

The annual missionary service was held Jan. 17th. Rev. J. M. Harrison, of Medicine Hat, preached to a large congregation. The children from the McDougall Orphanage attended the service and sang several selections (in English) very appropriate for the occasion. Total collections and subscriptions, \$145.00.

I shall be glad to receive letters from any of the Leaguers. Often remember me in your prayers that I may help the people in their lives.

Your fellow-worker in Christ's cause,

MARCHMONT ING.



INDIAN GIRLS AT BRANDON INSTITUTE.

LETTER FROM

Rev. William Pierce

KISHPIAX, B.C.

Supported by the British Columbia Conference Epworth Leagues.

KISHPIAX, B.C., UPPER SKEENA,

November 20th, 1903.

Dear Fellow-Leaguers,—As our first winter mail is to leave in a few days, I will try and get this ready. Somehow the time seems to pass more quickly here, on the Upper Skeena, than anywhere else. It seems only such a short time since we reached home from our stay down the coast, during the fishing season, and yet Christmas is almost here. We are now busy practising Christmas carols twice a week, and the children from our day school, too, are busy learning some pieces. So both old and young are already looking forward to that season, which, to them, is the greatest time of all in the year.

Last Sunday afternoon a temperance sermon was preached, and I showed them, by way of illustration, some alcohol burning in a cup. You ought to have seen the surprise on their faces; but they looked upon it very seriously, and thought how terribly it must burn the stomach. At the evening service 36 children came forward and took a pledge card. So you see our Junior League is now also a "Band of Hope." Four adults came forward also and took the pledge, and many more desire to do the same. So we think it best to organize a temperance society. Formerly it was the potlatch which was the chief besetting sin of these people. After they become Christian, it is really no temptation to them; but Satan is just as busy as ever, and comes in another

The Temper-
ance Meeting.
Burning Alcohol.

The Potlatch
Gone, but
Intemperance
Must be Fought.

form, trying to break up God's work. Some of the heathen have learned to ferment the juice of berries, and use it instead of whiskey. This was discovered before much harm was done, and it has made our Christian people think that, if they formed themselves into a temperance society, they could fight this evil, by being constantly on the lookout for any fresh case, and report.

This winter we have had quite an addition to our village—a brass band. Twenty of our young men are now busy every day learning to play the instruments. They are doing very well. But, of course, as a rule, the Indian has natural musical talent.

There is not much money amongst our people this year. The fishing season was a failure, and, as soon as everybody got home, they began to do all in their power to obtain food for the winter. Some went off to their hunting grounds; some went to the coal land, and others to the saw-mill. In spite of all the drawbacks, we have been able to take up a collection to pay for the painting of the outside of the Epworth League meeting house, and also for running expenses, such as fuel, lights, etc., and in a short time we hope to have the usual missionary meeting. Perhaps I ought to say that, during the collection time, one woman promised a can of coal oil, which is equal to \$4.50 up here, and her husband promised a cord of wood, which, in cash, would mean \$4.00.

We have cause to look up and take courage.

Yours in the Master's service,

W. H. PIERCE.

"And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all."—I. John i. 5.

"Light is sown for the righteous, and gladness for the upright in heart."—Psalms xcvi. 11.

LETTER FROM

Rev. B. C. Freeman

PORT SIMPSON, B.C.

Supported by Epworth Leagues of Guelph District.

PORT SIMPSON, B.C., January 26th, 1904.

Dear Friends,—Our people this week will be nearly all scattering to their winter camps, and we will have them together again only for very short periods at a time until next December. This constant moving of the people is a very great handicap to our work. They are together hardly long enough at any time for us to make any deep impression, or to get any definite line of work thoroughly established. The educational side of the work, either of day school, Sunday School or pulpit, is especially hindered, and satisfactory spiritual growth is impossible without it.

To make you better acquainted with circumstances here, I will introduce you to some of our organizations.

First in order of time is the Christian Band of Workers. In the earlier days of the Mission, long before either Christian Endeavor or Epworth League was started in the home church, the need was felt of some such organization to develop and direct the energies of the younger and more enthusiastic converts. To meet the need, the Rev. Thomas Crosby, the pioneer missionary of the place, whose name is so inseparably associated with the development of our Indian work throughout the province, organized a band of warm-hearted men and women, who met in the school-house to conduct public services on evenings not occupied by others services of the Mission. Not content with this and with the hearty approval and assistance of the missionary, they went out on missionary tours to neighboring villages. Up to the Naas River settlements, or down to the Skeena River, facing the

Our Work is
Difficult—the
People do not
Stay in Port
Simpson.

Mr. Crosby's
Organized
Campaign.

Money Scarce,
but our Expenses
Met.

A Can of Oil,
a Load of Wood,
\$8.50.

winter storms in their canoes, they went gladly with their missionary, carrying the Word of Life. Later on, with the staunch little mission yacht, *Glad Tidings*, they took much more extended trips, to Kitamaat, Bella Bella, and even across the Sound to the heathen villages of Nawittis and Fort Rupert, and spread the fire of the great revival of 1893 over the coast.

When the Salvation Army entered the field, and created a division in our work, the majority of the steadier and more influential remained loyal to the Church. Recent membership cards of the Christian Band of Workers bear at the top this inscription: "The Band was organized in 1888, and is affiliated with the Methodist Church, and exists in Port Simpson with the expressed approval of the Chiefs in public meeting, 1895, and also of the Quarterly Official Board, in 1898." Four or five years ago they built a commodious hall for themselves. Unfortunately it was not erected on the Mission plot, and gradually the Band of Workers came to be considered by some as outside of the Methodist Church, though, as individuals, the members still retain their standing on the membership roll of the church, and attend the regular church services.

In 1900 an Epworth League was organized, and the Band of Workers invited to amalgamate with them. This they refused to do, and the two bodies looked upon each other as rivals. Tuesday and Friday evenings are occupied by the meetings of the Epworth League, and as every other evening has long been occupied by the Band of Workers, our prayer meeting evening brings us into most undesirable collision with one of these bodies. We have been making earnest efforts toward greater harmony, and have been encouraged lately by seeing the two organizations attending each other's meetings and the general services of the church. We are hoping for yet greater approach toward unity among ourselves.

We must be united to successfully meet the outside difficulties confronting us. The Seventh Day Adventist in our

**We Must be
United to Meet
Difficulties.**

midst is not slow to take advantage of the divisions among us, to lead off the unwary and unstable. The result of his teaching is manifesting itself in the town in a disregard for the Sabbath Day, such as has not been known among Protestant Christian Indians of the coast for many years. When recently I reproved a young man for sawing wood on Sunday, he defended himself by saying that Sunday was not the true Sabbath anyway, so he did not propose to keep any.

Another evil, which is growing among us, is a decided tendency toward the revival of old customs, especially of the "potlatch," in the giving of large sums of money to the members of a crest on the death of a prominent person. A leading chief this winter gave away \$552, ostensibly to pay those who assisted at his mother's funeral, but all knew it to be a revival of an old custom, and a bid for another chieftainship, which had recently been left vacant by death. Another man gave to his very numerous guests at a feast a present of a chair each. Our grounds of objection to this is that the money is not given in any fair exchange, there is no *quid pro quo*, but is given and received as a direct bribe for support; that it is against the principles of Christian social equality; that it genders pride and gross extravagance; and, above all, that it is an offence against their own consciences, since they distinctly recognize it as the revival of an old custom once dropped on their acceptance of Christianity, and now revived, in defiance of all former missionary teaching and the general conscience of the community. A goodly number of our people strongly object to this, and stand in support of the missionary in opposition, both publicly and privately, to the custom.

Of our class of Chinamen, three of whom were baptized last spring, I think I have spoken before. They have been meeting with considerable opposition from some heathen boys who are employed at the hotel. When one of these heathen Chinamen, some time last fall, was charged with

**Our Christian
Chinese are
Persecuted.**

supplying liquor to two Indian girls, a futile attempt was made to fasten the blame on one of our Christian boys; but finally very straight evidence was brought home to the real culprit, and he was heavily fined. Since then the opposition to the Christian boys has gradually grown so strong that all but one have resigned their situations, and left the place. I hear good reports from them, one in Vancouver and one in Victoria. The third was arrested yesterday on a charge of petty larceny. I visited him in gaol this morning. I hope and pray that he may be able to prove his innocence.

On Monday evening the missionaries, including the teachers from the Boys' and Girls' Homes, and the staff from the Hospital, meet at the mission house for prayer and consultation regarding the work. In connection with this meeting, we have lately taken up, under the leadership of Dr. Kergin, a course of daily Bible study in the life of Christ, using text-books published by the Y. M. C. A. We are realizing much interest, and profit to ourselves, from this departure.

Recently, at one of these Monday evening meetings, as many of the ladies of the mission staff as could, to the number of ten, organized for deaconess' work in the village, purposing to visit systematically and regularly, as far as possible, the people in their homes, and agreed to make notes of their visits. Some leaves from their note-books might make interesting reading for a future letter.

I had almost forgotten to express our appreciation and thanks for an excellent photograph, which reached us some time ago, of the District Executive of your Leagues.

May God bless you all in your love for the cause of missions.

Yours in the Master's work,

B. C. FREEMAN.

LETTER FROM

Rev. William J. Stone

CLO-OOSE, VANCOUVER ISLAND, B.C.

Supported by the Epworth Leagues of Goderich District.

CLO-OOSE, February 15th, 1904.

Dear Leaguers,—

“As cold waters to a thirsty soil,
So is good news from a far country.”

As representative on your mission 3,000 miles away, I would fain send you glad tidings of your work among the Nitinahts, in whom you are particularly interested, but the conflict between light and darkness seems to so give the latter the ascendancy, that truly “The light shineth in darkness, and the darkness comprehended it not.” But it is ours simply to carry out the commission of our risen Lord, who has entrusted His glorious work to us, while our faith accepts that it is the Divine purpose the West Coast Indians be made “partakers of the glorious hope of that calling which is in Christ Jesus our Lord.” To this end we give ourselves for a cause which we know must prevail. We pray it may be the savor of life unto life to this people.

Our Fraser River experience was a busy one last season. Over four thousand Indians from the several tribes, gathered there for the salmon-fishing. Steveston, the Salmonopolis of the Pacific Coast, was the main rendezvous. The slack run gave the Indians time to draw further on the resources of the missionaries in the hundred and one various opportunities the latter have of assisting them. Bros. Crosby, Tate, Gibson and your missionary served their interests during the two months of general ministration. The Sunday services were well attended, while meetings were also held among the Indians at their camping grounds.

Since our return from the Fraser we labored on your mission with varied success and discouragement, yet with the knowledge of our red brother's appreciation, even though the expression found vent only in a grunt of satisfaction. There is a pleasure, however, and we want you to share in it also, in helping the Nitinaht over his many difficulties. In this respect of receiving assistance he is very childlike; yet how often putting the man's head on

his shoulder's when he professes to be able to care for himself, and especially when he would defend the old customs of his tribe, in which instance he often has the best of the argument when driving home at the white man's vanities. On this we will enlarge in another letter.

We visited Claoquaht in January, and spent a profitable week among the people. But so often have they asked for a missionary they might call their own, that many are fearing the Church may break faith with them. They told me on my last visit they would cease asking. If we go to them their hearts will be glad. At their earnest request I purpose going down by the steamer of February 20th and will remain a month or so where three hundred Indians await the "good tidings of great joy." Mrs. Stone will remain in charge of the Nitinahts.

A communication, which some friend wrote for Chief Joe of Ehatisaht, is before me. He pleads for a teacher to be sent to his people, promising to give all the children of his tribe who will also be joined by the Noochatlahts.

A good site for home and school is already set aside by him for mission purposes. The appeal of the Ehatisahts cannot be answered too soon. The Master calls us: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Yours in His service,

W. J. STONE.

The Indian's
Argument.

I will go to the
Claoquahts for
a Month.

The Appeal
of the
Ehatisahts.

LETTER INTRODUCING

Rev. C. H. Lawford, M.D.

And his work among the Galicians.

PAKAN, ALTA., N. W. T.

Supported by the Epworth Leagues of Campbellford and Brighton Districts.



C. H. LAWFORD, M.D.
Pakan, Alta.

Supported by the Epworth Leagues
of Brighton and Campbellford
Districts.

METHODIST MISSION ROOMS,
TORONTO,
November, 1903.

Dear Epworth Leaguers,—You will all be anxious for an introduction to your missionaries, Dr. C. H. and Mrs. Lawford, of Pakan, Alta. You will also be glad to make the acquaintance of Kate Lillian Lawford, who, though only nine months old, is a very important representative of the Brighton and Campbellford Districts.

I wish you could each meet Dr. and Mrs. Lawford personally, but as that is impossible, the pictures and the extracts which I have taken from Dr. Lawford's letters will help you to become acquainted with these noble workers who have been assigned to you for support through prayer and giving, and studying about their needs.

There has not yet been time for a letter to come from Dr. Lawford since he was notified that he had been adopted as your missionary.

If you do not know the exact location of Pakan, Alberta, it would be helpful to look it up on the map. The C.P.R. time-table map will help you.

From Edmonton, the present terminus of the C.P.R., follow the Saskatchewan north-east. You will notice a