

## The Annual Conference.

THE Conference this year was again held at Metlakatla on 16th May and three following days. The Bishop, who had been one of the delegates to the Ecumenical Conference, New York, was able to be back in time to preside. There were not many men missionaries present, but the ladies being in force made up the deficiency.

Archdeacon Collison and I went down from Nass in the *Mocking Bird*—that is the name of our new steamer, but it is to be changed, when she is registered, to *The Shamrock*—and found going to Conference by steam a very different experience to going by canoe.

As usual the Bishop's address was very much appreciated, and with his lordship's kind permission appears in this issue of the *Interchange*.

Very interesting papers were read by the Archdeacon and Rev. J. H. Keen, while the addresses delivered morning and evening at the daily devotional meetings were excellent in tone and exceedingly helpful.

One personal pleasure I had more than anybody else, and that was in being able to take Miss Tyte's school out for an excursion on the steamer in the morning and Miss West's in the afternoon on the Saturday. The children enjoyed it immensely, and the ladies were delighted. Mr. Scott with characteristic kindness gave us all the fuel necessary to make the two trips.

I noticed with interest that two Indians at Metlakatla have started a little local industry, a clam cannery, on their own account. They kindly made us a present of a few sample cans, which provided us with some excellent clam chowder on our return trip. May this and all other efforts to promote native industry in the country meet with the success they deserve.

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## An Address

BY THE RIGHT REV. BISHOP OF CALEDONIA  
TO THE ANNUAL C.M.S. CONFERENCE,  
HELD AT METLAKATLA, B.C.,  
MAY 16—20, 1900.

FROM purely secular persons a certificate of sanity and respectability is now freely given to those without. the agencies of missions. Such mean to be fair and do not grudge a sort of honour to our enterprises. We rather like it and moved by such congratulations consent to be patronized. We are included among the many agencies that

enlarge knowledge; serve the interest of current literature; open up new linguistic fields; reveal hitherto unknown mythologies; circulate folklore; fill up the few remaining blanks in the world's map; and suggest new trade routes as pioneers of commerce.

Our patrons are not quite disinterested. These services have a real market value, but though they allow our motives to smack of disinterested virtue, they are pitifully slow to materially help us. Now and then their approbation almost touches a sympathetic chord in their hearts and seems to so stimulate their defective imaginations that we are fain at last to hope for their cooperation and support.

We feel flattered by such attentions and like them. They remember as we do that what they called the dream of visionaries a few decades since is being realized. So they chime in with cheap favour and predict for us posthumous renown. They really mean it in the saying such smooth things, but, after the manner of the times, it has no serious meaning. At the most this may amount to a gentle pressure that promotes opening of gates, not the stooping down to gather out stones from the fields to be cultivated. That which wins approbation are the mere accidents—the by-products of our toil. It manifests no self-sacrificing care for souls, no reverence for the world's Redeemer, no thought of a better world to come.

We cannot fail to see the material results of extending the Kingdom of God upon earth *but our joy is over vastly greater things than these.*

We are not ambitious to be Levites to the high-priests of materialism; but to be employed as servants of the Most High God in taking the bread and wine of the Gospel from His table for the endless life and joy of fellow sinners among the world's waste places.

We who are engaged in this enterprise have entered into a binding treaty with God. We have promised to go wherever He sends us; He to go with and never forsake us; we to do his bidding, He to enable us; we to follow, He to guide us; we to trust Him, He to be faithful; and both parties to the treaty to love without a rival.

Frailties and supposed failures do not break the covenant, if in the main we keep our hand on the head of the Lamb slain for us.

We are the apostles of the Church, chosen and sent forth, yet directly responsible to the Lord.

We have dedicated ourselves to service in the outer courts and highways of God's estate. What manner of persons we ought to be! How transfused with the Spirit of Christ! How fraternally consistent towards each other and before all men! How mindful of the solemn responsibility lovingly laid upon us, and how filled with self-sacrificing