

Mission Field.

YALE INDIANS ON THE LOWER FRASER.

Work amongst the Indians at Yale has been going on steadily during the past year. The attendance at Sunday classes in the Sister's Chapel at the Mission School being often in excess of the entire population of Church Indians, as the regular members bring friends from far and near. The Indians, as is well known, are very fond of music, and much appreciate any efforts that are made, which will enable them to take their part intelligently in the services of the Church. It may surprise many of our readers to hear that their dusky brothers and sisters are, to their very great joy, beginning to learn to sing Marbeck's music to those parts of the Communion Service which have been translated into their own language.

At the great Church festivals, Indians come to Yale from Popcum, Squatch, Hope, Spuzzum, etc., for their Communion.

They had Choral celebrations—in their own language, as far as possible—at Easter, Whitsuntide, and also in July, just before the classes broke up for the summer.

Anyone who travels up country during July and August will see, from the way the banks of the Fraser are lined with fishing camps, how impossible it would be to collect them for classes while the salmon run lasts.

This year, however, a large camp of our Indian friends was engaged in working for one of the canneries near New Westminster, and this provided an opportunity, not to be lost, for giving them the teachings and Church privileges which they value so highly. Amongst the group of Indians who came over to attend services at the Cathedral, where they had their own little choral services, after the usual Matins, were two old catechumens, who were very much in earnest about their baptism.

They had waited a full year for it and during that time had made three toilsome journeys from Squatch up to Hope and Yale, in order to obtain instruction, etc. The long waiting time was a great trial, as they used pitifully to say they "were so old, they wanted to be baptized quick, for they might die at any time." Their desire was attained at last, and Charles and Lucy were admitted into the congregation of Christ's flock one Sunday morning at Holy Trinity Cathedral. This most interesting and impressive service was followed by their marriage, which was unexpectedly witnessed by some of the regular congregation, who had come early to church.

One can only hope that the old couple may be as faithful in the time to come as they have shown themselves to be during their year of probation.

On speaking to them of the duty of not only leading good lives themselves, but of seeing that their children were brought up to know and love what is good, the interpreter

set the example by promptly offering his little daughter, his only child, a brown-eyed baby of eleven months or so, to be taken to the Sister's school at Yale.

The interpreter had himself been a pupil of the Sisters in former days.

The kind hospitality one always experiences at Montescop (the Bishop's residence), and which warms the heart of so many strangers as well as friends, was lately extended to two very sad and sorrowful old Indians from Nicola. Kitty and Schweit were ill with grief and anxiety when they arrived in New Westminster, for word had been sent that their only surviving son was lying near to death in the Penitentiary. In consideration of his dying state, the authorities had petitioned the Dominion Government, or "The Queen," as the Indians say, for a pardon for the lad, so that he might end his days among his own people. Curiously enough the pardon came on the very day the Indian Hospital was opened by the Bishop at Lytton, and consequently this was the first patient admitted to the Hospital, as on the 28th of August, two days after the opening, the parents were enabled to go with their son as far as Lytton, there to leave him in the charge of Dr. Williams, the mission doctor.—*The Churchman's Gazette.*

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References in Halifax: Very Rev. Edwin Gilpin, D.D., Dean of Nova Scotia; A. J. Cowie, M.D.; W. R. Slayter, M.D.; H. H. Read, M.D.; Hon. J. W. Longley, Attorney General of Nova Scotia.

The Sacramental System.

CONSIDERED AS THE EXTENSION OF THE INCARNATION.

The Bishop Paddock Lectures, 1892, by Rev. Morgan Dix, S.T.D., D.C.L., Rector of Trinity Church, New York.

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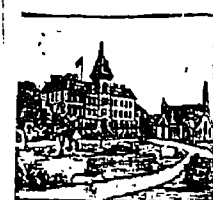
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