

blessedness of salvation. We had ten services on Sunday, beginning at 5 a.m. and closing at 11 p.m. The meeting in the evening, conducted by Mr. Crosby, was especially powerful, and many promised with the help of God to forsake their heathen customs and live and work for Jesus. Two services were held during the day with the whites. We left on Monday, 2nd April, and ran to the head of the inlet, where two canneries and a saw-mill employ hundreds of Indians, Chinese and Japanese. Bro. W. H. Gibson and his wife are doing a good work here; the people think highly of their teacher; the services are regularly held with the Indians, with the whites as often as possible, and a Sabbath-school is sustained amongst the Japanese, which gives evidence that the Japanese, though in darkness, are anxious for the light. The Oweekunay tribe was just recovering from the effects of a great feast and potlatch—closed two weeks ago—at which hundreds of dollars worth of food, blankets, etc., were given away.

A great Indian lodge, which holds 1,000 people, had been built, and an immense Totem pole raised in honor to a chief, the pole was elaborately carved, but decorated with unsightly images of men, women and animals. The two leading chiefs of this tribe opened their lodges for us in which to preach, so on the afternoon of Tuesday we gathered the people into Chief Wakum's house. What a transformation, nearly all the abominations conceived by the heathen mind ran riot two weeks ago, now they were quietly listening to the Gospel. The evening service was held in Chief Poutlaes' house; a large, anxious congregation assembled round the great log fire. At this service, Charles Abbott, the mate on the *Glad Tidings* told his experience simply and briefly, but with great effect under the circumstances. He said: "Many years ago I was a very bad man, I held my feast and pot-latch and raised my Totem pole, my heart said it was wrong, the missionary told me of my sins, of a Great Chief who died for us on the cross, of a place called heaven, and of a big fire which burns all the time and is not very far away, I was afraid, and did not want to burn in that fire, so I chopped down my pole and burned it, then asked the Chief of Heaven to forget my sins and give me a good heart, which He did. Now, I am a child of God, and live to work for Jesus." These words convinced the heart of the chief of sin, who, with ten of his followers, sought the Saviour and testified to the forgiving love of God. Thirty more the same night expressed a desire to lead a new life and asked for prayer, all wished us to remain longer. Bro. Gibson was encouraged by the outlook. Next day, Wednesday, we started on the return journey, called at Bella Bella, and held our usual meetings. The next morning, crossing Millbank Sound, we had a stiff breeze and a heavy swell. I was attending to my Bible class in the cabin, twenty present, but when we got into shelter near China Hat, only four were left with me owing to the effects of sea-sickness. We held service and took on wood at China Hat. When we reached Kit-a-Maat, Friday afternoon, we were all thoroughly tired out but happy. It being so near Sunday, we remained until Monday morning, when we started for Port Simpson to be in readiness for District Meeting. The result of the trip is hard to sum up in figures, we held fifty-five services from one to three hours in length, an average of five a day, forty-five men and women gave evidence that they had taken a decided stand for Christ, and over one hundred more made confession of sin and expressed desire to lead a new life; the round trip was 900 miles, the Gospel was preached to hundreds, who otherwise would not have heard it. It seems to me

the *Glad Tidings* is in her proper place, and in taking such trips as the one I have described, is fulfilling the purpose for which she was originally designed, and accomplishing a noble work for God, which could not otherwise be done without great hardship and danger, only her trips should be more extended, she should have a missionary aboard all the time so that the Gospel could be taken to every heathen tribe on this wild coast.

GEO. H. RALEY.

Opening of the Coqualeetza Institute, Chilliwack, B.C.

THE formal opening of the Coqualeetza Industrial Institute took place on the 26th of April last, in the presence of a large number of visitors, the staff of the establishment and the pupils.

The building, which is situated at Sardis, about two and a half miles from the town of Chilliwack, on a good graded road, presents a handsome appearance, standing boldly out from a broad expanse of meadow and cultivated land with a background of verdure covered mountains. It is the largest and most complete establishment of the kind in the Province, and reflects much credit upon both architect and builder. It is located in twenty acres of land, the whole of which is under cultivation, and is surrounded by beautiful scenery. The structure is of brick, with three storeys and basement, being one hundred and ten feet long by sixty-two feet in width. It has accommodation for one hundred pupils, with a staff of eight or ten instructors. The basement contains dairy, laundry, play-rooms, bath-rooms and furnace-rooms. The ground floor has the kitchen, pantry, dining-room for pupils and staff; sitting-room, bed-room and office for principal; also sitting-room for lady teachers, bed-room for matron, sewing-room for girls, and reading-rooms for boys. On the second floor are school-rooms, dormitories, bed-rooms and store-rooms. The establishment is heated and ventilated throughout by the "Smead-Dowd" system, which also provides good sanitary arrangements. The dormitories are lined with rows of iron cots of handsome appearance and strongly made, with woven wire mattress, the upper end being elevated to form a pillow. On this is laid a thick felt mattress, very soft and yielding, and for covering there are good blankets and patchwork quilts of pretty design. The cots were made in the Central Prison, Toronto, and the quilts for the most part have been supplied by ladies in the East. There is a hospital in the building, but this is isolated so as to avoid any danger.

The purpose of the Institute is for the care of Indian children, and no child of Indian blood is refused admission, whatever denomination it may belong to. There are at present sixty-three pupils (thirty-seven boys and twenty-six girls), varying from little more than infancy to fifteen or sixteen years of age, all clean and happy looking, and all evidently attached to their teachers.

The staff is composed of: Rev. C. M. Tate, Moral Governor; Miss Clarke, Matron; Miss Smith, Teacher; Miss Burpee, Sewing Teacher; and Mr. C. S. Pearson, Farm and Mechanical Instructor; each of whom appears to be specially adapted for the position.

The proceedings opened at half-past two o'clock in the large school-room, there being a large number of Indians, men, women and children gathered in from the surrounding settlements, all decently and comfortably dressed, and seemingly much pleased at being present. Mr. A. W. Vowell, Superintendent of Indian Affairs, from Victoria, and Mr. Frank Devlin, Indian Agent for the district, were present; but the Lieutenant-Governor, who had been expected, was not present. Rev. Mr. Robson offered a short prayer, which was followed by an address to the Indians in their own language by the Rev. Mr. Tate, after which, on behalf of the Indians, he read an address,

Mr. Vowell, Indian Superintendent, in replying, made a pleasant speech. He said it gave him much pleasure to be present on an occasion such as the present, the formal opening of this school for Indian children, an institution which had for its purpose the education of the present and