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WESLEYAN
MISSIONARY NOTICES.
CANADA CONFERENCE.

NEW SERIES.

No. XXI.

NOVEMBER, 1873.

QUARTERLY.

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TORONTO:

WESLEYAN CONFERENCE OFFICE, KING STREET EAST.

MISSION-ROOMS, TORONTO:—ALL 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. DR. TAYLOR.

WESLEYAN MISSIONARY NOTICES,

NOVEMBER, 1873.

FORTY-NINTH REPORT OF THE WESLEYAN METHODIST MISSIONARY SOCIETY, CANADA CONFERENCE.

SERMONS were preached in the Wesleyan Church, Peterboro', on Sabbath, October 12th, on behalf of the Society; in the Morning, by the Rev. S. D. RICE, D.D., *President of the Conference*; and in the Evening, by the E. B. HARPER, M.A., *Co-Delegate*. The congregations were large, and the sermons appropriate and able.

The Annual Meeting of the Society took place on Tuesday Evening, the 14th of October. By request of the Committee, the Hon. Senator FERRIER occupied the Chair, and introduced the business of the Meeting in an eminently Christian, comprehensive, and practical speech. He stated

That he had not been a Methodist in his youth, but a Presbyterian, and that Presbyterians made good Methodists. The Methodist Church is essentially Missionary. An increase of fifty per cent. should be added to the salaries of the Missionaries, and their number should be doubled. In looking at the field, he spoke of the necessity of making greater efforts for the benefit of the Indians in the North-west and British Columbia. The cheapest and effectual method of managing the Indian tribes is by sending them the Gospel. The Government may and will act generously in seeking their elevation, but their condition can never be improved without the aid of

the Christian Missionary. As respects the Mission to Japan, he spoke most hopefully of its success. The church had acted liberally in its support. It was no burden as yet to the Missionary Society. Indeed it was a profit, as there was a balance in hand of the special donations after all expenses to date had been paid. But the expenses of living in Japan are very great. House rent especially is uncommonly high. It was thought desirable to purchase land and erect a house in Yokohama and another in Yeddo, towards which he was willing to contribute with others to raise the necessary sum before the close of the Meeting.

The Rev. DR. WOOD read portions of the General Report, and presented the Financial Statement for the year ending June, 1873, viz.:

Missionaries in British Columbia, 13; in Saskatchewan, 27, and ten assistant active Missionaries; on the Domestic Missions, 191; on the German Missions, 5; to the French in Province

of Quebec, 4; to Japan, 2,—total, 252, including twenty-four day school teachers, and nine interpreters, &c. The whole number of a paid agency in the Mission field is 301. There has

been an increase during the year of twenty-three Missions and twenty-nine Missionaries. The church membership on the Missions is 17,911, being 518 more than reported last year. The net income is \$108,369 36,—increase over 1871-72, \$14,353 08. The excess of outlay over income for the past year is \$1,129 41. The expenditure for 1872-73 is \$21,788 31 over that of 1871-72. The extension of the field, and the addition of twenty-nine Missionaries, two of them to Japan, account for this.

The first resolution, which referred to the adoption of the Report, and the re-appointment of the Treasurers and Missionary Secretaries, was proposed by WM. CLENDINENG, Esq., of Montreal, in a very able and appropriate speech. As an inhabitant of the Province of Quebec, he could not but pay a high compliment to the magnificent Province of Ontario, which in its religious character, was, unlike his own, untrammelled by any oppressive dynastic system. He spoke very heartily in favor of the Mission to Japan. He looked upon this empire as the key to the East, and therefore due attention to it by the Church should become increasingly important.

The Rev. MR. GEMLEY seconded the resolution. He said he did not intend making a speech, even if the state of his health would have permitted it. He expressed his pleasure in again meeting his friends in Peterboro', with whom he had labored as pastor in former years, and expressed his satisfaction at the Annual Meeting being held in this town. He felt great surprise and delight at the increase and general improvement of the place.

The second resolution, expressing thankfulness for past success and dependence upon Divine help was then moved by the Rev. JOHN POTTS, of Toronto, in a very impressive and effective speech. He said:

One of the most interesting features of the Missionary cause is the deepening spirituality of its anniversaries. Of late years, Missionary Meetings have been recognized as "times of refreshing from the presence of the Lord." What such meetings have lost in novelty—the novelty of the romantic and the curious—they have more than

gained in the better elements of Christian principle and power. There are many who sympathetically look back and sigh that the former times were better than these, and that the good cause is declining. It is simply a mistake, and a morbid notion utterly without foundation. Was there ever a brighter day in the history of the Missionary enterprise than the present? Not one. It never had as many advocates. It never had as many supporters. It never had as intelligent a recognition as at present. It never had as many hearts throbbing in sympathy with its Christ-like purpose as at present. It never sent as many prayers to heaven "that the heathen might be given to the Son for his inheritance, and the uttermost parts of the earth for His possession," as are at present ascending the hill of God, like the rising cloud of sweet incense from the altar of sacrifice. When called to speak upon the mighty theme of Christian missions, there is the inspiring consciousness that we advocate the claims of an enterprise unsurpassed and unequalled in sublimity of design, in simplicity of operation, and in grandeur of results, by any organization attracting the attention of mankind. If we seek for the source and origin of this river of the water of life, we must journey far beyond all human organizations; yea, we must rise to the throne of God and of the Lamb. It is divine in its source. Its origin, as connected with this dispensation, tells us in clear and ringing tones that this is the cause not of sects and parties, but of the Christ of God. With the condition of the world in full view, its rebellion, its disease, its degrading slavery, its opposition to the Pardoner, Healer, and Emancipator Jesus, contemplating all the difficulties, all the contingencies, all the struggles and all the successes, said: "All power is given unto me in heaven and in earth." Power greater than the power of sin and of sinners, of Satan and of death. "Go ye therefore into all the world and preach the gospel to every creature." Lo, I am with you alway, even unto the end of the world." Christ was not only possessed of unlimited mediatorial power, but His disciples were to become possessed of that grand condition of success in the

work. Yonder they stand on Olivet: the grand, redeeming work is completed on earth. It is time for the High Priest to enter, not into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. Just before that glorious departure from earth to heaven, from the scene of Christ's humiliation to the radiant sphere of his High priestly exaltation, He said to the wondering ones around Him: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, in Judea, and in Samaria, and unto the uttermost parts of the earth." Then the Church started in its career of Missionary work. Commissioned by the royal "Go," qualified by the divine baptism, not of fear but of power; and encouraged to do battle for it by the blessed and all-sufficient promise, "Lo, I am with you alway." If we come down to the present, we find that the Church has not lost sight of those original principles, and that she is girding herself more courageously every year for the conflict which must precede the certain and glorious achievements of the gospel. The outlook of the Church is full of hope. No one thinks of receding. Every one is anticipating clearer light and multiplied converts to the cross and its Saviour. I am glad of the position that, in the good providence of God, we occupy; and I am equally glad that we are not alone. Mr. Chairman, this Society has unabated confidence in the gospel preached by its Missionaries. The world in its gigantic progress in science, art, commerce, and all the elements of this nineteenth century, civilization has not grown beyond the need of the old gospel. The marvellous adaptedness of the gospel to all lands beneath the sun, and to all types of intellect and shades of moral character, from the darkest soul of the savage to the most cultured of civilized life, is equal to a demonstration that it is designed as well for the last of Adam's posterity, as for the motley congregation preached to by Peter in Jerusalem on the day of Pentecost. The history of Missions would banish, forever banish doubt from any mind, if ever doubt had a

place, as to the ability of the gospel to meet the wants of man, as man, irrespective of clime, or color, or culture, or degree of guilt. The gospel preached by the Missionaries of this Society is the same gospel as that preached in this house Sabbath after Sabbath. Depicting the same alienation from God, the same darkness of mind, the same hardness of heart, the same need for repentance toward God and faith in our Lord Jesus Christ. Proclaiming the same grand doctrines of atonement by the death of Jesus, or justification by faith of the witness of the spirit of communion with God, of holiness of heart and life, of the second coming of Christ, of the judgment, of heaven with its everlasting glory, and of hell with its endless torment. I say, Sir, that this Society has unabated confidence in the gospel, and that we need no novelities to render it the power of God unto salvation. See what it has done to justify this confidence! It has gone on a Mission of mercy to the miserable, of reconciliation to the rebellious, of emancipation to the enslaved, of pardon to the guilty, of healing to the diseased, of hope to the depressed, of joy to the sorrowful, and of life and immortality to those dead in trespasses and sins. Its history in connection with Missions tells us that it has solved the deep problem that has troubled the heart of man in every age, which has been: "How can man be just with God?" And it has answered the great question of humanity with a distinctness and a satisfaction to which ancient or modern philosophy can lay no claim. Its "Believe on the Lord Jesus Christ" has met the vast want of the burdened heart of sinful humanity. It has gone down to the deepest depths of human depravity and laid its hand of gracious power upon the vilest of the vile, and brought them up out of the horrible pit and miry clay and set them upon a rock and put a new song into their mouths, even praise unto our God. It has gone into the far country after the prodigal sons of sin, and in their rags and wretchedness, it has taken them by the hand and led them back to their father's favor and home, and reinvested them with immortal joy and gladness. It has gone to the dark places of the earth which are full of the habitations

of cruelty, and by its celestial light pierced that thick darkness, and poured in the light of the Sun of Righteousness, and by its mighty and transforming power has converted those habitations of cruelty into habitations of peace and blessedness. It has gone as a life-giving stream through the moral desert of this sin-blighted world, and as the result you can trace its effects in moral life, and moral loveliness, and moral fruitfulness, in accordance with the prophet's word, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God." It has gone to the bedside of the dying, when the world was receding from view; when earthly friends were unrecognized; when the comforts of life could not meet the deep necessities of the hour; and it has smoothed the pillow, strengthened the inner man, and encircled the soul in the arms of its all-conquering power, shed light on the pathway of the valley, and conducted the disembodied spirit triumphantly through death into the presence of the glorified Lord. When death had done its dread work, and the body stiffened into the dead coldness of the grave, and friends stood weeping by, it came and shed new light on the subjects of death and the grave, and revealed the doctrines of immortality and of the resurrection of the dead, and the enrapturing hope of an endless reunion in the land whose inhabitants never say that they are sick, and where there is no death. Like its divine Author, it says to the sorrowing ones, "Let not your heart be troubled." They wipe their tears and say, "The Lord gave, and the Lord hath tak'n away, blessed be the name of the Lord." It need not be a matter of wonder that this Society has unabated confidence in the gospel whose history has chronicled upon its pages in all lands such trophies of redeeming and saving power. It is time that I should make way for the honored brethren who are to follow me. A few words and I have done. There is encouragement in prospect as well as

in review. This Society has no doubt as to the ultimate results of this enterprise. Everywhere the enemies of the cross are marshalling themselves, and the conflict shall be earnest, and perhaps long. The infidelity and the varied scepticisms of the day are putting on new forms of deadly opposition. Everything that we have held most sacred is being tested with a burning fiery-furnace kind of trial. It is no time for idling. The friends of Jesus must be equal to the responsibility of defending the ark of the Lord. The ringing words of the chiefest of the soldiers of the cross were never more adapted than now,—“Watch ye, stand fast in the faith, quit you like men, be strong.” The friends of this glorious cause have nothing to fear. The ultimate result is as certain as if it were a matter of history. The marshalling hosts of error are beneath the eye—yea, and the power of Jesus. “He that sitteth in the heavens shall laugh; the Lord shall have them in derision.” He fears not for his cause. The Society is encouraged as to the ultimate result by its past success. If we rise to the mount of prophecy and contemplate the predicted future, it will strengthen our faith, and enlarge our expectation, and intensify our zeal, and give wings to our prayers. As you survey the present and the future, ask the ancient prophets, and with kindling rapture they will tell thee, “And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” “He shall live, and to him shall be given of the gold of Sheba; and daily shall he be praised.” Go ask the Missionary soldiers of the cross encamped around the walls of the heathen Jerichos, and in anticipation of universal conquest they will sing for thee,—

“Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore
Till suns shall rise and set no more.”

You and I may not live to see it, unless from the battlements of glory; but the day shall come—it is coming—through the mists and clouds I see its dawning glory. A day in the Church's history

when "Holiness unto the Lord shall be written upon the bells of the horses" in token of its commonness. Then there shall be war nowhere, and peace everywhere; darkness nowhere, and Christian light everywhere; superstition nowhere, and spiritual worship everywhere offered unto God. Then instead of the Koran shall be the Bible; and instead of the reign of Satan there shall be the reign of Him whose right it is to reign from the rivers unto the ends of the earth. Then, as our own poet sings,—

"Then the whole earth again shall rest,
And see its paradise restored:
Then every soul, in Jesus blest,
Shall bear the image of its Lord,
In finished holiness renew'd,
Immeasurably fill'd with God."

We are here to-night in token of our determination to aid in the speedy coming of that grand consummation.—
AMEN.

The resolution was ably seconded by Rev. C. S. Eby, German Missionary, who spoke as follows:

Mr. Chairman and Christian friends:—In appearing before you to-night I could wish that I felt somewhat more at home. They used to tell me not very long ago, that "little boys ought to be seen and not heard," and I seem to hear some one telling me now, that I ought to be seen in some modest corner, while older and wiser heads spoke. I have, however, no apology to offer for taking up your time, except the importance of the work which I represent. I rise not simply to second, *pro forma*, the motion which has been moved and so ably advocated by the previous speaker, but at the same time to attempt to present the claims of the great work in which my colleagues and myself are engaged, and I trust that the possible feebleness of my appeal will not prejudice the cause in the Committee or before the public. From earliest childhood, my mind and heart have been full of Christian missions. Not so much have my sympathies been led across the seas to distant shores, where oft "distance lends enchantment to the view," but rather to the poor and destitute in our own land, and the teeming emigrant trains, which our new and fertile lands must attract to these shores; and I have thought that the

great work of our Church was to mould the different and dissimilar elements thus providentially brought together into a noble and Christian nationality. While I would not for a moment hinder the work of that love and enterprise which would carry the gospel into the most far off climes, I would most earnestly ask of our people special attention to that field which God has given them at their own doors, and that they aid in developing a nation in which the Lord God shall be recognized, and where righteousness shall reign. The Germans and their immediate descendants in this continent who speak the language of their fatherland, number over 4,000,000, and are increasing with amazing rapidity. They are of all classes: the low-born toiler who in his life of serfdom at home could scarcely earn the barest necessities of existence, to whom a mouldy crust from a swill-barrail would oft be welcome, and who finds amid the rocks of our Upper Ottawa a paradise in comparison—the well-to-do peasant, who might be welcomed in any land—and there come also the wealthy, the educated, university-trained gentleman. Amongst these are very many who are hungering and thirsting for the gospel; others who will only accept it in the form to which they have always been accustomed; but the vast majority seem leagued in organized opposition to the vital principles of Christianity. The vice and looseness of character, offspring of a degenerate church, which at home had been repressed by the iron rule of police organization, in this free land burst and become rampant, so that you find where they are thickly settled here swilling *ad infinitum*, Sabbath-breaking, terrible home tragedies, maudlin want, and awful suicides. These diseased elements come to our country fraught with pestilence against which no quarantine guards. The seeds of vice are sown, and they find a willing soil. Infidelity is preached and finds a willing ear. Good legislation, which aims at moral reform, is hindered, and the execution of Sabbath and temperance laws is thwarted by their effort. Christianity however when presented to them and actually received, works among even them its usual marvels, elevates the character, saves

them from vice, and develops manhood. They generally make earnest work of their convictions. As they carry out their rationalism into a scorn of revelation; their loose ideas of the Sabbath into open desecration of the Lord's day; their materialism into debauchery, and their stoical philosophy into suicide, so Christianity comes to them not in name only, but in substance and power, changing the character, purifying the life stream, and opening the heart and hand to do liberal things. Methodism is at least one of the forms in which the life-giving truth can be effectually presented, as may be seen in the history of our own little mission, where persons who had been led to Christ, sent out of their poverty money to bring over friends, not so much to a better country as to the Missionary from whom they had heard the truth which had made them free. But the most evident proof is to be found in the United States, where in thirty years they have raised a membership of some forty-thousand, with hundreds of ministers and many institutions of learning, and they are going on and increasing more and more. Dr. Stevens, in a conversation this summer, told me that nowhere is real, pure, old-fashioned Methodism found so truly as among the Germans. Nowhere are the Methodists more earnest in work, more liberal in giving. Their literature is proportionately the best circulated, and their organ the best supported of all the church papers. In our own Canada we have already a large field, to many unknown, and an open door for our labor where many times the number of our Missionaries could labor for years to come. But the future seems especially prophetic of opportunity for work among this people. Ontario is attracting hundreds every year. Manitoba is about to be settled by thousands; and this, acting as an advertisement, will attract tens of thousands, so that we will shortly have all the work that our hands can possibly do. Some ten or twelve years ago our Mission was started; but I can take you back only two years and a half to the time when the work was to a great extent, committed into my hands. I have no desire to rake up the failures and mistakes of the past, nor can the

responsibility of these things be thrown on either my colleague or myself. We have to do the work in the "living present." Two years ago I stood appalled before the chaotic ruins of what had promised to be such a glorious German Mission, but went to work in God's name. We aimed high, every step was a conflict, every conflict a seeming defeat. But now, amid the waxing struggle, I look back only a moment and I am amazed at what God has wrought, what a train of difficulties have been overcome, and what a height God has brought us by his grace! Then there were three men in the work, one of whom deserted us; the other two—noble men—had almost lost heart and hope. Now we have six men full of life, full of vigor, full of hope, full of faith in our work, and, best of all, united as the heart of one man. Two or three more are coming on and preparing themselves for the work. This new spirit has been caught by the people, and hope has sprung up anew; trust has taken the place of discontent; a spirit of longing for the prosperity of Zion is everywhere manifesting itself; souls have been converted; empty seats are filling up, and new openings are being made. That which, under the blessing of God, has largely contributed to this advance, besides the constant preaching of cheer and hope when my own heart was almost dead within me, was the starting and publication of the *Evangelist*. I saw the want of knowledge of our polity; the want of proper sympathy with our work as a whole; there seemed to be no more unity than in a rope of sand. This state of affairs had to be remedied, and nothing seemed to me more likely to effect a cure than the circulation of pure literature. As I thought and planned, the idea developed into a religious family paper which should work as a news journal and an evangelizer in the whole of the country, and counteract the influence of the numerous non-religious or anti-religious papers of the country. The undertaking was exceedingly bold under the circumstances, but God has blessed it with wondrous results. It has united the Missionaries, and given them a common platform for action. It has given the people an intelligent idea, a

wider sympathy, and greater earnestness of effort. Through it go the pulsations of the central heart to the most distant member of the whole. Outside the limits of our church its influence is largely felt, for it is taken by twice as many subscribers as we have members in the church. Preston itself has reaped a large benefit; and it storms the great-citadel of prejudice from the quarantine docks of Grosse Isle, beyond Quebec, to the rocks of Thunder Bay; and has effected a breach in 130 different points, for to that many post offices is it sent. 'Tis a most powerful lever in the hands of your agents for good, a schoolmaster and guide to the people, a boon to scattered settlers where it has to serve as a Sunday-school, church, and newspaper. In it are not only concentrated the best efforts of your own agents, but the talent and labor of strong men of God in the United States, England, and Germany are impressed into its services. I propose to issue it weekly so as to enlarge its sphere of usefulness and increase its power, for I am convinced that it has but trodden the border of the territory it is destined to conquer. In conclusion, allow me to present two or three thoughts which should be stamped on our minds and hearts. 1. There is a good work before our church in this field which she, and no other, must and should do. Her doctrines are suitable, her organization perfect and capable of adaptation, her sympathy most comprehensive, her aim loftiest, and her means ample. 2. We must lay hold with a strong hand, and not draw back when discouraged. My colleagues will bear me out in saying that it would be disastrous to dawdle weekly along with a mere name to live, while so great a field lies before us inviting our toil. Let us sow liberally that we may reap also plentifully. 3. Now is the time to strike while the people are comparatively few and feeble, and then we can take the coming emigrant as he arrives. Follow up the advantage we have already gained, and use the mighty instrumentality which has been put into your hands. As evidence of the necessity of this we find in the older settlements of the United States, one Methodist to 400 Germans; and in the west, where the

work has grown up with the settlements, about one to a dozen. I have often wished, and I could wish to-day, sir, that I had the means to support myself and work out my plans for a few years and lay the whole at your feet, but I have only this head which God has given me, this warm, earnest heart, these willing hands, and I ask only of you the sinews of war. (Applause.)

The third resolution contemplated the enlargement of the Mission in the Red River and British Columbia Districts, and alluded to the commencement of the Mission in Japan. The Rev. J. B. ARMSTRONG, who accompanied the Rev. Dr. Taylor to the North-western country for the benefit of his health, was the mover of this resolution. His speech was replete with much valuable information. Those who had the privilege of listening to him were convinced of two facts, viz., that comparatively little is known of the great North-west, and that the labors and sacrifices of the Missionaries, especially those at the more distant parts, are much greater than have been supposed. He visited the Rev. E. R. Young in his distant Mission. We cannot, however, record any of the events which he graphically portrayed, but all were satisfied that the sufferings and toils experienced by the Rev. E. R. Young and his devoted wife, have rarely been surpassed in any Missionary field. Mr. Armstrong visited a large portion of the new Province of Manitoba. His travels—sometimes alone and sometimes in company with Dr. Taylor, extended over the most fertile soil that can be seen in any country; and due north from the Fort, beyond Lake Winnipeg, where the region is quite barren. In each section he found the Indian tribes eager for instruction and for the residence of Missionaries among them. Mr. Armstrong bore testimony to the deep interest evinced by Lieut.-Governor Morris in promoting, as his official position might call for, all means employed for the elevation and social improvement of the numerous Indian tribes in the vast North-western territory.

JOHN MACDONALD, Esq., of Toronto, seconded the resolution. He said,—I cannot assume the responsibility at

this advanced hour of detaining this audience, and must therefore do nothing more than offer a few remarks, as it is desirable that the effort to which you have referred, Sir, in reference to Japan, should be undertaken. Indeed it is extremely difficult in our day to bring the subject of Missions before any congregation in any new light; and yet men come to these gatherings like the Athenians of old to hear some new thing. Men do not now need to be told that there is "no other name under heaven given among men whereby we can be saved, but the name of Christ;" need not be told that individuals, families, and nations become happy, prosperous, and useful, just in proportion as they embrace and obey the gospel; and yet, although this is well known, men come expecting to hear at such meetings something new. Indeed, we find this desire for novelty everywhere. In our furniture, dress, in science, in literature and art. Many years ago the bonnets worn by ladies were very much the shape of coal scuttles; as ornaments for the head they were suitable, and had also an additional advantage in that they served for umbrellas. Why are they not worn to-day? Simply because they are not new. Our furniture is put aside, not because it is faded or useless, but because it is not new. There are those here who, years ago, paid fifty cents postage on letters from one part of this Dominion to another—so wondrous has been the change brought about by the government, that the postage on such letters is now not more than three cents. There are those here whose passage to this country in the old merchant ship occupied five, six, or even eight weeks; the passage is now accomplished in nine or ten days. One would think that a revolution so great would satisfy men; but no, the journey must be made in fifty or sixty hours, and by balloon. Well, it has been tried, and the gentleman who was to have directed the proceedings failed at the last moment, and has been not inappropriately called Professor Wise; and yet, Sir, this will be accomplished, and that I believe before many years. Time was when a month would be considered a short time to receive one's letters from Europe, now a message can be flashed

across the Atlantic in a moment; and we are aware that, very recently, discoveries have been made so that messages can be sent simultaneously from each side of the Atlantic through the same cable. And wonderful as these results have been, greater results will follow, so that ere long a large amount of the foreign correspondence carried on now by mercantile houses will be sent by ocean telegraph, so low will be the rates as to bring it within their reach. Now, what does all this imply? Simply an incompleteness in human judgment, and that notwithstanding the wondrous advancement which has been made, that the restlessness of man urges him forward in the achievement of results more wonderful. It implies that nature has vast storehouses into which the boldest adventurer has never entered. It implies that men will yet aim at great things, and be abundantly rewarded for their labor. The thought which I wish to impress, in connection with these remarks, is this: That amid all the changes which have astounded and benefited the world, the gospel remains the same, equally suited to-day, as it ever was, to meet all the necessities of a fallen world. No man has been bold enough to add to its pages; no man wise enough to discover anything superfluous: it is perfect. In 1869, the Legislature of this country passed a bankrupt law—what has that to do with this Missionary Meeting! I will tell you. The bankrupt laws of other countries were carefully examined, the bill itself was compiled by one of the ablest lawyers in the Dominion, it received the suggestions of business men of great experience, it passed through a Committee of the whole House—I need not say that its object was to protect the creditor and afford relief or deliverance to the debtor. Is it perfect? Not by any means. It has many imperfections. Here is a law whereby poor, guilty, defiled, bankrupt sinners may be cleansed and pardoned; a law whereby the Great Lawgiver, in bestowing that pardon, maintains his justice, and it is as perfect to-day as it ever was, and will continue so to the end of time. Amid all the changes and upheavings constantly taking place around us, it remains the same; nor is its power diminished by reason of the

myriads who have been already saved, and it is still as powerful to save all who will yet obtain deliverance.

"Millions of transgressors, poor,
Have been for Jesus' sake forgiven ;"

"And millions more he ready is
To pardon and forgive."

Nor do Christ's people tire of hearing it; nor do they need, nor do they desire another gospel. Hence the Christian can sing :

"I love to tell the story,
For they who know it best
Seem hungering and thirsting
To hear it like the rest;
And when in scenes of glory
I sing the new, new song,
'Twill be the old, old story
That I have loved so long."

When we sent our Missionaries to British Columbia, to Red River, and to Japan, did we ask for a new gospel? No; we felt that the same gospel which lifted us out of the mire of sin would lift out others however vile; and hence, to-day our Missionaries preach on the Fraser and the Saskatchewan the same gospel which Paul preached to the men of Athens. It has lost none of its power. It will never lose it. I had intended calling the attention of the meeting to the Japan Mission, but I

will not. Much has been said to-night, and it is well that the more important part of this evening's business should be at once proceeded with. Let me say, simply, that having sent our Missionaries there, let us then sustain them. They have reached their destination; they have been welcomed by brethren of other churches, whom they have favorably impressed as workers with them in that great field. They require a site and buildings, as put so plainly by you in your excellent speech. Shall they not have them? Let us sustain them, not sumptuously but comfortably; let them feel that we think about them; that they have our confidence; that we have a deep interest in their work and welfare; and without further occupying the time, let us at once begin the movement you have suggested, and let the result be such as will give an impetus to that work throughout all time.

The fourth resolution, expressing thanks to the Chairman, and to all who have promoted the interests of the Society, was moved by Rev. T. Crosby of British Columbia, and seconded by Hon. J. C. Aikins.

A special subscription for the Japan Mission was then made, amounting to \$1,680.

RED RIVER AND SASKATCHEWAN DISTRICTS.

ALL the Missions in these Districts have been visited by the Rev. Dr. TAYLOR, whose Report will be anticipated with much interest. We are glad to say the Dr. reached Toronto in good health, after his long and toilsome travels, on Saturday, Oct. 11th, *via* Fort Benton, U. S., to which place he was accompanied through our own territory by the Rev. Messrs. G. & J. McDougall, and Mr. ADAM J. SNIDER, our worthy Teacher at Victoria, Saskatchewan. Their letters addressed to Dr. Wood are interesting and worthy of recording.

From the Rev. John McDougall, dated Fort Benton, Missouri River, Sept 24, 1873.

Until recently I did not expect to date my letters from this place; but so it is. We came here this morning, and (D.V.) expect to start back to-morrow, and then for Morleyville. This has been a summer of continuous

travel for some of us. First, in the spring, I came with father to Bow River and this side, among the Mountain Stoney's; then back to Edmonton, on down to Manitoba; back to the Saskatchewan, through all the Mis-

sions up and down the plains among the Blackfeet, Crees and Stoneys; and now we have found our way here. Providence has smiled upon us in our travels, and we believe present good has been accomplished; and we look forward with great hope to the future in connection with our work in this land from Dr. Taylor's visitation to these Missions. He has seen the locations, he has seen more or less of the people; the different tribes have been visited by him, and a general

practical knowledge of the state of things in the North-West has been gained by the Doctor, which could not have been acquired but by seeing the Missions and travelling through the country personally. This summer has been lost as regards my immediate occupation of the new Mission; but we believe it will pay in the long run, for the Doctor has seen these Missions now, and will be able to lay their requirements (and especially those of Morleyville) before the Board.

From the Rev. G. McDougall, dated Fort Benton, Sept. 25th, 1873.

We are now on the banks of the great Missouri, grateful to Heaven for the unnumbered mercies vouchsafed to us on our long and dangerous journey. In the camp of the wild and blood-thirsty Blackfeet we have been protected; where but three days before our arrival, lawless white men and intoxicated Indians met in deadly conflict, we passed unharmed. We part with our dear friend, Dr. Taylor, who has still a long journey to perform, devoutly praying that he may reach favored Ontario in safety. The time of the Doctor's visit to our great country was most opportune; at great personal toil he visited every point connected with our work, made himself acquainted with its details in a way that none but a practical visitor could have done. He has also seen the wild tribes of the plains, and will never forget the marked contrast between the docile confiding native at the Mission station and his ferocious brother of the prairies.

The Doctor has enjoyed the fullest

opportunity of becoming acquainted with the geographical and physical character of the country. In a thirteen years' experience in the country, I know of no traveller who has enjoyed equal opportunity. The growth of cereals has been witnessed, coal-beds have been examined, vast and fertile prairies traversed, and our glorious mountain scenery admired. In a word, our eloquent friend will be qualified from personal observation to give authentic information on all that relates to the great North-West. But more on this subject if I live to return to Fort Edmonton.

P.S.—I ought to have added that a Divine influence attended the services conducted by Dr. Taylor. Both Cree and Stoney will long remember the words of advice and encouragement given them by the distinguished visitor. The church-opening at Wesley Hill, Edmonton, and the Lecture on the Holy Land, with many other delightful reminiscences, we must leave for another time.

From Mr. A. J. Snider, dated Fort Benton, Missouri River, Sept. 24th, 1873.

As the Rev. Dr. Taylor is about returning to good old Ontario, I embrace this favorable opportunity of writing you a few lines, though I have never had the pleasure of seeing you; yet I have heard from the Missionary Treasurer that you are always glad to hear of the work of God among the aborigines of the far-distant West.

Perhaps you will remember that I accompanied the Mission party which

left Ontario for Manitoba and the Saskatchewan in the summer of 1868. Since that time I have been engaged in teaching your Mission-schools. The first winter was spent at Edmonton, where about twenty young persons attended school regularly; and several of the Hudson Bay Company's officers remarked that they had never seen such rapid improvement made in schools in the more civilized world.

My second effort was at Whitefish Lake, where much had been done by Bro. Steinhaur towards enlightening and elevating the minds of the senior members of the Mission; but alas! the youthful mind was neglected, as there was no person in the district who would engage in the arduous but happy task of teaching the school; and it was with difficulty that anything could be done, as I could not speak Cree, and my pupils did not understand English. Soon, however, this difficulty was overcome, for by close application I soon learned to speak a few words of Cree, and the scholars began to pick up the English,—and what was the consequence? When three years had passed away I looked over the school-roll and found that 120 children had been taught to read the Holy Scriptures and to sing many of the sweet songs of Zion! About twenty of the children were, I believe, soundly converted to God; and in more than one instance our day-school was turned into a prayer-meeting.

My third attempt was at Victoria, where I had 70 scholars, and before the close of the year 20 of those—some not more than eight years of age—joined the Church, and continue consistent members.

So much for the schools you have so generously sustained, and which I trust will be of lasting benefit. May the God of Missions bless, sustain, and keep those youthful lambs that have so recently sought the tender Shepherd's care!

I have long felt that it was my duty to enter the ministry, and having been invited by the authorities of the Church to do so, I have offered myself to Christ and His cause; and as there is no missionary for Woodville, I have undertaken, along with the Rev. George McDougall, to supply the Stoney Mission, and will do all in my power to promote the cause of God, and offer Jesus to the poor Indians.

The Revs. Geo. and John McDougall and myself accompanied Dr. Taylor from Edmonton to this point. On our way we visited three camps of Cree

Indians, who rejoiced in seeing the great minister who had visited the land where Jesus lived and died.

As I was telling a good old Indian about our friend the Doctor and his travels in the land where Jesus died to save the human race,—the old man, exhibiting feelings of surprise and delight, asked if the Doctor had seen Jesus, and if he had been talking to him, and if so, what did Jesus say to him? I tried to explain to the anxious inquirer that the Doctor and only visited the land where Jesus was born, and that he would soon tell all the Crees what he had seen in the Holy Land.

After leaving the Cree camp our next visit was to the Blackfeet—they were camped between the Elk and the Bow rivers. As we were journeying along we were overtaken by a Blackfoot, who was running buffalo; but we could not converse much with him as his knowledge of Cree was very limited. He made us understand that his camp was not far off, and in a few minutes he was out of sight.

Much to our surprise, before reaching the camp we were met by sixty Indians on horseback, who thought we were American traders, and as such were prepared to give us battle. On riding up to our waggon they immediately asked if we were *Long Knives* [Americans]; and finding out that we were a Mission party they received us joyfully, telling us that they were afraid of the American, but would gladly receive and be taught by us. We were escorted into their camp, and not allowed to pitch our own tents, but were to take up our lodgings with the Chief. Here we spent the Sabbath: and having a desire to do them good, we held a meeting in the evening, when 150 persons congregated around us and paid great attention.

We then visited the beautiful spot selected for your mission at Morleyville, with which the Doctor was much delighted. We also visited a few of the Stoney and a few of the Blood Indians, all of which will eagerly embrace the gospel.

BRITISH COLUMBIA DISTRICT.

From the Rev. C. Bryant, dated Sumas, B. C., July 21st, 1873.

I ought to have acknowledged your very kind and useful letter before, but I assure you that its valuable and fatherly counsels shall not be forgotten in the prosecution of my work.

We held our annual camp-meeting at Chilliwack since my last. It began the same day as the opening of the late Conference at London. The Chairman of the District and Bro. Thompson from Victoria Circuit, cheered us with their presence and help,—for their ministrations were much blessed of God,—while Bro. Crosby, with his wonted zeal, laboured for the salvation of our Indian friends, assisted by Bro. Tate from Nanaimo. The attendance was limited, but the salutary effect of the meeting, the melting and subduing influence, the converting and sanctifying power,—felt both by Indians and whites,—will never be forgotten. The result may not be seen in an augmented membership; but the religious life of the Church has been quickened and revived. The meeting was also enlivened by a number of Indian converts from Victoria, who belong to a tribe near Fort Simpson, on the north-west coast of this Province. Their experiences were glowing testimonies of the power of saving grace to raise the foulest and vilest into "Abraham's sons," and thrilled all our hearts by their glad witness-bearing for Christ. May the Great Head of the Church enable us to enter the door which he has opened for us among this people! By the conversion of these Indians at Victoria, we hear the Macedonian cry coming from thousands of their perishing brethren on the north-west coast; and by these conversions, too, we have the earnest of a mighty harvest of souls, which might be garnered for heaven if we could only send among them reapers to do the work. Shall we hear their

piteous cry for help and allow it to pass by unheeded? Or shall not the Church apply itself at once to the work of claiming fresh trophies and new honors for its Lord, from the thousands who are lying in the heathen darkness of the regions beyond? We have such a field as this lying untilled upon our borders, and it is a duty incumbent upon us as a church to enter it and cultivate it, so that "the wilderness and the solitary place may be glad, and the desert rejoice and blossom as the rose."

While Bro. Russ has been representing this District at Conference, I have supplied his Circuit for one month; and during another month, I have been trying to supply Bro. Crosby's place here, while he rendered similar service for Bro. Russ. The unusual number of emigrant farmers who have lately settled in the district of New Westminster, and the large population engaged in the lumber trade at Burrard's Inlet, will find abundant labor for Bro. Russ and his newly-appointed colleague, Bro. Turner. We, too, are expecting a similar increase of population, as all available land is being eagerly sought out by intending settlers, and consequently our Circuit will continue to increase and embrace a wider area.

We are hoping, under the Divine blessing, to increase our Circuit receipts this year by an advance of \$100, being an increase in similar ratio to that of last year. While thankful for this, as for every other evidence of Divine favor, yet we would not rest satisfied with mere financial prosperity, but would covet the higher and richer gift of spiritual power—the endowment of the Holy Ghost!

I thank you again for the kind interest displayed in your letter.

From the Rev. A. E. Russ, dated New Westminster, Sept. 18th, 1873.

The Circuit hails with good cheer the arrival of Brother J. Turner as a fellow-laborer on this field. Already new appointments are entered upon; one at Hastings, and one on the

South Arm; thus the Circuit is enlarging, and the sowers are looking for fruitful showers and "times of refreshing."

What was once the North-West Cir-

cuit is now two. Chilliwhack and Sumas Circuit has been set off from this, and is fast rising in importance; yet the present North-West Circuit is large, 40 by 20 miles, with 7 appointments, and travelled by stage, steamboat, canoe, and on foot. A buggy is a luxury not yet.

Perhaps no section of this Province has suffered so much as North-West from the fluctuations of the past. For a short time this city was the seat of Government, and then suddenly removed, bringing business to a dead lock, after a large expenditure in lands, houses, shops, &c.; consequently families well to do were as suddenly thrown into financial embarrassment.

From this withering blow our church in New Westminster has borne up, under painful vicissitudes, with Christian courage worthy of their faith. Notwithstanding these oppressive financial circumstances, the Church has

steadily gone on, enlarging her field, increasing her membership and contributions. In less than two years it has built a respectable parsonage and two churches. This year, in view of a second preacher, it assumes to raise about \$250 more than last.

At present, there is an urgent need of a new church in town, but the funds will not justify the undertaking just now. It is to be hoped that the good people of New Westminster may soon be cheered by a commodious church. Who will help us to build in this place an house for God?

On the parsonage premises a wood-house 12 ft. by 30 ft. has just been completed by myself and colleague, securing the admiration of the Mayor of the city, for he has taken the measure of it to build one for himself. At any rate the rainy season will justify the industry and enterprise of this addition to the parsonage, if not the expense.

JAPAN.

It is gratifying to be able to record the welfare of our brethren and their families so recent as October 6th. They were heartily and courteously received by the representatives of other Protestant Churches, already diligently at work in that vast Mission field. The following letter from the Rev. GEORGE COCHRAN will be read with interest by the thousands of our Canadian Zion who have presented their offerings, and are constantly sending up their prayers, to spread the knowledge of Christ, and thus hasten the subjugation of the world to His triumphant and benignant sway.

From the Rev. George Cochran, dated Yokohama, Japan, October 6th, 1873.

By some fatality our *Guardians* missed from June 4 to July 9, so we are without the usual reports of Conference proceedings. The *Minutes* came to hand last mail, which in some respects compensates for the loss of the *Guardians*. We hope you will send us the *MISSIONARY NOTICES*, that we may learn what our brethren are doing in other parts of the field. You have been in the Mission field, and can doubtless understand the longings of heart for information from the dear home land, experienced by those far away, and amongst strangers.

We have now been two months engaged in the study of the language, and have made what we consider encouraging progress. The first, however, will be wholly consumed in acquiring the ability to talk to the people. None of the Missionaries so far have been able to use the language in public discourse short of from two to four years' study. We hope to be able at the end of one year to use it for purposes of conversation and teaching, and shall press on diligently in study until we can preach in it the unsearchable riches of Christ.

So far as the duty of occupying Yedo is concerned, we are increasingly convinced of the importance of going in immediately; but we have seen no chance yet of renting a residence for less than \$75 a month. Early in the spring, however, if we can do no better, we shall try to secure a native house, which Dr. McDonald may occupy for a time, so as to make a beginning. I think it quite likely that I shall go there also. Yokohama is a pleasant place of residence, and the best point for gaining information about the country. There is also in and around it a large native population; but Yedo is just now the Mission field of Japan. The Presbyterians, a few days ago, organized a native church of eight converts,—the first native Protestant Church in Yedo. They have also a large number under special instruction, who are likely soon to become members of the Church, while their Sabbath services are largely attended by the natives. All their operations are conducted on their own premises in T'skidji, the part of Yedo allowed to foreigners. This is their great advantage—the possession of residence and church buildings that they can call their own. They are no doubt watched by the Government with a jealous eye, but so far they have not been interfered with, nor are they likely to be.

The Japanese Ambassadors have returned from Europe and America, and as the result of what they have seen and learned while abroad, the treaties with Foreign Powers are to be revised, indeed the work of revision has already commenced. We are hoping that the Ministers Plenipotentiary, especially those of Britain and America, will neither forget nor neglect the interests of Christianity in this crisis. There is good reason to believe, so far as we can see, that were it not for the dread of Popery the whole country would speedily be thrown open to the Christian Religion. The curse which Popery entailed on this land can never be described; it can scarcely be conceived. No people were ever more willing to receive the Gospel than the Japanese, when the Jesuits came in centuries ago; now there is scarcely a people so averse to Christianity as they. Slowly, however, they begin to appreciate the

difference between Protestantism and Popery; but they fear that should the door be opened to the former, the latter will come in again in spite of them, and in this they are not mistaken. Every steamer arriving from France brings one or more Jesuits. We are informed that no less than nine came with the ship that brought the Embassy from Europe. Driven out of Italy and Germany, they seem resolved upon the recovery of their lost heritage in Japan. Already they have spread a secret network of operations over all the land, and wait only for the proclamation of liberty and religious toleration to proclaim themselves as masters of the field. The judgment of those who have spent years in this country and been observant of the course of public events, is, that in the evangelization of Japan, the struggle will not be so much against Buddhism, Shintoism, or any of the native superstitions, as against Popery. In view of this, how earnest and persevering should be the efforts of all Protestant Churches to get in with the truth, and especially to get the Bible translated and circulated amongst the people, as the only effectual antidote to Popery! It would be a calamity most painful and appalling, should this interesting country be called again the second time to suffer from the blight of Romish superstition and Jesuitical machination. But more on this subject another time, I must turn to other matters now.

We are looking very anxiously for an answer to our last, on the matter of Mission property in Yedo. It is possible, though we can hardly say it is probable, that in the revision of the treaties permission will be given for residence in other parts of Yedo besides T'skidji. Should this be the case, we shall still require our own premises, fitted up and adapted to our work, if we carry on our Mission to advantage.

We desire also to mention at this early period the importance of strengthening the Mission by sending two additional men, who should be with us not later than next summer. We are confident that this subject will receive your best attention at no distant day. If young men, willing to live single for a time, could be obtained, it might relieve the Society of some financial

responsibility. But they should be men young, thoroughly educated, full of Missionary zeal, and resolved to devote their lives entirely to the cause of Christ among this people. I wish my voice could reach some such and draw them to this land. I have no doubt the Holy Spirit will find them, and direct you to their selection and designation to this field. As we have taken our place among the gathering agencies of the Protestant world in this field, we feel jealous for the honour of our Church, and above all for the honour of our Lord and Master, the Head of the "Holy Catholic Church" in this matter. Give us men who may stand in the fore part of the marshalling hosts of the Lord's anointed in this grand field, and you will not fail of a rich repayal for all the men and money you spend here. They shall gather much fruit unto eternal life. I am the more earnest upon this subject, because it is our united judgment that it should engage your best attention and be put before our people, that we may, as a Church, use well our golden opportunity of making this Mission a glorious success. Let us hear from you on this subject as soon as may be convenient.

Dr. McDonald is already doing a little among the natives. A number of young men, who can read the English Bible, come to his study every Sabbath afternoon and receive religious instruction, appearing quite anxious to learn all they can about Christianity.

We are thankful to be able to say the health of both families has been good during the summer, and now that the hot weather is past we expect a season

of cool, bracing temperature that will fit us for hard study, and thus facilitate our work of preparation. I cannot say that I have been strong since coming here, but I have been well, better in all probability than I would have been in Canada. Japan is considered a healthy country for residence, and especially so by foreigners; and I doubt not Yokohama is the most desirable place of foreign residence in the whole country. Our children seem to thrive here much better than at home.

I may mention, in passing, that one case containing the most valuable part of my library was allowed to fall into the water, somewhere between New York and Yokohama. It came to hand reeking wet; the covers of the books completely spoiled, and many volumes altogether ruined. The Steamship Company made compensation in part, but I lose considerable. The insurance was only against *total loss*, not *with average*, so it is doubtful whether anything can be recovered on that score. The S. S. Co. have it in hand.


Our Mission is in much need of the following books: four dozen English Bibles, two dozen Hymn Books, and four or five dozen Nos. 1 and 2 Catechisms. Many of the natives are learning English, and we might work among them to advantage if we had books. Could the Missionary Society furnish the Hymn Books and Catechisms? And would the Bible Society furnish us the Bibles? I purpose writing Mr. Gemley on the subject, and you might kindly mention it to him.

MOVEMENTS OF MISSIONARIES.

- The Rev. G. YOUNG, of Manitoba, and the Rev. A. E. RUSS, of British Columbia, have returned to their important work.
 The Rev. J. WALTON, 2nd, has been appointed to High Bluff, Manitoba.
 The Rev. JAMES TURNER, to Lower Fraser River, British Columbia.
 The Rev. JOHN H. RUTTAN, with Mrs. RUTTAN, after a tedious voyage down Lake Winnipeg, has reached Norway House in safety.
 The Rev. O. GERMAN accompanied Mr. and Mrs. RUTTAN, and succeeded in obtaining a passage to Oxford House where, in those vast solitudes, he is usefully and happily employed in the Lord's work.

SPECIAL CONTRIBUTIONS.

Request of the late Miss Mary Wood, Township of York, per Wm. Nason, Weston	\$30 00
"A Lover of the Lord Jesus," in fulfilment of a vow, by the Rev. W. S. Blackstock, Clinton	8 00
Bequest of the late W. C. Brownlee, Marlborough, balance in full, by W. H. McClive	205 00
A Lady, left at the Wesleyan Book Room	3 00

 The ANNUAL REPORT was published on Friday, Oct. 28, 1875.