

ruled out another on the same ground. Instantly some complained of unfairness. Then "an American Methodist, a radical of the radicals, with more chivalry than foresight, said, having voted for the resolution, he was qualified to make the motion, and to prevent even the appearance of unfairness, he would proceed to move that the motion to adopt the resolution be reconsidered." The chairman had to admit this motion. This opened the flood-gates. The merits of the resolution were hardly touched; objections were raised without number; the Business Committee was told of its pledge not to bring in resolutions that would cause discussion, and was in honor bound to adhere to it. "Three of the committee were radical reformers, but they all united in announcing that they had decided to withdraw the resolution." The chairman decided that the *Business Committee* could not withdraw it, as the resolution was in the possession of the *conference*. Then a motion was made to permit the committee to withdraw the paper, and the debate went on, every moment becoming more involved. The objection that had prevailed in every Decennial Conference, that all resolutions were out of place, was reiterated. Some said that testimony on such a question would not be valuable without being unanimous. More said that "the first vote would show the real feeling and opinion." "Many were half-bewildered and half-disgusted, and refused to vote. Finally the committee was permitted to withdraw the resolution by a vote of about one-fifth of the enrolled members of the Conference."

Bishop Thoburn says his duty was very plain. "A chairman must be impartial, no matter what his personal views may be," and he thus addresses Miss Willard and her colleagues, "I could not have injured the cause which the ladies of your union so faithfully advocate more seriously than by allowing my private feelings or opinions to influence my decisions while presiding on such an occasion."

In this case the allegations against the conference in Europe and America appear to have been hastily made, so far as they charge or imply moral cowardice or sympathy with liquor, opium, or that vilest of all propositions, the State regulation and licensing of vice.

The purpose of the Decennial Missionary Conference is to confer in the spirit of Christian unity concerning the work of missions, the evangelization of the world. It includes members of all Christian denominations, meets but once in ten years, sits but a short time, and to allow absolute freedom in the introduction of resolutions upon questions which are often involved in the controversies of political parties, would in a very short time defeat or render impossible the objects for which such a conference was called.

Along the Line.

THE INDIAN WORK.—BRITISH COLUMBIA.

Letter from REV. T. CROSBY, *dated* PORT SIMPSON, B. C.,
July 10th, 1893.

WE are just home from a trip to Queen Charlotte Islands. We had a lot of the Hydats here for a week and had service with them every night, and many of the people made a fresh start for the Kingdom. Ten days ago we left with Brother Freeman and wife aboard; called at Inverness for Sabbath, and had a blessed day. I preached once in English, twice in Chinook and three times in Tsimshian, and visited a lot of people. Took a supply of wood, and after calling at Refuge Bay, where R. Cunningham has an oil factory, we reached Skidegate at 11 a.m.—a good trip. Tuesday we went round to the Skidegate village, got Mr. Freeman's stuff ashore, and back to the oil works. Had a good service in Chinook and English in Mr. Tenmat's store, as most of the people are here at work. Wednesday, left for Clue; called at Gray Harbor and preached to a lot of fishermen and baptised a child; got to the wharf at Clue Oil Works early in the afternoon, where we met Mr. Oliver and Brother G. Reid; had service in the company's store. Thursday, spent the day in visiting the village; very few at home; they are out fishing. A nice, clean little village; but

here our little church is not finished, as we have tried for four years to get material over to do it, but could not. We should make a trip before long and try and get it done. Had a blessed service at night, as many of the people had come in with their fish. Married a couple and baptised a child. The men got on board a good supply of wood to-day, and we hoped to leave in the morning, but they urged us to stay another day as most of the people would be home. So we stayed and had service at night, and left at 10 p.m., so that we could cross by daylight, as I wished to spend the Sabbath at the mouth of the Skeena again. It was blessed when the poor people gathered on the wharf and sang, "God be with you till we meet again." Their teacher, Brother Reid, was leaving with us. A lovely night as we started; got well out, came on a little rain, but a calm sea. The packing of one of the pipes gave out, and it was thought best to go back; so, under low steam, we got into Skidegate early next morning. Here we fixed up and spent the Sabbath. Brother F. and I preached at the Oil Works in the morning; back to Skidegate; had a blessed day, as most of the people came over, and in the evening we had a real shower of blessing, and many poor wanderers started afresh for the Kingdom. So we gathered that God had something for us to do in bringing us back here. Monday we had a fine trip over. On Tuesday we called at Stanstead and I saw Brother Edgar about finishing the church. At Claxton, I met Dr. Bolton visiting the sick. He has a great field amongst the eight salmon canneries during the fishing season. We took the Dr. and Mrs. Bolton aboard, and went on up to Essington. Here we spent an hour or more, and then off down with the tide, hoping to go on home; but when we got to Inverness we found one of our people in sorrow over the death of a daughter about 13 years of age. The child had passed away very happily after a long sickness. It was thought best to stay for the night, as they wished to go with us. Brother Pierce is here, working away at the little church, finishing the inside. We were home early next day, having travelled about 350 miles.

I shall have to be off to the Naas, for those people are acting very strangely again. They asked for Mr. Green to be sent back, and some think he ought to go there. I am sorry Spencer is away from the Upper Skeena this year. We should push our plans up there for a year or two, *re* the boarding school. To make a bold dash is grand success, but to slack up is fatal. I hope it will not be so now up there.

I am pleased to tell you that there is no cooling down of the fervor of our people. Everywhere they go, I am told, they are full of fire, and the services here are very blessed.

Letter from REV. C. M. TATE, *dated* CHILLIWHACK, B. C.,
Aug. 28, 1893.

WE often hear the remark, "The Indians are dying out;" but to visit the lower Fraser, during the month of August, it is hard for one to believe it. There are more Indians at the fisheries this year than ever before, and very few of these are from the northern part of the province. The number of people employed about the salmon canneries, amount to about 9,000 men, women and children. Five thousand of these are Indians, three thousand Chinese, six hundred whites and four hundred Japanese.

The salmon this year are very plentiful, and I suppose that five or six millions of these fine fish have been taken out of the water. There are over a thousand nets, and it seems to me an utter impossibility that any of the salmon could escape capture. Unless the hatcheries are a success, this means the extinction of this valuable article of food. True, the nets are taken up at six on Saturday mornings, and are kept out till six on Sunday evenings, thus allowing a fresh supply of fish to enter the river; but I venture to say that, very few of them reach the spawning grounds. Why B.C. should have a special act permitting the boats to go out fishing at six o'clock Sunday evening instead of one o'clock Monday morning, I do not know, for I am persuaded that were the boats to go out at one o'clock, they would bring in plenty of fish for the canneries to go to work at six o'clock. Instead of this, however, every fishing camp is full of excitement on Sunday from four till six p.m., getting nets aboard, and preparing to get them in the water by six

o'clock or a few minutes before if possible. It is a painful thing to see the Sabbath day thus desecrated; in fact, many of the Indians have come to the conclusion that Sunday is over at six o'clock.

One Sabbath evening about seven o'clock I spoke to some Indians who were buying garden stuff from a Chinaman, and they were much surprised when I told them it was Sunday still. They protested and said: "Oh, no! it is not Sunday now, for the boats are all out fishing." We do our best to reach the Indians with the Gospel, and manage to hold from three to seven services every Sunday; but the first part of the day is the only profitable time we can have on account of the bustle and excitement of the after part of the day. When will this matter be remedied?

We have had a little more help this year than on previous years, Bros. Galloway and Walker having spent part of the time with me; but what are these among so many? If we could have half a dozen men with their wives at different points of the river, to stay during the whole season, I am persuaded a grand missionary work could be accomplished.

In another week or so we shall be at our regular work again, as the fishing is nearly ended. We are praying that this year may be one of great spiritual prosperity.

Letter from F. BUKER, Lay Agent, dated HAGWILGET, B.C., August 29th, 1893.

PERHAPS a few words from this distant part of Indian mission work may not be without interest to the readers of the OUTLOOK. A few words of personal introduction: I received my initiation into the work nearly two years ago, at Port Simpson, as teacher of the mission school and Boys' Home. I was there for over nine months, after which I was sent up here to assist Bro. Spencer, who was stationed at Kishpiax, a village nine miles farther up the river. Bro. Spencer was ordained this Conference, and he is now attending medical college in San Francisco for the purpose of fitting himself for a more useful life among these poor benighted people.

This mission is situated about 180 miles from the mouth of the Skeena, at the confluence of the Skeena and Hagwilget rivers. Although the distance is not great, it takes from four to ten days to come up by steamboat, and generally two weeks by canoe. You can judge of the swiftness of the water by the fact that canoes can go down in one and a-half days, while it takes them ten to fifteen days to return. There is a fall of over 800 feet in 180 miles. Our freight costs us at the rate of \$70.00 per ton, so you may know living is rather expensive.

The mission property consists of 320 acres of good farming land, secured by the Rev. T. Crosby for mission purposes. At present there are only three families permanently settled here. Several others have expressed their desire to leave heathenism and settle with us. About three miles up the Hagwilget River from here is the old village of Hagwilget, consisting of about 200 souls. They live altogether by hunting and fishing, and are therefore always on the move. I visit them nearly every week. They have been under the influence of Catholic missionaries for twenty years, but the only fruit I see from their teaching is, that the Indians are noted for their untruthfulness. For several years past the priest has not visited them. They did something which displeased him and he said he would not return until they asked his pardon. However, he became alarmed lest they should join us, and he returned to them this spring.

About a mile up the Skeena from here is Hazelton, a village of about 250. Rev. Mr. Field, C.M.S. missionary, is laboring there. Eight miles farther up is Kishpiax. Bro. Spencer has been laboring here for the last four years, and Bro. Osterhout, lately from the east, is down at the coast waiting for the boat to come up. He will occupy Kishpiax this winter. Seven miles below us is Kitzequela, so that we occupy at this place a central position. This is favorable for the work which we are anxiously awaiting aid to develop, viz.: the establishing of an industrial school and farm. I think it a truth which all admit that Indian mission work, to be successful, must give instruction in secular as well as religious subjects. This place offers natural advantages for a farm and industrial school, which our Church should not

be lax in improving. The soil is productive, and all kinds of vegetables and rough grains grow to perfection. It is also well adapted for stock raising. Past our door flows the Skeena, from which can be secured all the fish needed for consumption. With these advantages properly worked, I see no reason why a well-equipped mission could not be, to a considerable extent, self-supporting.

Now are we, as a Church, going to let these God-given means of lifting these poor degraded people into a higher and better life pass by unused simply for the need of a few dollars? Shame be upon us if we do. The land, with the exception of four or five acres, is in its primitive state, but easily cleared. Before we can do anything at farming, a clearing must be made, buildings erected, implements, stock, etc., must be obtained. To do all this requires money. Who will be the first to help us? Looking at the matter from a financial point of view, the investment would be a good one, as property is sure to increase in value as the country is improved. Looking at it from an educational and moral standpoint, the investment is still better. Will you not give heed to the Macedonian cry, "Come over and help us?"

For further information apply to Rev. T. Crosby, Port Simpson, or to myself.

Letter from REV. W. H. PIERCE, dated INVERNESS, B. C., August 5th, 1893.

THE salmon fishing is closing again, with all its anxiety and discouragements. The run of fish has been a failure this summer. The good work of God's grace in the hearts of many of our people, has not died out. Every Sabbath day we have had a large congregation, and the Spirit of God has been present to convince those who are out of Christ. Sometimes we find the church too small to accommodate the people. The young people and the children have attended the Sunday-school very well. Our week-night services have been a means of blessing to all. The Band of Workers have all been alive this season, and trust they may be kept in the narrow way that leads to Heaven. Early in the spring the bell came from San Francisco for this church; it is a splendid one and has a fine tone. The church has been ceiled this season, and it now looks nice inside as well as out. Our superintendent was here last week with the *Glad Tidings*, on his way south to visit the missions and plant more missionaries in that direction. While he was here the arrangement was made that I should supply at Port Essington for Brother Jennings. I trust and pray that God is in the plan. Our new missionaries have just arrived, and our hearts have been cheered and warmed while conversing with them. Our earnest prayer is that God may use them in bringing the benighted ones to the foot of the Cross. Mrs. Pierce, who has not been strong for some time, will leave for her home in Ontario by the next trip of the *Boscowitz*.

PARRY ISLAND AND NORTH SHORE.

WE have lately returned from visiting the three Indian Reserves on the North Shore. At Henvey Inlet Reserve I saw that the Methodist Indians had put up the body of their church of hewed pine timber, 26 x 20 feet. After preaching six times in the school-house, settling a difference between two families which had existed for eight months, and administering the ordinances, we sailed for French River, accompanied by two sail boats to fetch lumber for the church. The \$12 which the kind ladies of Teeswater sent me for the Henvey Inlet church gave me confidence that it would enable me to buy rafters and boards for the roof of the church. As soon as T. A. Waub, Esq., merchant at French River, learned our object, he handed me a \$5 bill, and A. Patterson \$1. So, with the \$18 we bought the rafters, boards for the roof and gable ends, boards for the under part of the floor, and all the nails required. We parted with our Indian leaders, loading their two sail boats, looking happy. They intend to make the shingles themselves. They will now need flooring, door, four windows (arched), seats, chimney and some painting, and probably lumber for weather-boarding. They will not be able to finish till they get some more outside help.

We had pleasant times at the two other Indian Reserves