

Along the Line.

Indian Work.

MANITOBA CONFERENCE.

Letter from A. G. MCKITRICK, Missionary Teacher, dated SADDLE LAKE, Jan. 15th, 1895.

MY last letter was from Riviere Qui Barre Mission, and I regret very much that this one is not also from there. It was with the deepest regret that we abandoned the work there, for, after two years of the utmost hardship and uphill work, we were just beginning to see some fruit for our labors, and the people had become very much attached to us; and both Roman Catholics and Protestants expressed their heartfelt regrets at our leaving. Our Protestants there were not at all satisfied to be left without a resident missionary, nor were we satisfied in deserting them, although sent to a better mission with a better house, etc. It seemed to us a case of saving a few dollars and losing souls by so doing. False economy! Far better save souls if it does take more money—"For what shall it profit" if we shall "gain the whole world" and lose a soul. It seems to us that the Lord would furnish the means if there were more faith and faithful effort. But the General Board decided that we must go to Saddle Lake and desert Riviere Qui Barre; so, we moved last July. I built a flat boat, fourteen by twenty feet, at Edmonton, thirty miles from Qui Barre, and with my family floated down the Saskatchewan (120 miles) with our household stuff, provisions, etc., on board. We had our tent set up and in it a lounge, rocking-chair, bedding, etc., and the cook-stove set up and in operation close by. We enjoyed our trip and the picturesque scenery very much. We stopped a while at Victoria Mission, enjoying a Sunday there, and filling a gap in the services. After three and a half days travelling on the river we arrived at Saddle Lake Landing, and soon got moved into the large mission-house, our new home. The Indians and Government officials welcomed us.

School work here had been greatly hindered by the old school-house being about three miles from the centre of the settlement and from the mission-house; but, having been instructed to do so, I at once set about getting it torn down, and a new and larger one, twenty-three by thirty-two feet, built near the mission-house. This had been spoken of several times before, but there had always been too much opposition from some of the Indians. This time also some wished to oppose it, and some wanted a grant of money from the Missionary Society to build it; but soon they all fell into line, and everyone helped to build it without pay, except food from the Government agency. Even the women turned out *en masse* to help to put the white mud plaster on, while the men all worked well at hewing and putting up the logs, carpentering, etc. We were able to start school again, November 26th, and since then there has been a very good attendance; and mission work also goes on encouragingly.

Rev. E. B. Glass, of White Fish Lake, comes to preach occasionally, and generally every Protestant Indian turns out, and some of the Roman Catholics also. On the other Sundays they have turned out very well, considering the way in which I made mincemeat of their language, as I read a portion of Scripture in Cree and tried to explain it to them.

I thank you and the Board for providing for an interpreter. We should have a much better attendance and more interest in the services in consequence. The Indians attend class and prayer-meetings fairly well, and in these I need no interpreter, as they take part freely themselves.

What we need here very much now is a bell on our new combined church and school-house. One can be got very cheaply now. The people have no timepieces, and come at all times to church and school for want of a bell. Any friends wishing to help the cause here could do so by helping to get one. Some money has been promised here for one.

Some of the ladies may ask, Do any of our Indians need clothing? Yes. We have an old, helpless couple, he blind and she nearly so, and sick and half-naked also; and there are two or three other old folks who need some; then there are about thirty children, some at school and some too small yet to attend, who are also needy, and for these we would be very thankful for a bale of clothing, as soon as possible, before the cold weather is over. The rest of our people are pretty well able to clothe themselves.

BRITISH COLUMBIA.

Letter from REV. B. C. FREEMAN, dated SKIDEGATE, QUEEN CHARLOTTE ISLANDS, B.C., Dec. 14th, 1894.

I HAVE still to report much blessing on the work here. The reviving influences continue. During the summer, while scattered at the various fishing camps, the people manifested a much greater zeal in observance of the Sabbath and attendance on the means of divine grace than during the previous season. In this regard several of our local preachers did excellent work, gathering the people together and holding service with them whenever possible.

Early in the summer, feeling the need of a place of worship at the Oil Works, where many people stay during the fishing season, we pulled down the deserted Gold Harbor Mission-house and put it up there, where it served our purpose well. We have also re-seated the church at Skidegate, the expense of \$85 for material being fully covered by subscriptions.

The August boat brought Miss Ross, formerly of Bella Bella, as teacher, whom we gladly welcomed to the work. She has gone to work with such zeal and tact as promise good things for the school.

In September we organized an Epworth League here, which has now an active membership numbering nearly forty. Its efforts are confined to the Christian Endeavor department, and in street meetings, cottage prayer-meetings and regular services in the church its work has been much blessed of the Lord. Perfect harmony prevails.

During the summer and autumn I have made three visits to Clew, where I found Bro. Geo. Read doing with his might the abundance he found to do in the school and general mission work. My last visit was made in company with forty of the Skidegate people, Epworth League and others, in two big canoes, bound on an evangelistic visit to their Clew brethren. The trip proved a means of grace to all. We cheered the way with song, and in camp our people scarcely knew when to go to bed, continuing in prayer and praise till after midnight. At Clew we received a warm welcome, the people joining us on the beach in prayer and thanksgiving. We remained a week, and work was done which, I trust, will count in eternity. We organized an Epworth League there, of which I hope to hear good reports. Hopeful in the promise of Isa. iv. 11.

Letter from REV. W. H. PIERCE, dated PORT SIMPSON, B.C., December 25th, 1894.

KNOWING that so many of our friends are interested in the "Glad Tidings" Mission, I thought I would like to send an account of our trip to the OUTLOOK. We left Port Simpson on November 9th, calling at all the villages on the way, arriving in Victoria on December 1st. During our trip down we held 116 religious services amongst both heathen and Christian Indians. The whites, wherever found, gladly uniting. We had a band of thirty-six Christian Indians on board to assist in carrying on the evangelistic work, and also had valuable assistance rendered by Revs. G. H. Raley, of Kitamaat, and Beavis, of Bella Bella. At Kitlope we left a native teacher, Wm Kelly, in charge of the work there. The entire population have embraced Christianity, and are under the care of the Methodist Church. There were sixteen baptisms and five marriages during the trip. At many of the services held the presence of the Lord was felt. Christians were quickened, backsliders reclaimed, while some professed to find the Saviour. In one of our meetings at Kitlope one of the chiefs was so moved that he gladly offered two acres of land

on which to erect a church and establish a mission. We left part of the band of workers at Fort Rupert, Charley Amos, one of the Kitamaats, acting as leader. Here they were greatly needed. About five hundred heathen were gathered together, some from the West Coast and others from the mainland, potlaching and carrying on heathen dances. We left other workers at Alert Bay. Here we received a hearty welcome from Rev. Mr. Hall, of the English Church Mission. Part of the passage down was very stormy. Two large canoes in tow, while coming down Bella Coola Arm, were lost through the violence of the storm. Fortunately, however, no lives were lost. The steamer had a narrow escape through her rudder giving way in a most dangerous locality, close by the entrance to Nawitte, with rocks on every hand and a fierce gale blowing. But through the skill of Captain Oliver, and the united efforts of those on board, we succeeded in effecting an entrance to a place of safety. On board we had representatives of ten different tribes, all engaged in Christian work, who, a few years ago, were great enemies and fighting one against the other. Thank God for the living witnesses of His mighty power to save. We tried to accomplish much good for the Master amongst the many different tribes during this winter. The Nawitte people are waiting for a teacher to be sent them to lead them to the Saviour.

Letter from REV. W. J. STONE, dated KLA-OOS MISSION, WEST COAST, VANCOUVER ISLAND, Jan. 3rd, 1895.

JUST a year ago to-day Bro. Tate and I landed at the above place—one of the villages of the Nite-naat tribe of Indians. Our brother gave you an account of our stay among them until he took leave. I remained, and in February Mrs. S. and family joined me, when we settled down to solid work. The year was one of varied experiences. From the first the people maintained a deep respect for the work, and in everything an earnest sympathy with us; but the Gospel requirements are rather too exacting at times, more especially when self-denial is that requirement.

The chief occupation of these Indians is sealing. The schooners cruise along the West Coast from February until May, when they leave for Behring Sea or the Japan coast. These schooners take with them every man of the Nite-naat, while the women are left at home—this year under the care of the missionary. The summer months of this year passed quickly away in the engagements of church and school. A deep impression was being fixed upon the minds of these women, many of whom expressed a strong desire to forsake sin and do righteously.

But the schooners, returning in October, all went to Victoria, where the men were paid off. Then, as in former years, they indulged in vice for more than a month, during which time one was killed by a shot from a revolver while he was resisting the police in a mob.

On their return, special services were held at Kla-ooos. The Spirit was with us with power. A number of the men were strongly convinced and came forward, but then satan began to work in earnest. Taking advantage of their vacillating natures, the old enemy revived the Potlach custom with a greater interest than ever among them. If there is anything which panders to the pride of the Indians, at the same time degrading him more and more, it is the Potlach. Therefore the sooner the Government will engage to assist the missionary in stamping out this greatest of all evils among them the sooner will it accomplish its ends in civilizing the Indians, and realise returns for its expenditures in that direction. As I write, all, excepting two families, are in the midst of a big potlach. These two men are to be commended for the stand they have taken with the Lord's people. This act on their part is more of a sacrifice than we can conceive. However, we must not think the people are against us, they simply are carried away by this vile practice, and when through with it they will return once more with all their earnestness. Let us pray that ere another potlach season comes round, grace may so abound at Kla-ooos as to exclude all that which even tends to evil.

Before closing, I am called to relate sad news. On

December 21st last, God took one of our little boys from us. Little Lorne was severely ill for only two days when he passed away, giving us but a few minutes' warning. The circumstances of the little fellow's death brought fourth the deepest sympathy from these poor, ignorant creatures. It is their custom to hurry off their dead immediately after life is extinct, and no one will dare to touch the corpse. This feeling of fear was not in the least entertained by them against Lorne. As he lay in his little coffin no superstition hovered near, but many came boldly yet gently forward and, taking him by the hand, bade farewell. Then, with uncovered heads, nearly sixty men followed the bier to the grave, where they witnessed and heard more than many sermons could bring to their minds. Not a few tearful eyes were noticed as we sang the little boys favorite piece, which they all knew, "There are angels hovering round."

It has pleased the Lord not to remove this stroke, and we bow submissively to His will. We know our dear one is now gathered with the "robed in white." Born in October, 1890, away in dear old Ontario, he came out a little missionary to lonely Nite-naat, where his little remains rest peacefully, while the wide heaving billows of the old Pacific keeps watch until the trumpet sound shall call forth his mortal to put on immortality.

ALDERVILLE.

Letter from MISS A. G. MILLARD, TEACHER OF INDIAN DAY-SCHOOL, dated Feb. 7th, 1895.

I KNOW it is very late *now* to talk about "Christmas trees," but as ours, in Alderville, was a very fruitful one, I thought I would let the readers of the *OUTLOOK* hear something of it. We held our "Tree" entertainment on the evening of January 15th. The church was nicely decorated, and two goodly cedars stood on the platform loaded with presents. The children recited and sang in a manner that pleased everyone. The choir also sang several pieces very sweetly. Professor Crowe and two of his daughters sang for us as well. Then there were a few speeches given in their own language by Chief Chubb, Mr. George Blaker and others. Rev. Mr. Sparling was in the chair. We heartily thank the ladies of the Division Street Church in Cobourg for their most generous assistance, also the Rattenbury Street Church, Clinton; it is sure that no family was forgotten, and scarcely any person. On the tree, to the surprise of Rev. Mr. Sparling, was a handsome lamp for him, given by the Indians. Mrs. and Miss Sparling were not forgotten either. The whole entertainment passed off in an extremely happy manner, and was quite successful also in a pecuniary sense.

The Home Work.

Grand Lake—New Burnswick Conference.—On this extended field we are making some progress, which we record to the praise of God. There are seven regular preaching stations, where service is conducted fortnightly, involving eighty miles of a drive to visit every station. We have dropped one appointment, where there is no prospect of ever accomplishing anything for our Church, which saves twenty miles of a drive outside the present bounds of the mission. We have been centralizing the work as much as possible, and giving more frequent service to larger congregations. The interest manifested by the people is cheering to the missionary. We are building two new churches, which we trust will be dedicated next summer. One of them would have been completed before this, had not the storm last March blown it down, causing about \$150 damage. Nothing daunted, however, the work goes on, and the building is completely covered in. We expect to worship in the basement this winter. We got a good start on the other this fall, and are prepared to complete it in the spring. Our work has been greatly hindered in these two places for want of churches. We returned a membership of 112 last May, but many of these are too poor to contri-