

The drawback in case of a young woman would be that she would be separate from foreign friends, but she would be among the kindest and most polite people, labor amongst whom would be a joy. She would be one short day's journey from Shizuoka friends; two days from Tokyo, until the railway is finished, which will not be much longer, and then these two places will be within a few hours of Numazu.

A young man or young woman here would be a God-send to all this town and the surrounding country, which is becoming more and more plastic in the hands of God and earnest workers.

Saturday, 11th.—We had a quiet day; the evening meeting in the same place was attended by a somewhat larger audience, and of a very good class.

Sunday, 12th.—Our friends of the United Church in Mishima, three or four miles away, were anxious to have Mr. Hiraiwa and myself give them a service, so it was arranged that I should go there in the morning and return to take the evening appointment in Numazu, and Bro. Hiraiwa taking Numazu in the morning and Mishima at night. They are building up a strong cause in Mishima, and have now a fine church that will hold 300 or 400 people, and on this occasion they had very large gatherings. In Numazu the Sunday services were very profitable. We are told that as the first fruits of the last night's meeting, the chief judge of the town went home and took the pledge to abstain henceforth from intoxicants, while his wife and sister came desiring baptism into the church. Oh for workers more, and the baptism of the Holy Spirit. Two days journey and home again and hearty.

BRITISH COLUMBIA.

Letter from REV. C. M. TATE.

FLATHEAD INDIANS.

THE scattered position of the tribes, and the long distances to be covered, has made the past year one of almost incessant travel to the missionary on this extensive field.

Most of the Chilliwack Indians have nice little farms, and we were beginning to hope that they would give up their roving habits, and settle down to practical farming; but in this we were disappointed, for no sooner were their crops in than a large number of them went off to the salmon canneries to spend the summer at fishing. Later, a second lot went to the hop-fields of Washington Territory. We thought it our duty to follow, as we would not only have the opportunity of caring for our own, but also of reaching hundreds of Indians that we could not reach at any other time. There are twelve canneries on the Fraser, and from 100 to 400 Indians may be found at each of them during the season—plenty of work for two men.

We found large numbers of Indians from all of our northern missions, and would again make the suggestion that at least one of the missionaries from the Port Simpson District should come down with their people.

Bros. Pike and Cushman rendered us valuable assistance among the fishing camps.

Our visit to the hop-fields, although having to travel on foot many weary, dusty miles, was a time of spiritual refreshing. On entering a field, the first words that generally met our ears, were "Taht-sel Mr. Tate;" or, "Koidux shimoigat;" or, "Ah-keila he-mass," in the Flathead, Tsimpshian, or Bella-Bella language; which being interpreted means, "Mr. Tate has come;" or, "The chief has come." The cry quickly ran through the field, when there would be a gathering around the missionary to hear the news. We sang and prayed, and talked of the love of God together under the shadow of the hop-vines, and often felt God to be very near. We were glad to find that there was no Sunday work, and that no liquor was allowed among the Indians. We received no small kindness at the hands of our M. E. brethren, both in entertaining us and giving us the use of their churches wherever convenient or in close proximity to any of the hop-fields.

During the year we have built a church at Chilliwack costing about \$800. There is a little over \$100 indebtedness on the building, which amount we trust the Missionary Committee will grant, as the Indians have given all they can, and some of them have done nobly.

The Indians seem to be passing away like the falling leaves of autumn, and our impression is that we as a Church must be up and doing, seeking to win them to Christ, or our privilege will soon be gone forever. The work at

VICTORIA

has been faithfully kept up by the zealous lay brethren who have labored hard for so many years. These men do all they possibly can, but their only time is on Sabbath with an occasional week-night service, whilst the demands of the Indian work are men that must devote their whole time in caring for them. Bro. Robson's supervision of the work at

NANAIMO,

coupled with Miss Barker's persistent efforts, has kept things moving steadily along. Unsuccessful attempts were made during the winter to stop the heathen dance. If the Indian agents had any interest whatever in the welfare of the Indians, all the abominations that now exist might be exterminated in a very short time. We appreciate Miss Lawrence's efforts in trying to get a boarding-school established at Nanaimo; but think that Chilliwack would be a better place for it, as it would be away from the evils that always exist in a reserve bordering on a town.

During our several visits to the coast through the year, we have come to the conclusion that were a missionary appointed to that work, untold good might be accomplished.

THE HOME WORK.

St. Ola.—At the public service on Sabbath evening at Potter's appointment, the second Sabbath after my arrival here, the Lord favored us with a very gracious outpouring of His Holy Spirit, and three persons arose and asked for the prayers of the Lord's people. We then began a special service which continued four weeks and resulted in the conversion of nearly twenty adults, who united in church fellowship with us. The