

MEDICAL missions have grown slowly. The Edinburgh Medical Missionary Society has a history of fifty years, but it is only to-day that the sustained attention of the churches has been directed to this most important form of Christian work. In coming years it will develop far more rapidly when it is fully understood that the conquering religion is that which goes to the people with food and clothing and healing in its hands.

THE *Missionary Review* (New York and Toronto, Funk & Wagnalls Co.), for September is an admirable number. The department of "Literature of Missions" contains twelve articles, among which are the following: Centenary Celebration of Baptist Missions, the Year 1891 in Japan, a Story of the Marvels of Missions, Strategic Points in Corea, Foreign Missions One Hundred Years ago, Present Outlook in Japan. The other departments are well up to the mark.

Editorial and Contributed.

THE SOCIETY'S ANNIVERSARY.

THE General Board of Missions will meet (D.V.) in the Dominion Methodist Church, Ottawa, on Tuesday, Sept. 27, at 9.30 a.m. The anniversary of the Society will be celebrated the same evening. Sermons on the previous Sunday in all the Methodist Churches in Ottawa. Full information will be published in the *Guardian* and *Wesleyan* at an early date.

THE NEW CHURCH AT SAUGEEN.

WE publish this month a good photogravure of the new Indian Church at Saugeen, erected last year, and paid for out of Indian funds. The beautiful structure is not only an object lesson to all the Indians of Ontario, but is a standing evidence of the transformation wrought among them by the Gospel of Jesus Christ.

The Rev. Wm. Savage, late missionary at Saugeen, sends the following account of the Mission, and of the new church enterprise:—

The Saugeen Indian Mission is located near Southampton, Ontario, and was established, 1833, by the Missionary Society of the Wesleyan Church. After worshipping for some time in a rude small schoolhouse, a plain wooden church was erected by the Indians themselves; this soon became too small, and about twenty-six years ago a much larger wooden structure was erected. Three years ago this was renovated, and might have done for many years, but unfortunately, in March, 1891, both churches were unaccountably destroyed by fire. Thus the \$300 which the Indians had

themselves paid for improvements was lost, yet, although terribly cast down, they heroically (in response to their aged missionary's call) paid \$6,000 for another building, to be called "Wesley Centenary Memorial Church," in honor of the founder of our beloved Methodism, who died exactly one hundred years before the destruction of their two churches by fire.

The new church is a beautiful structure, on a stone foundation, black pointed, finished with white stripes, giving it a fine appearance on the outside. The walls of superstructure and buttresses are of white brick, trimmed with Ohio cut stone, rock-faced throughout. The steeple is of good proportions, the brick work being about fifty feet high, and well supported with heavy buttresses on the outer corners. The tower supports an open octagon belfry about ten feet high, which is surmounted with an octagon steeple thirty feet high, covered with fine English tin, and terminating in a neat cast iron scroll finial, showing a glittering gilded crown. On the south or front side of tower are terra cotta ornaments, the middle one bearing the inscription: "Wesley Centenary Church, 1891," introducing wild flowers and feathers emblematic of the former life of the Indians. The side ornaments are flower pots filled with wild flowers. On each side of tower are similar terra cotta ornaments, except that in the middle there is the word "Welcome," entwined with flowers. In the belfry hangs one of Mensely & Co.'s handsome bells, weighing 1,200 lbs., and its welcome sound has been heard seven miles in clear weather calling the children of the forest, as well as the white people of the adjoining settlements, to the worship of our triune God. We enter the outer or tower vestibule through doors on the east and west sides. On the north side of tower vestibule are three doors, that in the middle leads down to the lecture-room and three vestries; those on each side of the middle door lead upward to the auditorium. All these stairs are capacious, and easy of ascent. After passing down the middle stairs we enter the basement or school-room, pass through lecture-room, and enter the missionary vestry, and on ascending the stairs reach the pulpit and choir in auditorium. Over the front stairs is a gallery the full width of church, which is reached by stairway from the auditorium. The gallery front is finished with a neat cornice surmounted by a fancy scrolled, cast iron railing balustrade, finished up in an artistic manner. The lighting of the whole church is complete in every respect, the Rochester patent silver plated lamps being used; the outer vestibule being lighted with a large gothic window on south side, and transoms over the doors. The inner vestibules leading to auditorium are also well lighted. The choir and auditorium proper are lighted with gothic windows on each side, and the lecture-room is also well lighted, the windows, like those of the auditorium, being of ground glass, having large margin lights of a variety of colors. The seats and all inside wood work are black ash, finished in natural order. A fine and well-built pulpit of cherry, with panels of black ash knots, graces the dais. The front of altar platform is surrounded with a fine cherry railing, mounted on scrolled iron pedestals. In rear of pulpit is a fine arch, finished with plastered brackets, panels and corner beads. The walls and arched ceiling are plastered, and at the intersection of roof with walls is a fine plastered cornice. Too much praise cannot be given to S. G. Kinsey, Esq., of Port Elgin, architect, and W. G. Gerolomy, Esq., of Tara, contractor, who at great labor and no profit built this beautiful structure.

ALFRED S. DYER says that in Hong Kong such is the universal corruption, "no Englishman, no European or American, who is not a member of one of the small Christian churches, is expected to lead other than a life of gross vice. It is chastity and not sin that is boycotted by Hong Kong society."