

the large sacrifices they make to give ample restitution, and their changed lives, show that they are in earnest. Only the day before yesterday a chief, of considerable influence, who has been bitter against any Missionary coming here, came to me to tell how miserable he had been for two weeks; he said, "God had troubled his heart because he was so wicked, and he was determined he would not be a Christian, but he had no rest day or night and he was angry with everybody; he got so bad that his wife could not live with him any longer;" then he said when we talked to him in his house, he saw it was all sin that made this trouble, and something told him to leave his sins and become a Christian, but then he thought of his blankets that he Potlatched last year, and as he gave away all he had, next year he would commence to serve God and receive it back, so that he thought he would not get a new heart till he got his property back. But, said he, "my heart got so sick I could neither eat or work or sleep, I was nearly dead, then I think of God, and Sunday, while in the house, as I hear God's Word, I say I will give my heart, blankets, and all to God, and the same moment all my trouble went away—my heart became so happy sometimes I think I am not the same man." He went and told his wife, they became reconciled, and as he told his experience in the crowded class-meeting on Monday night, many wept for joy. So the work of God moves on. Seventy-five now meet in class, while thirty-two profess (and as far as man may judge, truly) to live a life of faith on the Son of God. I preach three times on the Sabbath, and twice during the week, and then we have class-meetings and prayer-meeting, and in every service we feel the power of God and are encouraged by seeing many coming to the Cross. We never saw a people so dark before, and it has not been all sunshine. Doctors and conjurers, who make money by their evil practices, see their craft in

danger and are loud in opposition. Others, with two or three chiefs, want to keep up the old feast and dance. One old chief brought his bag of feathers (an old dance charm) to church to tell us that he could not give that up, but he would give up everything else, just keep that and be a Christian. They say they were told that if they had a Methodist Missionary they could feast and dance and be Christians all the same; but God is shaking heathenism to the foundation all up this river.

"I miss the kind sympathy of my Christian friends in this distant field; but I do feel it has driven me closer to that "friend that sticketh closer than a brother." It is difficult to get provisions here, and they are very dear. The passage to Fort Simpson is rough, and it costs from \$10.00 to \$12.00 per trip for canoe. I could get no bread for three weeks. I did not have any stove up here, and among all these people not one knew how to make bread, but now I have the stove and a bag from Fort Simpson. Have learnt William Henry's wife how to bake. For a month I have lived in an old Indian house, which has been cold and damp, the last six weeks; but have just moved into one I have built, size, 20 by 13, and a woodshed at the back. Bro. Crosby and I built this from our private means. The Indians are very poor, they have no money at all. The traders give them goods for their furs, and they are not worth much just now, and last year their small fish came only in small quantities, so they are poorer than they have been for years. I don't think there are ten dollars in money on the river, and it is very difficult to get anything done in the way of clearing, &c., &c., or cooking, and my time is so taken up with the Mission work. The weather has been very stormy and cold. It has stormed eight days out of ten, so that for four weeks I have had wet feet every day, as I have worked in the woods and at