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Third Series.]

[No. 6.

Missionary Notices

OF THE

METHODIST CHURCH

OF CANADA.

TORONTO, MARCH, 1876.

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

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

Toronto: Printed at the Methodist General Conference Office, King Street East.

John Maclean

METHODIST MISSIONARY NOTICES,

MARCH, 1876.

JAPAN.

THE Rev. Dr. McDonald writes from Shidzuoka, November 22nd, 1875, the following cheering letter. Let earnest and ceaseless prayer be made that God may raise up among the converted Japanese able ministers of His truth, who may go forth as "burning luminaries" amongst that dense and interesting population, and win souls for Christ by thousands. "He shall come down like rain upon the mown grass, as showers *that* water the earth."

A few things have occurred since I wrote last that may perhaps interest you. I mentioned that a gentleman had offered to open his house for preaching. I concluded to accept the invitation, but as the time drew near I learned that a good deal of uneasiness was felt concerning the matter, and I deemed it prudent to delay for a time.

The invitation has been repeated, and again this evening the gentleman told me that his rooms were at our service for preaching at any time. The talk about opening a service in his house caused the people to think about Christianity, and the result has been seen in the coming of the people, both men and women, in such numbers, that the available space in the upper part of our house was too limited. We, however, have a large dining-room and kitchen. The partition between the two rooms has a large sliding window, which, when removed, has something of the effect of throwing the two rooms into one.

We commenced holding evening

service in the dining-room, 7th November. Two hundred and twenty were present. On Sabbath evening 14th, two hundred and sixty were present, and last Sabbath the rooms were packed again. Twenty-eight Buddhist priests were present the evening of the 14th, and last evening there were twelve present.

The priests, (Shintoo priests especially) have been somewhat stirred by the movement amongst the people, and have taken measures to check it, if possible. Last Monday, 15th, they therefore assembled the people and warned them against hearing the preaching of the Gospel. They also told the people that Christianity is a corrupt religion, and required them to affix their names and seals to a solemn declaration in writing that they would not go to hear the preaching of the Gospel, and that they would not become Christians. They were also informed that if any one became a Christian, he should not any longer be regarded as a citizen.

The action of the priests was doubt-

less in accordance with human nature, but notwithstanding their denunciations the people came in greater numbers than ever.

Our service last evening was as follows : 1. Singing ; 2. Scripture lesson, with comment,—Luke vi. from 27th verse ; 3. Music, singing ; 4. Address—Joshua xxiv. 15, by myself ; 5. Address by Mr. Tszuki, class-leader, on the goodness of God ; 6. Address by Mr. Tamanaka, assistant-leader, on the Commandments ; 7. Singing and prayer.

At the close of the service a man said that he wished to become a Christian, and was received as a candidate for baptism. Another person told one of the young men that he heard at the temple that Christianity was a bad religion, and that he must not hear the preaching of the Gospel, but he said that as he did not know about Christianity he had come to hear. His comment at the close of the service was, "This is good, I'll come again."

It is said that some of the Buddhist priests who come to the preaching are not opposed to Christianity. Certainly some of them appear interested.

There is a story circulating in town that I give each person who comes to the services an *ichibu* (25c.), but that no man is able to keep the money, because, just as he is about starting to go home, I, by magic art, cause the money to return to my own pocket.

One Sabbath morning, a short time since, we had quite a ghastly sight. A man whose wife remained from home a little longer than he thought was proper, and concerning whose fidelity there was some room for doubt, determined that he would kill her when she returned. On her return he proceeded to carry out his purpose, and succeeded in giving her a mortal wound. At this juncture the police arrived and the man fled. He came into the castle near our house, and by means of two short pieces of rope managed to hang him-

self. As the foxes have holes in the castle, some of the people say that when he ventured into it, the foxes bewitched him and he therefore hanged himself. There is a superstition that the man's spirit lingers upon the limb of the tree, and at night calls to persons passing and begs that, as he is lonesome, they will come and die with him. Lest the spirit should lure any one to death, the limb has been removed, and as the tree is thus disenchanting it is now deemed safe to pass the spot after nightfall. The poor fellow, however, is not alone, for since he hanged himself, three others have delivered themselves from this world's troubles by the same means.

I should like to follow the will of Providence, and I feel that we should remain here if the way opens. At present the way seems to be opening, but it may soon close, as affairs in Japan often take sudden turns. The priests may bring some influence to bear, or the authorities may fear some difficulty on account of Christianity, and I may be told with much politeness, and many regrets, that it is impossible to get my permit renewed.

At present the authorities here are very friendly. They intimated that they would like to become better acquainted with us, and about a month ago, the Governor of the Province, Vice-Governor, Provincial Secretary, and three others dined with us and spent the evening. I have reason to believe that they will take no measures in opposition to Christianity, unless they feel that they are obliged by some pressure to do so.

The police could easily prevent the people from coming here, in so quiet a way that perhaps I would never know what influence was at work. Some think that the people will soon tire of coming. It may be so, but if the Lord should favour us with the baptism of the Holy Spirit, it will not be so. Thirty-five persons in all have been baptized. Mr. Tszuki and Mr. Tamanaka are excellent helpers.

In a subsequent letter, dated December 4th, 1875, an appeal is made for additional help, with a promise of liberal assistance as soon as a missionary should arrive at Yokohama. With this stand accompanied the following

CONSIDERATIONS REGARDING THIS FIELD.

Numadzu is a flourishing town. Two miles and a half north; at the foot of the Hakone Mountains is another town of considerable size—Mishima. From Numadzu towards Shidzuoka for six or eight miles is a continuous village. About two miles further on is another populous place called Oshiwara.

I became acquainted with Mr. Yebara over a year ago, on going to Numadzu, to visit some sick persons. I also became acquainted with several young men, and I know that an interest is felt in regard to Christianity.

I have also been at Oshiwara several times to see the sick, and became acquainted with a number of persons there. A short time ago the head man of the place (mayor or reeve) sent me word that the people would like to have a missionary live amongst them, and invited me to come and live in the place over which he has jurisdiction, when my term in Shidzuoka shall have expired.

About a month ago some men came from a village near Oshiwara to Shidzuoka on business. They heard at the hotel that there was preaching of the Gospel here, and six of them came to make enquiries. They wished to hear about the Gospel at once, but as I had just returned from school they came back after a couple of hours, and I tried to tell them about the Saviour. I also gave them a copy of the Bible in Chinese, some tracts, etc. The next evening was prayer-meeting, and the six, accompanied by six others, came, and having heard the word a second time, returned to their own village.

The places referred to above are only about ten miles from Numadzu.

I mention these things in order to show that the people have no real hatred towards missionaries, and that an interest is felt in Christianity.

Of course if a man should go to Numadzu, he could not at once speak to the people in their own language, but Mr Yebara told me that there are ninety students connected with the Academy—a congregation to begin with—that would manage to get the meaning of the missionary's communication. I will not speak of probable results, but it is a grand opportunity. Please send a man.

I think that the missionaries should get the schools of Japan under their influence as far as possible, that the education which the young men receive may be a Christian education. You can easily imagine the ruinous effect which a teacher of infidel principles would have upon a school like that of Numadzu.

If you should send a man and his wife, it would be well not to bring anything except such things as they could bring in their trunks; such as table cutlery, sheets, etc. It would be well for them to buy a cooking stove in San Francisco and bring it in the same ship by which they come.

As to the future, concerning myself, I may say that, making allowance for such contingencies as may occur in this country, I expect to remain in Shidzuoka, and, if my way opens, I think *I should remain*.

Will you have the goodness to favour me with a reply as to whether you think it well to send a man or not. Ships leave San Francisco 1st and 15th of each month. If your letter should reach San Francisco in time for the ship of 1st February, it will probably reach here about 27th.

BRITISH COLUMBIA.

VICTORIA, VANCOUVER'S ISLAND.

THIS prosperous and self-sustaining Mission Church, gives undeniable evidence of having godly and zealous disciples of Christ, enjoying the happiness of a sincere religious life themselves and seeking to bestow the blessings of salvation on others who "are ready to perish." This is Bro. Russ's second appointment to Victoria, and though approached by him tremulously, the letter from him will show he has been greatly blessed and encouraged in his labours.

NICOLA VALLEY is at length occupied by a Methodist missionary, after several years of patient waiting on the part of the settlers, so long destitute of religious ordinances. We anticipate for our estimable missionary there an ingathering of these wanderers into the fold of Christ.

FORT SIMPSON continues hopeful and promising, as indicated in the Rev. Thomas Crosby's letter. We have a teacher ready to join in the mission work there as soon as a favourable opportunity for her undertaking the long journey presents itself.

From the REV. A. E. RUSS, dated Victoria, December 9th, 1875.

As I have a release from next Sabbath I have more time this week for correspondence. Since my appointment here by your last Toronto Conference—an appointment, the hardest of my life to bow to—I have been so engrossed with ordinary and special services that writing has been almost out of the question; and now, after wishing to write you, I am obliged to be very brief. Though I entered upon my work here, at my old station, with a tumult of feeling, chiefly from unavoidable circumstances not to be named here, yet the Lord has given us the comfort of prosperity. Up to the present I have received into the Church 55 persons, from sixteen to seventy-five years, beside some children. The official Board has just reviewed one of the most prosperous quarters ever enjoyed by the Church in Victoria. The Sabbath collections for this, the third quarter, were \$465—being \$100 over the best preceding

quarters,—and the class money or quarterage largely in advance, about \$100 more. All the services were never known to be so largely attended. I have not one evening free from meeting, and the pastorate in this city is never done, though I devote to that essential work fully one-half of my time. Had I a good pastorate colleague I should often feel greatly aided as well as relieved in mind. The pastorate is the more heavy owing to the increase of my congregation, and the fact of two pastors having been associated here in this church for two years.

I trust no vain spirit of mine has mingled in the above intimations of success, knowing that the Lord has done us good, and that He has been better to us than all our fears.

Through the mercy of God since my return from Ontario—a short visit that did me so much good—my health and vigour have been greatly renewed,

and though I have been under a heavy strain here for five months, especially in the first two by services, both in the public street and in the church, yet I am in good health and happy in my work. We shall do all in our power in Victoria to aid the Missionary Fund. Though my Quarterly Board is in debt, and has assumed to pay \$500 for a missionary if sent to Saanich—and the Chairman has a man there—making a total of \$900—besides a

Trustee debt of over \$5,000—yet the brethren expect to go beyond last year. The circular, reporting \$37,000 against the Missionary Society, don't look like reinforcing the field. I trust that every man and woman in the Methodist Church of Canada will take a firm hold of that debt to extinguish it, and place \$37,000 more in the hands of the Treasurers. Our Annual Missionary Meetings came off on the 12th and 16th. All are well.

From the REV. JAMES TURNER, dated Nicola Valley, Nov. 15th, 1875.

Waiting to get acquainted with my field of labour and the nature of my work so as to be able to write with some degree of satisfaction must serve as an apology for not writing sooner.

I am here now more than three months, during which time I have been busily engaged devising and maturing plans for the prosecution of my work on this extensive mission. When I entered on my duties here I had the field all to myself, and my work appeared pretty plain. But in a few weeks a Presbyterian minister, sent out from Scotland, came upon the scene, necessitating a readjustment of my plans and the embracing of a wider field so that I might not come into collision with one who, though called by a different name, was serving the same Master and working for the same end. Had he not come, Nicola Valley and Kamloops would have been as much as I could have attended to; but now I am able to extend my labours to parts which otherwise I most likely would not have visited.

EXTENT OF MISSION.

My present circuit may well be termed "One of magnificent distances," involving some three or four hundred miles' travel every month. These journeys have to be accomplished over all sorts of roads. In many places nothing but mountain trails, none too good for goats or deer, where one inadvertent step might land horse and rider perhaps 1,000 feet on the rocks below. And

yet God has preserved me so that no accident has befallen me.

WHO PEOPLE THE VALLEY.

The population, thinly scattered throughout this vast field, is composed of men from nearly every country, embracing a variety of creeds too numerous to mention. Many of them are in the country since the first gold excitement in 1858, and the greater part of them have enjoyed no religious advantages since then. So you can easily imagine the spiritual state of the people. No Sabbath, practically, acknowledged hitherto; no Gospel message; none of the refining, moulding influences of good society; away from home and friends where a loose rein could be given to lust and passion—consequences have followed which it will take years of the most careful, prudent culture and unflinching missionary zeal and toil to counteract. They are a strange race of men, those old miners and packers and pioneers of this country. A more liberal class I never met. No man is more welcome at their houses than the missionary, and none will contribute towards his support more readily than they, only don't intrude religion. They are not all, however, of this class. In Nicola Valley, where I nominally reside, we have a fine class of settlers. A good many of them are from Ontario, and the greater part of them are steady, industrious men, and most of them are laying the foundation for future prosperity and independence.

NO LIQUOR TRAFFIC.

They deserve credit for resisting successfully the introduction of the liquor traffic, so that no intoxicating drink is sold in the Valley.

SCHOOLS.

Two school-houses have been built during the summer, and a young man, trained at the Normal School, Toronto, has been appointed teacher. The school-houses serve as churches for the time being, as it is not thought advisable to undertake church-building for some time, the people in most places being a considerable distance apart.

CLASS MEETING AND INDIANS.

I have organized a class of ten members, also a Sabbath-school for both whites and Indians. Of the latter there are said to be some three or four hundred in the Valley, for whom, virtually, nothing has been

done to elevate them socially or morally. I preach to them sometimes in Chinook and sometimes through an interpreter.

INDIAN SCHOOL WANTED.

I wish very much you could see your way to establish a day-school among the Indians. I look upon our work among them as largely in vain without schools; they require constant attention, and it is not to be wondered at, considering their antecedents. If many of our people saw the degraded state and ignorance of thousands of poor Indians through this land, I am sure the contributions would be so largely increased, that there would be no need for talking of retrenchment in this day of Gospel progress, nor would the missionary have to go without his allotted salary. May God bless you and the Society at large.

From the REV. THOMAS CROSBY, dated Fort Simpson, Nov. 3rd, 1875.

It is so long since I wrote you that I hardly know where to begin. Want of time and not want of matter has been my reason for not writing. Our church building has been a great tax on me the past summer, so that I have had but little time for anything else. With a desire to have the work done as soon and as cheaply as possible, I have had to be leader myself, and to be at it early and late. I had even to go to the woods to get out timber, not with oxen or horses, or even dogs. Our mode is to chop down the trees and haul the logs out of the woods by hand, with ropes, and raft them. There were some of them so large that this was no light work—some for the tower were 45 feet long, 15 × 15 when hewn. However, by perseverance and hard work and the blessings of Providence we have got so far on that we might have service in the church had we seats, but as our timber has run out we have had to abandon the work for the present. A saw mill is being built a few miles from us which will likely be

working in a short time; then we hope to get the lumber still required much cheaper than we could from Victoria. There is a great deal of work to be done yet, some on the outside, also the ceiling to be put up, and the seats to be made. Then we must have it painted in order to preserve it, there is so much rain.

Great credit is due to Mr. Bennett, of Hamilton, builder, for the kind manner in which he worked with the Indians; as well also for the way the framing was done. I think it could not have been done better. We shall have a good, plain, substantial church when completed, 50 + 80 feet, with a ceiling 40 feet high; tower and spire in front 110 feet high. From the harbour it presents a very good appearance, and can be seen for many miles out to sea, as the boats and canoes come from the north.

The chairman sent word that we should not be able to put up the spire on account of the expense. The people felt so disappointed about this that they went to the woods themselves

and got out the long sticks for it, and we also made a special subscription which more than covered the extra expense. As the carpenter was here, it could be put up much more cheaply than at any other time, so we went on with it. The people are much pleased with it. It would amuse you much to see with what astonishment they look at it, and wonder how we ever got it so high. One poor man came ten days' travel to visit us, he had heard so much about the church. He said all he could do was to give seventy-five cents; he would like to give more, but he was blind and could not work. I took his offering and put his name on the list. He said he had long wished to come and hear about Jesus and "see," as he said, the church. And it was very touching to see a friend take him all round it, inside and out, and explain everything to him. Then he came back to me much pleased, saying he had "seen" the church now. We have had several meetings in the church for singing. The people are very fond of singing, the old people as well as the young ones. One old man said to me the other day, "Please don't get so many new pieces to sing. I like to get one all fastened on my heart before you get another. There are two very good ones, sing them very much: one, "Jesus the Water of Life;" the other, "Come to Jesus." I like one because it makes me feel that Jesus will give me the good water, and the other for it says I am not to be afraid to come to Jesus." Now the way these poor people attend class and prayer-meetings is something wonderful, and the attention with which they listen to the Word and sing our hymns is to us a very encouraging fact and gives us great hope for the future. Indeed we have already had tokens of good, some fruit is already seen; we have a few who are true, and others who are coming to the light. I proposed, two weeks ago, that those who wished Christian baptism should meet me in the mission-house, and I would give them instruction with regard to it, and that in a short time we would baptize those

who were fit subjects. Above forty have presented themselves and more are coming. I should say that most of them have had their names down as members on trial since last winter, and have attended class-meetings, some during that time. I have taken this course that the people might more fully understand their position, for as yet their ideas are so low in regard to their duty to one another.

Our schools are well attended, and a number are beginning to read very well; thus we hope many will become able to read the Scriptures for themselves. There were seventy-eight children in attendance to-day. But our school-teacher who was here a few months has left us, and I do not see how I am to carry on the schools and attend also to the completing of the church and school-house and all other duties in connection with the mission. Mrs. Crosby is taking the adult school at present, but I do not see how she can do so long, for we are provided with no better school-house this winter than last, and the old Indian house we use is really too cold to be safe. I do hope the Missionary Committee will give us a school-house if possible. Could you not send us a teacher, a good young woman with a missionary soul, who would come here for the good she could do these poor people? Of course she would make up her mind to the isolation and want of society, etc.

The climate is not severely cold, but very wet, with frequent strong winds. The snow is creeping down the sides of the mountains now, and it is rather cold for the season.

I should have said that I am beginning to converse with the people in their own tongue, and hope soon to preach in it. And we are praying that some young men may be raised up, who could visit other tribes with me, and thus take the Gospel to those who have it not.

Our united love to you all, and hope that you and the dear friends of missions will do all you can for our work here; and above all pray for us, that hundreds of these precious souls may be converted and saved.

INDIAN MISSIONS.

CHRISTIAN ISLAND, ONTARIO.

From the REV. ALLEN SALT, dated January 10th, 1876.

The classes have been reorganized. Our religious meetings are well attended, and a few of the Potawatamies have joined with us. A Sabbath school we have commenced has thirty-three scholars and five teachers. The First Catechism is taught to all. A section is first explained in the Chipewewa language, and then all the classes are taught the same by the teachers, after which questions and answers on the lesson are given in the Indian language. Our late Quarterly Meeting was comforting to many and to my sorrowful heart.* In our missionary meeting the people subscribed very liberally.

I visited Beausoliel Island late in the Fall. I enjoyed the meetings I had with the natives. Sixteen meet in class every Sunday, led by one of

them. I intend to visit them again when practicable.

Our prospects of being useful on this mission are encouraging. The day-school is attended by twenty-three children, and the average attendance is sixteen. The greater part of them are reading the First Book of Lessons.

The intention of my hurried letter was to acquaint you that it was the Indians' own desire to pay one hundred dollars per annum out of their funds towards the salary of our present teacher. I may be allowed to state that with my supervision, he is doing well, and gives satisfaction. I hope you will allow him to continue a few months, for his desire is to go to some high school next summer, if God spares him. We are thankful for your sympathies and prayers for us.

 HIAWATHA—RICE LAKE.

From the REV. WM. ANDREWS, dated Hiawatha, Nov. 26th, 1875.

The congregations at Hiawatha are good. The Indians attend well. The class and prayer-meetings are seasons of spiritual refreshing. We purpose soon to commence special services, and expect showers of blessings.

I devote my time and attention to the good and well-being of the Indians. On Sabbath my duties are as follow: at 10.30 I preach; at the close of the service I meet my family

and two or three white persons in class; in the afternoon I superintend the Sabbath-school and conduct a Bible-class of Indian young men and two or three whites; and then at 6.30 I have public service again—a good congregation, chiefly Indians.

Since I came here I have buried several—two last week, an aged Indian woman and a young man.

 ALDERVILLE, ONT.

DEATH OF THE REV. JOHN SUNDAY.

From the REV. ROBERT BROOKING, dated Alderville, December 29th, 1875.

I send you some particulars respecting the last sickness and dying testimony of our dear Bro. Sunday.

His illness continued little over a week,—the attack of erysipelas, which first laid him down, was followed by

his old complaint (the gravel), which quickly put an end to his useful life.

Until the last few days we all cherished a strong hope of his recovery, and he himself desired to live a little longer, if it were the will of God. He

* Bro. Salt recently interred two grown-up daughters.

even took a child-like pleasure in looking forward to the Christmas tree and the Indian feast. But as the end approached, he sweetly and lovingly submitted himself to what he saw was God's will concerning him. On the Tuesday on which he died, in the afternoon, he talked much with his own people who gathered sadly around him. He spoke largely of his conversion and the struggles through which he passed before he entered into the liberty of a child of God. He went into detail concerning the first Christian religious service he ever attended (a quarterly meeting at Belleville), how he observed the strong emotion of the Christian worshippers, how strangely moved he felt himself to be, though he did not know how or why, and how a strong yearning to know all about it held him captive. He went on to say how, soon after this, he was one day in the woods with another Indian, when he said to the other, "Can you pray? if you can, kneel down and pray." The other declined and bade him pray; when they both knelt down and he endeavoured to pray, though, in his ignorance, he knew not to whom or for what. Suddenly he saw a vision of two Beings standing in the air, one near, the other higher up and further off. The nearer Being spoke to him, telling him that he had not prayed right—that he must ask the Being farthest off for all he needed, which should be given, and that He Himself would also intercede for him. He remained in a state of perplexity as to the meaning of the vision until he made known the thing to a faithful Christian, who told him that he believed that it was the will of God thus to teach him that he must pray to God the Father in the Name of Jesus Christ, the Son. From that day he went on growing in the knowledge and love of God in Christ Jesus. His mind went back to those early experiences with great power, and he mentioned a strange circumstance which he remembered on Grape Island. He said that a very famous and successful conjurer suddenly de-

clared that he could no longer work his enchantments, that he had tried and tried again; that the spirits with whom he conversed on the matter told him that their power was gone, because two men in black of greater power than they would visit the island on a given day and hour, which did actually occur at the exact time prophesied by the conjurer, the two men being William Case and Peter Jones.

After this long conversation, he bid his friends sing and pray with him, saying that the opportunity would be short, as he was quickly going to his heavenly home and that he would soon be there. Soon after speech failed, Bro. Francis Beaver, his faithful friend, after prayer, reminded him of the many who had been taught and brought into the way of salvation by means of his labours and example. This thought seemed to inspire the spent body with a momentary strength. He tried to raise himself and partly succeeded; he tried to speak, but that he could not do. Nevertheless his countenance was lighted up with unspeakable joy. In the midst of intense suffering his patience and calmness were beautiful to see. Bro. Beaver, who waited on him with a woman's tenderness, was close beside him. As prayer was just concluded, he grasped the hand of his friend and fell asleep.

A few weeks before his illness, he called his family together. They stood around him at his desire; he held the large Family Bible in his hand; he requested each to lay a hand on the "Holy Word," and then and there offered a solemn prayer for each member of his family, and concluded with a tender and solemn benediction. Was not this scene somewhat prophetic? and does it not resemble the scene at the death-bed of the Patriarch Jacob?

Miss Barrett, our teacher, was sitting up with him one night; at one time when he appeared to be suffering much, she remarked to him that, when he got home to heaven there would be no more suffering there for him. He answered "Yes! one

minute in heaven will make up for all I have suffered on earth." The same evening that he died, he said that he saw many of his dear friends who had gone before, mentioning them by name (some being members of his own family) and that they appeared to be very happy to make him a visit.

I visited him frequently, and always found his mind stayed on God. I was with him a half an hour before he died, and when I left him, although I knew him to be passing away, I did not suppose the end so very near. He then endeavoured to refer to a passage of Scripture as indicative of his happy experience, but was unable to make us understand, when he touchingly, by means of a great effort, said once and again, "What does the Bible say?" The "rod" and the "staff" of his God were his comfort and stay in the dark valley.

Our dear young friend Miss Sanderson (the Mission Teacher at Hiawatha) was with us on the Saturday preceding his death. She visited him with me; after conversing a little, and singing a hymn, he gave her an Indian name, which he said belonged to a faithful Christian Indian woman whom he buried forty years ago. The name "Wah-sa-yah-qua," he said, meant light coming nearer, nearer, nearer. "Did you ever see, when you were on the lake," he said, "the light coming nearer, nearer, nearer? that is Wah-sa-yah-qua."

A year ago, this New Year, he gave his own name (Sha-wun-dais) to our little boy. He then explained the meaning of the name to be, that sultry heat which the sun gives out in summer just before a fertilizing rain. He then put his hand on the child's head and prayed that the Spirit of God might so warm his heart with heavenly fire that he might be the instrument of warming others with the same holy fire.

About two months ago, he lost by death an infant grandson of a few months. It was touching at the funeral to see the tears of the good old saint falling on the coffin of the infant

of days. On the following Sabbath in class meeting his mind went back with strong emotion to his early manhood before he became a Christian, when he buried two little boys of his own. These children had been buried in Indian costume (their best) and in pagan fashion.

He told us that when his mind first became exercised concerning the Christian religion, some one, who ought to have known better, distressed him greatly by declaring that these children could not go to heaven inasmuch as they were not baptized and died in paganism. This troubled him greatly, and he said that being the case, he could not embrace the Christian religion, as he must go where his children went. At this season, a Roman Catholic woman, whose heart was better than her creed, assured him that they were safe in Jesus, and her faith comforted him somewhat. Still, he could not rest, till one night he dreamed that he saw his two boys come down a shining way from what looked to him like a door in the sky, and stand before him. They were clad in shining white garments, and when he asked them what had become of their Indian clothing, they told him that when they entered their new home, these white robes had been given instead. He then asked where they now lived; they pointed to the shining way and asked if he saw a door at the further end, saying, that door was the entrance to their beautiful and happy home.

They then appeared to converse with each other in this manner: "Shall we take father with us this time?" "No, father must stay here longer." "Shall we take mother?" "No, mother must stay longer, too." "What then? Shall we take our little sister?" (at this time he had only a little infant daughter living), "Yes, we will take our little sister." They then disappeared up the shining way, and within a few minutes the baby-daughter died. The death of the child sealed the truth of the dream to his mind, as a vision graciously granted by God, and from that hour

he never doubted that he should find his dear ones all safe, when he should go to them.

His own people and the white people generally honour his memory greatly. His funeral was largely attended. Rev. R. Jones preached to a crowded congregation from "Blessed are the dead which die in the Lord," etc. A tender solemnity permeated the assembly; many tears were shed. Mr. Jones preached with power and pathos, warming the hearts of the tried but faithful Christian with joyful anticipations of the glorious "Rest," awaiting those who have like our dear sainted brother and friend, "fought the good fight and kept the faith."

The Indians here have so long been accustomed to look to Father Sunday, that, as they express it, they "are without a head." I trust that his dying testimony, as well as his

precious example, will yet influence many hearts in this village; and that some as yet unconverted will "follow him," as he "followed Christ." His aged and suffering widow (who has been his wife more than fifty years) is not likely to survive him very long. I ask for her your sympathizing prayers. His only surviving son feels his loss acutely; accustomed always to be with him and to look up to him, he is bereft indeed. May God be henceforth his helper.

Herewith I send you an excellent photograph of our dear Bro. Sunday; it is one that belongs to Mrs. Brook- ing; she would not like to part with it on any account; please send it back when done with. I could not obtain any other.

[We purpose inserting his likeness in the next number of the "Notices." —EDITORS.]

ROSSVILLE, NORWAY HOUSE.

From MISS BATTY, dated Rossville Mission, January 6th, 1876.

I feel thankful to God for His mercies during my sojourn in this land. Five months have passed away since my coming, and I cannot say they have been unpleasant ones. Restored health, kind friends, and leisure to study, I accept as gifts from a loving Father's hand, but above all I am thankful for the privilege of doing a little towards spreading the Redeemer's kingdom. I feel a little lonely sometimes, when I think of home and loved ones, but it does not usually last long. I like mission work though it is a little different to what I anticipated. I did not take into consideration the difficulties of imparting instruction to those whose thoughts have a different index from our own, but I like the children very much. They are quick at learning, very affectionate and obedient.

I have tried to establish a feeling of confidence that they need not fear to make their faults of ignorance or thoughtlessness known to me, and I

think I see a great improvement. I had school examination on the 24th of December. The attendance, owing to the emigration to Fisher's River, is not so large as I believe it was in former years. I do not feel as though I have been doing much yet. Council meetings, the visit of Governor Morris, and lastly the fall fishing, have all been interruptions in the progress of the school, but I hope after this to have more regularity. Mr. Ruttan and Mr. Semmens say there is a great improvement. I think I mentioned in a former letter that we were making preparations for a Christmas tree. I did not think it would be a very nice one, and was quite willing to be satisfied if the children were only pleased, but Mrs. McTavish seemed resolved it should equal any of our Canadian entertainments. She spared neither time, trouble, or expense, and when the tree was decorated and lighted, I thought it was the prettiest one I had ever seen. We sent the money into Winnipeg with

Chief Factor Ross, and Mrs. Young, with the assistance of Mrs. Stewart, kindly took the trouble to select gifts for distribution. They were all suitable and useful. Mrs. Nixon generously sent a large quantity of candies for the children. We had hoods, shirts, shoulder shawls, gloves, cuffs, and thimbles, for the girls; caps and scarfs for the boys. Besides these Mr. Ross sent over about \$12 worth of remnants of cloth, velvet, etc., which were given away in pieces. Each child got about three gifts, besides a card and a cornucopia filled with sweets. Mrs. McTavish took white paper and dyed it various colours, and made the cornucopias, and decorated them with flowers and pictures which she cut out of old fashion magazines. Besides these she made nearly two dozen flags out of turkey-red cotton, coloured and white cambric, trimmed with ribbon. Mr. Ross got the tinsmith to make three dozen candle-sticks and the same number of little tin stars to hang on the tree. I had been very anxious to give the children a dinner, but as all had been so generous, I did not like to propose it; but Mrs. McTavish, it seems, thought of it too, and proposed it to me. I told her my difficulties, and the next time I saw her, she said she had spoken to the gentlemen about it, and they would be only too glad to do anything they could to forward it. I was still willing to be satisfied with a very plain meal, but was only too well pleased that it ended in liberal supplies of, not roast beef, but roast moose, plum pudding and various other dishes, till the little creatures had all they could eat, and a good supply to carry home. Mr. Semmens, Chief Factor Ross and Mr. Ruttan addressed the children. Mrs. Ruttan and Mrs. McTavish presided at the organ. We spent a very pleasant evening, shadowed only by thoughts of dear ones far away. Mr. and Mrs. Ruttan are not sparing in kind words and deeds, and seem very anxious to make me comfortable and happy, while our kind friends at the Fort are not remiss in their attentions.

I feel half inclined to be thankful that the non-arrival of supplies and refractory interpreters necessitate an occasional visit from Mr. German and Mr. Semmens to Norway House. They are pleasant breaks in our solitude. I have assumed the responsibility of taking a quantity of silk work from the women, and have sent it to you, hoping you may interest some ladies in the matter who will be willing to take it off my hands, and perhaps order more. I am sorry to do this without asking your permission, but as our communications are so few and uncertain, I thought it better to send it now than wait an indefinitely long time. I have sent some to Mrs. Ferrier, of Montreal, and some to Mrs. Sanford, of Hamilton. The proceeds will help to supply a few of their many needs, and in the case of the young women save from idleness and sin. They seem anxious to get work, and if I could dispose of it I should be glad to take it from them. I make no profit. The price attached to each article is what I thought it might bring, but the ladies who may consent to dispose of it, will please make what alteration they think fit. May I ask your permission to send more, or, if it is an inconvenience, will you please advise me how to proceed in the matter. The watch pockets are not nicely done, but I think the next will be better.

I take the liberty of sending a few numbers of Mrs. Hoole's Report of the Ladies' Aid Missionary Society. I have thought perhaps one similar could be started in Canada. The advantages would be great, relieving Mrs. Hoole of part of her charge and supplying these missions better than she possibly can. I had thought to write a letter to the *Guardian*, to enlist the sympathies of the ladies in the matter, but will await your decision. I would very much like to see this scheme carried into effect if you think it possible and advisable. The old people suffer for want of suitable clothing, as well as orphan children who are constantly passing from one person's care to another.

NELSON RIVER.

From the REV. J. SEMMENS, dated Nelson River, December 10th, 1875.

I have not grown forgetful of the fact that occasional reports from out-standing stations are looked for at the Mission Rooms. The long, long time that has elapsed since my last was written has not been the result of careless indifference. There are certain seasons when the transmission of letters or messages from this solitude is an impossibility, and the past four months have constituted a somewhat protracted period of this kind. The Hon. Hudson's Bay Company did not as usual send a canoe southward in September, and the consequence has been an entire cessation of all communication between ourselves and the outer world for the third part of a year. Now, however, for reasons which will soon be mentioned we are preparing for a winter trip to Norway House, and will be our own mail-carrier to the extent of two hundred miles.

It seems a late day now to be informing you that the mission-house at Nelson River was completed on the 20th of August last, and at once taken possession of in the name of the Methodist Missionary Society. It is a high, roomy, well-lighted and substantial building, provided with garret and cellar, plastered with mud and roofed with bark. Though not the most handsome of edifices, it is, all things considered, by no means uncouth. Certainly this river has nothing like it on all its banks. The entire cost is \$340 67, an amount which in a large measure owes its dwarfishness to the personal exertions of the present occupant. We have also erected a small fish-house close by, with dog-yard attached, at no expense to the Society; and are preparing timber for a kitchen on the same terms. So that our successor will find a comfortable home awaiting him when he arrives.

We were greatly surprised and

have been wonderfully inconvenienced by the non-arrival of our supplies last summer. They were ordered in December, 1874, but failed to reach Norway House in time for Nelson River Brigade, which left for this post July 31st, 1875. It seems that it was impossible to obtain shipment from Red River at a sufficiently early date, owing to some confusion in Hudson's Bay Company's traffic Roderick Ross, Esq., kindly forwarded us some flour and salt beef to keep us from starvation in our extremity, and well he did, for our circumstances necessitated speedy relief. Many thanks are due to him for this and hosts of other kindnesses. The small supply thus thoughtfully sent us was, however, insufficient for a winter of eight months duration, and we were compelled to have recourse to a canoe voyage. Other reasons prompted this course as well. We had no cooking utensils, no table or household furniture of any kind whatever, no tools to make what was necessary to comfort. There seemed no other way open to us than to bring a few essentials from our nearest market. To avoid expense and for other reasons, we went in person, and paddled, and portaged, and suffered on the same footing with our companions. In twenty days we were back with nearly 500 lbs of purchases, but the difficulties of the way will never be forgotten. I will not weary you with details. Suffice it to say that though I had seen toil and endured hardships, and been exposed to dangers before, I never knew aught like that. We conquered, however; we accomplished our purpose; we were brought to our desired haven.

Immediately after our return we began the fall fishing. Very limited success crowned our efforts. Fishing has been a failure with every one here this year, and especially with us

who are strangers to the movements of the aquatic tribes. Already our supplies are low, and there are five months of winter yet to pass. If the Lord does not in some unseen way provide, I don't know what we shall do.

To meet our immediate wants we go with dogs to Rossville Mission, where our supplies are, and once again during the winter we must travel the same ground over. All this is of course costly; too much so I am afraid for me to bear, without running in debt.

The spiritual interests of the Mission progress slowly, owing to the long intervals between our chances of seeing the people, and the limited stay they make when they do come.

For two-thirds of the year they are beyond our reach, and we only get glimpses of them during the remaining third.

We have now nineteen members in all, eleven on trial, and eight full members; all of whom I trust may prove faithful unto death.

I am expecting to be relieved next summer, according to my request. Unless otherwise directed I will await my successor's arrival. He should leave Winnipeg by the 20th of June, bringing with him the supplies which I now order.

I beg an interest in the prayers of all God's people for the prosperity of our new mission.

NEWFOUNDLAND.

From the THOS. HARRIS, President of Conference, dated, St. John's, Nov. 19th, 1875.

I was permitted to return home safely, and have entered upon my responsible work with renewed hope and large expectations.

I am scattering as far as possible throughout our circuits the circulars sent from the office. Since returning, our bazaar has been held towards liquidating the debt on one of our St. John's Churches. The amount realized was \$4,800. On Sabbath last the Annual Missionary Sermons were preached in our two churches; and on Tuesday evening the Public Meeting was held. Congregations were large, collections in advance, and the religious feeling most elevating. Our Missionary Anniversaries throughout the country are about to be held. I earnestly hope that an unprecedented spirit of liberality may actuate our people throughout all our

Conferences, so that the burdensome debt may be wiped away, and abundance of wealth be poured into the Church's exchequer, so that other needy fields calling for evangelistic labour may be entered upon.

May yourself and colleagues have great and abundant blessing, and a year of prosperity; which may be secured more readily, doubtless, by prayer, than by any other method.

I mean, that if God's people would more generally unite in believing prayer to Him whose is all the gold, &c., and with whom is the disposal of every heart, that he would by his Holy Spirit prompt those possessed of means to consecrate their property to God's cause, we should doubtless see munificence on so large a scale as would astonish us and rejoice angels.

KINGSTON ROAD, DON MOUNT, ONTARIO.

THERE are peculiar difficulties in striving to build up a Methodist cause on this ground, which I am quite sure my brethren do not appreciate and never will know, arising from the lax religious opinions and still more desultory habits, unstable character, drinking customs, and inability to appreciate any pecuniary obligations of a religious kind among this people. These, added to years of unsystematic, variable labour and merely fitful efforts, render it the hardest possible work to build up an organized Church, without which pretended ministerial labours are a "delusion and a snare."

By incredible efforts and constant sacrifice and expenditure on the part of the missionary (who has preached 69 sermons since Conference; held 96 prayer meetings; met class 32 times; made 658 visits and calls, either in his mission, or in behalf of it; performed 22 baptisms; and attended 93 other meetings of a miscellaneous kind), he can now report 4 classes, two of them sizable and efficient, and two others not so good, making about 35 reliable members. A new church, finished and in promising use, with a more than quadrupled congregation, the financial

state of which you will learn from the accompanying printed statement; and the other church greatly improved in appearance, by being well kept, congregation enlarged, and its debt reduced to \$100, which I have advanced myself, to keep the mortgage from being sold into unfriendly hands.

Your missionary succeeds better in raising funds for churches, sheds, and organs on his mission, than his officials do in raising the means of their minister's support. We began the year with a circuit debt, occasioned by deficiencies on the two previous years. Towards that the mission has paid the minister the sum of \$41.72; our noble friend, Mr. John Macdonald, gave me, towards my deficiency, \$50, making in all for my support, \$91.70; leaving to be raised the remaining two quarters, \$221.28.

That they will accomplish this, is more than I expect, judging from the past. I need not say how straitened the large reduction of the grant has left me, after my large outlay on the church and efforts to secure a house, &c., but those are matters I must battle with myself, in humble reliance in the Providence of God.

We have had a number of conversions and restorations of late.

JOHN CARROLL.

SPECIAL CONTRIBUTIONS.

A Friend, Exeter, for Japan	\$20 00
J. Cook, Newmarket, to assist in sending an additional missionary to Japan, £1	4 86
A Friend of Missions, Woodville, Ont., per Rev. A. C. Wilson, for Foreign Missions	50 00
C. M. R., Yorkville	A Gold Ring.
A Lady, Clinton, per Rev. T. Brock	A Brooch.
J. & M. B. R., Hamilton, a new-year's offering towards the liquidation of the debt	Two Gold Rings.
A Friend, towards the debt	A Valuable Set of Jewellery.

Total Amount received from Circuits, to February 12th, 1876, on account of 1875-6, \$11,139 09.