

blessedness of salvation. We had ten services on Sunday, beginning at 5 a.m. and closing at 11 p.m. The meeting in the evening, conducted by Mr. Crosby, was especially powerful, and many promised with the help of God to forsake their heathen customs and live and work for Jesus. Two services were held during the day with the whites. We left on Monday, 2nd April, and ran to the head of the inlet, where two canneries and a saw-mill employ hundreds of Indians, Chinese and Japanese. Bro. W. H. Gibson and his wife are doing a good work here; the people think highly of their teacher; the services are regularly held with the Indians, with the whites as often as possible, and a Sabbath-school is sustained amongst the Japanese, which gives evidence that the Japanese, though in darkness, are anxious for the light. The Oweekunay tribe was just recovering from the effects of a great feast and potlatch—closed two weeks ago—at which hundreds of dollars worth of food, blankets, etc., were given away.

A great Indian lodge, which holds 1,000 people, had been built, and an immense Totem pole raised in honor to a chief, the pole was elaborately carved, but decorated with unsightly images of men, women and animals. The two leading chiefs of this tribe opened their lodges for us in which to preach, so on the afternoon of Tuesday we gathered the people into Chief Wakum's house. What a transformation, nearly all the abominations conceived by the heathen mind ran riot two weeks ago, now they were quietly listening to the Gospel. The evening service was held in Chief Poutlaes' house; a large, anxious congregation assembled round the great log fire. At this service, Charles Abbott, the mate on the *Glad Tidings* told his experience simply and briefly, but with great effect under the circumstances. He said: "Many years ago I was a very bad man, I held my feast and pot-latch and raised my Totem pole, my heart said it was wrong, the missionary told me of my sins, of a Great Chief who died for us on the cross, of a place called heaven, and of a big fire which burns all the time and is not very far away, I was afraid, and did not want to burn in that fire, so I chopped down my pole and burned it, then asked the Chief of Heaven to forget my sins and give me a good heart, which He did. Now, I am a child of God, and live to work for Jesus." These words convinced the heart of the chief of sin, who, with ten of his followers, sought the Saviour and testified to the forgiving love of God. Thirty more the same night expressed a desire to lead a new life and asked for prayer, all wished us to remain longer. Bro. Gibson was encouraged by the outlook. Next day, Wednesday, we started on the return journey, called at Bella Bella, and held our usual meetings. The next morning, crossing Millbank Sound, we had a stiff breeze and a heavy swell. I was attending to my Bible class in the cabin, twenty present, but when we got into shelter near China Hat, only four were left with me owing to the effects of sea-sickness. We held service and took on wood at China Hat. When we reached Kit-a-Maat, Friday afternoon, we were all thoroughly tired out but happy. It being so near Sunday, we remained until Monday morning, when we started for Port Simpson to be in readiness for District Meeting. The result of the trip is hard to sum up in figures, we held fifty-five services from one to three hours in length, an average of five a day, forty-five men and women gave evidence that they had taken a decided stand for Christ, and over one hundred more made confession of sin and expressed desire to lead a new life; the round trip was 900 miles, the Gospel was preached to hundreds, who otherwise would not have heard it. It seems to me

the *Glad Tidings* is in her proper place, and in taking such trips as the one I have described, is fulfilling the purpose for which she was originally designed, and accomplishing a noble work for God, which could not otherwise be done without great hardship and danger, only her trips should be more extended, she should have a missionary aboard all the time so that the Gospel could be taken to every heathen tribe on this wild coast.

GEO. H. RALEY.

Opening of the Coqualeetza Institute, Chilliwhack, B.C.

THE formal opening of the Coqualeetza Industrial Institute took place on the 26th of April last, in the presence of a large number of visitors, the staff of the establishment and the pupils.

The building, which is situated at Sardis, about two and a half miles from the town of Chilliwhack, on a good graded road, presents a handsome appearance, standing boldly out from a broad expanse of meadow and cultivated land with a background of verdure covered mountains. It is the largest and most complete establishment of the kind in the Province, and reflects much credit upon both architect and builder. It is located in twenty acres of land, the whole of which is under cultivation, and is surrounded by beautiful scenery. The structure is of brick, with three storeys and basement, being one hundred and ten feet long by sixty-two feet in width. It has accommodation for one hundred pupils, with a staff of eight or ten instructors. The basement contains dairy, laundry, play-rooms, bath-rooms and furnace-rooms. The ground floor has the kitchen, pantry, dining-room for pupils and staff; sitting-room, bed-room and office for principal; also sitting-room for lady teachers, bed-room for matron, sewing-room for girls, and reading-rooms for boys. On the second floor are school-rooms, dormitories, bed-rooms and store-rooms. The establishment is heated and ventilated throughout by the "Smead-Dowd" system, which also provides good sanitary arrangements. The dormitories are lined with rows of iron cots of handsome appearance and strongly made, with woven wire mattress, the upper end being elevated to form a pillow. On this is laid a thick felt mattress, very soft and yielding, and for covering there are good blankets and patchwork quilts of pretty design. The cots were made in the Central Prison, Toronto, and the quilts for the most part have been supplied by ladies in the East. There is a hospital in the building, but this is isolated so as to avoid any danger.

The purpose of the Institute is for the care of Indian children, and no child of Indian blood is refused admission, whatever denomination it may belong to. There are at present sixty-three pupils (thirty-seven boys and twenty-six girls), varying from little more than infancy to fifteen or sixteen years of age, all clean and happy looking, and all evidently attached to their teachers.

The staff is composed of: Rev. C. M. Tate, Moral Governor; Miss Clarke, Matron; Miss Smith, Teacher; Miss Burpee, Sewing Teacher; and Mr. C. S. Pearson, Farm and Mechanical Instructor; each of whom appears to be specially adapted for the position.

The proceedings opened at half-past two o'clock in the large school-room, there being a large number of Indians, men, women and children gathered in from the surrounding settlements, all decently and comfortably dressed, and seemingly much pleased at being present. Mr. A. W. Vowell, Superintendent of Indian Affairs, from Victoria, and Mr. Frank Devlin, Indian Agent for the district, were present; but the Lieutenant-Governor, who had been expected, was not present. Rev. Mr. Robson offered a short prayer, which was followed by an address to the Indians in their own language by the Rev. Mr. Tate, after which, on behalf of the Indians, he read an address,

Mr. Vowell, Indian Superintendent, in replying, made a pleasant speech. He said it gave him much pleasure to be present on an occasion such as the present, the formal opening of this school for Indian children, an institution which had for its purpose the education of the present and

future generations of the original inhabitants of the country. He had heard much concerning the affection entertained by the Indians for their children, and could therefore understand with what feelings of joy those present must see the present preparations for the education of their sons and daughters; and the opportunities thereby given for their improvement and future well-being. And he wished to tell them that it was the wish of every one who had the interest of the Indians at heart, and also of the Government who had spent so much money towards erecting such a grand institution, that they would all send their children to the school, so that they may be able to derive the full benefit of such a good work. He was pleased to receive this address, as showing they appreciated the efforts of the missionaries and the Indian officers.

An examination of the pupils was then conducted by Miss Smith, their teacher. The questioning was made individually, by classes, and collectively, and after each service, questions were also asked by visitors by request; the answers being quick and correct in every case. The exercises were interspersed with hymns by the children, the singing, as well as their replies to the questions in grammar, geography, hygiene and various subjects, proving the great and patient care that had been bestowed upon them by their teacher, Miss Smith, whose whole energy is evidently thrown into the noble task she has undertaken, and who, as also the Rev. Mr. Tate, appears to have a thorough knowledge of the character and temperament of every pupil, and whose voice or sign is obeyed with a willing alacrity which proves the existence of that thorough reliance and sympathy between teacher and pupil so necessary to successful training.

At the conclusion of the examination short speeches, eulogising the institution and complimenting the staff and teachers, were made by Rev. Mr. Logan and Mr. Vowell.

The building was then formally inspected by the Government officials, accompanied by the staff of the institute, all being highly pleased at the commodious arrangement and cleanly, cheerful appearance of the various rooms and apartments; after which the guests were regaled with an excellent tea, on the completion of which the party broke up into small conversational knots, until called together to listen to the evening's entertainment, which, after prayer offered by the Rev. Mr. Logan, consisted of some excellent speeches from Mr. Devlin, Mr. Wells, Rev. Logan, Mr. Vowell, and Reeve Cawley. Very interesting speeches were also made by Rev. Mr. Ladner and Rev. Mr. Robson, the latter as chairman; these gentlemen, from their long residence and thorough knowledge of the country and people, being specially competent to pronounce on their advancement, and Mr. Robson, by his humorous anecdotes, giving much zest to the evening's entertainment. Rev. Mr. Tate also gave a concise account of the progress of the institute, together with its cost, which, up to the present, was \$25,000, assisted by an annual grant from the Government of \$1,300. After which the building was formally declared open by Mr. Vowell on behalf of the Government, and by Rev. Mr. Ladner on behalf of the Methodist Missionary Society.

The whole proceedings were conducted throughout in a pleasant and systematic manner, showing that the management was in competent hands. In fact, the conduct of the establishment, the appearance of the pupils, the energy and kindness of the staff, and the evident sympathy existing between pupils and teachers is convincing proof that the establishment is in good hands, and that whatever beneficial results are possible will be elicited by those in charge. And it is earnestly to be hoped that their efforts may bear fruits equal to the desires of those "lovers of mankind," who have erected this edifice and who devote themselves to its success.

The entertainment closed at 9.45 with prayer and a hearty rendering of the National Anthem.

WHEN the Queen of Madagascar, who is at war with the saloons in her kingdom, was approached by the saloon-keepers, whose business she had suppressed, and asked for compensation, she answered briefly: "Compensate those whom you have wronged and I will pay the balance."

Along the Line.

BRITISH COLUMBIA.

Letter from REV. W. H. PIERCE, dated PORT ESSINGTON, B.C., June 6, 1894.

SINCE my last letter to you God has been speaking very loud to all who have not listened to His Holy Spirit. One of Mr. Cunningham's freight canoes got lost coming down through the Kit-Qjequcla canyon last week. All hands lost. All the men belong to Kishpyax mission. Oh! that the living may listen now, and be prepared to meet their God in peace.

William Paul Legure, one of the Kit-Qjequcla chiefs, was amongst the crew. Poor man! The last time I saw him was when we went up last fall by the steamer *Caledonia*, preaching the everlasting Gospel to all the interior Indians. He was a happy man among his people. During the winter he and a few others went up the river to tell the heathen of every village what Jesus, God's only son, had done for them. They stayed at Kishpyax a few weeks, till God poured out His Holy Spirit upon the people. William was well-liked as a young chief by whites and Indians. All the gold miners and traders who knew him on this river spoke very highly of him as an honest Indian. He has been a good help to our missionaries on this district. I will miss him a great deal. May God raise others to follow him. His poor wife and three children are still at the canyon alone. No one could go to help them. The water is very high. All the cords of wood for the steamer *Caledonia* floated away from the banks of the river. She cannot come through the canyon at present. It is five weeks since she left Simpson. The last report we heard is that she has not got up to Hazleton yet. We pray that God's Holy Spirit may come down upon us all, like the mighty flood on the Skeena river. So the sin of every kind may be washed away. I just came back yesterday from Inverness cannery. Preached four times on Sunday, both to our own people and to Mr. Duncan's. I understand by Bro. Crossby's letter that our Conference has appointed me on *Glad Tidings* as evangelist among the many tribes of Indians. I have nothing to fear but sin. God has promised to go with us. The Christian Band Workers here are ready to go anywhere and tell their heathen brethren of the great joy and peace that comes to them through faith in Christ. Asking all my warm-hearted white brothers and sisters to remember the *Glad Tidings* at the throne of grace, as she goes from village to village carrying the precious news to all those who are still in great darkness of sin. Our trust is in the name of God and in the power of His mighty Gospel.

MANITOBA.

Letter from REV. R. E. SPENCE, dated SWAN LAKE, MAN., June 12, 1894.

I THOUGHT I would write you a few lines before leaving this Circuit.

When I came to this field a year ago I found that the former pastor had made it self-supporting. As the amounts raised for ministerial support that year were very small, I thought that his action was premature, but to-day I believe it was the best thing that could be done for it. Being independent, the people feel their responsibility more, and no doubt will see to it that their minister is well supported.

Though the times have been very hard this year, yet we have made a large advance in every respect on last year. There was \$44 raised on the field last year for Missions and this year we have advanced to \$75. On nearly all the other funds I think we have advanced at least fifty per cent. I believe if a Circuit wishes to prosper, they should give liberally for the propagation of the Gospel in the dark places of the earth. Not being able to go themselves, they should give of their means to send others.