

formed, and new elements are brought into action. Their contributions for ministerial support compare favorably with the same thing on the independent circuits. Their growth, more frequently than otherwise, is greater than it would have been had they continued to be an appendage, as they formerly were.

But it is said, "let them pay more." Admit that, but why should they be frowned upon any more than circuits whose average is no higher, at times not as high? And let it be remembered that after they give into the General Missionary Fund nearly as much as they receive, then they are not the burden to the General Fund which appears at first sight.

A very fine point relates to the men stationed upon the Domestic Missions. These brethren have not the inspiration of romance, nor the prospect of fame. Their garden is of impoverished evil,—a possibility even in a city. Their outlook is often discouraging, their salary is small. Their moral heroism often measures up to that of those who "roam to scatter seeds of life on barbarous shores." Their stipend should be larger than it is, and the Church should be more willing than it is to let comparatively young men take their turn upon them.

With the factors at work forcing the creation or continuance of Domestic Missions, and the low grade of stipends given to the missionaries on these fields, they have as fair a claim upon the liberality of the Church as foreign fields have. With the safeguards that we have against the formation of Domestic Missions, there can be no good reasons for withholding from them the help they need. And they are often as free from justifiable censure as more favored parts are, for it is a fact that their average liberality and the harvests gathered from them, are equal to the best. So much is this the case, that it may be said they have paid back for the outlay, and I, for one, would say emphatically, although here and there a Domestic Mission may be found or pointed out that should be off this list, yet these missions claim the hearty support of the Church.

"It is a shame," some say, "to have as many men living on starvation salaries, as is the case of the brethren on Domestic Missions." This may be true; but the only way for the Church to better this state, and not be ashamed of herself, is by the way of increased liberality for missionary work. It is poor policy to try to put off one cause of shame by putting on another, and this would be done were we to call in our men from foreign fields.

I therefore conclude that the relative claims of Foreign and Domestic Missions upon the liberality of the Church are about equal, provided the Domestic Missions are formed or maintained when the necessities of the work point that way,—when the authorities accept of them, and when there is pressure to grow to independence. At the church never think of refusing missionary money to help a weak neighbor. We often see special grants to some Foreign Mission; many Domestic Missions equally claim this kind of special donations or legacies. The best policy is to fall in line with the march of the Church, and pour liberally of our substance into the General Fund, and let the proper authorities be responsible for the number and shape and place where the missionary is to toil, the authorities all the while bearing in mind that the eye of the Church and of God is upon them, will be responsible for a good reason for their action. Let Conferences stop, by way of resolution, complaining or protesting against enlarging our borders, and turn their guns on the selfish spirit which so manifestly prevails, and let the effort be to supply the poor at home or in distant lands.

THERE are about 50,000 Protestants in Japan out of population of 40,000,000.

Along the Line.

THE INDIAN WORK.

MANITOBA CONFERENCE.

Letter from REV. W. W. ADAMSON, dated Pagan, P.O., Alta, Feb. 27th, 1892.

WE arrived on our new field shortly after Conference last summer to be agreeably surprised with almost everything. We had expected some hundreds of miles driving over the prairies, with all the accompanying inconveniences: rain to moisten us, heat to bake, cold camping for wife and little one, mighty streams to ford or swim, constant danger of losing the trail, and so on, with all of which my predecessors are acquainted. But at Calgary we learned we could be taken to Edmonton by rail, and though the road was unballasted, and the car a conductor's caboose, still it was much preferable to what we had anticipated.

When we reached Victoria, which we did with only eighty miles staging, and without spending a single night out of doors, we found, thanks to my predecessor's industry, a large commodious mission-house, situated on the north shore of the broad Saskatchewan, nicely fenced premises, large stable, adjoining which was a large inclosed patch of ground, amply sufficient to raise grain and pastures for the preacher's horses.

On my arrival I found the term "Indian Mission" as applied to Victoria was a misnomer, for of all its appointments only one is composed exclusively of Indians. Most of the people are half-breeds, with a few whites scattered here and there among them. The history of these people is interesting. Years ago, tempted by the abundance of game, and by the splendid soil, they left their homes near where Winnipeg now stands, braving over sixty long days' weary travel, perils of hostile Indians, exposure and hardship, to reach this place. When the buffalo went they took to farming, and in spite of difficulties that only a half-breed will permit, and then endure with varying success, have managed to get along till the present. Nearly all have now comfortable homes, a few head of cattle, a few acres of cultivated land, from which they raise good crops of barley and oats, and in favorable years wheat, and vegetables in abundance. Now that the railway has come so close, within eighty miles, opening up a market and encouraging the erection of mills, a much larger acreage will be cultivated. The settlement has a nice church, with a seating capacity of about 120, in which an English service is held every Sabbath. There are two other half-breed appointments on the mission—Egg Lake, eleven miles south, and Lobsteck, ten miles west of Victoria. At these places service is held in private houses, through an interpreter, in Cree. At each of these latter appointments nearly the whole settlement attend service regularly, and there is such evident interest that the writer hopes for a grand harvest soon to come.

The work at Victoria is not so promising; what keeps the work back as a whole here and elsewhere on the mission is that the people, with a few exceptions, have been brought up and still adhere in their hearts to a Protestant Church, which too often substitutes for the personal enjoyment of the fruits of the Spirit an elaborate ritual of outward ceremonies. Hence they do not take kindly to Methodist customs. Then the white men who live here do not help the work. They are not bad men, but hold themselves aloof from all our services and work, thus setting an example of indifference which many of the people are too swift to imitate. Disregard of the sanctity of the Sabbath is very common, encouraged too