

In some regards it would be better if these local missions could be carried on under the care of some one of the strong churches. It would be better not to multiply societies if it could be avoided, and the work still be done. But the united action of the several local churches seems to be thought the most feasible way of meeting the demand in some places. While one General Missionary Board is doing so much important work at home and abroad, it has seemed impossible to give the necessary attention to this suffering people, and the wants of these local bands have not been met. The call for immediate aid is imperative. It is stated on good authority that, "within a period of five years there has been a decrease, in the Territories, of 7,450 in the Indian population"; and, according to the Government Report for 1892, there was a decrease in that year of 931. Only think of it! A number equal to all the natural increase and 931 besides in one year. Years ago an old chief said, as he thought over the wretched condition of his race, "We have been driven back until we can retreat no farther; our bows are snapped, our fires are almost extinguished. In a little while the white man will cease to persecute us, for we shall cease to exist." Surely this prophecy is being rapidly fulfilled. Will every reader give these things a prayerful consideration, remembering that what is done for these dying people is accepted as being done unto the Master.

Along the Line.

The Indian Work.

BRITISH COLUMBIA.

Letter from REV. T. CROSBY, dated PORT SIMPSON, B.C., November 21st, 1893.

I AM just back from the Naas. After meeting the people and seeing the earnest spirit of most of them to remain in the Methodist Church, and the fact that our way was never more open and clear to reach the heathen, I could not make up my mind to leave the people, with all our buildings and our opportunities on that river, as I believe the people, both Christian and heathen, would interpret our action as leaving them for good. Still, it did not seem best to have Bro. Stone left there. Bro. Osterhout was here on his way up the Naas, to go overland to the Skeena, as his only way left, and I thought it best to leave him at the Naas at present and let Bro. Stone go south, as the President had suggested. I hope it is all right. We had a most blessed time with the people all in church, and, in the most public manner, every one of them signed a paper that they would unite with their minister in every good work, and be under his direction in all matters. I had four of our best Christian men up with me, which I think helped much to bring about peace.

We have good news from most parts of the district. Bro. Freeman is having a revival and souls are being saved. Bro. Raley is plodding away with the Kit-a-maat language. Edgar, Beavis and others write hopefully. I should like to make a trip down the coast with a warm-hearted party; the time is getting late. I think I will put the boat up for a month or two soon.

Letter from REV. T. CROSBY, dated PORT SIMPSON, December 4th, 1893.

AS we expect to lay up the *Glad Tidings* now for say six weeks or two months, I thought I ought to give you some account of her work. I should have much liked to have done more with her, but on account of my Skeena and other work it was impossible for me to do more. Of course I trust, D.V., that we may get out, say, in February, or so, and do some good work. Our most blessed trip, last year, was about that time.

We have run, during the past five months, 2,000 miles, and when we take off her earnings, etc., we draw on the grant for \$355; of this I had to pay nearly \$100 for repairs, and you can understand that if we had done more work it would have cost less per mile, for we had to keep a man on board some of the time when she was not working. But we have an eye

to saving expenses. James will not be on expenses or on wages the time she is laid up. You know she has often run 9,000 miles a year.

And now allow me to say, just as the Church is about to open up work at Nittenat, this is the first step, I hope, to a line of what may be four or six good missions on that west coast of Vancouver Island, and it is a great pity that 3,000 people should be left without the light while we have the boat which could take the Gospel, and our teachers, etc., to all those places. And then, as we are starting in at Cape Mudge, from there we ought to speed to Knight's Inlet, and other places in that region, where there is said to be 1,700 people, including all the tribes, and very little done for them.

Dec. 13th. I had a most blessed time last Sabbath; preached here in the morning to a very large congregation, and then went by boat to Georgetown Mills, where I had a service with some Indians first, and then with the Japanese Sunday School. A Mr. Okamoto, a converted Japanese from San Francisco, has been up on this part of the coast for about three months, preaching to his fellow countrymen. He says that between this and Skeena he has twenty-three converts; and during the working season there are about 160 Japanese on the coast. I much enjoyed the Sabbath School. Each man had his Bible, and I spoke to them at the close through Mr. Okamoto, as interpreter, and invited them to our evening services. They came with their Bibles, and found the text, John iii. 14. After I got through, Okamoto preached the sermon in his own tongue. It was a time long to be remembered, and how we felt that God had in a measure answered our prayers in regard to these Japanese that we have prayed for, and whom we have seen drinking and in wickedness, and could not help them. I do trust that the Church will pray for those dear people who have come to our shrines. May many more of them find Christ.

QUEEN CHARLOTTE ISLANDS.

Letter from the REV. B. C. FREEMAN, dated SKIDEGATE, Q.C. I.S., B.C., December 5th, 1893.

THIS, our first half-year on this mission, had its inevitable accompaniment of perplexities, but also leaves us much cause for thankfulness and hope. We landed here on June 27th, unable to speak the Haidah or Chinook languages and could not get an interpreter, except occasionally, for Sunday services. Chinook, however, was soon picked up.

The constant moving of the people hunting and fishing was a serious hindrance to effectual work; but they have at last gathered in for the winter and the Master is blessing us. Many profess conversion, giving evidence of genuine repentance in their tears and conversation. The final test, their walk, remains to be seen when the temptations of summer come again. Other evidence of sincerity is their desiring Christian baptism and marriage—steps which are not taken by these people without very grave consideration. Some who have held out for years on these points have at last yielded.

On August 25th I started for Clue, which I reached the next day, holding services at two Indian camps *en route*, and returning to Skidegate on the 28th. I again started for Clue, November 9th, to hold missionary services, but was storm-stayed at a camp on the way, not reaching my destination till two days later. Here I found the teacher, Mr. Geo. Read, and his wife, who this year left England to join her life with his in the work, happy and hopeful. Another day we were storm-stayed at Clue, reaching Skidegate on the 14th, after a rough passage. The trip is very uncertain at this time of the year.

Just now *la grippe* is paying us a most unwelcome visit, carrying off some of the weaker ones and affecting most of the people severely. This delayed the starting of school, as the native assistant I had hoped to have was ill and my own time largely occupied in visiting the sick. It has started at last, however, without an assistant and with a good attendance. Since all the Gold Harbor people have come to Skidegate, we need a teacher very much.

The coming of the Gold Harborers has brought another

difficulty in the lack of unity between them and the Skidegaters with regard to moving their new church over from Gold Harbor and converting it into a school-room. If a teacher could be promised them with certainty, they would immediately unite to do all they could to prepare a school-house.

Letter from the REV. P. SPARLING, dated CHRISTIAN ISLAND, Dec., 1893.

IT may be interesting to readers of the OUTLOOK to know that paganism is losing its hold on this island. Heretofore, in visiting these people, they appeared so apathetic that I often felt discouraged, but a change has taken place lately. I have married two couples who have been living for ten years together after the old pagan way. I first baptized them and their children, altogether ten in number, and then married them. There are more to follow.

One of these pagan men said to my daughter, after I married him, "Now I can serve God better; and when I get clothes for my children I will send them to the Sabbath and day schools." These persons are now very anxious to know the way of salvation.

The marriage of one of the couples referred to might be interesting and amusing to some of our young people. The woman was not willing to get married in the church, nor in the mission house, nor, in fact, in any house. This I learned by a very strange experience. On the day appointed for the marriage I went to the place, but found no house. It had been taken down and removed to another part of the island. But they had not occupied it yet; they were living in a tent erected where the old house stood. I found the man and three or four children sitting on a bench in front of a camp-fire. Not seeing the woman, I asked where she was. He said she had gone to a neighbor's house and would soon be back. I waited for nearly an hour, but she did not come. I asked the man if he had provided witnesses, and explained the object for which they were required. He said, "No, but he would go and get them." And I was left to take care of the young ones. I waited until my patience was well tried, before he and the witnesses returned, and, after waiting nearly another hour, I said, "I am afraid your wife is not going to get back in time to get married with daylight; suppose we put it off until to-morrow morning, and we will meet at 10 o'clock at Charlie K——'s house." He said, "All right." The next morning I came to the appointed house and found the man and witnesses present, but no woman. I said to him, "John, where is your wife?" Said he, "She is at the tent, she won't get married in a house." I said, "Let us go to the tent." When we got there we found her busy with one thing and another. I was very anxious to get through with this desultory business, and said to the husband, "You had better tell her to drop her work and get ready." He did so, and she turned to the male witness and said, "I have been married a good while; I have no need to get married again." "Oh, no," said the witness, "that was no marriage; you were only living in a very bad, sinful way." She then came forward, and I married them in the shade of a bush, as it was blowing a very cold wind at the time.

These two couples have, since their marriage, expressed a desire to unite with the Church, and I have received them on trial. I trust that the pagan cloud which has been hanging over their spiritual vision may soon be cleared away, and the Spirit of God bring them into the true light and liberty of His children. The old pagan parents of these people are very angry with them for becoming Christians; but the old people will soon be dead, and paganism will be a thing of the past on this island.

The cause in general is in a healthy state; our services are well attended with attentive and devout worshippers. The Sunday School is kept open all the year round; I superintend it myself. The day school is not doing as well as I could wish. The parents are to blame to some extent; they do not urge their children to attend the school. I have spoken to them repeatedly on this point. There have been some very happy deaths during the year, and, as a rule, our Indians die well.

The Foreign Work.

CHINA.

Letter from REV. V. C. HART, D.D., dated CHEN-TU, CHINA, October 11th, 1893.

WE have just returned from a twenty-days' trip up and down the Fuh River. We had the pleasure of monopolizing a whole boat, except a few feet aft, where the captain and our cook slept, steered the boat and cooked. The boat, the best ventilated of its kind, open front and behind, full of seams on both sides, with a comparatively tight bamboo roof. Our crew consisted of captain and two boys. The poor boys were pantless, but managed to get together a few rags around their waists. The captain, on occasions, sported both coat and pants. The craft leaked pretty badly and kept one boy attentive to bailing out the water. The current floated us down in fine style, and the boys pulled and poled us back at a snail's pace.

We had a delightful trip; sold many books and mingled freely with the people in towns and country. Our treatment was most courteous everywhere, and we returned with a feeling that the people of this province, unless stirred up by unprincipled officials, are our fast friends in the main. We (wife, Stella and myself) walked freely on shore, and often had large crowds about us, but never heard an uncivil word.

The people of this province have a good reputation for loyalty, and the officials have little trouble in governing them. This feature in their character might be used against us, should officials be appointed with anti-foreign sentiments. "The people are gross," and a breath from official source would sway them in any desired direction. The troubles at Hankow, and vicinity, have not had any effect upon the people; not one person in ten thousand has heard of the sad affairs there.

The Geary law has never been heard of, except by accident, by some of the highest officials. No outbreaks in China have ever been brought about by the ill-treatment of Chinese in foreign countries, and never will be. The Chinese are not bound together by any fraternal or patriotic ties. In these western parts, all foreigners are classed as Englishmen or Russians; America is an unknown quantity. When missionaries dress in their own native costumes, as we do, they are called "genuine Englishmen." I was called a "genuine Englishman" this morning.

The great triennial examinations are over and the students have returned to their homes. There were no incidents of excitement while they were here. We are, however, thankful that the thousands of strangers, mostly very bigoted, have returned to their homes in peace. This is beautiful and cool weather, and very healthful.

From the same, dated METHODIST MISSION, CHEN-TU, CHINA, Oct. 27th, 1893.

THE new reinforcement is on the way up by this time. Everything has been going on nicely here. We expect to begin work on our new chapel within a few days.

I am sorry to say my own health of late has been anything but first-class. For the past fortnight I have had malarial attacks every other day. The other members of the Mission are in excellent health. It is no great wonder that I should have these attacks, as for many years I was subject to chills and ague attacks on the lower river.

Since coming to Chen-tu the work of putting buildings into habitable shape has, of necessity, fallen to my lot. It is impossible to give you any description of the buildings that have had to be renovated, and the land to be purified, drains opened and made, etc., etc. I felt symptoms of malaria in May, but was better in June; weak and somewhat debilitated during July and August. I went away in September for eighteen days and came back greatly improved, but, as I have said, for the past two weeks have had attacks of the disease every other day. I am taking remedies regularly. I feel it my duty to state this much to you. If the attacks continue, I shall feel it my duty to relinquish work before another hot season and seek relief in a cooler climate and drier air. I rejoice that I have had the strength to endure what has fallen to my lot, and that my life has been spared to see good homes made