

year was out it had taken in the very last penny it would hold, and then Susie had the fun of smashing it.

"Little brown jug, don't I love thee!" she danced and sung when she had counted the money; for there were a dollar and fifteen cents, all earned by picking up pins.

"It don't seem possible," said Belle, who had been waiting all this while for some big thing to turn up and make her a fortune, but hadn't seen it yet.

Susie carried her money to the next missionary meeting with a very happy face, and after that worked with renewed energy, and picked up pins more diligently than ever, sure that the pin-business paid.

## Along the Line.

### BRITISH COLUMBIA.

THE following letter, written by Bro. Jennings, who last summer went out to Port Simpson as teacher, and addressed to Mrs. Dr. Bascom, of Uxbridge, will be found to contain much that is of very great interest concerning the Indians on that coast, and the work among them.

PORT SIMPSON,  
British Columbia, Aug. 25th, 1882.

DEAR MADAM,—As you are President of the Uxbridge Branch of the Woman's Missionary Society of the Methodist Church of Canada, I have much pleasure in writing you a short account of the Indian Mission work of British Columbia, so far as I have been able to learn in the short time I have been here. There are many Indian tribes in the Province, each speaking a distinct language from the other; as the Songish around Victoria, the Flat Heads, the Fort Ruperts, etc., further north, on Vancouver Island. On the mainland there are the Bella-Bellans, the Bella-Coolans, the Kit-a-Maats, the Tshim-she-ans, etc. The tribe at Port Simpson is the Tsim-she-an, which is very large, extending up the Skeena river, and includes the people at Met-la-kaht-la, a place about twenty miles southward from Port Simpson.

#### THE LANGUAGE

is usually named from the tribe speaking it; but there is a "trade jargon" called Chinook, spoken by nearly all the tribes, by means of which one tribe can make itself intelligible to another. Several of our ministers and teachers here can speak the Chinook, as well as the language of the tribes among whom they live.

More than twenty years ago a missionary came to Port Simpson, and remained a few years, then abandoned the place for one more to his mind, taking with him the converted Indians and leaving the rest to continue practising their old heathen rites. The most degrading ceremonies to the civilized were those of

#### THE "MEDICINE MEN,"

whose brutality or supposed supernatural powers were frequently exhibited. No longer than ten years ago the "medicine men" would go and exhume the dead and go through the village with portions of the corpses in their hands, tearing them with their teeth; or, one in a state of nudity, with a rope around his body, held by men as wild

and savage as himself, would prance through the village with a dead dog in his arms, tearing him to pieces with his teeth. Such rites as these were kept up from year to year. Murder was a common occurrence, and the lowest vices were practised. The Hudson Bay Company's trading house was well fortified with cannon and small arms. Indeed, this was necessary or the lives of the Company's servants would not have been worth a year's purchase. From what I can learn a more melancholy state of things could scarcely be conceived.

When the missionary left, the Indians remaining said, He has left us to go on in the bad, now let us practise our old customs. Poor people! they had scarcely learned that the white man's religion was better than their own. Being left alone, they

#### THREW THEMSELVES INTO DESPAIR,

and men in such a state of mind, you know, sink into great depths of sin and iniquity, even in our civilized Ontario. What other could be expected of savages? Their condition then reminds one of the demoniac among the tombs that we read of in the Gospel, such that no one could bind him, no, not with chains; but their present state brings to your mind the same character, dispossessed, sitting at the feet of Jesus, clothed and in his right mind. The "medicine men" and conjurers have ceased their vile acts; the war-whoop is no longer heard; the Hudson Bay Company's store is no longer fortified, the fort-gate being open day and night. The men are learning, it may be slowly, the useful arts, and the women those domestic habits that make civilized life so attractive.

About nine years ago a great work of reformation in these northern tribes began in the following remarkable manner:

#### A GREAT REVIVAL

of religion broke out in Victoria among the Indians, and afterwards extended to many of the coast tribes of the province. A few Christian men of Victoria were trying to lead the Indians to Christ, and rented a vacated bar-room in which to hold their meetings, as there was no Indian church then. There these white men sang and prayed with the Indians, each having a very limited knowledge of the other's language, but they continued to work on. Soon one of the Indians, known by the name of Amos, began to pray, and to speak of the love of Christ he had in his heart. Once, while this Indian was praying, a "Chiefess" of the Tsim-she-an tribe, of Port Simpson, was passing along; she stopped at the door and saw and heard Amos praying. She looked on with astonishment, but was too proud to enter. She went away wondering how such an ignorant man as Amos could pray without a book, and that she, with some knowledge of English, could only pray reading from a book, and very poorly at that. She afterwards attended the meetings, became convinced that she was a sinner, and that she could be saved only by the death of Christ. She gave her heart to Him, felt His forgiving love, and then she

#### WANTED HER CHILDREN CONVERTED,

and the glad news of salvation conveyed to her people. This woman, Elizabeth Ducks, had spent some time in Victoria, and had been in the habit of attending another place of worship. But how should the Gospel be made known to her people? They were more than six hundred miles away, and communication was difficult. She believed that that God who had pardoned her sin, and had heard her prayer in her own behalf, would also hear her prayer



in behalf of her children and people. Such was the simplicity and fulness of her faith. She prayed that God would so influence her children at Port Simpson that they would come down to Victoria and learn the way of salvation by faith. One of the men instrumental in her conversion, told me that when he learned the burden of her prayer, he thought to ask such a petition would be to no purpose—that her friends would not come down in answer to her prayer. The woman continued to pray and to believe. One day, after a few weeks, she came to this man, her face beaming with joy, telling him a number of war canoes had arrived from Port Simpson, bearing about twenty of her people, among them her children—all in answer, she said, to her prayer. She at once began to tell them of her own conversion; of the love of Christ she had in her heart; that they were sinners, and to be saved they must come to Christ too. At first they could not understand her, as might be expected, and refused to go to the place of worship. She continued to talk with them, praying that God would direct their minds. At length

#### HER PRAYER WAS ANSWERED

in this matter. The visitors went to the meetings, many of them were converted, and went home rejoicing in God their Saviour. When they got there they began to tell their story about the new life, which led the people to desire a missionary. The Rev. Mr. Tate was sent up to Port Simpson to carry on, as far as human agency is concerned, the good work so well begun. He remained a few months with them, and was succeeded by the Rev. Thomas Crosby, who, with his excellent wife, has had charge of the mission ever since.

The change that has been wrought in these people in these eight years is wonderful, indeed. The savage has become a peaceable, law-abiding citizen—a citizen, as far as his knowledge goes, willing to observe the laws of God and man. I have often thought since I came up here, that these people have made more progress in civilization during the past eight years, than the ancient Britons made in a century. I may safely say, that there are no other people in all the world that

#### OBSERVE THE SABBATH

so strictly as the Christian Indians along this coast. No unnecessary work will they do on that day. Many of them, within the last few weeks, rather than break the Sabbath for the white man at the Canneries, have received their discharge, feeling it better and worthier to obey God rather than man. But still, these Indians need nursing. They are yet as children. They must have all the which care kind, loving, Christian hearts can give them—their former life having been so base. Peculiar tact is required to manage them, their prejudices and superstitions being welded into their very nature. We have in Mr. and Mrs. Crosby the right people in the right place. Each fills a sphere so efficiently that, in my opinion, if Ontario was searched, from one end to the other, two persons more suitable or more devoted to their varied duties could not be found.

#### HOLD UP THEIR HANDS

by earnest prayer. Never did I more see Mr. Crosby's fitness for his peculiar work than last week. About fifty of the Tongass tribe of Alaska, on their way home from the British Columbian Salmon Canneries, which have closed their operations for the season, stayed a few days at Port Simpson. Mr. Crosby invited them to his house, and there, in what is called the Indian's room, he preached to them in Chinook. The Tongass sang several hymns in their own tongue; many of them related their religious experience.

Others, being pricked to the heart, confessed the wrongs they had done to one another, and desired to make restitution. Mr. Crosby appointed a time for the settlement of these difficulties, and with great tact and firmness disposed of them all with almost entire satisfaction to the parties concerned.

About four years ago, the Tongass were a most wretched people morally. Some infamous white man had taught them to make whisky from molasses.

#### THEY DRANK THE LIQUOR,

quarrelled with one another—which ended in the murder of four men, one of whom was a chief. Mr. Crosby had warned them against using the drink, told them they would kill each other, and seeing that his words came to pass they are now ready to listen to his counsel. A few years before this occurrence, several Tongass children of high rank in the tribe had died suddenly of some contagious disease. According to their custom a slave must be put to death and buried with them to attend them in the life beyond. There was a band of American soldiers near their village, so the people feared to put the slave to death openly. So the slave was taken down to the beach covered over with a blanket, and they literally

#### TRAMPLED HIM TO DEATH.

What a change has come over this people! They love now to sing the praises of God and to worship Him in His temple. They are clean, and decently dressed, both male and female. But they are without a missionary or teacher, which is the case with many tribes at the North.

There are now about fifteen girls in

#### THE CROSBY HOME,

being taught the habits of civilized life, and they are sent to school as regularly as circumstances will allow. Among the Indians, young girls are subject to great temptation, the morals of the people being so low comparatively. The Home to my mind is a great and worthy movement in the right direction. The young girls are kept from temptation, have a good example set before them, and are taught a high standard of morality. Several young women, reclaimed from a life of shame under the fostering care and instruction of Mrs. Crosby, have

#### BECOME GOOD WIVES AND MOTHERS,

and respectable members of society after leaving the Home. Eternity alone can tell the good the Home is likely to do, if Christian people give it that countenance its importance demands. Really, what is our life worth if we do not improve in some way the condition of degraded humanity? To keep an Indian girl in the Home one year will cost about fifty dollars, by using the money in the most economical way possible.

The following is the way we spend Sabbath at the present: The church-bell is rung at six a.m., and again at half-past six a.m., when many of the people assemble in the school-house for their morning prayer-meeting. At ten a.m. many come to the Indian's room at the Mission House for a Bible-lesson. At eleven a.m. the large congregation assembles in the church which

#### WILL SEAT ABOUT ONE THOUSAND

Indians, when a sermon is preached partly in Tsim-she-an and partly in English, or in English sentence by sentence and so interpreted into the language of the people; which they call the true language. After this service, most of the Indians, young and old, remain to learn the text both in



English and in their own tongue. They seem very eager to learn the Word of God. One old woman can repeat forty-eight texts, and says she has lost ten other texts. At half-past two p.m., two Sunday-schools are held, one in the school-house for the children, the other in the church for adults. When the people are all at home these schools are well attended. At half-past six p.m., the evening service begins, which is generally well attended. During the week there are class-meetings, a prayer-meeting, and a preaching service. So you perceive there is

#### PLENTY OF WORK TO DO.

teaching and leading on the people in their religious life. Most of the men here dress very neatly for Indians, much as men dress in the rural parts of Ontario. The women, or *clootchmen*, as they are called in Chinook, all come in very plain dresses, with shawls, their heads covered with handkerchiefs, some one color, some of another. Fancy hundreds of women and girls in church with their heads so covered. Just now there are four white ladies at Simpson. These wear hats.

Hoping that I have not exceeded your patience, and wishing your Society great spiritual prosperity and missionary zeal,

I am, dear madam,

Yours in great respect,

D. JENNINGS.

#### A SUMMER'S WORK IN THE NORTH-WEST.

AFTER our appointment to Qu'Appelle by the Toronto Conference, as soon as we could get things packed up, and our goods stored away at the Portage, we started for our Western field, carrying with us only such things as were absolutely necessary to camp-life on the prairie for three or four months. At Brandon we purchased outfit, and assisted Dr. Rice in the dedication of the new church there, then pushed on westward to the end of the C. P. R., at that time. Broadview was the first point touched, and our first Sabbath services were held in an unfinished freight shed. By next Sabbath we had explored the country as far as South Qu'Appelle, now Indian Head, where we preached, and then at Fort Qu'Appelle in the evening. We continued our wanderings, having no settled resting-place, living in a 7 x 9 tent, and preaching anywhere and everywhere, wherever we could get a congregation, from Broadview on the east into the settlements about 20 miles west of Qu'Appelle, until the 17th of August, when, learning that Regina had been selected as the capital, I drove there, pitched my tent, secured the consent of the proprietor, and preached the first sermon, on the 20th day of August, to a small but very appreciative congregation, in a newly-erected but unoccupied tent. There were at that time only five tents in Regina, excepting the tents of the C. P. R. employees. From that time my field was enlarged, and I tried to give the people the Gospel, all the while praying, hoping, and looking for help to carry on the work in this extensive field. I preached as opportunity offered, in every place from Broadview to Regina. At length, the last of Sept., I pitched my tent in Regina, and began to prepare for winter. We had a large tent for Church services; but there was no Society or Quarterly Board organization, and no funds to be had from any source. Rents were fearfully high—a little house, 12 x 12, in a very unfinished state, was offered at \$25 a month, and declined with thanks. In such an emergency, we could do nothing but build, hoping that time would put a better phase on our circumstances.

Drs. Young and Dewart visited us after we had got into the frame of our house, and shared the pleasure of sitting on a box at a home-made table. On Saturday, Dr. Young drew up a subscription list, and we commenced our canvass for funds to build a temporary church and parsonage, a kind of union affair, to save rent. We were tolerably successful, and now we have a subscription of \$350, with hopes of a slight advance on that amount yet. The Trustees of the City Property have given us a very fine site for building on, and we hope soon to have a place of our own in which to worship God this winter.

I am deeply pained at the inability, or the unwillingness, of the Church to send more men into this vast field. Early in the spring half a dozen men should be on this field, instead of one. One man must come at once to take charge of the work at Qu'Appelle, Indian Head, Capel, and the country around. Settlements are opening up everywhere, and the filling up of this section of the country is only a question of a year or so. Already I have the promise that if we can give them regular service at Capel, they will build a church before spring; also at Indian Head a church might be built.

As to the country. Well, it is a grand country. I think the land will be very rich, and capable of sustaining its own missionaries in a very brief period of time. Let us have the men to work this field, and soon it will pay back into the treasury all that it costs to start the work.

Regina is advancing at an astonishing rate. It is confidently stated that we have now a population of 800 here. This, with the substantial buildings for hotels and stores, and private dwellings on every hand, is a striking evidence of the go-ahead character of the people and the place. I will write you more anon.

W. J. HEWITT.

## Facts and Illustrations.

THE idols having been removed from a Hindoo temple, a subscription was started to secure their return; the sum realized was about twenty-four cents.

"No Mohammedan is ever converted," it is said again and again by the enemies of the Christian faith. Yet at Peshawur a church of ninety members, composed wholly of Moslems, may be shown with a converted Mohammedan as their pastor.

THE children of missionaries residing in Turkey have formed themselves into a society for sending the Gospel to "foreign" lands. The first year their contributions were sent to the Dakota Indians in America, and last year they were sent to Africa.

It is claimed by the Romanists that the alleged worship of the Virgin Mary can never lead to real deification; that it only seeks her intercession in heaven. But the late Dr. Krapf tells us that he found among the Christian sects of Shoa, south of Abyssinia, a community of believers who taught that *the Holy Virgin died for the sins of the world, and had already saved over 140,000 souls.*

THE Leipzig Missionary Society, whose work is among the Tamils of India, reports the total number of converts thus far about twelve thousand. Last year five hundred and forty-four were added to the Church. The Society employs nineteen ordained missionaries,