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# Missionary Notices

OF THE

## METHODIST CHURCH

OF CANADA.

TORONTO, MAY, 1878.

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

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

*John Maclean*

# METHODIST MISSIONARY NOTICES,

MAY, 1878.

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## RED RIVER DISTRICT.

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In addition to the four stations occupied by the Society among the Crees and Saulteaux in this District, provision will have to be made for a permanent Mission at Fisher River, Lake Winnipeg, where thirty families from Rossville are already settled, and these are to be followed by as many more. A Native Agent accompanied them, who will keep up religious ordinances and conduct the day-school. The letters from Messrs. RUTTAN and SEMMENS are full of encouragement, recording, as they do, beautiful illustrations of the saving power of the Gospel, and its wonderful adaptation to the wants of suffering humanity.

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### ROSSVILLE, (NORWAY HOUSE.)

*From the Rev. J. H. RUTTAN, dated January 28th, 1878.*

I am glad to have the opportunity of acknowledging the receipt of your kind and welcome letter of the 29th November last.

We are all in good health, and the smiles of our Heavenly Father cheer and encourage us in our work.

Though we had a wet Christmas here, a thing never known in this place before, which made it physically unpleasant, yet the evidence we saw of the good cheer and tender affection of our people made the day, in this respect, both pleasant and encouraging to us.

Our Sacramental service, the Sunday following, was well attended: nearly all our members being present; and it was, indeed, a season of grace and sweet delight.

Our leaders' meeting, previous to the Sacrament, at which we look into the moral standing of all our members as best we can through our interpreter and each leader, was of

unusual satisfaction; for out of nearly three hundred members there was not one who was charged with immorality—the only meeting I have had since I came here but what some have had to be specially visited or expelled. We do indeed “thank God and take courage.”

Three or four classes have ceased, nearly all the members of them, with their leaders, having gone to Fisher River.

### CROSS LAKE.

You ask for information about Cross Lake. The Reserve is about seventy miles from here, but all the band do not live at the Reserve. The greater part of them winter far away on their hunting-grounds. A few families also have made their homes twelve or fifteen miles north-east of the Reserve, where there is an excellent fishery which they have named Newfoundland. The band, including children, numbers about 230.

For want of money we have only Sunday-school, at which about fifteen children attend during the winter, there being more than double that number during the short time they spend on the Reserve in the summer. There are several houses built on the Reserve. We have twenty who join us in the Holy Sacrament, although, as yet, they are not sufficiently settled or homed to organize classes among them, but will try and do so as soon as we can.

The Reserve lies a little west of north from here; and the Hon. Hudson Bay Co. have a trading post there, and also Stobart, Eden & Co. have one.

#### NELSON RIVER.

When the Nelson River brigade, numbering about thirty men, were here last August they made the following urgent requests, which I told them the intention of the Missionary Committee was to fulfil, as I understood. They asked, first, That in case their present catechist, Edward Papanekis, should leave another year, some one else be sent in his place. Second. If an ordained man was not sent, that I would come down again early next June to give them the ordinances of our holy religion. Third. That I would try and get some Cree Bibles and Testaments and hymn books. They have learned something of religion, and are consistently walking in the light they have.

The following circumstance will illustrate this:—I was at the Fort while their brigade was here, and a half-breed, who is very fond of playing cards, had a lot of boys about him gambling. I spoke to him about it, but only received abuse; but this is what pleased me, there was not one of the Nelson River brigade so much as looking at the game. I then went over to them and said I was sorry that they should see such things here at Norway House, though only boys were gambling. They said that they had given up all such things now, and were trying to fol-

low the way of the true religion; and that they had been strongly pressed to join, if only for one little game, but they steadfastly, to a man, and earnestly, said no.

Now when we think that these very Nelson River Indians were notorious gamblers before the Mission was established among them, and that they overcame *such* a temptation, we have good evidence of the genuineness and stability of the work being done amongst them.

On their way back, while running one of those fearful rapids, the guide of the brigade and the chief pillar in our Mission was called suddenly to his reward. He was thrown out of the boat by the sweep, a long oar used behind for steering in difficult places where the rudder is useless. Being in the middle of a vehement, rushing rapid it was impossible to rescue him, though every effort that could be put forth was made to do so. He was last heard singing a beautiful Indian hymn on death and salvation. His death cast a gloom over the Mission, which was but recently darkened by another precious worker being called away.

#### HAPPY DEATH.

A short time before Christmas a young lad, fourteen or fifteen years old, who had been baptized by Bro. Semmens when he first began his labour there, passed through death triumphant home. He very soon learned the ways of our holy religion, and very consistently walked therein. He learned a good many of our hymns, and was one of the best singers among the converts. He was not ashamed of Jesus, but, like a good and faithful servant, bore his cross as he walked in the good way. His voice was heard in every prayer-meeting pleading earnestly at the mercy seat for his friends and companions, that they might all become Christians; and also for the whole band his pleading voice ascended the holy hill of Zion. His catechist and the ministers of the Church were not forgotten in his prayers.

He was as healthy as usual when he bade our catechist good-bye last fall, and promised to come into the Mission to see him during the winter if God should spare him. His work was, however, soon to be finished. He was taken ill shortly after he started with his friends for their hunting ground, and continued to get weaker and weaker until Jesus said, "It is enough, come up higher." His end was very triumphant. While he had strength he often sung hymns of praise to Jesus. When death was near he said he wanted those of the band who were not yet converted to turn from their evil ways soon, as life was very short and uncertain. "Our lives," said he, "as when we put out a lamp, are soon ended, and that is why I urge them to become Christians at once." He said to his

mother and sister and brother-in-law, who were present with him, not to weep for him, as he was going to leave this dark and troublesome world, full of tears and sorrows, and go to that bright and happy world where Jesus is, where there is no pain, want, or grief, but all is joy and peace for ever. He exhorted them to be faithful followers of Jesus, to pray hard (meaning earnestly), and be sure and meet him in yonder bright world where he was going.

Another death occurred near Christmas, very far away, the particulars of which have not been heard. The catechist, Edward Papanekis, was up shortly after Christmas, and gave an interesting and encouraging account of the good work at Nelson River.

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#### BEREN'S RIVER.

*From the Rev. J. SEMMENS, dated November 25th, 1877.*

The anticipated arrival of the early winter packet prompts me to jot down for your information such items relative to this Mission as may seem interesting and important.

Our services are regularly sustained and well attended. Thrice on the Lord's day we seek to echo Heaven's offers of salvation in Jesus' name. The most marked attention is paid to the divine message, and a bright-eyed interest is manifested in things pertaining to godliness. A weekly class-meeting follows the Sabbath services. On Wednesdays we meet for prayer and fellowship, on Thursdays for biblical research and devotion. Occasional sickness affords me opportunities of inculcating spiritual lessons in the camp and at the fireside. Here, as everywhere, sinking times are praying times, and in the hour when the heart is softened we hasten to impress the claims of God. Breaches of discipline there have been, but, on the whole, there has been little to complain of and much to commend considering what these people were

and who they are. To judge them from our standpoint would be to expect an abundant harvest where little has been sown. I find them open to correction, thankful for reproof, ready to promise amendment, and where these signs exist may we not rightly be hopeful.

The Pagans have not and will not yet give up all to follow Christ. They are convinced of the hollowness of their creed, they are ashamed of their heathenish practices, they feel that they are astray in their attachments, but they shrink from the light and abide in the darkness, lest their deeds become manifest to themselves and to the world. I have little confidence in their speedy conversion but am entirely confident of truth's final victory. The gospel day is but dawning here. As the sun rises every dell and cave and jungle shall be flooded with its light, and icy hearts shall be transformed into gardens of the Lord.

Sowinas, an old man of fifty, to whom I made reference last spring, is steadily drawing nearer to us.

He put his idols away, he buried his bad medicines in a quaking bog, he married his aged consort, the companion of his life, hand in hand with her he approached the table of the Lord. Night after night he comes to learn from my lips the sweetly simple yet expressive prayer of Christ, "Our Father, which art in Heaven, hallowed by Thy name." Oh that many more were as eager as he to renounce the hidden things of dishonesty and seek for purity of heart.

I grieve over my ignorance of the

language. It is an impassable gulf between me and the people. Without grammar, dictionary, or other books, in Saulteaux, one cannot hope to acquire it unless by mixing with the people in their wigwam homes, and this, considering other duties will always prove impracticable. I hope my successor will be able to cross this Rubicon and win his spurs in fields beyond. Satisfied am I that if he does it will be the surest and speediest way of dealing the death blow to Paganism and of subduing all to Christ.

*From the same.*

In August last every one was taken by surprise by the arrival of the intelligence that thirty families were to leave Norway House for Fisher River in the following month. Several efforts had been made to bring about the exodus in years preceding, but small pox and royal proclamations and other hindrances had rendered them abortive. Now, it appeared, a *bona fide* venture was to be made.

September opened wildly. High winds lashed the lake into a seething waste of foaming waters. Heavy rains drenched the forests and overflowed the muskegs. Unusual cold made the days unpleasant and the nights dismal. Delayed by births, deaths, adverse fortune, and failing provisions, the little fleet made unsatisfactory progress. It was no small relief to our personal fears when the tidings of their approach were brought us. On they came. Three large boats contained the baggage, the dogs, the children, and the women. Ten skiffs for fishing purposes followed hard after, and twelve birch-canoes brought up the rear. It was Wednesday, their day of prayer; and before landing at the village, to avoid distractions, they put ashore on an island and unitedly thanked God for bringing them thus far in safety. Delays followed their arrival and we improved the time by breaking to them the bread of life. They were charged to go up to

the possession of their promised land in the name of Israel's God, and counselled to fall not out by the way. When they went they vowed that their first concern in their new homes should be for the service and worship of God.

After many days and much toiling in rowing their eyes beheld afar the land they had long sought. At the river-mouth a general assembly was called, and with united voice they gave

"Glory to the Lord of Hosts from whom all glories are."

They blessed the arm that had brought them safe through all the watery way. They adored the mercy that had permitted them to reach the land of dreams and hopes, and promises and prayers. Then they rose and scattered in search of their several claims, feeling confident of Heaven's benediction. Thus began the Swampy-Cree settlement at Fisher River. Devoutly is it to be wished and prayed for, that the rising generations may walk with willing feet in the footsteps of their pilgrim fathers.

When the frosts of approaching winter had become sharp and frequent a surveying party, on their way to Fisher River, dropped into our harbour in search of a guide. Failing in their object they appealed to us, and, considering the object aimed at—the survey of the Reserve,—we deemed it a proper time to select the

Mission lot We became the guide of the party, and so secured an inexpensive trip down.

On our arrival at the river we found the people with one accord in one place praying and making supplication unto God. It was our delight to mingle our petitions with theirs for the blessing of a loving Providence on the youthful colony.

On the morrow we ascended the river and took observations. The land is rich and easily cultivated. The wood is abundant and varied: from the soft poplar to the hard oak, from the useless elm to the profitable maple. The natural hay grounds are the finest we have ever seen in forest land. Fish are plentiful beyond the river's mouth among the adjacent islands. Fur is said to abound in the recesses of the immediate woodland. Nature seems to have provided everything necessary for the support and happiness of a thrifty people. The Indians are delighted and thankful both to the Government and to Providence for the Reserve that has fallen to their lot. The chief gracefully allowed us the privilege of choosing a situation for ourselves anywhere within the bounds of the Reserve where no one had already settled. We chose the foot of the first rapid, the limit of navigable water. The ground is high. The site is central. There are landing privileges above and be-

low the rapid. A bridge would be inexpensive and easily made. So far as our judgment goes, no other unoccupied spot in the Reserve possesses equal merit. The frontage is nine chains. It has already been surveyed, and in due time will be deeded to the Methodist Missionary Society.

We found that Thomas Hope, the interpreter whom Bro. Ruttan allowed to accompany the people from Norway House, labours among them with great assiduity and acceptance. An unfinished house has been borrowed for the winter. Thomas Hope, with the help of the people, has completed it. Windows were sent over from here. A stove has been rented, and service will be regularly conducted and the school kept open for the winter. We have promised to visit them quarterly and administer Sacraments. The people are anxious for a minister the next summer, and if authority could be obtained, would, I think, help to prepare the way for building.

Thirty more families, it is said, will follow next summer, early, and altogether it will be a large and interesting charge for any minister.

Anxious to receive instructions as to what movements are to be made in the matter of establishing a Mission at Fisher River, I ventured to urge the propriety of preparing the heavy timber immediately.

*From the same, dated January 30th, 1878.*

The last two months have to me been months of unusual toil and activity. I have hardly had an idle day. All the outposts of this mission have been visited, baptisms have been performed, and sacraments administered, and it seems but proper for me to give you some account of the work of God at the several appointments.

At Poplar River I met nearly all the people, and preached to them of the provision made for our spiritual well-being both in time and in eternity. When my discourse was ended several manifested a desire

to speak. One, the chief, spoke at great length, solicited teaching from us, confessed their need of enlightenment, and implored us to become their spiritual guides to the better country. Others desired another day to be set apart for service and discussion, and their request was acceded to. Next day many came. We spoke to them of our great need of God and of God's ability to supply our every want. After the sermon one old man, evidently the spokesman of the rest, got up and avowed his attachment to Paganism, and declared his intention of remaining a heathen

until death. To this many assented, and my way seemed blocked up. I addressed myself to the speaker, questioned him, warned him, admonished him, and before it was over he told me he was ashamed of himself, asked me to pray for him, offered me his children as candidates for baptism, and promised that at no distant day he himself would become Christian also. Others, who had come to disturb our gathering, sat with closed mouths, unable to say anything against Christianity or in favour of idolatry. Two had the boldness to offer themselves for baptism, and were baptized in the presence of their fellows. This is the first overt opposition I have met with, and I was glad of the opportunity of defending our religion against the false and debasing system of idol worship, in the presence of so many who knew not God. I am convinced that on my next visit to Poplar River some positive good may be accomplished, for the recent discussion will awaken comment and stimulate thoughts of a serious character.

Grand Rapids is a place of promise, though little or nothing has heretofore been done for it. I have visited it on two occasions now, and the people seem decided to seek God through His Son. Such a trivial circumstance as the death of a baptized Indian child has had a wonderful effect on many. The child was about nine years of age, was baptized in 1877, and died the same year. He had heard us talk of heaven and its joys, had asked strange questions about the beautiful land beyond; and when death drew near, and weeping parents sorrowed

over the departing spirit, he turned to his father and said:—"Father, don't cry for me, I am going to Heaven where Jesus is; where people don't get sick any more. I shall be far happier there than I can be here with you." Never has anything like that been heard from a death-bed in Grand Rapids before, and the people say that if Christianity could do that for even a child it can do much more for them. I feel warranted in using the circumstance and in exciting them to expect even greater things than these. Who can tell? Perhaps at no distant day we may have cheering records of triumphant death-bed scenes even from Grand Rapids.

Fisher River people are suffering from a scarcity of food just now. Some only eat once a day, and it is reported that others in the desperation of starvation have devoured their dogs. Without being able to contradict this statement I feel bound to regard it with suspicion. This much is certain, that times are hard with all, and especially so with the old and infirm. They have appealed to me for relief, and I and the people of this place have contributed eight hundred white fish, the sum total of our ability to aid them. I expect to visit them soon, when I shall ascertain their wants and be able to write more fully of their sufferings.

Spiritually, I think them a dear, good people, earnest, devoted, true. There are many among them living witnesses of Jesus' power to save, and not a few who boldly say that for them to live is Christ, but to die would be gain.

#### WOODLANDS, MANITOBA.

*From the Rev. W. R. MORRISON, dated February 25th, 1875.*

I suppose it is time I was giving you more information respecting my work upon this field of labour. I have already informed you of my changing my boarding-place from Meadow Lea to Poplar Point. I

am now residing with Bro. John Setter, of that place, and on the whole am comfortably provided for. I find the change equally advantageous to my work.

The month of January was spent

on the Palestine Mission, in exchange with Bro. Lawson. I conducted special services at Gladstone and he at Poplar Point. During my stay ten made a start for heaven, and since then a large number have been added to our Church. There was not much accomplished at Poplar Point owing to the prevalence of scarlet fever, which kept the people from the services. However, the members were quickened and the name of one young man has been taken on trial.

On Sabbath, the 9th inst., I started special services here, which are going on very favourably. Five have already made a start, among them one very interesting case, the Meadow Lea schoolmaster. We have every prospect of a good time, and I hope to be able to report many added to the church.

My February Quarterly Meetings were seasons of refreshing. On the 17th inst., our beloved Chairman

visited us at Poplar Point, and presided at our official meeting on the 16th inst. Our half breed friends greatly enjoyed his valuable services, and indeed all of us. Yesterday I had my quarterly meeting in Woodlands, which proved a time of great profit. The melting influences of the Spirit rested upon us, and my faith for a glorious revival was strengthened.

I expect our Church building scheme to be carried out next summer and intend to make another attempt to secure five acres instead of the one already promised to us. There is no trouble in getting land for church purposes, the difficulty is to get it in the proper place. The locating of a church in a place like this is a very vexatious question, and requires a good deal of prudence.

My Quarterly Board has unanimously invited me back for the third year, which I take to be a token of confidence and approval.

#### FORT FRANCES.

*From the Rev. A. B. HAMES, dated January 2nd, 1878.*

A few lines from this isolated field of labour may be interesting to all whose hearts are in the work of spreading the truth as it is in Jesus. This year so far has been one of pleasant missionary toil. Providence has favoured us with excellent health. Though we cannot report as favourably as we could desire upon the spiritual condition of our work, we have not been without manifestations of the Divine presence. We have a few of whom it may be said truly, they have been with Jesus and learned of Him, and who exhibit the beauty and power of the Gospel by their consistent living and devotedness to the cause of our blessed Master. The public services have been seasons of increasing interest and blessing. The class and prayer meetings have been regularly sustained, and there is a manifest increase of interest in the Sunday-school work. We have an excellent Sabbath-school.

Last October we were highly favoured with a visit from our much esteemed Chairman, the Rev John F. German, M.A., who preached three soul-stirring sermons to large and attentive congregations. His ministrations will not be soon forgotten. While he was with us the propriety of taking steps towards erecting a church was carefully considered, but owing to the impracticability of procuring lumber it was decided to postpone the matter until spring. There is a fair prospect of having a church built next summer. S. H. Fowler, Esq., a lumber merchant of this place and a consistent member of our Church, assured the Chairman that he would build a church himself next year, if so be the Conference continued to send us a missionary—a most generous offer. He is a very liberal supporter of our cause. He gives this year \$150 towards the support of your missionary. Fort Frances is steadily improving.

## JAPAN.

*From the Rev. G. M. MEACHAM, M.A., dated Numadzu, Feb. 26, 1878.*

When I last wrote it was very doubtful whether I could remain here more than a few weeks, but though there has been a stampede from the school, which came almost to the point of breaking down, or of being removed to Shidzuoka, it is still in existence. However, my connection with it terminates in July next, even if it survives. There was no academy six months before I came. A splendid building, a new institution, and a foreign teacher draw together a large number of lads and young men, who, when the building was burned, had to board and attend classes in buildings no better than those from which they came in their own villages. Utterly dissatisfied they went home. At first it was intended to rebuild, but the poverty of the place and the hard times prevented. Probably next September, if the school continues to exist, it will be kept in the building we now occupy. But our work is not all done in Numadzu. Since September last we have received into the Church, by baptism, six persons, and in a village in another province, near whose boundary Numadzu is situated, I have baptized and formed into a Methodist class five gentlemen, to whom we preach as often as possible. It is a village where the Gospel was never preached till I went there on an invitation of an old man, eighty years of age, "whose poor old legs," the messenger said, "could not carry him to this place." As those who have been baptized there are among the most respectable people of the place, we have reason to hope that the work will extend. In that village resides an ex-governor of that province, who, I have it on the best authority, is receiving instruction, but "secretly for fear of the" Japanese, in the English Bible from a lad who knows

a little of English but is not a christian.

Here where we live we have a Sabbath-school in connection with our Sabbath-morning service, conducted by Mr. Satow who teaches the adults, and principal Yebara who has the care of the children. It is certainly an interesting and profitable part of our work. Usually the whole congregation remains to the class-meeting and then to the Sunday-school.

I wish we could extend our operations, but we seem shut up to the two appointments, Numadzu and Netta, where, however, we have unquestionable evidences of the presence and blessing of God. On Sabbath last we had our Quarterly Meeting, and it would have done your heart good to hear what even our latest converts had to say touching heart-experience. One of them teaches sixteen of his poor neighbours what he knows about the Gospel, from 7 to 10 o'clock every night, and he says their conversations and discussions often last till after midnight. If testimony with the lips, correctness of life, the practice of self-denial, conflicts with the devil, and victory over him, and peace with God, evince true christian experience then we have genuine conversions here.

The Roman Catholics have built at large expense, a school, church, &c., four English miles away, are giving free education to the Japanese, lavishing money freely on the poor and have established thirteen appointments. They state that the Pope will furnish them with all the funds that will be needed. They are permitted by the authorities to work with no restrictions upon their movements, and are welcomed by the poor with open arms. Mr. Yebara says that while their converts are

only among the covetous poor, he yet dreads their aggressive efforts. He tells me that he thinks \$100 can be raised among his people towards the erection of a church. If the Missionary Authorities will grant us \$400 besides, we can put up a church

45x40 upon a lot of land the yearly rental of which I think the church here would meet. So these few sheep in the wilderness, upon the removal of their foreign pastor, would not be without a local habitation.

## BRITISH COLUMBIA DISTRICT.

### FORT SIMPSON.

*From the Rev. THOMAS CROSBY, dated December 2nd, 1877.*

I have just returned from a visit to the Naas, and although it may be some time before I shall be able to forward this, as we shall not likely have a mail again till February next, yet I wish to write you while these things are fresh in my mind.

My trip was later than I had intended on account of the work to be done in repairing the Church. Thank God the building is all well covered in again, and I trust much stronger than it ever was, and after the paint is renewed it will look as well as ever.

It is to us a great comfort to see how all parties came to our help both with work and donations so that I think, when all the subscriptions are in, the whole expense will be covered.

Great praise is due to our men who went to work for several days without pay, (we had some days as many as forty). The carpenter also to whom I expected to have to pay, at least six dollars per day, would take nothing, we were favoured with very fine weather so that three weeks after the roof was blown off, the Church was re-opened by a Thanksgiving service.

The estimated repairs at the start were \$1000, but the actual cost will be far below that, for the reason we have stated. This accident, trying as it was at the time, has done us all good, led us nearer to Christ I trust.

Our dear people, warm with the blessed revival which has been going on for several weeks, volunteered about fifty of them to go with me to Nass. We spent four days with Bro. Green, including a sabbath. It was a blessed time, much good, I trust, was done. We had a very rough trip on our way down, had at one time to run for the shore where amidst the rocks and breakers we found a little bay with enough of level beach to land upon. As we touched the shore every one was ready to spring, and the men bravely pulled our large canoes, three in number, out of reach of the waves, and in a few moments all were safely landed. It was a very cold day, but we made a good camp fire, and here we remained for the night. The next night we spent only about five miles farther down.

December 20th.—An Industrial show came off to-day. There were about 200 articles exhibited and sixty prizes given, much of the work shown is very well done. We do hope that the Government will be induced to take an interest in these annual shows, and by offering prizes of a few articles of clothing or tools to encourage the people to continue their efforts. Hitherto we have had to do it all ourselves.

January 15th, 1878.—The Christmas holidays passed off very much as at former times. The watch-

meeting was a very blessed time ; a very large attendance.

We observed the week of prayer by special prayer-meetings every afternoon which were times of refreshing from the presence of the Lord.

Last Sabbath was a day of much interest. Forty persons were received into the Church by baptism, some of whom gave pleasing testimony of a change of heart. Among these are persons of the advanced age of sixty years, and several young men from eighteen to twenty years, showing that this blessed old Gospel preached is taking hold of the hearts of all classes of the people.

I have still another class of candidates for christian baptism.

We have just been called to part with one of our young men, Philip McKay, of whom I wrote you before as being so useful in connection with the work at "Wrangle." When our American Presbyterian friends took charge of the work in Alaska they requested that I should let Philip stay with them for a time, he was very willing to stay and worked on until last fall when that fell disease consumption took hold of him and he rapidly wasted away.

His Father and friends went up to see him about two months ago, and had the sorrowful task of bringing his remains back with them, 160 miles.

They were seventeen days on the

way. The remains of our dear Bro. were buried yesterday in the graveyard of our village amidst the weeping of many friends.

Letters come to me from persons in "Wrangle," telling me of how faithfully Philip lived and laboured, and how gloriously happy was his death.

February 15th.--P. S.--I have just returned from a visit to the Skeena River, fifty miles from here, where I met with a large number of people who are hungering for the bread of life, I received a letter from them with forty names to it asking me to come to see them and try and help them in some way. They need a school very much for the children, and some one to lead them in the way of life. This is another place for a native agent ; oh that God would raise up many young men to work for Him in these new fields ! And then I trust the committee will allow us a little for their support.

I also visited a tribe of Indians in Alaska who need the Gospel much and they are begging for a school, I hope we may be able to give them one. They are in a deplorable condition, the terrible effects of home made whiskey are sweeping them off.

The fact is all the tribes of the Northern Coast are ready for the Gospel and from most places the Macedonian cry is coming tous. Shall we not in the strength of the Master enter those fields while we have the opportunity ?

#### NAAS RIVER, B. C.

*From the Rev. ALFRED E. GREEN, dated February 8th, 1878.*

Our hearts have been much cheered by the Master's presence through the long winter months, to own and bless His word to the salvation of the heathen. The blessed work that commenced in September, has been carried on by the Holy Spirit, and the interest with passing months has increased.

We were encouraged and blest in November by a visit from Bro. Crosby and fifty of his people, many

of whom gave a clear testimony to Jesus' power to cleanse from sin. When we came here, the young people thought the Gospel could help them, but they had no hope for the old. They said "they have been left so long in darkness, that they are very bad." But there is nothing too hard for the Lord. One of the oldest men upon the river has found Jesus, experienced a change of heart, and is now a joyful christian, as if to

teach this people that His mercy reached all.

A young man very sick had his friends bring him twenty-five miles to the mission. He wept when he saw us, and said he wanted to hear about Jesus before he died. He said "I am very wicked, I want to get a new heart." When we told him to pray, he replied "I can't, I don't know how." We felt Jesus was very near as we pointed him to the "Lamb of God." When we called the next day he held out his hand, saying "Jesus has made heart good, now you pray for my wife." He recovered from that time, a few days later his wife believed, and both are now happy in Jesus.

The first death since our arrival occurred in December 19th, an old man who opposed your missionary at first, but as his body sank beneath the weight of years, he requested his children to bring him to the mission. He was very anxious for us to be with him. He spent much of the time in prayer. Several times he asked for a Bible; I sent him one. The day before he died, I saw the Bible tied to the top of a stick about three feet long which was set in the ground near his head. I asked "why do you tie the Book there." The old man answered, "I can't read, but I know that is the great Word, so when my heart gets weak, I just look up at the Book, and say, Father that is your Book, no one to teach me to read, very good you help me, then my heart gets stronger, the bad goes away." He asked that his name might be put on the class book, told his friends not to bury him the old heathen way, but to let the missionary bury him, and the next morning calmly passed away, trusting in Jesus. The first fruits this of what we trust will be in the Lord's good time, a great and a glorious harvest.

This was the first Christmas celebrated by this people, and was a happy time. The village was nicely decorated. At midnight *Christmas Eve*, our young people came to the mission house and sang very sweet-

ly "Angels from the realms of glory," and "Glory to God in the highest, shall be our song to-day." At daylight old and young came to shake hands. At 11 a.m. the large Indian house was crowded for preaching. New-an, an influential Chief gave a dinner to the people, after partaking of which he spoke earnestly, saying he never knew what Christmas meant before, but now his heart was warm, because it was Jesus' Birthday, and Jesus came to save sinners. He exhorted his people to take God's Word in their hearts.

These poor people are very ignorant, but they are seeking for light. A few days ago an old Chief came to ask a question. He said "the white people are very wise, they know a great deal, but the Indians are a very foolish people, they don't like what is good as the whites do, why did not God make us all white, so that we would all be wise?" The old man seemed amazed as we pointed him back to our common parents, to the origin of sin, and when we told him that it was Christianity that had raised the whites above his people, he said, "Take the door to every house, tell everybody about God."

We returned last night from an eight days' trip up the river, staying at the upper village six days. Heathenism was being carried on by doctors and conjurers to a great degree, ten being at work when we arrived. We preached the first night to a large congregation. The next day we visited the sick, giving them medicine and pointing them to Jesus. A large number of the people followed us from house to house eager to catch every word. On Sunday the large house was filled. Many being unable to get even standing room, climbed up the roof to the open square, through which the smoke escapes, and there listened attentively through the whole service, to the precious word, although snow was falling. On Monday we had a meeting, and at the close asked the doctors and conjurers to abandon

their deceptive work. They confessed before all the people that they knew they could not help any one, and promised from that hour to give it up, and to burn their mysterious boxes at once. We felt the presence of our Lord in every meeting. This village has a permanent population of about 400, but many more spend the winter there, and had no missionary or teacher till we were appointed to the field. Since that time Mr. Thomlinson of the C. M. S. has sent a native teacher, against the expressed wish of a large majority of the village.

We thank God and take courage, for it is the Lord's work. Some seeming to forget this, have thrown obstacles in our way, but these evil influences from an unexpected source, have, we trust, only driven us nearer to Jesus. We hold all our services in an Indian house, they are well attended; about one hundred meet in class, seventy-five of whom testify to having passed from death to life by faith in Christ Jesus. We have distributed seventy-five Bibles, one hundred and twenty Hymn-books, and one hundred first and second readers. Ten houses have been erected each being occupied by from nine to twelve persons.

#### SCHOOLS.

We have two schools, the one here has had forty-two in attendance

through the last quarter, mostly young men and women. Not having a suitable building, the cold prevented many children from attending. We hope to have a School house for next winter. The School at the upper village is faithfully taught by a young man from Fort Simpson.

That village is the darkest upon the river. We never witnessed a people sunk so low in sin before, till this winter: the Sabbath unnoticed, the sick uncared for, the old and feeble deserted, and left to starve, or dispatched by violence; there we have seen the most heart rending sights, and heard the most thrilling accounts of Pagan deeds. The doctors and conjurers held the people in slavish fear, who in their ignorance believed these men to possess supernatural power, and to be able at will, to cause sickness or death. But the Gospel is destroying their power, the light is entering and the people are asking for books; quite a number have learnt the alphabet, and are now trying to spell out Bible texts, and those who don't know a letter, are anxious to possess a Bible and Hymn-book. Let the whole Church of God pray for this poor, benighted people—that Heathenism may be overthrown by the power of the Gospel. Yea, we will all pray. "Thy kingdom come, Thy will be done."

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#### HAPPY DEATH OF "CLAH" AN INDIAN CONVERT AND PREACHER.

Many of our readers will remember the triumphant death of David Sallasselton,\* one of the first Indian converts, and remarkably gifted as a speaker: to this we now place upon our pages from the graceful pen of Mrs. Crosby, another illustration of God's mercy and saving power, as exhibited in the life and death of "Clah."

Philip McKay, of Fort Simpson, B. C., whose Indian name was "Clah," died at Wrangle, Alaska Territory, on the 27th December, 1877, aged about thirty years. When the preaching of God's word was

begun among the Tsimpshans by a few Indians who had been converted in Victoria, Philip was one of the first to come out from heathen prejudice and superstition on the side of Christ, and was baptized by

\* See *NOTICES*, May, 1875, page 302.

the Rev. Wm. Pollard, on his first visit to Fort Simpson, four years ago. He availed himself faithfully of the advantages of school, and showed a deep interest in the study of the Bible. In the summer of 1876 he, with a number of young men, went to Wrangel in search of work. Here they regularly held religious services which were largely attended by the Stickeen Indians living at this place, many of whom heard the Gospel gladly. When their summer's work was over these men felt that the good seed thus planted must not be left to perish, and Philip, with one other young man, remained to continue the work. Philip seemed to feel the needs of the poor Stickees his special care, and from this time until his death, with the exception of about three months spent at Fort Simpson, he was constantly engaged in labouring among them. He had many difficulties to meet, but by his good sense and consistent life he commanded the respect of both indifferent or opposing white men and the jealous heathen, while he gained the love and esteem of those whose hearts were opened to the truth which he was earnestly striving to teach. He showed great firmness and Christian courage in endeavouring to suppress the social evils of the people, especially the manufacture of liquor, which the Indians of Alaska, in spite of law, carry on to their own great injury. He began, and successfully carried on, a school for the Stickees, and when the Presbyterian church of the U. S. having undertaken to care for these people, sent a lady to take

charge of the work until the appointment of a minister, Philip was retained as her assistant.

A year ago last fall he was attacked with consumption, but recovered. Last September the disease returned, and he sank rapidly. His relatives, upon hearing this, hastened to him, and wished to bring him home at once, but he replied that he would not leave his work until he died. His last days were spent in affectionately urging all about him to live for Christ and for heaven, while he assured them that he rejoiced in the hope of soon meeting his Saviour. A few moments before he died he sang the hymn, "I'm going home to die no more," and commended himself to God in prayer.

Though so short, Philip's Christian life was not in vain. Two years ago the Stickees were plunged in heathen cruelties and vice, now a day-school is established in their midst, and every Sabbath a congregation of some one hundred and fifty assembled to worship God and hear His gospel, while some give evidence already of walking in its light, and in effecting this blessed change, our departed brother, Philip, has been, by the Divine blessing, the chief instrument.

We had been planning other work for Philip when he should be no longer required at Wrangle—the fields all about us appear white unto the harvest, and the labourers are few—but the Lord's ways are not our ways; and while we feel our loss, still it is a precious thought that another of the poor Tsimpseans is safe at home with Jesus.

E. C.

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## ALGOMA DISTRICT.

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*From the Rev. A. R. CAMPBELL, Chairman of the District, dated Sault St. Marie, March 11th, 1878.*

The winter has been very unfavourable to travel there having been no snow, which has greatly hindered me in getting over the Dis-

trict. Last week, however, I attended missionary meetings at Bruce Mines, which I am happy to say were very successful, the collec-

tions nearly doubling last year's. I found the country between this place and Bruce filling up with people, more especially near Bruce Mines. The land is excellent, and a large immigration is expected next year.

I also paid a visit to St. Joseph's Island. The people there are anxious for a missionary. There are three settlements on the island containing one hundred and fifty families. If we do our duty, we must have a man there the coming year. The people are now poor and dependent, but they will not always be so. I have great hope of this country.

With regard to the Sault I am happy

to be able to say we are getting on. Our congregation is constantly improving. We are just now holding special services, which have resulted in the conversion of eighteen already, which includes a large proportion outside the church who attend our services. We have, by the help of Messrs. Laird and Gordon, been able to keep up the country work; my son sometimes walking through mud and storm nine miles and back. I go out in the afternoon generally from five to eight miles, but we get nothing from the country appointments, the people being not only poor but thoughtless.

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## OUR FRENCH AND INDIAN DAY-SCHOOLS IN THE MONTREAL CONFERENCE.

*From the Rev. JOHN BORLAND, Chairman of District.*

THE first of these, and the one longest in operation, is the one on the

### ROXTON FALLS MISSION.

At one time, and for several years, it was held in the village of Roxton Pond. Latterly, however, it was removed to a settlement called Berea, about three miles from the Pond. Our method has been to supplement by an annual grant the school-tax revenue of the place, and which has given us control over the school: affecting the selection of the teacher, and its management generally; thus securing for the children attending it thorough secular and Biblical training. For the last two years we have been highly favoured in the teacher here, and, consequently, greatly cheered by the results of his teaching. The teacher is a native of France; and, while under the influence of religious convictions when first engaged, has since become a soundly converted man, a modest and an earnest co-worker with our missionary. His method of teaching and his influence over the children are peculiarly fascinating, while the progress they make under him is most gratifying. A public examina-

tion was held about a month ago, at which were a number of Roman Catholics, with the Protestants for miles around; and, as the examination was out of doors, and the place tastefully arranged for the occasion, all could be accommodated, and the result was most gratifying to all. The number of children in regular attendance was about forty, but I apprehend it will be much more the coming year. Recitations of Scripture, with singing of hymns in French and English, formed a prominent part of the exercises.

Another School of a similar character is at the

### CANAAN MISSION.

Here the children are mostly English-speaking: and this school is helped by us, otherwise it could not be held. This would meet the priest's wishes, who has tried to so cut up the School districts in the neighbourhood as to make an English school an impracticable thing. As it is, the priest is defeated; for not only is a very nice little school kept going here for the benefit of the few scattered Protestants of the place, but quite a number of Roman Catholic children also

attend, to learn English and to acquire an English education generally.

We have commenced

#### TWO SCHOOLS IN MONTREAL.

One will be taught by our Brother Grenier, at Point St. Charles, for several hours in the afternoon of each day; and the other by Mrs. Frey, sister to Bro. Beaudry, in the school-house at the corner of St. Charles Baronice Street. The latter one has opened with about fifteen French children, which number, we doubt not, will soon be greatly augmented. With these we have

#### TWO INDIAN SCHOOLS.

One at Oka, and the other at Cornwall Island.

Of the Oka School our people have frequently heard. Since its commencement, now eight years ago, it can point to a number who have passed through its training. Several have gone to the better land who, in their dying hours, cheered the spirits of their friends and benefactors with unmistakable evidences of the power of divine truth and grace upon their minds. I think I may safely say that not an instance in the death of our Indian children at Oka has occurred in which the evidence was not clear and convincing that divine grace had renewed and meetered them for the presence of the Saviour. This school is now taught, as it has been for the past year, by an excellent young Indian, Timothy who, after having spent several years in the School from its first opening, I sent to a superior grammar school taught by Mr. Masten in Lacolle, since which time he has taken our

school at Oka himself; and by assiduity in his duties, and a godly and consistent spirit in his demeanour, he is rendering valuable and important service to the children and youth of his people.

The other Indian School is on Cornwall Island, and is taught by Charlotte, a young Indian woman from Oka. She, as Timothy, was trained in our School at Oka, and is well qualified for the service we require of her at Cornwall Island. She is a pattern of pious and prudent conduct, and eminently devoted to her work. She had about twenty children under her care during the last year, and will have many more, I doubt not, this coming one.

I was up at the Island, and was much pleased by the testimony of a white man, who lives in the Island, as to the result of Charlotte's teaching there the last term. He did not know who I was, nor, therefore, what interest I had in the School or Mission there; therefore, his testimony was the more valuable. He assured me, that having examined some of the children as to what they knew, he was surprised at their answers to his questions, knowing, as he did, that but a few months ago they did not know even their letters. I was cheered with another fact which I learned in my visit, viz.: that the principal man (an Indian) on the Island had been recently converted, and was now a sound and thorough member of our Church.

This Island is entirely Indian property. About forty families reside on it. It is six miles long and about half-a-mile broad. It is a promising place.

### SPECIAL CONTRIBUTIONS.

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| Bequest of the late John Harris, Vaughan, Joseph Wood and John Harris, Executors, for Missions in British Columbia ..... | \$100 00 |
| Bequest of the late Stephen Nelson, Otonabee, John Fife, Executor, per Rev. R. McCulloch .....                           | 60 00    |
| T. C. Renwick, Romney, Annual, for Japan .....   | 10 00    |
| Hon. Judge Marshall, Halifax, for Indian Missions in the North-West .....  | 10 00    |
| A Friend, Charlottetown, per Ralph Brecken:—   |          |
| For the Port Simpson and Naas River Missions .....   | \$250 00 |
| For the Japan Missions .....   | 250 00   |
|  | 500 00   |

Total amount received on account of regular Income from Districts to April 15th, 1878.....\$20,033 44