

ruled out another on the same ground. Instantly some complained of unfairness. Then "an American Methodist, a radical of the radicals, with more chivalry than foresight, said, having voted for the resolution, he was qualified to make the motion, and to prevent even the appearance of unfairness, he would proceed to move that the motion to adopt the resolution be reconsidered." The chairman had to admit this motion. This opened the flood-gates. The merits of the resolution were hardly touched; objections were raised without number; the Business Committee was told of its pledge not to bring in resolutions that would cause discussion, and was in honor bound to adhere to it. "Three of the committee were radical reformers, but they all united in announcing that they had decided to withdraw the resolution." The chairman decided that the *Business Committee* could not withdraw it, as the resolution was in the possession of the conference. Then a motion was made to permit the committee to withdraw the paper, and the debate went on, every moment becoming more involved. The objection that had prevailed in every Decennial Conference, that all resolutions were out of place, was reiterated. Some said that testimony on such a question would not be valuable without being unanimous. More said that "the first vote would show the real feeling and opinion." "Many were half-bewildered and half-disgusted, and refused to vote. Finally the committee was permitted to withdraw the resolution by a vote of about one-fifth of the enrolled members of the Conference."

Bishop Thoburn says his duty was very plain. "A chairman must be impartial, no matter what his personal views may be," and he thus addresses Miss Willard and her colleagues, "I could not have injured the cause which the ladies of your union so faithfully advocate more seriously than by allowing my private feelings or opinions to influence my decisions while presiding on such an occasion."

In this case the allegations against the conference in Europe and America appear to have been hastily made, so far as they charge or imply moral cowardice or sympathy with liquor, opium, or that vilest of all propositions, the State regulation and licensing of vice.

The purpose of the Decennial Missionary Conference is to confer in the spirit of Christian unity concerning the work of missions, the evangelization of the world. It includes members of all Christian denominations, meets but once in ten years, sits but a short time, and to allow absolute freedom in the introduction of resolutions upon questions which are often involved in the controversies of political parties, would in a very short time defeat or render impossible the objects for which such a conference was called.

## Along the Line.

### THE INDIAN WORK.—BRITISH COLUMBIA.

*Letter from REV. T. CROSBY, dated PORT SIMPSON, B. C., July 10th, 1893.*

WE are just home from a trip to Queen Charlotte Islands. We had a lot of the Hydats here for a week and had service with them every night, and many of the people made a fresh start for the Kingdom. Ten days ago we left with Brother Freeman and wife aboard; called at Inverness for Sabbath, and had a blessed day. I preached once in English, twice in Chinook and three times in Tsimpshian, and visited a lot of people. Took a supply of wood, and after calling at Refuge Bay, where R. Cunningham has an oil factory, we reached Skidegate at 11 a.m.—a good trip. Tuesday we went round to the Skidegate village, got Mr. Freeman's stuff ashore, and back to the oil works. Had a good service in Chinook and English in Mr. Tenmat's store, as most of the people are here at work. Wednesday, left for Clue; called at Gray Harbor and preached to a lot of fishermen and baptised a child; got to the wharf at Clue Oil Works early in the afternoon, where we met Mr. Oliver and Brother G. Reid; had service in the company's store. Thursday, spent the day in visiting the village; very few at home; they are out fishing. A nice, clean little village; but

here our little church is not finished, as we have tried for four years to get material over to do it, but could not. We should make a trip before long and try and get it done. Had a blessed service at night, as many of the people had come in with their fish. Married a couple and baptised a child. The men got on board a good supply of wood to-day, and we hoped to leave in the morning, but they urged us to stay another day as most of the people would be home. So we stayed and had service at night, and left at 10 p.m., so that we could cross by daylight, as I wished to spend the Sabbath at the mouth of the Skeena again. It was blessed when the poor people gathered on the wharf and sang, "God be with you till we meet again." Their teacher, Brother Reid, was leaving with us. A lovely night as we started; got well out, came on a little rain, but a calm sea. The packing of one of the pipes gave out, and it was thought best to go back; so, under low steam, we got into Skidegate early next morning. Here we fixed up and spent the Sabbath. Brother F. and I preached at the Oil Works in the morning; back to Skidegate; had a blessed day, as most of the people came over, and in the evening we had a real shower of blessing, and many poor wanderers started afresh for the Kingdom. So we gathered that God had something for us to do in bringing us back here. Monday we had a fine trip over. On Tuesday we called at Stanstead and I saw Brother Edgar about finishing the church. At Claxton, I met Dr. Bolton visiting the sick. He has a great field amongst the eight salmon canneries during the fishing season. We took the Dr. and Mrs. Bolton aboard, and went on up to Essington. Here we spent an hour or more, and then off down with the tide, hoping to go on home; but when we got to Inverness we found one of our people in sorrow over the death of a daughter about 13 years of age. The child had passed away very happily after a long sickness. It was thought best to stay for the night, as they wished to go with us. Brother Pierce is here, working away at the little church, finishing the inside. We were home early next day, having travelled about 350 miles.

I shall have to be off to the Naas, for those people are acting very strangely again. They asked for Mr. Green to be sent back, and some think he ought to go there. I am sorry Spencer is away from the Upper Skeena this year. We should push our plans up there for a year or two, *re* the boarding school. To make a bold dash is grand success, but to slack up is fatal. I hope it will not be so now up there.

I am pleased to tell you that there is no cooling down of the fervor of our people. Everywhere they go, I am told, they are full of fire, and the services here are very blessed.

*Letter from REV. C. M. TATE, dated CHILLIWACK, B.C., Aug. 28, 1893.*

WE often hear the remark, "The Indians are dying out;" but to visit the lower Fraser, during the month of August, it is hard for one to believe it. There are more Indians at the fisheries this year than ever before, and very few of these are from the northern part of the province. The number of people employed about the salmon canneries, amount to about 9,000 men, women and children. Five thousand of these are Indians, three thousand Chinese, six hundred whites and four hundred Japanese.

The salmon this year are very plentiful, and I suppose that five or six millions of these fine fish have been taken out of the water. There are over a thousand nets, and it seems to me an utter impossibility that any of the salmon could escape capture. Unless the hatcheries are a success, this means the extinction of this valuable article of food. True, the nets are taken up at six on Saturday mornings, and are kept out till six on Sunday evenings, thus allowing a fresh supply of fish to enter the river; but I venture to say that, very few of them reach the spawning grounds. Why B.C. should have a special act permitting the boats to go out fishing at six o'clock Sunday evening instead of one o'clock Monday morning, I do not know, for I am persuaded that were the boats to go out at one o'clock, they would bring in plenty of fish for the canneries to go to work at six o'clock. Instead of this, however, every fishing camp is full of excitement on Sunday from four till six p.m., getting nets aboard, and preparing to get them in the water by six