

refreshing was realized. I expect in six weeks to have the whole paid for. It was difficult to commence. A few years ago a subscription was taken up for a Baptist church, the foundations were laid, but after a time was sold to another Church, who put up part of the frame. This blew down two years ago and was then abandoned. So the residents, when I asked for help to build, would reply, "I subscribed once, paid the money, but no church; won't do that again."

The church is 24 x 40 inside, nicely finished for a plain building, costing \$800. It was much needed as a basis of operation among the thousands of poor souls who are in darkness. God's blessing is upon it: souls have already turned to Jesus, both Indian and white. We have preached to many pagans, and precious truths have been instilled into their minds and hearts, which we hope and believe will germinate and bring forth fruit in godly lives to the glory of God.

Besides Indians representing nearly every tribe in British Columbia and white men from many nations, Japanese and Chinese attended the church and listened to the Word on the streets. The Gospel seed is being scattered broadcast, Bro. Tate and his helpers going from camp to camp on both sides of the river, carrying the message of free salvation to all races and conditions of men.

The white people here say, "What a difference between the Christian Indians and the pagan! Can see it in their faces." How different their actions are, too! Only a week ago—right here—James McRoery, a Christian white man, went from church on Sunday night to his own house on his little farm. On Monday morning he was found murdered in his bed. A drunken Indian was arrested, and confessed the crime. He said: "I drank the whiskey; then I began to think I would go in and kill him, and I did so." Of course, he was a pagan Indian. The white man who sold him the liquor gets only six months. The Indian goes to the scaffold.

Letter from REV. W. H. PIERCE, dated PORT SIMPSON, B.C., September 13th, 1894.

I INTENDED to take our first trip around the west coast of Vancouver Island immediately at the close of the fishing season on the Skeena, as the weather is most suitable for the trip at that season of the year; but we were in need of a captain, and some of the machinery needed repairing; so, while Bro. Crosby was getting the Gospel steamer, *Glad Tidings*, in readiness, I thought it wise to accompany the Indians on their way to their homes in the north.

The revival of God's work had been continued at the several canneries on the Skeena throughout the summer, and the Kishpeax and Kitzequcla—converted men and women—have each formed themselves into a band of workers, thus showing their earnestness for carrying on the good work among their heathen brethren.

Several canoes left Essington on the 13th of August, and on the 15th Bros. Neville, Cole and myself also were on our way for the Upper Skeena. We at first thought that there would probably be thirty or forty canoes, and were surprised to find that there were fully seventy canoes, which contained at least 500 people, half of whom had accepted the Gospel during the late revival. The usual time which it takes to make the trip from Essington to Hazelton is eight or nine days, but owing to high water it took us twenty-two days in going up. In one camp we were delayed over five days; even after we were started again our progress was very slow. While at one camp some of our people found the body of a man, identified as Wm. Morris, who was converted during the winter on the Skeena, and was baptized by our chairman at district meeting. A short distance up the river another body was found, that of a young Kitsolass chief, whom I mentioned in my last letter. The bodies were found about fifty miles from the canyon. These found were the only Christians out of the seven that were drowned through the canyon last May, and it seems a direct answer to the prayer of the Christians, "That these bodies be given back to their dear friends." At this camp we also had some very profitable meetings; like a great camp-meeting, sinners listen to the preaching of the Gospel, and have been converted. During the daytime had some Bible

reading and a singing class. It is very encouraging to us to see the people so anxious to learn the Word of God and the singing of His praises. Even the Kitzequcla dog-eaters, the leaders among them were converted this summer at Aberdeen cannery, and are now among the most eager to learn the way of a better life. Many earnest testimonies were given in our meetings, one of which we may here mention. Hobeids, who had been a leading man in heathen dances, said, "For years I have gone to the coast to make money and load my canoe with goods, but this time I have not many goods in my canoe, but I have something better in my heart—the pearl of great price."

Bro. Neville had a very narrow escape from drowning just before reaching Kit-somkalum, his pole slipped and he was thrown overboard into deep and rapid water, going directly under the canoe, but we are very thankful that the mishap did not result more seriously. We stayed at Kit-somkalum one night, and had service with them. On Monday we stopped at Mr Tomlinson's mission, and were kindly received by him and his people. While here, a canoe came along bringing the remains of Fred. Sullivan, a Kitzequcla young man, who had died just a few minutes before from blood poisoning. The poor fellow had been a pupil of Rev. A. E. Green on the Naas a few years ago, but had since wandered again into sin; his friends told us that he repented and was heard to say, "It is well with my soul," just before breathing his last. We arrived at Hougmilget on September 6th. Bro. Neville is comfortably settled at Kitzequcla and Bro. Cole at Hougmilget, at present preparing for a busy winter. Our earnest prayer is that the Upper Skeena may be shaking by the mighty power of the Holy Ghost.

CORNWALL ISLAND.

THE Rev. E. Tennant, who has charge of the Indian Mission on Cornwall Island, writes encouragingly of his work: "The work is progressing favorably. The first year we had a membership of twenty-seven; last year eleven were added, making thirty-eight. This year, so far, we have, in various ways, taken eleven more, and lost one—a young married man who was drowned—so that we now have forty-eight on the register, with prospects of others being reached." The missionary further intimates that the people are learning to give. In three years missionary givings have advanced from \$13.80 to \$40. "Meetings are excellent, good singing and testimony lively."

The Home Work.

Kemble (Guelph Conference).—This is one of our Home Mission Fields, yet dependent on the Missionary Society for aid; not either hopeless or useless. We have four churches and a parsonage all paid for, or very nearly so; we report 130 members. We have three Sabbath Schools, three prayer meetings with Bible classes combined. In common with adjoining mission fields in Grey and North Bruce, we suffer yearly depletions by our energetic, lively, intelligent young members moving to other parts; some to the cities and towns of our Dominion, some to the rich lands of our far North-West. This unceasing drain on our membership would be very discouraging if we did not know that the great centres of wealth and influence, such as Toronto, Hamilton, London, Winnipeg, Brandon, etc., were being built up by what leaves us. The managers of our Missionary funds do not need to be told of the self-denying, hopeful, cheerful labors of men on these fields. (Your correspondent says nothing of himself.) I am thankful that I have been associated with such men for twenty-nine years.

I come in contact from time to time with ripe, old Christians who speak respectfully and gratefully of Greene, Ralston, Hilts, Watts, Smith, Tyndall, Foster, Danard, Newcombe, Woodman, who labored and "endured as seeing Him who is invisible." There is still work to be done for Christ and humanity on these fields. If the Methodist Church will foster and care for her Home Missions as in the past, it will be well; if not, some sister society will gladly lay hold on our outcasts, and have the blessing of heaven and the respect and love of the weak and poor of Christ's people on earth.

ROBERT CARSON.