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# Missionary Notices

OF THE

## METHODIST CHURCH OF CANADA.

TORONTO, AUGUST, 1876.

### CONTENTS.

	Page
The Rev. George McDougall .....	138
SASKATCHEWAN DISTRICT :	
Letters from the Rev. John McDougall .....	140
Letter from the Rev. H. M. Manning .....	144
Letter from Miss E. A. Barrett.....	147
JAPAN :	
Letter from the Rev. Dr. McDonald .....	149
BRITISH COLUMBIA :	
Letter from the Rev. W. V. Sexsmith.....	150
MISCELLANEOUS .....	152

**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,

AUGUST, 1876.

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## SASKATCHEWAN DISTRICT.

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### THE REV. GEORGE McDOUGALL.

THE REV. GEORGE McDOUGALL was born in Kingston, Ontario, in the year 1820. His parents were from Scotland; his father was a non-commissioned officer in the Royal Navy, and served in that capacity throughout the war from 1812 to 1815. When peaceful times closed up that arm of the service, the family moved up to a farm above Barrie, on the Penetanguishene Road. His first serious impressions of an abiding nature were received at a prayer-meeting conducted by the late Peter White. At the centenary celebration held in Barrie, which was then a small village, he obtained a scriptural evidence of his being a child of God, and from that period to the hour of his death he became a worker in the vineyard of Christ. Though first engaged on a farm, after his marriage, near Owen Sound, and then for a season in business with Messrs. Frost & Nealand, he was always under the impression he was destined for a higher and holier calling. His business relationship ending rather abruptly, and becoming acquainted with the late Rev. William Case, then in charge of the Indian Industrial School, at Alderville, he gave himself up to the necessary preparation for an Indian Missionary. For a short time he attended Victoria College, and at the Alderville School his studies and labours were so successful, that the Cobourg District recommended him to the Conference at Brockville, in 1850, when he was received on trial for the Missionary work.

His scenes of labour were Lake Huron, Garden River, and Rama, in the Province of Ontario; Rossville, Norway House; Victoria,



REV. GEORGE McDOUGALL,

CHAIRMAN OF THE SASKATCHEWAN DISTRICT.

*From a Photo. by ADAMS, of Owen Sound.*

Edmonton House, Saskatchewan; and his last appointment was to commence a new Mission at Bow River, nearer the Southern boundary of the great North-West territory.

After his visit to the Ontario, Quebec, New Brunswick, Nova Scotia, and Prince Edward Island Provinces, in 1874-5, upon his return it was too late in the year to commence building operations; he therefore concluded to spend his winter at Morleyville, where he was a valuable assistant to his missionary son, John McDougall, then employed laboriously in the erection of a new church and mission premises. The rest of his life and mysterious death will be found in the June number of the "Notices," with the supplementary details in the present issue.

When George McDougall perished on the plains of the North-West there fell a hero,—“valiant for the truth.” His earlier training prepared him to “endure hardships as a good soldier,” hence on the lakes

and rivers, in the wilderness and on the broad plains, he was equally at home. His love for the extension of the Redeemer's Kingdom by the ingathering of immortal souls was quenchless; his expositions of gospel blessings were simple and fervent; at all times, and in all places he remembered his great work was that of a missionary of the Cross; and in every place where he laboured many "will rise up and call him blessed." Possessing, in a high degree, the confidence of the civil authorities, he lent the influence of his name and personal advocacy to the cause of peace and civilization. Few men have passed away more deeply regretted by the Indian or White Man, than the large-hearted, courageous, laborious, and self-denying minister of Christ—GEORGE McDougall.

*From the Rev. JOHN McDougall, dated Morleyville, May 19th, 1876.*

YOURS of the 11th April came to hand May 14th, this being the quickest time in the matter of mail ever experienced by us in this country. You cannot tell how your letters encouraged and cheered us. At any time they would be welcome, but just now we seemed to feel our isolation and responsibility more than usual, owing in a great measure to the ever-present remembrance of the great loss we have sustained in the mysterious visitation of Providence brought upon us by our all wise Heavenly Parent.

You wonder why we did not write sooner; the fact is, we wrote as soon as we possibly could after the burial of our dear father's mortal remains. You also mention the lack of particulars. The circumstances in my case were so hard to bear, and the fearful strain of anxiety for the fourteen days we were in search, connected with the fearful state of the weather at that time, almost prostrated me, and for some time I did not feel either mentally or physically the same man. I will now try and send you the particulars.

In January last we found we had to try and obtain a supply of meat for ourselves and party; without it we could not carry on our work. This we had to do ourselves, for which fact I will state the reasons: 1st. If we hired any one the expense would be great, and we always have other more necessary parts of our work to meet with

any available means we may have at our disposal. 2nd. At that time there were no men to be secured for any service; consequently the duty devolved upon me, and I accordingly made preparations for starting to the plains. Father said, "In case no one turns up for you to hire to accompany you, I will go;" and on my part, while I knew I could not have a better companion to aid in the object in view, I told him, that, only in the event of there being no one to go with me, would I be glad to have him come along. The result was there were no men to be had, and father and I started, (Moses, father's nephew who came out from Canada last fall) accompanying us. We had with us five flat sleds drawn by one horse each, and one large double sleigh drawn by four horses. When we had gone about forty-five miles from home, we came to buffalo, but there being no wood near, and the weather being very cold we could not stay out on the plains until we might load our sleighs; however, I killed two cows, and taking these we went back to where we could obtain wood for the camp fire. On the morning previous to father's disappearance we went from our tent out to where the buffalo were, and took with us four sleds. Father and I going without Moses, who, being unwell, remained in camp. After travelling seven or eight miles we came close to buffalo, and I pre-

pared to run, father remaining with the horses and sleds. After some time, and no little difficulty, owing to the nature of the ground, I succeeded in killing six very good animals, and we felt much encouraged, and set to work to skin and cut them up. We had brought a few sticks of wood with us and our kettle. While I was at the next to the last animal father made a fire and boiled some coffee, and he and I lunched together for the last time, as it proved to be, on earth. Little did I think this at the time. Father never seemed more affectionate and also hopeful as regards the future, for when we were together he was always planning about carrying on the work in which we were together engaged. When we had our animals cut up and tied on the flat sleds it was already dark, but this did not cause us any anxiety for we had been in many such circumstances, and the idea of being lost never entered our minds. It might have been six or seven o'clock in the evening, when accompanied by an Indian who was also out for meat and had joined us, we started for our camp, father alternately walking or riding on horseback as it suited him. I drove the four sleds we had loaded. The night was clear and starlight, though not extremely bright, owing to a little drift floating in the air near the ground; this was caused by a west wind blowing directly from the direction of Morleyville, and our camp was only a little north of our course home. When we had proceeded some way, father said I had better take the horse he was riding and go on to camp and he would bring up the sleds, but to this I did not agree, as he would then have to walk all the time. I told him there was no necessity of any one going on, and he acquiesced, and we went on together conversing on various subjects. As our loads were heavy, our progress was slow, and I should think it was about 11 o'clock when we came to a creek which ran near camp, and which we had crossed the same morning. Father had fallen back a little as we went down the hill to cross the creek, but as we were going

up the hill on the homeward side, he came riding up opposite to me and made as if he was going on; I said to him, "You think of riding on to camp?" he said he thought he would; he also pointed to a bright star-light in the direction of the camp, and gave it as his opinion that that was the direct course. I told him the star was right over the tent, apparently, and as we were now within less than two miles, I felt no doubt of his getting there all right. He accordingly rode off at a hard gallop, straight for the camp. It might have been twenty-five minutes afterwards when we came to the tent. Directly upon seeing the camp my heart misgave me; I saw no fire-light, for I knew father would have gone right on making preparations for supper. When I got the sleds to the tent I jumped in, calling out, "Father! Moses!" as loud as I could, but no answer came. However, I soon, in feeling around in the tent, came upon Moses sound asleep. "Has father come home?" was my first question. He said, "No." I jumped out and seizing my rifle fired off several shots in succession, and hallooed with all my might without any effect, no answer came. By this time the wind had risen very high, but being from the west was not cold. I went around and did what I could, and then awaited daylight, confident that if father did lose his way he would stay in some sheltered spot, and come to us as soon as it got light, for our camp was in a peculiar place and it seemed impossible to lose it. This was Monday night, 24th January. Tuesday morning I was abroad early, and climbed a high hill, looked all over the country outside of us, and where we had gone the day before, the buffalo were feeding quietly, and there was not a sign of any one moving. I then hunted up the horses, for the thought struck me that father might have had a sudden attack of disease, or he might have been thrown from his horse, and in such a case the horse would come to its partners, but when I found the horses this one was not with them, and my doubts about father at once went away. I now thought he would

either come to camp or he had gone home, for the distance was not great, and the hills around home appeared close; but in order to satisfy my mind I kept in the saddle all day, tiring out two horses, and when night came, and no father at the camp, I made up my mind that father was now home at Morleyville, and that on the morrow some one, perhaps my brother David, would be out to us. The weather was fine all day Tuesday, and continued so all night, but on Wednesday morning the wind veered around and suddenly a great change took place. A terrible storm came on from the north, and it was next to impossible for any one to live on the plains without fire or food. However, I felt comparative ease as I firmly believed that father was safe at home. Thursday I determined to go home, and though it was still very cold we went within eight miles of home, I then camped Moses and the Indian, and went on myself to Morleyville. You can imagine the state of feeling in our party when I got home and no father. As quick as we could we started for the Elbow, hoping he had gone there. But he had not. From there we went straight out to the place where he was lost from, and falling in with a party of hunters, we heard of his being seen on Tuesday about noon, say some fifteen or sixteen hours after he left me. We continued the search, and the same day, which was Saturday, found the horse without the saddle. That night David remained with the hunters, and Kenneth McKenzie and I went back to the Elbow Post for help. Sunday morning, the captain and a number of men of the Mounted Police, Mr. Bunn and men of the H. B. Co., responded to our call, and we

went back and continued the search, but did not find a single trace, whatever. We then went home, obtained fresh horses, provisions, tents, and organized a regular search, but not until the next Sunday did we find the mortal remains of our parent and friend. Then he was found by one who was not really searching for him, but who accidentally came upon the body, where he had laid himself down to die. Everything goes to evidence that whatever may have happened causing father to lose his judgment and thereby wander on the plains until nature succumbed, when he laid himself down at last he had his full senses, and knowing we would not rest in our search for him he laid himself out as for burial. His eyes closed, his hands folded on his breast, his legs and feet placed straight, a peaceful calm on his face, and as he had evidently picked a level spot, his whole body was frozen in the position of one for whom kind friends had performed the last acts of friendship. We took him home. We buried him in the spot selected by himself for the Morleyville burying-ground. Though the body had lain exposed for days it was mercifully preserved from any disfigurement by birds or wild animals. Something had gnawed his moccasin and had eaten part of the scabbard of his knife, but although his face and hands were bare, they were untouched. Since then there has been no clue to the solving of the mystery. Why it took place—how it took place?—These are questions continually rising in our minds. But now there is no answer. We are told that if we are faithful, by-and-by we will know. In the meantime we do know that it is the Lord's will, and He cannot err.

## FIRST SERVICES IN THE NEW CHURCH AT MORLEYVILLE.

*From the same, dated Morleyville, May 9th, 1876.*

In the midst of hurry and pressure of work, I deem it right to stop for a little and let you know how we are progressing at this mission.

Last Saturday we had got on so far with our church as to be able to com-

fortably occupy it, and at three o'clock p.m. we rang the bell, and assembled the people from near and far to

WORSHIP IN OUR NEW SANCTUARY.

With glad and thankful hearts the

people and mission party praised the Lord who was in our midst, and prepared our hearts for the coming services of the morrow. Sunday 7th was a day long to be remembered by all who were present with us during its hallowed hours.

Early in the morning the Indians began to arrive from all sides, they came until the prairie around the church was covered with people and horses. None intended to be late; and as soon as we rang the bell and opened the church at once the place was crowded full, so that there seemed not to be room for another. Our service was conducted in

#### CREE AND STONEY;

all understood, and a gracious influence pervaded the whole assembly. After a short intermission we again gathered, and then the Sacrament of our Lord's Supper was administered to a large number of believing followers of our blessed Lord; some, for the first time, partook of the emblems; all had not the privilege granted to them since the fall of 1874, and with grateful hearts every one praised God for the present opportunity, and started out afresh in His service. Communion service over, we commenced

#### A LOVE FEAST,

and how I wish some of the friends of missions could have been there to witness what the Gospel can do for even the poor North American Indian, degraded and devilish as he is, when it first reaches him.

It was hard to restrain the ardour of the people—by twos and threes they rose to tell what Jesus had done for them. Promising to continue the love feast the next afternoon, we dismissed the people in the evening. We had a service in English in our large room in the mission-house, quite a number of English-speaking persons, including some of the mounted police, were there, and Bro. Inkster preached to us, and felt great liberty. The Lord accompanied his word to our hearts. Monday afternoon, according to announcement, the Stonies began to gather, and soon the

#### CHURCH WAS AGAIN FULL.

Bro. Inkster opened the meeting, and we went on with the speaking exercises of the day before; rich experiences were given, showing that the Holy Spirit, the Great Enlightener, had been working in the hearts of His people; new converts gave their testimonies to the saving grace of our God, and it was not until a late hour we brought our meeting to a close. As a mission party, to say we have been encouraged, would be little; we have been delighted and strengthened God, in His great mercy, even now is allowing His unworthy servants to see some of the fruits of their labours. At the same time we are humbled in view of the responsibility laid on us. This people must be watched over and prayed for; encouraged in this and cautioned in that: in all things, the missionary must take the lead. *Come*, and not *go*, must be his word of invitation to every good work, both for temporal as well as spiritual things. Then, apart from the Stonies, the wandering Cree still looks to us to guide and counsel him. This spring in my journey to Edmonton and Victoria, I met with quite a number of our old adherents from Victoria and White Fish Lake. They say that though they have left those places from force of circumstances, still they are with us in heart; and I found that many of them are trying to live a godly life, consistent in all things.

While at Tail Creek, both on my way in and out from here to Edmonton and back, I met deputations of Crees requesting our presence

#### AT THE TREATIES,

to take place this summer; and as it was part of the plan of our departed chairman that we should be there, I told them that I would go if possible. This will involve considerable travel, but seems to be a legitimate part of our work. My assistant, Mr. Inkster, has been a great help, and is doing good; and now that the church is nearly finished, we will not be as hurried as we have been about here, and will have more leisure for exten-



sion. Before I left to visit Edmonton this spring, I went

TO THE ELBOW,

and was well received by both officers and men. Our services are well attended, and we are encouraged to go again next week. We are going, and (D.V.) we will then take up a fortnightly appointment; the distance is forty miles from here. I also intend going to Fort McLeod as soon as possible. In the past our greatest difficulty has been that we have had too much strain of a temporal character upon us; as that slackens, we will be able to devote more time to the different tribes of Indians around us, and also meet the growing work among the whites, at least in part. Still we want more help—say we had a zealous Brother, alternating between Fort McLeod and Bow Fort, we think great good might be done; if we, as a Church, do not more, others will. They are already talking about doing so—"and yet there is room." We have been looking and longing for word from the mission rooms all winter, yea, since

last fall, early, but up to this date none has come. Especially since our great bereavement and loss have we desired to hear from our fathers and brethren, but thus far have been disappointed.

This has also caused some embarrassment about finance; however, we do not despond, and our party are of the right sort, and there is no grumbling. To-day (9th) all the morning I was busy giving out

SEED TO THE INDIANS,

heretofore we had not been able to obtain seed; but this spring, at great cost and a good deal of hardship, we managed to bring some through from Edmonton, and to-day all are busy planting. If the Lord favours us with a good season and no grasshoppers, these Indians will soon be able to raise a sufficiency of vegetables and grain for their use; this will, at the same time, civilize and keep them more about the mission. Dear Brother, pray for us, ask the prayers of God's people on our behalf.

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*From the same, dated Fort McLeod, June 10th, 1876.*

I came here to-day on my way to Montana, but am now making arrangements to go back, for there is plenty to do at Morleyville and at the Bow Fort, and then I have the treaty to attend; so I feel greatly relieved in not having to go to Helena.

To-morrow (D.V.) I shall preach at this place, and expect a large congregation. There are now over one hundred white men here, and others continually coming; there are also quite a number of mixed bloods, and ever and anon a large number of

Indians coming and going. I wish you could see your way to send us a man at once for this part. The people would help, and we could put up a small church to commence with; then we would have in this circuit Morleyville, Bow Fort, and Fort McLeod. I believe the latter two places would soon become self-sustaining. All well at home when I left. I have ridden one hundred and forty miles in less than two days, and you will please excuse my short note.

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*From the Rev. H. M. MANNING, dated Edmonton, April 10th, 1876.*

I have just completed my first missionary tour in the North West, and am pleased to be able to send you encouraging news from these distant stations. This being my first experience in winter travelling, in the Sas-

katchewan, I will say a word about the trip. I had long had a desire to try riding in a cariole and sleeping in the snow, of which I had read so much before leaving Ontario; and, accordingly, it was with a feeling of satisfac-

tion that on Wednesday, 22nd March, I started on this mission tour, a round trip of two hundred and fifty miles.

Not having a train of gallant dogs, the winter express of this country, I was obliged to take my horse. The snow being very deep and the weather stormy, travelling was both tedious and toilsome. My second day from Victoria was particularly so. We started from camp at dawn, but had not gone far till we reached an almost impassible plain. Comfort had now to be sacrificed to mercy, but I was merciful to a fault; for, not wishing to entrust my favourite pony to the management of another, I sent my man ahead while I walked behind to drive, guide the cariole, and help the pony through the drifts. This I found to be a ludicrous task, and having measured the depth of the snow, many times, first on one side of the narrow track, and then on the other, and having occasionally gone on all fours for a considerable distance, I abandoned the undertaking and, acting as guide, left the man to get along as best he could. After we had gone a mile or two the road became a few degrees better, and we hoped to reach the mission that night; but about noon a heavy storm came on, which so filled the track that toward evening we lost our way and were compelled to camp. This was no hardship, for we were already fatigued; and had at hand all that was necessary for a comfortable lodging, a clump of trees and a few sticks of dry wood.

We reached the mission at an early hour next morning, where I was heartily welcomed by Bro. Steinhauer and family, and our devoted and inestimable teacher, Miss Barrett. The return trip was more pleasant, but not less fatiguing, as I travelled chiefly at night. I may be excused for giving so much space to the details of a journey, as it was altogether a new experience to me; and yet even its most novel features were forgotten through the interest I felt in the mission. I will speak of these, not as I would, could my feelings find expression, but as I can.

On Saturday, the 25th March, I

reached Victoria, and was kindly received and entertained during my stay, by our admirable teacher and his esteemed wife, Mr. and Mrs. Sinclair. Here I met our venerable Bro. Warner, feeble in the extreme, and greatly regretting his inability to minister to the people. He has been down to the valley, and I was rejoiced to find that the chastenings of the Lord were yielding the peaceable fruits of righteousness. His elder knowledge, combined with his freshened views of the things unseen, was very helpful to me. May his attention remain thus fixed on the things revealed by the light of the valley till the watcher is summoned to walk through the shadow.

The mission, beautifully situated, was once in great prosperity; but now are to be seen only the marks of past greatness. Enough remains to tell of the labours and successes of the past, and more than enough to show that the former great inhabitant is gone. The church and parsonage are sadly in need of repair, and could be made both comfortable and respectable in appearance, without much expense.

In numbers the mission is also reduced. Nearly all the Indians who formerly belonged to it, now live on the plains, and several families of settlers have moved away during the last few years. But it is still an important and desirable station, and ought to be supplied at the earliest possible date. There is a congregation varying from forty to sixty, and a flourishing Sunday-school of thirty children. The day school is also well attended.

To assure myself of the value of the mission to us as a society, I visited all the families, inquiring into their religious state and relation to our Church. Some professed to have faith in Christ, others a desire to flee from the wrath to come, all spoke of the prosperity of the past, and wherever I went the name of our late lamented chairman was as ointment poured forth. I took the names of sixteen who have been members of the church, and who desire still to be regarded as such. I was happily disappointed both in the number and spirit of the

people. They seem to be a people prepared of the Lord. I preached twice on the Sabbath, and held a missionary meeting on the Tuesday night following, which was quite a success, and on Wednesday morning started for Whitefish Lake. This Indian mission, situated on the North-east side of the lake, whose name it bears, is by far the most important of our Saskatchewan missions. The first thing which attracted my attention, on coming in sight of the village, was the well fenced fields, stretching along the hill-sides to the back of the houses; and I was only sorry to find that the houses themselves were not equally well attended to. I was also disappointed in finding so few houses, but learned that in general two or more families occupied the same dwelling. The land between the village and lake is low and marshy, but for which a more eligible site for a mission could scarcely be desired.

The parsonage and church occupy nearly a central position. The former is a good and suitable building, but the church is too small, and badly constructed. It is Bro. Steinhauer's intention to have it taken down this summer and rebuilt. By raising the walls several logs higher, putting in larger windows, and a gallery across the end, they will have such a church as they greatly need.

My stay at this mission was exceedingly pleasant and profitable. I was particularly pleased with the well-ordered household of our good Bro. Steinhauer, and reminded of 1 Tim. iii. 4. "One that ruleth well his own house, having his children in subjection with all gravity."

On the day of my arrival Miss B. had an examination of her school, which was highly creditable. She has had numerous hindrances to success, chief among which have been the want of books, and the want of a knowledge of the Indian language; but she is now on the summit of the hill difficulty. Many of the children read and write well, two or three have a considerable knowledge of scripture, history, geography, grammar, and arithmetic, and many of them are

familiar with the greater part of the first catechism, which, with the new testament, is taught daily. Singing is an exercise in which they take great delight, even the smallest of the children join and pronounce the English correctly.

The Sunday-school was large and interesting, but reminded me of the Ontario country schools of ten or fifteen years ago. We need the BANNER, NATIONAL SERIES, conventions, &c., to infuse life and interest into our schools.

The congregations on Sabbath were good, though some of the Indians were away. I preached through an interpreter morning and evening. During the morning service one of Bro. Steinhauer's sons, a young man of promise, received an increase of light, and has since found the Lord.

After the meeting I took my leave of the friends at this mission, to retrace my steps to Edmonton, through a region so desolate, that the howl of the wolf was a welcome sound.

On reaching Victoria I met Bro. J. McDougall, who had just arrived, with whom, and Bro. Warner, I spent part of the following day. After consulting concerning the necessities of the work on the District we took the sacrament of the Lord's supper together, and then bid farewell to our aged Bro. Warner, expecting to see his face no more. It was a solemn and blessed season, not soon to be forgotten. At 10 p.m., Wednesday, 5th April, I left Victoria for Edmonton; preached at the Mounted Police Barracks on Friday evening, and reached home the same night, after an absence of seventeen days, spent as I never before spent the same length of time; and some friend may say, "as I hope you will never again have to spend the same length of time." I admit that to contemplate retiring to rest in the shelter of a willow bush, after a hard day's travel through deep snow, while the storm is beating mercilessly, and the wind blowing a fearful gale, with only a couple of robes and a pair of blankets for bedding, is rather chilling to one who has never slept out of a comfort-

able Canadian home ; but I find nothing in it that necessarily interferes with health or happiness.

On Sabbath, 9th April, missionary sermons were preached in Edmonton,

both in Cree and English, and on the following Monday night the annual missionary meeting was held, which was both interesting and successful, though the attendance was small.

### WHITE FISH LAKE DAY SCHOOL.

ALTHOUGH our pages have not often been adorned with communications from the sisterhood of the Church—a class of helpers essentially connected with her prosperity—we are sure the following interesting details will give pleasure to our readers and supporters of the Missionary Society, emanating from a devoted and self-denying worker in our Lord's vineyard. At a time when we have to mourn over the death of hundreds of U.S. troops, in conflict with unchristianized Indians, not very distant from our newly-established mission at Morleyville, it is a subject of devout thanksgiving that hitherto the Indian tribes living in Canadian Territory have been managed without bloodshed. Their conversion to Christianity has been the leading feature of our own efforts, and not without great success—to God be all the praise ! and we have strong confidence from what we know of the work done in the North West by Methodist agency, nobly sustained by the officers and employees of the Hon. Hudson's Bay Co., that prospective negotiations will be happily concluded, and a reign of commercial and agricultural prosperity inaugurated, at present but little thought of in the eastern sections of the Dominion. With this in view, the Committee are anxious to maintain the efficiency of the Day Schools in existence, and to increase the Missions.

*From Miss E. A. BARRETT, dated White Fish Lake, Saskatchewan, March 2nd, 1876.*

As my third term for this year closed on Tuesday, the last of February, I have just been engaged in reviewing my school-work during that time. On the whole, I can look back over it with some degree of satisfaction. The attendance of the *same* children has been more regular than during any previous quarter. The number of names entered on the register during the term being 47, and the average daily attendance for the same time being 36. The school was only closed one day, and that while they were whitewashing the schoolroom.

The Indians have always been ac-

customed to go off for a general hunt just after Christmas ; but this year, owing to the great success of their fall hunt, only a few went, and some of them left their children behind, in care of friends, so that they might attend school. As a result of their more constant attendance, their progress has been more rapid and uniform. As regards their *capability* of learning, I have not found *one* incorrigible dunce. There are a few apparently dull ones, but they are daily getting brighter. They, as well as I, labour under many disadvantages. As only three of the parents, inclu-

ding Mr. Steinhauer, can read English, of course the most of them can get no assistance in their studies at home; and as my ability to instruct them in Cree is, as yet, very limited, I give them credit for possessing considerable intelligence in making the advancement they have. Another difficulty has been, training them to enunciate distinctly and correctly those elementary sounds and combinations of the same, found in the English language, but which are entirely absent from the Cree. In some cases it has taken me six months and more, daily drill, to train the organs of their voice to enunciate correctly, even the simple words found in the first book of reading lessons; but I feel more than rewarded for all the pains I have taken by the beautiful distinctness and accuracy with which some of them can read. Of course, the whole school reaps the benefit of the daily practice. In some few cases I thought certain organs of voice must be wanting; but, with nearly all, patience and perseverance have proved that they are only dormant, not absent, and I trust that in time they will become so developed that no Cree accent will be distinguished in their reading. I find the voices of the younger children more flexible and easily trained than those of the older ones. When the books arrived I formed a Testament class at once, numbering fourteen, who have had one lesson daily since. They can now pronounce every word distinctly in about four chapters. Not one in this class could read a lesson correctly from the first book, and most of them did not know a word when I came. I think it would only seem like an amusement now to teach white children with perfect voices.

As regards the spiritual benefit derived from my teaching, it is a real

grief to me that it is no more. So far as example will teach, I try to do my utmost, but I cannot convey much to them yet by way of precept. I can read the Bible and Catechism in Cree, though, so that they know what I read, and say they understand; but I very much fear they need it to be explained, quite as much as white children do the English Bible and Catechism.

As regards myself, though in a measure shut out from the usual sources of instruction and improvement, still I find, even here, I have many teachers and as many lessons daily as I can possibly learn. Sometimes I think so far from my life being a sacrifice here, I am vastly the gainer, receiving much more than I can communicate. So far from sympathizing with the idea, that because a person devotes his time to the instruction of the poor heathen, he must needs, therefore, become the object of all the commiseration and pity his friends at home can find time to bestow upon him, I believe and feel that there is an honour and dignity connected with the work of God, in its every department, that precludes the possibility of one of His workmen being placed in a position to be deplored either by himself or others. I believe, further, a child of God is never called to labour where he cannot, by the use of the means within his reach, attain unto the stature of a perfect man in Christ Jesus, and become meet, also, to be counted an heir of God and a joint heir with Jesus Christ.

I never appreciated the value of books and education as I do now; surely the wealth of the ages is laid at the feet of the present generation. But I must close or I shall weary you.



## JAPAN.

*From the Rev. Dr. McDONALD, dated Shidzuoka, April 7th, 1876.*

Two years have elapsed since our arrival in Shidzuoka. Immediately after coming, we began, in hope, to sow the seed of the Word, some of it has fallen into good ground, and has brought forth fruit, which I hope may endure unto eternal life.

In my letter of April last, I told you that twenty-six had been admitted to baptism; since then, eighteen persons have been baptized, making forty-four in all. I think, however, that there is an important part of the work that cannot be reduced to statistics. During the year, many persons have heard the Gospel, and I believe that prejudices against the Christian religion are being removed from the minds of the people, and that a work of preparation is slowly progressing.

On the 13th of February, we had a very interesting baptismal service. The wife and infant son of our class-leader received baptism. She is the first, and as yet, the only woman here who has openly professed faith in Christ, and become a disciple of the Lord Jesus. The women, however, attend the preaching in considerable numbers.

I wrote you that many people came to the services. I am glad to say that they continue coming. Our house is frequently crowded to its utmost extent. At first, we tried to provide seats, but the seats occupied too much space, and we gave up the idea of using them in the Sabbath evening service. The people sit down in Japanese style.

During the year, I have done something in the way of tract distribution. I also made arrangements with a Bible agent in Shanghai to send me a hundred Bibles in the Chinese language. I have disposed of about seventy copies, and thus by various means the truth is becoming known.

Of late, Buddhism and Shintooism have manifested considerable activity

in looking after their followers, and beautifying their temple ground. Generally speaking, the temple grounds are very attractive, carefully kept, and beautified with flowering shrubs and trees, they are places of holiday resort, and thus the temple becomes associated in the minds of the people from their early childhood.

If we think of Buddhism as a power to deal with the conscience of man, it is dead; but if we think of it as a great system of idolatry, it lives yet. It is like a great tree which has spread out its branches, and has deeply rooted itself in proportion. While there are many tokens of decay, there is but one power that can remove the encumbrance—take it away root and branch—that is, the Gospel, not the Gospel considered as a code of pure morals only, for Buddhism has many excellent precepts, but the Gospel as a Divine power in the salvation of the people, purifying the heart and the conscience, and blessing the people with the joys and hopes of spiritual life.

P.S. I write a supplement to my letter in order to give you a little further insight into affairs here. In sending my account to Mr. Sutherland by this mail, I mentioned that my agreement has been renewed. I was asked if I would like an agreement for five years, but I replied that a year at a time would perhaps be the better way.

I believe that Providence guided us hither, and if it be the will of God that we should continue here after this year, He can easily prepare the way. The fact that I am not now employed by Mr. Hitomi, but by the local government, seems to imply a sanction of my procedure in preaching the Gospel.

The article of agreement has been sent to Tokio for the approval of the General Government.

The local government will shortly open a hospital here, which I will attend and minister to the sick according as I may have ability.

I have done a great deal in the way of dispensing medicines the past year. My work in this respect is so increased, that I was obliged to set a limit to it.

The attendance upon the services of the Sabbath has been very encouraging. As I said in my letter to Mr. Sutherland, we are obliged to check the geta (wooden clogs). About four Sabbaths ago, they told me that 380 pairs were checked; moreover, about forty persons were crowded around the windows outside, and numbers were obliged to return, as they could not get into the house, and as the space outside near the windows was also occupied.

The last three Sabbaths the evenings have been dark and somewhat rainy, and we have not had as many persons. Last Sabbath there were about 65 in the morning, and about 180 in the evening. Whether the people will continue coming or not, I cannot say. The weather now is beginning to get warm, and as the heat increases, the congregations will probably diminish. Such crowds in the heat of summer would be suffocating.

I commenced to speak in Japanese (not reading from manuscript) last September, and have continued to do so every Sabbath evening since. I speak through an interpreter Sabbath mornings. I could prepare two little sermons a week in Japanese, but

teaching the day-school and medical work make it impossible. The Japanese language is exceedingly intractable.

Our services are about as follow:— In the morning—singing and prayer; reading of the Scriptures; exposition of Scripture, and an address through an interpreter; address by one of the brethren. In the evening—singing and prayer; Scripture lesson, with explanatory remarks; address by myself in Japanese; address by Mr. Tzuke and Mr. Lamanaka. Mr. Tzuke and Mr. Lamanaka, are excellent helpers. I sent you some of Mr. Tzuke's addresses. Mr. Lamanaka is also a valuable man. Two of the other brethren occasionally speak in the morning service.

I have entered into particulars in order that you may see the work as it is.

I trust that the interest may continue, and that the work may deepen and widen. We shall, however, labour on at God's command, and shall be thankful, if permitted to gather a few sheaves during the coming year.

I am glad that you have decided to send a missionary for Numadzu. I wrote last mail, acknowledging the receipt of your letter. I immediately informed Mr. Yebara of the decision of the committee. The day after I mailed my letter to you a reply was received from Mr. Yebara which I mailed to you, in hopes that it would reach Yokohama before the sailing of the ship. As those letters have probably reached you, I need only say now that they are patiently waiting in Numadzu for their missionary.

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## BRITISH COLUMBIA.

### MAPLE BAY.

*From the Rev. W. V. SEXMITH, dated June 20th, 1876.*

It is now a little over three years since I was sent to take charge of this mission; and in writing you my annual letter, I purpose giving you a brief statement of my labours during

my stay here. When I arrived on this mission my physical strength was not equal to the work required of me. At home, not having much physical exercise—as I always had a horse and

vehicle to convey me to my various appointments—my muscles were somewhat relaxed, which quite unfitted me for the long journeys on foot, which were necessary in order to reach my appointments, and to visit the people at their homes. But having a strong constitution, I became accustomed to this mode of travelling; and in about a year from the time of my coming to this mission, I could, with comparatively little weariness to the body, walk fourteen miles, boat five, and preach three sermons in the day. This was hard work, but I was not obliged to do it every Sabbath, only occasionally, when I could not secure a horse to convey me to my appointments.

During the period we have been stationed here, the presence of the Lord has been with us, and the God of Jacob has been our help in times of need. No other refuge have we sought, or other counsel have we known; and if at times we were discouraged, and our hearts sorely depressed by the prevalence of sin, we immediately resorted to Him who "giveth us the victory through our Lord Jesus Christ." We need not here recount, in detail, the various transactions which have occurred in connection with our ministry on this mission; nor need we give you the many events which took place, having a tendency to dishearten and discourage us, or those which have acted as a stimulus, prompting us to duty; but let it suffice to state, that amid "all these things we were more than conquerors through Him that loved us." On our arrival here, we found fifteen persons in connection with the Church. During the first three quarters this number was reduced to eight, principally by the enforcement of the discipline. Since that time we have received thirteen on trial, some of whom have been received into full membership, and a few of them remain yet on trial.

Perhaps the reason why the membership of the Church is not larger, is in consequence of the unsettled character of a large portion of the residents. Many of the settlers have

been, in early life, miners, who have failed in securing a fortune in the mountains of this country, and becoming dissatisfied with the mining business, have settled upon farms as the only mode left them of making a living; and in consequence of their inexperience in farming operations, have also failed in this occupation; and the result is, that they leave the settlement and seek some other employment. This vacillating character of the people has acted as a constant drain on our Church membership. However, things have greatly changed, and nearly all of the dissatisfied ones, have become either contented with their present position, or have moved from the district. The people are now, I think, more contented, and, on the whole, the settlement more prosperous than ever it was in the past. And your missionary feels that now he has something more permanent to work upon.

We are in great need of a spiritual awakening, and a turning to Christ. This has, for months past, been the speciality of our prayers, and the burden of our preaching; and when we think that we have sufficient indications upon which to rest our faith, that God will speedily arise and get to Himself a great name in the conversion of souls on this mission, an unexpected event occurs and apparently sweeps away, for the time being, every vestige of a serious impression which has been made upon the sinner's heart. But still the Spirit is at work, and sinners are becoming uneasy, and dissatisfied with their present state, and occasionally we hear some of them inquiring the way to Christ. We trust ere long to be able to hold a camp-meeting on this mission, from which we hope for good results. And, in the meantime, we will neither relax our efforts, or cease to exercise a firm trust in the promises of our God.

We have expended about \$150 in repairing and fencing the Maple Bay Church; and also, about \$300 in building a small parsonage. At Somenos we have built a small church at a cost of about \$700.



## MISCELLANEOUS.

*From the Minutes of the Toronto Methodist Conference, recently held at Peterboro' :—*

Moved by the Rev. Dr. WOOD, and seconded by the Rev. GEORGE YOUNG,—

“That this Conference, on behalf of the Missionary Society of the Methodist Church of Canada, tender their warmest thanks for the payment of the generous legacy of Ten Thousand Dollars, left by the late Mrs. Lydia Ann Jackson, of Hamilton, for the spread of the Gospel. For the considerate arrangement of the acting Executor, W. E. Sanford, Esq., who now presents a cheque in favour of the Treasurers for that amount, we tender our grateful acknowledgments, assuring him that at no period of our Missionary history was any offering more timely or encouraging, as the obligations of the Society have become very heavy through the extension of the work, and the union and consolidation of Methodism throughout the Dominion, and even beyond its boundaries.”

*From the Minutes of the London Methodist Conference, recently held in St. Catharines :—*

Moved by the Rev. W. R. PARKER, M.A., and seconded by the Rev. Dr. FOWLER,—

“That this Conference would hereby express its approval of the action of the Central Board of Missions, in yielding to the urgent appeal of the Rev. George Cochran and Rev. Dr. Macdonald, our esteemed Missionaries in Japan, to reinforce our staff in that our foreign field; and we moreover hereby record our sense of the honour done our Conference in the selection of the Rev. G. M. Meacham, M.A., and the Rev. C. S. Eby, B.A., our gifted and devout brethren beloved, as the laborers designated for this distant and most important Mission.”

## Appointments and Return of Missionaries.

### JAPAN.

The Rev. G. M. MEACHAM, M.A., has been appointed to Numadzu, and the Rev. C. S. EBY, B.A., to Tokio (Yedo.)

### MANITOBA.

The Rev. JOHN F. GERMAN, M.A., is appointed to take charge of the Methodist Church in Winnipeg, with Chairmanship of the Red River District.

The Rev. GEORGE YOUNG, from Winnipeg, after eight years of successful toil as Chairman of the Red River District, returns to Richmond Street, Toronto; and the Revs. M. FAWCETT and E. R. YOUNG receive appointments in the Toronto Conference.

## SPECIAL CONTRIBUTIONS.

Mrs. Lydia Ann Jackson, Legacy, per Messrs. Sanford, D. Moore, and McCullam.	\$10,000 00
I. E. Close, Engineer, T. & N. Railway, per Rev. Thos. Fox	5 00
T. C. Renwick, Romney, for Japan, per the Rev. S. Rose	10 00
L. O. L. No. 1416, Waterloo, Que., a collection on the 12th of July for French Missions, by William Latimore, Esq., W. Master	9 50
A lady friend for 1874-5 and 1875-6.	8 00