

religious nature, which shall at the same time convince us, as well as the Chinese, that we seriously consider our responsibilities and opportunities, and also provide a wholesome constructive agency, with which to counteract the gambling and drug habits of these communities. While our work has not been without success in the past, and while it still continues to bear fruit in the conversion of young men, and in the religious education of children, we are convinced that the time has arrived when there should be a much larger investment of money and of effort, if we would compass within a reasonable time the tasks which confront us in all our Chinese centres.

JAPANESE MISSIONS.

We are pleased to record that during the year the Japanese gymnasium in Vancouver has been completed. It is a handsome building, situated on our mission property, and well suited to do the work it is designed to accomplish. The Japanese look forward with great enthusiasm to the impetus which our missionary work will receive through this agency. Mr. and Mrs. Akagawa have recently returned from their short furlough in Japan, and will now throw themselves with energy into the more comprehensive and widespread work to be attempted in this mission. While we expect to minister to the young men more largely in a social and material way, at the same time we are determined that a spiritual and religious atmosphere shall dominate all the activities of the work. An average of over a hundred young men have attended our night school in this mission alone during the past year, under the superintendence of K. Shimizu, B.A., himself a product of our work in this same mission. With the added influence of the gymnasium we feel justified in hoping that we shall much more greatly enter into the lives of these fine young fellows and be instrumental in leading them to higher standards of life.

Quite unexpectedly, Mr. and Mrs. Ozwa, of our New Westminster Mission, left our work during the year to join the staff of workers among the Japanese in Seattle. Rev. M. Saito, of Steveston, has been granted a four months' leave of absence, upon the completion of his four-year term, in which to study at Chicago and New York. He will return in the autumn and continue his services, at least to the end of the Conference year. Mr. Shimizu, above referred to, is at the present time organizing the Okanagan Japanese Mission, but as he purposes taking up post-graduate work in the autumn, we shall require an additional worker for this field also. The Mission Council in Japan have promised us two workers, and a third one will be required to complete our staff.

The reports from all our missions show that during the year we have added by baptism to our membership no less than 115 adults. The united contributions to the Forward Movement amount to \$6,255.00, and their givings to the Missionary Society for the year \$2,650.00, making an average of \$13.00 per member throughout the work. Taking everything into consideration, we have abundant reason to thank God for the blessings of the past year, and to look forward with Christian fortitude and optimism for the greater developments of our work in the years to come.

INDIAN WORK.

We will present our Indian work under three heads: I, The Field; II, The Task; III, The Progress.

I. The field extends from Montreal, in Quebec, to Queen Charlotte Islands, in the Pacific Ocean; and from Lake Erie in the south to Nelson House, on Footprint Lake, in the north. Throughout that great territory, scattered far and wide, the Methodist Missionary Society operates on fifty-two missions. The following table will give an idea of the field by Provinces:

	Missions.	Popu- lation.	Industrial		
			Day Schools.	Insti- tutes.	Hospitals.
Ontario and Quebec	22	6,558	28	1	..
Manitoba	8	3,600	8	2	..
Saskatchewan	1	100	1
Alberta	5	1,540	5	1	..
British Columbia	16	3,731	13	1	5
Totals	52	15,529	55	5	5

Some of these missions have several appointments and more than one day school.

II. The Task is well introduced to the readers of this article by an extract from the subjects of prayer in the *Interchurch Forward Movement Cycle of Prayer*, "That aboriginal races be not allowed to fade away without the touch and sympathy of the Gospel of Love." But to help answer this prayer much patient and laborious effort is necessary. The Methodist Missionary Society was organized nearly one hundred years ago to carry the Gospel to the Indian people, and while its field of influence has grown until it includes far off China and Japan, no department of its efforts outshines the Indian work in point of labor and sacrifice.

The Task falls into three divisions: (a) Evangelistic; (b) Educational; (c) Medical. (b) and (c) are clearly defined lines of effort. The process is manifest and statistics can prove results. Without educational work all other work would be denied much of its fruit. The Indian Department of the Dominion Government supports the day schools, while the Missionary Society nominates most of the teachers. The five Industrial Institutes, at Muncey, Ont.; Brandon and Norway House, in Manitoba; near Edmonton, Alta., and at Coqualeetza, in the Fraser Valley, B.C., carry on splendid work among the rising generation. All but one are Government-owned, and all are supported chiefly by the Indian Department. The Missionary Society nominates the principal in each case and he engages his staff. The efforts of the General Board are efficiently supplemented by the Woman's Missionary Society in their Girls' Homes and their Nurse-Deaconess work.

It will be noticed that all our Medical Mission work is carried on in British Columbia. Two of the hospitals (at Port Essington, on the Skeena, and at River's Inlet), are open only in the summer during the canning season, while three—at Hazelton, Port Simpson, and Bella Bella—operate the year round. Both Dominion and Provincial Governments take part in the support of these hospitals, as do also some "pay patients," but the work was started as a purely missionary enterprise among the Indians, and it is still under the management of men appointed by the Mission Board.

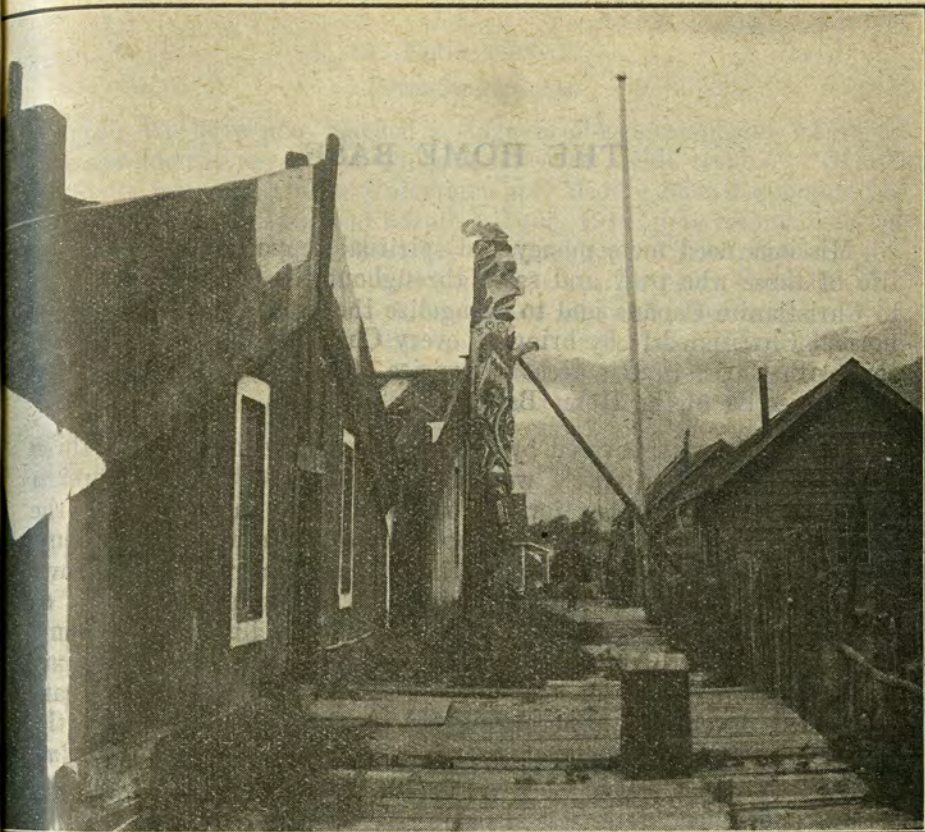
The Evangelistic work is much more complex and its results cannot be so easily tabulated. The work of a missionary on an Indian reserve is full of variety. (He may not calmly reason the thing out after the

is full of variety. (He may not calmly reason the thing out after the manner of the college professor, but he finds himself confronted by a problem, and he rolls up his sleeves to meet it and to conquer.) The fact is he faces not only a religious problem, but a social service problem of the most difficult nature. He has to contend with Pagan superstition, which dies hard; with ignorance regarding the laws of physical, moral, and spiritual life; with natural perversity, and with untrained mentality in which the primitive predominates. Indeed, with few exceptions, the missionary among the Indians finds himself engaged in a task which cannot be accomplished in less than two or three generations. What is the objective of this Task? *To lead these aboriginal people step by step into Canadian Christian citizenship.* Many of the missions, especially in Manitoba and British Columbia, are difficult to reach. A visitation of eight missions in the Manitoba Conference during the past year involved the following travel: 2,500 miles by rail, 500 miles by steamer, 150 miles by sailboat, and 800 miles by canoe. The party carried their canoe and baggage across sixty portages. Not only are many of the missions isolated, but most of them have but a small population. We can never, as in China and Japan, look forward to a growing native Church. Our task as missionaries to the Indians is to graduate, principally through the schools, the Indian people into the Church at large and into the body politic. Our supreme success then will be our seeming failure. The Indian work must adopt the words of John the Baptist as it looks into the future—"He must increase, but I must decrease." But, please God, a great contribution shall be made to the richness of the life of the Kingdom in the process.

III. The Progress.—In choosing illustrations of progress, it is impossible to represent the entire work, but the two pictures shown were taken at our mission in Bella Coola, B.C., and our readers must use their imagination in order to estimate the amount and the variety of effort involved in producing such a change in the life of a tribe. This is typical of the work throughout the Dominion.

One specific mark of progress is seen in the publication of a new Cree Hymn Book. The Steinhauer Brothers have been working on this more than two years, and their work will be a great blessing to the Indian people from the Great Lakes to the Rocky Mountains. The object of the work is not to perpetuate the Cree Language, but to give the people who do not understand English the inspiration of modern hymns. Another mark of progress is seen in moving the site of the Alberta Industrial Institute from Red Deer to Edmonton. The Government has purchased a fine farm of 854 acres about eight miles from the Edmonton post-office, and some of the buildings are now being erected. Space will not permit a story of all that might be written in regard to the progress of the year. The greatest single item, however, must be mentioned. The Forward Movement Campaign on our Indian Missions has been an unqualified success from the financial standpoint. Nearly all the missions exceeded their objectives, and the Lake Winnipeg district, in Manitoba, made a record which probably is not surpassed in the Dominion. *Objective \$1,800; raised, \$2,000; all in cash.* From reports, we judge that it has not been so easy to reach the spiritual objectives, as far as tables are concerned. However, it is clear that the movement has opened the eyes of the Indians to greater things, and it has drawn the Indian Missions much nearer to the general body of our work.

The Indian work in all its departments is blessed with a noble band of devoted workers. Some of our needy fields are unsupplied, but we are hoping for recruits. Three very promising missionaries have been added to our ranks during the year.



PAGAN INDIAN VILLAGE, B.C.



CHRISTIAN INDIAN VILLAGE, B.C.