

hospital, there are a score of other directions in which the Missionary Board can wisely and profitably use the surplus. By the way, it might serve a good purpose if, in reporting the amounts raised, correspondents would mention some of the particular acts of self-denial by which the sums were obtained; not in any boasting spirit, of course, but as a suggestion to others who may hereafter try the self-denial plan.

REV. JOHN MCDUGALL.

OUR readers will be glad to recognize, in this number of the *OUTLOOK*, a striking likeness of the Rev. John McDougall, missionary to the Indians at Morley, and Chairman of the Saskatchewan District. Bro. McDougall's first work among the Indians was in the capacity of school teacher at Norway House, while yet in his teens. Here he acquired that complete mastery of the Cree tongue which has since given him such wide influence among the numerous bands speaking that language.

When he had barely reached manhood, he accompanied his father on the first tour made by the latter up the Saskatchewan to Edmonton. At the point of the river where the Victoria Mission is now situated, father and son separated for a short time, going in different directions, with the understanding that, in so many days, they would meet again on the same spot. It was also agreed that, when George McDougall returned to Norway House, John should remain with Thomas Woolsey, at Smoking Lake, some thirty miles north of the Saskatchewan River. It happened, however, that the brigade of Hudson Bay boats went down the river sooner than was expected, and when John McDougall returned to the rendezvous, he found only a piece of paper fastened to a stick on the river's bank, on which his father had briefly written the reasons for his enforced early departure, ending with the Spartan-like message, "Do your duty, my son, and God will bless you."

A rather trying situation this, for a lad not out of his teens, to find himself alone on the banks of the great Saskatchewan, his father gone on the return journey of one thousand miles, and the only other white man a solitary missionary thirty miles away. But with resolute courage, the coming missionary braced himself for his work, made his way to Smoking Lake, where he rendered good help to the Rev. Thomas Woolsey, and began the training that, in future years, was to make him so useful to the tribes of the great West. Space will not permit us to follow his career from that time to the present. Suffice it to say that at Morley, on the Bow River, a mission which he founded among the Stonies, in 1873, he still continues to labor, with the prospect of rendering many years of useful service to the Church.

REVIVALS AND INDEPENDENCE.

THE following letter belongs to the department of "Along the Line," but it has features of special interest, and we give it a more prominent position. Everybody will rejoice with Bro. Pierce in the times of refreshing that have come to his field. A revival anywhere means new churches, independence, and general prosperity.

MABERLY, *January 15th, 1892.*

DEAR BRO. SUTHERLAND,—You will rejoice to know that God is greatly reviving His work on this mission. A revival has been in progress here for over two months, and it still continues. Souls are almost daily saved and sanctified. Our missionary money this year will more than double what it was last year, and we expect (D.V.) to thank the Missionary Board for past yearly grants of over \$300, and next year be a circuit self-sustaining. Glory to the Lord for all we see and hear of His wonderful salvation! Our church at Bethel (a small log building in which we are now holding revival services) is entirely too small. It is packed with souls hungering and thirsting for the Gospel, so much so, that with great difficulty can we get the seekers in a position to help them. We have, therefore, started a subscription to erect a new church, in value about \$1,200. The people are poor, and \$600 will be all they can raise. Could anything be got from the Church and Parsonage Aid Fund, or from any other source? Yours in His Name,

B. PIERCE, *Missionary.*

GIRL SLAVERY IN BRITISH COLUMBIA.

A STARTLING DECISION BY THE CHIEF JUSTICE.

IN China, the custom of buying girls and holding them in slavery, often for immoral purposes, is common enough; but that the custom should be allowed in Canada under the British flag, and should be endorsed by high legal authority, is something astounding. And yet such appears to be the case. The facts, as reported in the British Columbia papers, are these: A Chinaman, Wai Sing Kee by name, had purchased several little girls in China, aged, respectively, two, four, six and seven years, and brought them to British Columbia. One he sold to a Chinaman in New Westminster for \$350, one to a man in Seattle for about the same amount, and a third to a Chinaman in Victoria. An effort was made through the courts, by the authorities of the Chinese Girl's Rescue Home in Victoria, to be appointed guardians of the child, on the ground that Wai Sing Kee was not a proper person to have her in charge. The man has been married three times, and all three women are living with him now. At the first examination the little girl expressed a desire to remain in the Home, but the Chief Justice said any child could be influenced by a bag of candies to say yes or no. This was on Friday, and the child was remanded to the care of Wai Sing Kee till Monday. On being brought before the court the second time, she smilingly expressed her willingness to remain with the Chinaman. None of the facts alleged concerning