

In some regards it would be better if these local missions could be carried on under the care of some one of the strong churches. It would be better not to multiply societies if it could be avoided, and the work still be done. But the united action of the several local churches seems to be thought the most feasible way of meeting the demand in some places. While one General Missionary Board is doing so much important work at home and abroad, it has seemed impossible to give the necessary attention to this suffering people, and the wants of these local bands have not been met. The call for immediate aid is imperative. It is stated on good authority that, "within a period of five years there has been a decrease, in the Territories, of 7,450 in the Indian population"; and, according to the Government Report for 1892, there was a decrease in that year of 931. Only think of it! A number equal to all the natural increase and 931 besides in one year. Years ago an old chief said, as he thought over the wretched condition of his race, "We have been driven back until we can retreat no farther; our bows are snapped, our fires are almost extinguished. In a little while the white man will cease to persecute us, for we shall cease to exist." Surely this prophecy is being rapidly fulfilled. Will every reader give these things a prayerful consideration, remembering that what is done for these dying people is accepted as being done unto the Master.

Along the Line.

The Indian Work.

BRITISH COLUMBIA.

Letter from REV. T. CROSBY, dated PORT SIMPSON, B.C., November 21st, 1893.

I AM just back from the Naas. After meeting the people and seeing the earnest spirit of most of them to remain in the Methodist Church, and the fact that our way was never more open and clear to reach the heathen, I could not make up my mind to leave the people, with all our buildings and our opportunities on that river, as I believe the people, both Christian and heathen, would interpret our action as leaving them for good. Still, it did not seem best to have Bro. Stone left there. Bro. Osterhout was here on his way up the Naas, to go overland to the Skeena, as his only way left, and I thought it best to leave him at the Naas at present and let Bro. Stone go south, as the President had suggested. I hope it is all right. We had a most blessed time with the people all in church, and, in the most public manner, every one of them signed a paper that they would unite with their minister in every good work, and be under his direction in all matters. I had four of our best Christian men up with me, which I think helped much to bring about peace.

We have good news from most parts of the district. Bro. Freeman is having a revival and souls are being saved. Bro. Raley is plodding away with the Kit-a-maat language. Edgar, Beavis and others write hopefully. I should like to make a trip down the coast with a warm-hearted party; the time is getting late. I think I will put the boat up for a month or two soon.

Letter from REV. T. CROSBY, dated PORT SIMPSON, December 4th, 1893.

AS we expect to lay up the *Glad Tidings* now for say six weeks or two months, I thought I ought to give you some account of her work. I should have much liked to have done more with her, but on account of my Skeena and other work it was impossible for me to do more. Of course I trust, D.V., that we may get out, say, in February, or so, and do some good work. Our most blessed trip, last year, was about that time.

We have run, during the past five months, 2,000 miles, and when we take off her earnings, etc., we draw on the grant for \$355; of this I had to pay nearly \$100 for repairs, and you can understand that if we had done more work it would have cost less per mile, for we had to keep a man on board some of the time when she was not working. But we have an eye

to saving expenses. James will not be on expenses or on wages the time she is laid up. You know she has often run 9,000 miles a year.

And now allow me to say, just as the Church is about to open up work at Nittenat, this is the first step, I hope, to a line of what may be four or six good missions on that west coast of Vancouver Island, and it is a great pity that 3,000 people should be left without the light while we have the boat which could take the Gospel, and our teachers, etc., to all those places. And then, as we are starting in at Cape Mudge, from there we ought to speed to Knight's Inlet, and other places in that region, where there is said to be 1,700 people, including all the tribes, and very little done for them.

Dec. 13th. I had a most blessed time last Sabbath; preached here in the morning to a very large congregation, and then went by boat to Georgetown Mills, where I had a service with some Indians first, and then with the Japanese Sunday School. A Mr. Okamota, a converted Japanese from San Francisco, has been up on this part of the coast for about three months, preaching to his fellow countrymen. He says that between this and Skeena he has twenty-three converts; and during the working season there are about 160 Japanese on the coast. I much enjoyed the Sabbath School. Each man had his Bible, and I spoke to them at the close through Mr. Okamota, as interpreter, and invited them to our evening services. They came with their Bibles, and found the text, John iii. 14. After I got through, Okamota preached the sermon in his own tongue. It was a time long to be remembered, and how we felt that God had in a measure answered our prayers in regard to these Japanese that we have prayed for, and whom we have seen drinking and in wickedness, and could not help them. I do trust that the Church will pray for those dear people who have come to our shrines. May many more of them find Christ.

QUEEN CHARLOTTE ISLANDS.

Letter from the REV. B. C. FREEMAN, dated SKIDEGATE, Q.C. Is., B.C., December 5th, 1893.

THIS, our first half-year on this mission, had its inevitable accompaniment of perplexities, but also leaves us much cause for thankfulness and hope. We landed here on June 27th, unable to speak the Haidah or Chinook languages and could not get an interpreter, except occasionally, for Sunday services. Chinook, however, was soon picked up.

The constant moving of the people hunting and fishing was a serious hindrance to effectual work; but they have at last gathered in for the winter and the Master is blessing us. Many profess conversion, giving evidence of genuine repentance in their tears and conversation. The final test, their walk, remains to be seen when the temptations of summer come again. Other evidence of sincerity is their desiring Christian baptism and marriage—steps which are not taken by these people without very grave consideration. Some who have held out for years on these points have at last yielded.

On August 25th I started for Clue, which I reached the next day, holding services at two Indian camps *en route*, and returning to Skidegate on the 28th. I again started for Clue, November 9th, to hold missionary services, but was storm-stayed at a camp on the way, not reaching my destination till two days later. Here I found the teacher, Mr. Geo. Read, and his wife, who this year left England to join her life with his in the work, happy and hopeful. Another day we were storm-stayed at Clue, reaching Skidegate on the 14th, after a rough passage. The trip is very uncertain at this time of the year.

Just now *la grippe* is paying us a most unwelcome visit, carrying off some of the weaker ones and affecting most of the people severely. This delayed the starting of school, as the native assistant I had hoped to have was ill and my own time largely occupied in visiting the sick. It has started at last, however, without an assistant and with a good attendance. Since all the Gold Harbor people have come to Skidegate, we need a teacher very much.

The coming of the Gold Harborers has brought another