

return that matters had worked harmoniously. The winter season was a very happy time. Quite a number of those who had hitherto withstood the Gospel message, were constrained to give their hearts to God. One of these was the head chief of the village, whose experience was given as follows :—

“I have long been a slave to Satan, and I found him a very hard master. I had no pleasure in my life by day, and could not sleep comfortably at night. Bad men and doctors were always trying to take away my life, and I found it very hard to be under such circumstances. But now, I thank God, He has shown me the good way, and I am determined to walk in it.” Several of the older people have copied the example of their chief, recording their names and taking their place among the people of God.

We have now four classes, and they are all well attended during the winter season, when the people are all at home. When the spring opens they go in a body to Goose Island for the purpose of hunting fur seal. From that place they go to Rivers Inlet, where several salmon canneries are established, and obtain employment from the white people. The missionary has to follow them around to their several places of employment, and, although under difficult circumstances, the means of grace are kept up, and thus we try to save them from the many snares that are set to catch them.

A few people have come to us from the outlying villages during the year, and seem glad to get away from the bondage of heathenism.

We have visited Bella-Coola during the year, and although there does not seem to be much desire on the part of the people to have a missionary among them, yet some would like it, and the conclusion we come to is, that something ought to be done at once.

WEE-KEE-NO, OR RIVERS INLET.

Bro. Pierce has labored at this place for the greater part of the year; but the determined opposition of the people has made it impossible for him to accomplish much, although he has visited them in their homes, and faithfully preached the Word of Life. A church has been built during the year, more particularly for the use of the white people and the Indians from our mission stations, who are engaged for three or four months in the summer at salmon fishing. We trust the few seeds that have been dropped among the dark, benighted Indians of this place may germinate ere long. Members, 18; on trial, 94. Total, 112.

C. M. TATE.

Edmonton
Woodville
Battle River
Victoria.
Stoney P
Whitefish
Slave Lake
Blood In
Blackfoot
Morley.
Pigeon In
Fort Mc
Sarcee In

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