsuitable diet. Any man appointed to this Mission must make up his mind "to endure hardness," as he will be tested both physically and morally.

*From the "Illustrated Christian Weekly."*

BRIG.-GEN. O. O. HOWARD :

*Sir,*— At your request I have pleasure in detailing the recent flattering interest in educational affairs manifested by the Stickeen Indians of Alaska, which, with the encouragement of citizens and others, it is hoped may result in the establishment of a permanent school and Mission for that people in the vicinity of Fort Wrangel.

You are fully aware of the wholesome progress in Indian civilization wrought at Fort Simpson, British Columbia, under the direction of Rev. Thos. Crosby, of the Canadian Methodist Church, as well as by the

adjoining Church of England Mission at Metlah Catlah. Fort Simpson is distant from Fort Wrangel a voyage of but three or four days by canoe through the straits, and during the summer of 1876 many Simpson Indians visited Wrangel seeking and obtaining employment in the various industries fostered by the mines. Familiarly known among miners and residents as "Mr. Crosby's Indians," their decency and upright conduct early attracted my favourable notice. I observed that they habitually ceased from work on Sunday, engaged in religious worship, and behave generally like Christians. Later, through

the generosity of Mr. W. K. Lear, a large building was temporarily provided. I had previously received from the American Tract Society in New York a quantity of small hymn and prayer books, which were placed at their disposal; and under the leadership of "Philip" and another young Fort Simpson Indian, regular Sunday services were continued to the end of the season. There was rarely a vacant seat in the building, the congregation comprising Stickeen and other Indians, miners and citizens, as well as soldiers and officers from the garrison.

From the time of my arrival at Fort Wrangel the Stickeens had constantly importuned me to induce the "Bostons" (jargon for the American people) to provide them such Mission and school privileges as were enjoyed by their neighbours, the Indians at Fort Simpson; and now these recent events awakened in them a fresh interest. Fortunately Mr. Crosby was enabled to spend a day at Wrangel early in October, and by his zeal and energy to give definiteness and vitality to the project. I joined him in calling together the merchants, other citizens of the town, and the Indians, all of whom exhibited the heartiest approval of the movement. He appealed to the assembly to make an immediate expression of its sentiment in the shape of contributions which should form the nucleus of a building fund, with the result in a few hours of a subscription list aggregating \$400 gold, more than one-third of which, as I remember,

was paid on the spot by the Indians themselves. Mr. I. C. Dennis, the collector of the port, consented to act, and remains the treasurer of this fund.

Mr. Crosby seemed certain that the Church he represented would prefer not to go outside its national territory to engage in permanent work, but was confident you would be able to induce some American Church or Missionary Society to send a proper person to Fort Wrangel to take charge of the Mission. I felt authorized to endorse this last assertion, being fully assured that all needed funds for the enterprise would be forthcoming from local sources.

There can exist no doubt of the good to follow. The all-important object is to secure at once the services of some practical man who will go among these Indians to stay as Mr. Crosby does at Simpson.

"Philip" remained at Fort Wrangel when I left there in November. During the four or five weeks immediately preceding he had conducted a day-school, upon which there were in regular attendance about sixty Indian pupils. The broken accents and uncouth surroundings, and not the lack of inclination or aptness in studies, drew the attention of visitors and distinguished this from the average common school of Eastern rural districts.

I have the honour to remain, General, respectfully your obedient servant,

S. P. JOCELYN,  
Captain 21st U. S. Infantry.

#### CHINESE, VICTORIA.

The Chinese School, in charge of Miss Williams, is succeeding admirably. The religious interest is deepening and widening, to the great encouragement of the Sabbath-school teachers. Every Wednesday evening is devoted to a catechumen prayer-meeting, and some of the Chinamen are learning to take a practical part in this and other meetings, and give good hope of

becoming preachers of the gospel to their brethren. Though this Mission is in its infancy, yet it certainly is one of the most important in its national and prospective aspects, representing 400,000,000 of the human race. We hope the Mission Board will soon be able to devote a pastor to the urgent Mission work of this city. There are six on trial.

A. E. RUSS.



## MANITOBA.

*From the Rev. JOHN F. GERMAN, A.M., Chairman of the Red River District, dated January 15th, 1877.*

Last week I had a very encouraging letter from Bro. Lawson, of Palestine Mission. He reports some conversions and increased congregations. He complains, as do all the unordained brethren, of the inconvenience, and sometimes mortification, arising from not being able to baptize and marry. Ministers of other denominations are frequently called into our families to attend to these duties, and thus gain an influence over many families to the injury of our cause. Bro. Lawson has an offer from C. P. Brown, Esq., M.P.P., in reference to a new church on Palestine Mission, near the village of Gladstone. Mr. Brown offers to build a church for us worth \$500, if the Missionary department, or anybody else, will give 25 per cent. of the cost. Cannot you find some wealthy and liberal brother who will accept the offer? Bro. Lawson says the place is rising in importance, and a church is much needed there. I wrote you once before concerning a church at the "Crossing," but in the multiplicity of your cares I suppose you overlooked the matter. In connection with Bro. Sifton I have been working up the case, and I think I can now engage that we will put up a church there free of cost to the Society, if you could sustain a Missionary there. The point is an important one; everybody thinks the "Crossing" will be a town yet, and there are two settlements within reach where they would be pleased to have the services of our Missionary. About six weeks ago I had

made every arrangement to visit these settlements, but was prevented by the proximity of the small-pox.

Rev. Mr. Morrison reports to me an excellent revival in progress at Poplar Point. One young man of promise has been converted. He is coming in to talk with me this week concerning the improving of his education, with a view to our ministry.

In November last we made a payment on the debt on Grace Church and reduced the debt to \$850. Since then one of the trustees and myself have gone through our congregation with subscription list, and have \$700 now promised to meet the \$850. We will free our church shortly. But the best of all is we have indications of a gracious revival. Over a dozen influential persons are seeking the Lord in connection with the ordinary services. Amongst them is an alderman, the Mayor's wife, &c. I have commenced special week-night services. Last night was the first. A very promising young man, one of our public school teachers, who is a backslider, but who was once a local preacher with us, was so wrought upon that he spoke in a most affecting manner of his backslidings and of his determination to give his heart to God and his life to His service. He came into the parsonage after meeting, and for nearly an hour he struggled and wept and prayed. I have great hopes of him being useful. Pray for us.

### SPECIAL CONTRIBUTIONS.

John Leslie, for Japan, by the Rev. J. B. Howard .....	\$10 00
T. C. Renwick, Romney, for Japan .....	10 00
Hon. Judge Marshall, Halifax, for Indian Missions .....	10 00
"Anonymous," for Japan, by John Macdonald, Esq., M.P. ....	20 00
"D. W.," for the Lake of Two Mountains, by the Rev. J. A. Williams .....	10 00
A Friend, by the Rev. Dr. Wood .....	10 00
A Friend, on the Springfield Circuit, Special for Japan, by Rev. R. W. Williams ..	50 00
"The Lord's Own," for the Debt, by the Rev. J. Astbury, Gabarus, N.S. ....	10 00

Total Amount received from Circuits up to March 20th, 1877 ..... \$18,761 15