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Missionary Notices

OF THE

METHODIST CHURCH OF CANADA.

 TORONTO, SEPTEMBER, 1877.

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

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

METHODIST MISSIONARY NOTICES,

SEPTEMBER, 1877.

JAPAN.

THE following letter from the Rev. GEO. COCHRAN will show that our brethren are proceeding in their work of Church organization with care and prudence. The observations affecting the reality of a sound conversion to God, as distinguished from a mere intellectual conviction of the Divine nature of Christianity, are very satisfactory. Results the most hopeful may be expected from the labours and influence of such converts to Christ. Brother Meacham writes in the spirit of a true Missionary, cheerful and happy in his work, and rejoicing in the evidences of the presence and blessing of God. Let us all remember who it is that says His word "shall not return unto Him void."

From the Rev. GEORGE COCHRAN, Chairman of the District, dated Yedo, May 3rd, 1877.

Your interesting and valuable letter of the 1st of February last was duly received, and gave us much encouragement to learn of your welfare, and the unabated interest taken by the Church at home in our work here. You refer to the conflagration that consumed part of Tokio last November. We were mercifully delivered, though exposed to the greatest danger. It cost the Mission something both for the wages of men who helped us during the fire (and I am quite confident that but for this help we would have lost our dwellings and all the property they contained) and also on account of the increased price of work after the fire to carry on our building and repairs. Mr. Eby's letter in the *Christian Guardian* gave a vivid and true description of the scene of desolation the morning after the fire.

I am glad to hear of Mr. Hender-

son's visit to you, and of the testimony to our work here which he was so kind as to bear amongst you. There is one thing which I wish to keep carefully guarded amongst you, and that is this, that all language of comparison between ourselves and other men in this field be studiously avoided; also, that no comparison of our work with that of others in this field be given to the public. God has given us favour in the sight of the people, both native and foreign, in this land, and for this we are very thankful: we count it a means of power for good; but when, as we have seen once or twice in the Church papers, this is published abroad as though it were a matter of glorying, we feel deep pain, because, should it become known in Japan that such language is held by the people of Canada, you will see the unenviable, and indeed ridiculous, position we should be placed in

here. Let all facts as to the work and the workers be given to our people for the encouragement of their prayers and liberality, but *no comparison with others* on any account.

I am very thankful to the Society for the very liberal response to my request for funds to purchase land and build, or rather, repair houses for our accommodation in Yedo. You will see by another letter of this mail that I have completed my own dwelling, and we are well content with a moderate outlay. Mr. Eby requires some consideration, as his house is not suitable for a permanent residence, and should be superseded by a better, as soon as the Society can assume the responsibility of a grant to cover the expense.

You ask about the title to our property here, and I may state in reply the nature of the title is this: a portion of land has been ceded to the treaty powers as a place of residence for such foreigners as wish to purchase ground and build their own residences. The land is sold from time to time in small lots at public auction. The purchaser receives a title deed from the Japanese Government, which is also registered in the Consulate of the nation to which he belongs. When a purchaser sells his right to another, a transfer deed is made out in the Consulate of the seller, and the sale is registered there: the purchaser also registers it in his own Consulate, and in addition, the Japanese Government register the transaction in their office for foreign affairs. I purchased our lot from a Mr. Schnell, a Dutch subject. The land was made over to me by transfer deed in the Dutch Consulate, or Consul of the Netherlands in Yokohama, and registered there. I then took the deed to the British Consulate in Yedo, and had it registered there, paying the usual registration fee of \$5.00, after which I took it to the office of the Japanese City Government for foreign affairs in Tokio, and had it registered there. So you see the courts are numerous enough and strong enough to "*give validity*

to the title." The property is deeded to "George Cochran and Chas. S. Eby, and their successors, Trustees for the Missionary Society of the Methodist Church of Canada"; and so registered in the three courts above-named. This is a full and, I trust, satisfactory account of the nature of the title by which you hold this property. I am more and more pleased that we have this bit of land: no more desirable spot could be found in this part of Tokio for residence than the one we have obtained.

Our care in the examination of candidates for baptism has brought its own reward. We might have had more converts if we had made the terms of admission easier. But even as it is we feel that we have not been too strict. Considering the difference of previous habits and training our converts compare well with what I have known of converts at home. It is difficult to keep up a regular attendance at the ordinances of class-meeting and public worship, still, with few exceptions, all are doing well.

Our candidates for the ministry are to us a most interesting class of young men. Mr. Eby and myself are instructing and guiding them regularly and systematically in the studies required to fit them for their future work, and they are making marked and encouraging progress. Most of them are beset with difficulties which exist in the opposition of friends to the Christian religion, and financial embarrassments, which are designedly thrown in their way by relatives who oppose. For instance, one of the laws of Japan is, that a son must devote himself to the support of aged relatives, such as grandmother, grandfather, or the members of his own family, such as father, mother, sisters, or younger brothers, when required to do so. This duty generally devolves on the elder son, but sometimes it is shifted to a younger one. And at present this is a serious difficulty in the way of some of our young men, who are anxious to devote themselves to preaching the

gospel. We can, of course, by your authority, assume the support of single men, or a man and his wife, but the other burdens are too much for us, and altogether out of our line of duty. Still, we are encouraged to believe that some in our little church here will soon be freed from all trammels and enabled to go forth with the message of life to their fellow-men.

In the matter of money contributions, we are not able to say much yet. We introduced the system, and it is working, but our people are poor, and nothing worth naming has been collected. Still, we shall press on, and hope that by-and-bye, we may see self-supporting churches in Japan. Our converts are mostly from amongst the student class, and, as a general thing, they are poor. We are trying, by means of services held out amongst the people in houses opened to us for a small rent, to get hold of the families of one or two neighbourhoods, and if we succeed, there is more hope that we shall see all the ordinances and institutions of the Gospel taking root and bearing such fruit as we have been accustomed to see at home.

The families of all the brethren are, so far as I can learn at present, tolerably well, and the brethren are working away with a will in the name of the Lord. I expect to make a visit to Shidzuoka and Numadzu next week, and may not return before the end of the month. I am taking my wife and little daughter with me for the benefit of their health, as they have been quite poorly of late.

The south-western part of Japan has been now for some time the seat of a civil war, still raging, and with no immediate prospect of termination. A powerful chief has led a host of the old warriors against the Imperial Government, and the Government have sent all their available forces down to Satsuma to quell

the rebellion, but as yet without success. There are many mutterings of discontent and insurrection in different parts of the Empire; and the disposition of many towards the Christian religion is not friendly. It will be matter of no surprise to me to see considerable hostility to the Gospel develop itself as the spread of Christianity goes on. I have no fear at all that Christians will be expelled as in the former time; but that spasmodic and local outbreaks will occur again and again, is my full persuasion. The Japanese politeness to foreigners is only a mask, under it there is deep hatred to foreigners and their religion. There is spread abroad through England and America a most absurd and false idea of the civilization and progress of Japan, which it will take some time to correct. The longer a man lives here, and the more closely he comes to know the native character, the more thoroughly does he learn that they are false at the core, just as might be expected of a nation so long bound up in superstition and moral night. But I must not go on in this way lest I shake all your good opinions of this land of the rising sun. If I were with you awhile, I could give illustrations and reasons for what I have just said, that it would be quite impossible to write in a letter. But, after all, do not mistake me, I have spoken of what I deem the national character to be. There are bright exceptions, and the Gospel can create, nay, has created, exceptions of a glorious character, and by these we are encouraged to hope for what the work of the Christian Church may bring about in the future.

We duly delivered the books sent to Mr. Nakamura, and he expressed great pleasure and thanks on receiving them, and has said he will write you a letter of acknowledgment. I must remind him of it some time.

*From the Rev. G. M. MEACHAM, M.A., dated Numadzu, Japan,
26th April, 1877.*

As I recall our last interview with you in your office, and your most tender and earnest prayer for us as you commended us to God, I am reminded of your request to write frequently and fully as to the work we are engaged in. At my last writing I was sanguine as to the prospects at Yoshiwari. I did see what made me think they did not want my colleague to go alone, but the congregations were remarkably good and attentive. We were selling Chinese Bibles and Japanese Gospels to numbers of the people, and acting on the principle of giving no offence so far as possible consistently with declaring the whole counsel of God; and so thought ourselves warranted in expecting success. But on the 31st ultimo, we were surprised to find that our congregation consisted only of four adults and a few children, and to hear that it was impossible to have services any longer. A number of reasons were given, which were evidently only feints to draw my attention away from some real reason. "Don't you want to hear the gospel?" said I. "Oh, yes," was the reply, and a troubled look gathered on their brows. But when I offered to come and teach ever so small a number of persons, my offer was declined. And it was not till we had come away that Mr. Satow told me that some official had interfered to stop our work. Since then Dr. McDonald has written me that he learns that an officer of the Kincho (the Local Government) had put his ban upon the services, but that he thought that the door might be opened again after awhile.

One thing is as evident as daylight,—that however favourable the Central Government may to the spread of Christianity, there is little disposition on the part of the local authorities to have the gospel preached, and that we are tolerated only because it is to their advantage. I do believe that if it would cease tomorrow to be to their interest to have

me in Numadzu, my last sermon here has been already preached. We cannot conceal it from ourselves that a vigilant enemy is on the alert. Doors of usefulness, that were opening, are being closed. Persons in whom we were becoming deeply interested, and who were showing every interest in Christianity, and in some cases had asked for baptism, are suddenly whisked away, and nothing more is seen of them. A fine young fellow, the son of Buddhists, who would have been baptized before this, and whose heart was set on becoming a Christian minister, is not allowed to come near us. An omnipresent and sleepless foe, all the more formidable because invisible, seeks to neutralize all our efforts. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But our Captain is invincible, our weapons are of the right metal, and the issue we do not fear.

Our work at Yoshiwari was not utterly in vain. Hundreds there and in the surrounding country heard from us the words of everlasting life and eternal truth. The word of God, has found its way into that section of the country. A few there, I believe, are worshipping the living God, and will be saved with the power of an endless life; and a few of my students from that region, who, I hope, will become Christians, may yet spread the flame far and wide.

I was distressed last night by the remark of a valued correspondent, the Rev. Hugh Johnson of Hamilton, touching my progress in the Japanese language. It seems that he has heard that I have preached to this people in their own tongue, and straightway leaped to the conclusion that I have made wonderful progress. It is not so. Only with very abundant help from my interpreter, and most laborious effort at putting

words together into sentences, and then with painstaking patience committing the result to memory, am I able to say a very little to them. This is a language which, if I continue in my present manifold duties, will require for its mastery the study of many years.

Dr. McDonald is doing a grand work in Shidzuoka, the admiration of all Christian onlookers. I hear that he has now baptized eighty-six persons—a report, as regards numbers, and the time he has been there, such as no other Missionary in Japan can make. There is reason, however, to fear that his very devoted wife, a true Missionary of the Cross, has overworked herself.

Last Sabbath morning we had a Fellowship Meeting, which Mr. Yamanaka, of Shidzuoka, and Mr. Satow pronounced wonderful. Besides the members of my family, fifteen spoke, testifying to their faith in Christ. I have space to repeat only a few of the many good things that were said. Mr. Imai told us that he finds that, by the goodness of God's providence and the help of grace, he has power to control his worldly affairs and live a Christian life. Mr. Nakagawa expressed his confidence in the power of prayer, and said that he is trying to make use of it. Mr. Midzuno says that he is living, as far as he knows, an upright life, in humble dependence upon the merits of Christ. It was the gratifying testimony of Mr. Sugimura that a naturally fiery temper, which before he had faith in Christ was his master, since he was baptized he had received grace to control. Mr. Sugiya-ma said that the one thing which determined him to become a Christian was what he saw of the effects of Christianity. Buddhism proved itself to be an evil system by its bad effects. Christianity, he was sure, was a system of truth and goodness, because of what it accomplishes. And although he did not yet know much of the Bible, he was satisfied it was true, and he meant to be a Christian. Miss Aiso had heard the gospel before the present teacher came, but

because her parents were unbelievers, she had not thought much of it, but now since she had heard the gospel more fully, and had made up her mind to become a Christian, her father and friends were becoming Christians too. Dr. Kimura testified that years ago the reading of a book on Physiology, which contained reflections upon the evidences in the human frame of the handiwork of a wise Creator, and the subsequent study of a work on Metaphysics which treated of the vast capacities of the human soul, had so affected his mind and heart that he was prepared to receive Christianity when it came to tell him of the great Being who made both body and soul, and when they had fallen under the power of evil, redeemed them therefrom with His own blood. But I must not be tedious. In the evening Mr. Yamanaka preached to between three and four hundred people. They crowded the chapel to its utmost capacity; they filled the hall; they peered in from the grounds at the open windows. His text was: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" How they listened! The subject formed a suitable introduction to remarks which I made upon baptism—symbolical and real, the nature and value of each, and how we may attain the rich effusion of the Holy Spirit. Six persons were then baptized, among whom was Miss Aiso, the daughter of our leading physician, a young lady whose remarkable quickness of apprehension and excellent (I was going to say *English*) accent make her my most promising pupil. She has, too, good musical taste. In our religious meetings her voice is not heard in singing only. As you see from the foregoing she is not afraid to speak in Fellowship Meeting, and in prayer-meeting her voice is lifted up in earnest prayer. Our servant, who is a *Samurai*, but impoverished since the revolution, was also baptized, and seems to be deeply sincere.

Two days ago Mr. Miyaki, a very respectable gentleman, who lectures

on subjects of a moral character and travels a great deal through the Empire, having just returned from a professional tour, presented himself and wished for immediate baptism, as he had to leave before next Sabbath. Three months ago he made application for baptism, and was instructed as far as possible. Last evening the service took place, and beside Mr. Miyaki, Dr. Aiso, who could not be with us last Sabbath, was present to be received into the Christian Church. A goodly company was gathered, and the meeting was excellent. Both those gentlemen will, I trust, be very useful. The Doctor, in his professional walk, will have many opportunities of doing good and evincing the Christian character, and of him I expect a great deal. But I was particularly struck with the rapt and intense spirit of Mr. Miyaki, who, with hands tightly clasped, and eyes glowing with emotion, seemed to have forgotten everything in the universe but the subject in hand. In my own self-communings I have likened the Christian Missionary to one of the racers in the old Athenian game of *Lampadedromia*, in which one runs a certain stage and hands his lighted torch to another, who stands at the station ready to snatch it and bound away to another post, on the way to the goal, when another runner, seizing it, carries it on. There is this difference: till death we Missionaries do not hand over the torch, but retaining it,

thank God! we are permitted to light not one, but many in the hands of others. Mr. Miyaki will, I am satisfied, be a flame of fire, and while we are on this spot, will not be able to tabulate the results of the testimony for Christ which boldly and unflinchingly he gives, I make no doubt that eternity will show that love for God and Christ will have been kindled by his zeal in many a heart in different parts of this land. I have done what I could to furnish him for the work for his attachment to which he has already begun to suffer persecution.

In these seven months of residence here I have baptized fourteen persons. I could make a much more handsome statistical report, but I labour to keep the standard as high as the "General Rules of our Societies," and the Church as pure as that of the New Testament.

It is with exceeding regret that I have to say that Mr. Yebara, who only returned home on Saturday last, is still very far from being well, and is regarded by his family as in a very dangerous condition. If he were to be called away, what would be the fate of this Mission, only the Head of the Church can tell.

We are all,—my wife, sister and myself—suffering from weakness, and have been obliged during the past few weeks to take more rest than has been our custom since we came to Japan.

SASKATCHEWAN DISTRICT.

VERY earnest are the appeals for a new sanctuary at White Fish Lake. We must admire the zeal and perseverance of the Missionary and Teacher, and the generosity shown by friends at Edmonton House, towards this good object. Such energy and zeal are worthy of encouragement, though our good brother Steinhauer's method of relieving the Missionary Society is somewhat novel.

From the Rev. HENRY STEINHAUER, dated White Fish Lake,
3rd April, 1877.

I again write you a few lines to say that, by the good providence of God, we at the Mission House and our estimable teacher, Miss Barrett, are in the enjoyment of good health, and thus enabled to do the work assigned to each.

You will be pleased to know that the religious matters connected with this Mission Station are in a state of improvement. Every member of our society here seems to be impressed with greater earnestness to know more about God, truly and earnestly pressing toward the mark for the prize of their high calling. There appears to be a spirit of revival influence working in the hearts of the people. We say not that the former days were better than these, for God in mercy has done, and is doing, great things for us, whereof we are thankful, and able and willing to do exceeding abundantly above all that we can ask or think. I believe the "set time" for God to have mercy upon us is come. Our young people are being brought in, and some young children too.

There were nearly a hundred at the communion table last Sunday (Easter). It was a glorious day,—a day of much spiritual enjoyment. If this obscure Mission Station be an oasis in the midst of this moral waste, howling wilderness, it is God's work; therefore, not unto us but unto His name, whom we call Lord and Master, be all the glory, for we only are your servants for His sake. It is God's doing, marvellous in the eyes of outside lookers-on, deprecating, as some of these do, of the means made use of to raise the poor Indian from his degradation, considering him too deeply sunk in depravity to be benefited by the balm of Gilead and the skill of the Physician *there*, is not sufficient to reach his case. Facts, however, prove it otherwise. The tree is known by its fruit. If the depraved heart is changed and renovated by the influence of the Divine Spirit, it

is known in the life. Our enemies themselves being judges, what they say of our people prove that Christianity has done a great deal for this people; they themselves know it, and often express their heartfelt thankfulness for what God has done for them individually and collectively.

You are aware the great want which has been felt here is a new church. Some years ago we collected some timber for building a place wherein to worship God, but not having means sufficient to carry out the work, the thing was dropped, and the timber we collected has most of it gone to ruin.

A church we must have. When I mooted the subject to some of my friends here they gave me an incredulous smile, saying, the last thing they ever expect to see at White Fish Lake is a new church. I said nothing. Though I have been laid up a long time during the past winter by illness, however I went out with my boys to the woods and began to cut and square timber, and when I had nearly a sufficient quantity of timber cut and squared, I went off to Edmonton, and after a day's canvass among good friends in that part of the district, I collected in cash, and some subscribed, in all the amount of £30 sterling. Yesterday, at the Indians' council, I took the opportunity of saying to the council that, as we had not had our Missionary Meeting at White Fish Lake all the other stations in the district had theirs, I explained to them the depressed state of the Missionary treasury; that we could not reasonably expect any help from that quarter; that whatever they gave toward the Mission cause, all must go to aid in building *a new church.* *For a church we want, a church we must have* and forthwith inaugurated a chairman for a Missionary Meeting, and actually lifted up Benjamin Sinclair into the chair, who made a very appropriate speech, and at the end of which, promised to give \$15, a sack

of flour, and a live moose. Rather a novel sort of subscription this, and we got many such curious gifts at our meeting, and collected that day over \$130 in value, that is, from the men, and Miss Barrett is now going from house to house canvassing among the women. I don't know how much we may be able to get altogether. In adopting this method of getting money for to build a church, appropriating Mission money is out of the usual way. If I am doing wrong herein, pray forgive this wrong, and do not allow the Missionary Board to hang me until after the

church is built. As regards our school, I know not what our estimable teacher, Miss Barrett, is going to do, as her three years' term of service at White Fish Lake expires this spring. Whether she goes away or remains a little longer, I can't say, as I cannot get a definite idea of her future movements; at any rate, we are in want of school apparatus, books, stationery, slates, blacklead, slate-pencils, &c., &c.

Excuse this uninteresting scroll. I will write again, perhaps the next month. Remember White Fish Lake at the throne of grace.

From the Rev. H. M. MANNING, dated Edmonton House, June 16th, 1877.

While the work of our Church, in other parts, has been undergoing important changes, this historic field has assumed a new aspect. The Edmonton House Mission of to-day retains little more than the name of the past. As established by Brother Rundle, it embraced the greater part of what is known as the Saskatchewan District, and, indeed, extended to regions which, after thirty years, are still literally beyond us. Making this place his headquarters, that tireless itinerant travelled hundreds of miles in almost every direction, visiting and preaching to the various Indian tribes of the Saskatchewan, the mountains, and the plain. His successor, Bro. Woolsey, pursued a somewhat similar course; but also began the erection of Mission buildings at Victoria, which was the first step toward permanent centralization. Subsequently the Woodville and Morley Missions were established, embracing all the country to the south, between Edmonton and the Rocky Mountains, and the Indians among whom Bro. Rundle had been most successful. Thus the once extensive field, with Victoria on the east, seventy-five miles distant, and Woodville on the south, fifty miles distant, was reduced in area and numbers; lost the distinctive characteristics of an Indian Mission, and has, at length, become a quiet little station.

Through the energy and industry of our late esteemed Chairman, a church and parsonage, highly creditable to our Society, were erected. They are conveniently and beautifully situated, commanding an extensive view of the prairie, and overlooking the great Saskatchewan, from whose sands the miner has already washed many a handful of glittering dust, and whose high and broken banks invite the collier's pick and woodman's axe. A little to the west, in a prominent position, is the Hon. H. B. Company's fort, reminding us, by its high stockades, of Indian warfare; and on the east are the homes of the settlers, no less indicative of the peace of our times and the march of civilization.

To become a Missionary in the North-west is no longer to sacrifice everything but life, and imperil life itself. After nearly two years' residence at Edmonton, we are not sensible of having given up anything worthy of mention, excepting the society of friends and of the brethren; and, as to the perils of journeying to this distant land, they are but the figments of imagination.

It is to be lamented that we found a great difference between the temporal and spiritual condition of the Mission. There was but one member in class. An Episcopalian minister had arrived a few weeks before us, and the people were divided.

Controversy was rife. Some adhered to Methodism, others to Episcopalianism, while a third class appeared to be without any decided preference. We saw nothing inviting in this state of things, but our labour has not been altogether in vain. Soon after our arrival two souls were converted and joined the Church. During the last six months our average congregation has been doubled in number, and a few have evidently felt the Word to be "the sword of the Spirit;" "dividing asunder the thoughts and intents of their hearts."

In addition to the regular congregations of Edmonton people, we have had a few opportunities of preaching to surveying parties, men employed by the Board of Works, and Mounted Police. The last is the only class always within reach, and for nearly a year they have been practically inaccessible.

The few Indians resident here, and others who have visited this fort frequently, have received some attention, but comparative neglect has been unavoidable, through the want of an interpreter. This I greatly regret, as a number of them have been members of our Church, and

are now as sheep having no shepherd. They are strongly attached to us, as is shown by their refusing to become Catholics, though brought into frequent contact with Romanism and solicited by the priests.

The liberality of Edmonton people is worthy of mention.

It is shown, not only by yearly contributions to the Mission fund, but by a readiness to help in every good cause. When our Missionary money was being collected for this year, Bro. Steinhauer made his appearance among us, and raised over one hundred dollars towards the erection of his new church. I have not found so liberal a community elsewhere.

It has been impossible, thus far, to secure a good attendance either at Sabbath or day-school. The former has been regularly kept up, the latter was opened in May, 1876. Dr. G. Verey, who taught the previous year at Morley, took charge of it in September, and resigned his charge in April. I now teach three hours each day.

The monotony, which we might otherwise have felt, has been prevented by various travels, winter and summer, of which hereafter.

*From the Rev. J. WALTON, 2nd, dated Battleford, N. W. T.,
June 20th, 1877.*

As I mentioned in my last, I started for Battleford, over 200 miles, immediately after putting my seed into the ground, but through careless directions given me by one of the Victorians as to the road, I took the wrong trail, and after travelling some miles found out my mistake, and endeavoured to cut across the country and strike the right trail some miles away, after going some miles, cutting down trees occasionally to permit my backboard to pass, I was stopped by a gully, and had reluctantly to start for home, which I reached late at night; by this time the men with whom I expected to travel had got so far ahead of me, it would have required fresh horses

to overtake them, therefore, with intense regret, I was compelled to lose the month of May, while most of my own people were out on the plains. No other opportunity presented itself until the 6th of June, when Mr. Donald McLeod, the warm-hearted Scotchman who brought Bro. Warner's party from Winnipeg, three years ago, came to Victoria on his way to Battleford. Bro. Sinclair had gone to Bow River on a visit; but as Sister Barrett was able to stay with Mrs. Walton until my return, I started for Battleford, the weather, which had been beautiful, became very cold and rainy; we were nine days reaching Battleford, arriving there on Sabbath, the 16th.

To my great sorrow I found at least half of the men away from Battleford cutting timber. There had been over 100 white men here all winter and spring, and could I have reached here in May as intended, would have found all of them at home. However, I had a congregation of over 40 men, morning and evening, and great was their delight to hear a sermon and have service. There were a number came out to a Bible-class held in the afternoon. Several young men have spoken to me about deciding for Jesus; but they say, "What are we to do? we have been here more than twelve months, and previous to your arrival had but one sermon preached to us all that time. If we give ourselves up to God's service we shall stand alone without the support of Church or minister, and against overwhelming odds. What are we to do when you leave?" I could only tell them of God's ability to keep them, and of the promised grace, and promise also to lay their case before you for consideration. I confess to weeping frequently while listening to the recital of struggles against temptation, of efforts to keep up prayer and reading of God's Word, but how, in spite of all, they have gone down into the mighty vortex of profanity and sin. Here are young men who came from religious homes, and from receiving the blessing of Christian parents, and who, for the first time, have come in contact with vice, and profanity, and impurity in all its grosser forms, and they have gone down "like a snow-flake, from heaven to hell"; but, thank God, they are not lost to some good influences, for, when on Sunday night I spoke of a mother's prayers as being something they could not forget nor break away from, many were visibly affected. Here are young men who, before they left Ontario and Winnipeg,

were members of our Church, related to our ministers, and they tell me with tears that they have backslidden; and I do not wonder at it when I know that "filthy conversation" and immorality meet them on every hand. Sunday is a day of recreation, for shooting, card-playing, and Sabbath-breaking of various kinds. Said a young man on Sunday night: "This has been the first Sunday we have had for a year."

I wish our people could read a letter I received from a widowed mother, a few weeks ago, respecting a son of hers who was here for a time this spring, and from whom she had not heard for two years. Surely the funds would be forthcoming to send a man immediately to Battleford. It is a blot upon the Board of Works to send nearly 100 men to such a place and not either to send a minister or else request some evangelical Church to send one; and it will soon be a shame for us if we do not enter this open door, for the work proposed cannot be finished this fall. I think there is a strong probability of the men staying another winter, and there is sure to be at least from 50 to 100 Mounted Police come here in the fall, and all the Government houses occupied, and there is as good, if not better prospects, than when Bro. Young went to Winnipeg. We ought to have an energetic minister sent here at once; and, if we are faithful to our traditional pioneer principles, faithful to the motto of our great founder, "The world for my parish"; if we are faithful to the grand mission which has called us, as a Church, into being, "To spread scriptural holiness throughout the land," we will make united effort in order that such a moral waste shall be no longer uncultivated.

BRITISH COLUMBIA.

THE communications from this District are inspiring of confidence and joy. Floods and commercial depression are referred to as having occasioned some check to financial prosperity ; still, the brethren and their people unitedly press on in the carrying out of the godly enterprises of the Church. A truly Missionary spirit pervades the Methodist Church at Victoria ; besides the sum of upwards of \$600 sent to the general fund, and the maintenance of their own minister, they have subscribed liberally for the support of a Missionary to Naas, referred to in the following letter, on the strength of which a brother, conversant with the Indian language, has been sent to Mr. Crosby's assistance :—

From the Rev. THOS. CROSBY, dated Fort Simpson, May 11th, 1877.

Since we returned from District meeting I have made a visit to Naas, spent a Sabbath, and have just returned from Wrangle this evening. I preached twice there day before yesterday—at 2 p.m., in a large Indian house, to a crowd, and at 7 p.m. in a large dance-house, to miners—a full house. The work among the Indians there has gone on well, considering we have only had native agents to look after it, but the school has had to be closed, which is a great pity. Sixty children are ready to attend, and were doing well. As yet no word reaches us that a Missionary is to come. It does seem too bad that such a field should be opened and no one to take it. The Roman Catholic priest has been trying to get hold of it ; however, I told the people I should take care of them until some good man would come. I shall send a young man up soon again, and have promised to visit them again in the fall.

The work on the Naas River has been going straight on since I wrote you. Our people have been up there at the fishing station while I was away at District meeting, and they have had regular services every Sabbath, with hundreds in attendance. Indeed, the whole of that people have come under our care,

and I have sent a young man there till we hear from Conference, when I hope the best man we have will be sent up there. Bro. Green would do well. Bro. Sexsmith says he would go if the Church says so. He being a good carpenter and an ordained man, would, in some respects, be the best ; and I do not think it will cost the Society anything for the first year or two. However, you will hear more about that from others. I only have to say,—don't let us overlook the fact that God has opened the door, and He will give us the means ; only let us have the man. There never was a work so much of God or a more direct Divine call for us to enter. Our services last Sabbath commenced in the early morning and continued through the day, and all attended, old and young ; and there is such a desire for school and church on the part of all—they do not wish to be one day or one Sabbath-day without Church service. We are about to put up a large house ; it will be rough and ready for the present, so that no building funds will be needed just now. A school should be started at once, and would be well attended. I am off for Rit-a-mate as soon as possible. The whole of the northern tribes are ready for the Gospel.

From the Rev. C. BRYANT, dated Nanaimo, V. I., June 1st, 1877.

From my annual religious report, sent from District meeting two months ago, you will have learned the state of our Mission. We shall soon hold the first quarterly official meeting of the year, when I hope it will appear that our finances are at least equal to any previous quarter, although, commercially, our people are worse off than they have been for a long time. At the beginning of the quarter our official brethren resolved to make a trial of what is known as the "envelope system" of giving, hoping thereby to raise more circuit funds, and thus avoid the necessity of a special effort to make up a circuit deficiency, which has been the case for the past two years: the deficiency on grant from Missionary funds during that period, amounting to upwards of \$500, having been borne as a total loss by your Missionary.

The native work presents, I am sorry to say, but few features of in-

terest, as the demoralizing process, incident upon the proximity of the Indian camp to the city, increases with the growth of the white population, and threatens the speedy extinction of the tribe.

Bro. Tate visited us lately and did good service. During his stay he painted and whitewashed the Mission premises—an improvement which had long been needed, and the cost of which was subscribed by the Indians.

Bro. Cushman has been at Fraser River for some weeks past, and, until his return, I try to maintain two preaching services, and one class on Sabbath and two meetings on week-nights, besides my city work, where I have not so much as the assistance of a class-leader or local preacher.

The abounding iniquity of this coast, coupled with the feebleness and fewness of the godly, give us a strong claim upon your prayers.

RED RIVER DISTRICT.

OXFORD HOUSE.

Extract from the Rev. O. GERMAN'S letter, dated June 23rd, 1877.

Most of our people have again come in. We held our sacramental service on the 10th. There seems to be an earnest seeking after God, and an increasing desire to know Him who is the life and the truth. All through the long winter God's word of truth is their only teacher and preacher, but who will say how often the Inspirer is near when the word is read.

I am glad to be able to talk with them without an interpreter. I like the language, and hope bye-and-bye to be master of it. I am at present trying to arrange a metrical version of the Psalms in Cree in the same measure as the "New Version." If I can succeed with it, do you think

it would be printed? I feel that something should be done to add to the limited stock of Indian books.

I am trying to prepare for building a Mission-house. I have about half enough lumber cut, and I want to get out the timber this summer, and the rest of the lumber next winter, so that it may all be seasoned and ready for use next spring. The house can then be got ready for living in before winter. I think a house about 30 by 24 will be a good size. There will not be sufficient funds now on hand to finish it. Indeed, it is impossible to tell just how much it will cost till it is finished.

Rev. J. H. Ruttan has just started for Nelson River.

From the Rev J. M. HARRISON, Pembina Mountains.

It will no doubt be of interest to you to receive a few notes from this Mission, which appeared in the minutes of this year for the first time as occupied. Rev. Geo. Young, late Chairman of this District, was the first minister who visited this section. He preached on that occasion to the few scattered ones, and his memory is still like oil poured out. I have laboured on all the Missions in the Province, excepting Palestine, but I think the natural advantages here are superior in every respect. The soil is excellent, and the wood is of a far better class, being chiefly oak. Here we have the only elevations which are worthy the name of hills, and these are of a picturesque nature. The dull monotony of the plain is broken by frequent spring creeks, which come out of the mountain through deep ravines. Some of these furnish water the whole year, and it is very clear and pure. The settlements are very scattered at present, but much of the land is taken, upon which settlers are expected to come next spring. Our congregations are very good indeed, considering the inconveniences under which the settlers labour. There is room for many more settlers in this section, and intending emigrants who are Methodists will, we hope, find their way among us. Much vacant land can be procured in Ranges 6, 7, 8, and 9 W., Townships 1, 2, 3, and 4. It would be well if Canadians would follow the example of the Mennonites and settle together in villages that they might enjoy advantages of which they are now deprived. Our German friends are nicely settled in villages, and enjoy the privileges of school and sanctuary. Canadians are so isolated that it will be many years before churches and schools can be built. We contemplate erecting buildings of some kind next spring in Townships 4 and 2, but

they must, of necessity, be very inferior. I came here last August, and, by the blessing of God, I have missed no appointment through ill health. All was in a crude state, and two denominations occupying the field. We set to work in earnest, and gathered the scattered members into classes. We have two classes with leaders, which met each week until the severity of the winter interfered, and we were obliged to discontinue until warmer weather. We hope very soon to hold our class-meetings again, which we consider the bone and sinew of Methodism. We held one special service, which was a season of great grace and enjoyment. Our success is not all that could be desired, but we bless God for His presence, and our hearts bound to hear believers rejoice in Christ and seekers tell of hope in a merciful Saviour. We are often constrained to cry, "Bless the Lord, O my soul!" I love my field of labour very much, and humbly trust that even here God has given souls for our hire. We have five Sabbath appointments, and some that we fill occasionally on week-days.

We held our Missionary Meetings in October, which were the first ever held in this section. Our deputation, Revs. J. F. German, M.A., and W. R. Morrison, were well received, and we were greatly profited in listening to their heart-stirring words. Much of our success, which was great, was no doubt due to these brethren. I think our subscription list will approach \$100. Here let me say that our beloved Chairman is the right man in the right place, and I think it would have been difficult for you to send one better adapted to the sphere in which he is called to move. His friendly bearing, genial sympathy, hearty co-operation, and pointed counsels have greatly endeared him to all with whom he came in contact while on this Mission.

CAMP-MEETING AT CAPE CROKER.

Letter from the Rev. D. C. McDOWELL, Chairman of the Owen Sound District, dated August 10th, 1877.

I intended to have written you before this respecting my recent visit to the Indian camp-meeting at Cape Croker, but I learned the Missionary there had written, or was going to write, on the same subject. Nevertheless I thought I would give you a short account of my trip there, and what I witnessed at the meeting. I arrived home from Chatsworth, where I attended an interesting Sabbath-school picnic on Friday evening, intending to take the steamboat on Saturday morning for the camp-meeting then in progress, but, to my disappointment, I learned that the boat usually on that route was otherwise engaged that day, and there was no boat bound for the Cape. As I had made arrangements to go, there was no alternative but to hire an open sail-boat, which was done, and, accompanied by the Rev. S. F. Depew, prepared for a sail of thirty miles on the picturesque Georgian Bay. As the chief and a large number of the band of Indians from Southampton had arrived here, on their way to the meeting, we took as many of them on board as we considered safe; some of those left behind ran along the shore quite a distance, hoping we would take them with us. I admired the judgment and firmness of the young man in command of the boat, who stated we had "twenty on board, and could take no more." We started at two p.m., and, as the afternoon was calm, we did not reach our destination until 9 30 p.m. We had a pleasant sail, the weather was enjoyable, and the Indians sang sweetly for us the greater part of the way. We passed "Purgatory Bay," of which it is said, "no matter how calm outside, it has the power to keep its waters in constant agitation." I was glad our course lay at a safe distance from its turbulence. When we arrived at the parsonage we could hear the Indians singing, praying, and exhorting in succession; they seemed to continue the service the greater part of the night. Sabbath was a beautiful day. I preached through an interpreter at half-past ten a.m. In the afternoon Brother Depew preached, one of the Indians gave an exhortation, and we had a blessed prayer-meeting. Several of the Indians present are powerful preachers. Bro. Elliott, our Indian Missionary at Parry Sound, was there, and rendered valuable aid. As nearly as I could reckon there were three hundred Indians present, and there seemed few, if any, unconverted before the meeting closed. I have seldom discovered stronger or more satisfactory evidences of a successful religious work among white people than I saw among those children of the forest. From what I had heard I went to the meeting prejudiced against the band, but my prejudices soon gave way when I saw that the Spirit of God was powerfully at work among them. There are a few families of the Indians Roman Catholics. Some of those would come and listen to the preaching, and look wistfully on during the prayer-meeting. I went to them and asked if they would not like to unite with the rest in prayer? They replied they were Catholics. I told them they were welcome if they desired to come forward, which they did. Before closing the meeting I baptized a number of children and administered the sacrament of the Lord's Supper. It was truly a solemn and impressive season. It was the intention to close the meeting on Monday, but the blessed work continued with such power that we decided not to close until the following day. Tuesday morning all met on the ground, and, after devotional services, formed in procession and marched round the encampment,

singing an appropriate hymn ; then the usual "Farewell," followed by the benediction ; and thus closed one of the most delightful and, I should say, successful meetings, I ever attended. While reflecting upon the work which, as a Church, we are promoting by Divine blessing among the Indians, on various Missions, I felt thankful that our fathers were led to commence this work more than half a century ago among this people, and I felt perfectly satisfied had we no other fruit than what appears at the Cape, our labours and contributions are well repaid.

DEATH OF ANOTHER MISSIONARY SECRETARY.

On the first page of the "Wesleyan Missionary Notices," a double number for June and July, giving an account of the last Anniversary in London, it is said, "The Rev. G. T. Perks read the following financial statement : " in the same publication for the month of August, on the page answering to the former issue, the first line upon which the eye rests is, "THE LATE REV. GEORGE T. PERKS, M.A." This beloved and gifted minister left London on Saturday to fill an appointment on the Sabbath at Rotherham, happy and, apparently, in good health. He was seized by death in the pulpit in the evening, towards the close of the sermon, and passed peacefully and quietly to his eternal rest, just before midnight on Monday, May 28th, 1877. The Committee observe,—"By his pulpit and platform address, by the mingled dignity, firmness, and suavity of his demeanour, and by his genial social qualities, he greatly helped to increase the public interest in the cause of Wesleyan Missions. His sound judgment, practical habit of mind, and capacity of foresight, made him an invaluable counsellor."

There is something affecting in the sudden removal of several distinguished men, who had been abroad as representatives of the English Wesleyan Church, shortly after their return, of whom we may mention the Rev. Dr. Beacham, the Rev. W. L. Thornton, M.A., the Rev. L. Wiseman, M.A., and the Rev. G. T. Perks, M.A. Mr. Perks had recently made an extensive tour through the Wesleyan Missionary stations in South Africa.

DEATH OF THE REV. GEORGE MACNAMARA.

Bro. Macnamara was educated for the Roman Catholic priesthood, but becoming convinced of the errors of that system, he diligently studied and found the "truth as it is in Jesus." Soundly converted to God himself, he laboured successfully for twenty years, principally in our Mission work, with much esteem and usefulness. His end was quite unexpected ; after a few days' illness he died in the full triumph of the Christian faith, at Arthur, August 3rd, 1877.

The Committee express their grateful thanks to the "LADIES ASSOCIATION" in connection with the Wesleyan Missionary Society, London, for the handsome donation of Ten Boxes of Clothing, &c., for the Indian Stations at the Hudson Bay Territory and the Saskatchewan Districts. They have been forwarded to the different stations to which they were designated, *via* Lake Superior and Manitoba.

SPECIAL CONTRIBUTIONS.

Legacy of the late Charles Crowe, Onslow, N.S., per Rev. Joseph Hart, £50, Nova Scotia currency	\$194 66
Anonymous, Cobourg, in aid of Missions.....	2 00
Bequest of the late C. H. Peck, Esq., Prescott, Sheriff Patrick, and other Execu- tors, by the Rev. Wm. Scott.....	1000 00
Legacy of the late Mrs. Greenwood, Kingston, per the Rev. Dr. Elliott.....	60 00