

asked to speak. I could not speak Cree, and some before me (principally the very young and the very old) could not understand English, so for the first time in my life I spoke through an interpreter, which position was filled by a young man who had been at the Indian School at Regina. As simply as I could, I spoke to them of the value of Bible study, stopping after every clause or sentence to allow the interpreter to translate my message. I had with me samples of the Certificates for Memory Work. These I showed them one by one and explained how they might be secured. I had also some Cradle Roll supplies with me and showed them the Roll and the pretty Cards, explained their use and told them these were for them as well as for the other Schools of the church.

After I had finished, the chief in his uniform came to the front and delivered an address to his people. What he said, I do not know, but it was accompanied by much pounding of the pulpit and gesticulation. I am sure that, in his own way, he was emphasizing what I had been saying, for he was a good man and stood always for what was in the highest interests of his people.

Next day on the way back to Prince Albert, we visited the Round Plain Mission, nine miles northwest of that town. On our arrival we found the missionary building a haystack. He was, however, expecting us, although he was not sure of the time when we would arrive. The church bell, which could be heard all over the Mission, was rung, and though it was the middle of the afternoon, some Indians could be seen coming from all directions, making their way to the church. They were nearly all old people. A few were young men, but there was not a child in sight. There was no Sabbath School, owing to the small number of children in the Mission. I did my best, however, to interest them in the Sabbath School work, especially Memory Work, in which older people, as well as younger, may take part. After I finished, my talk was translated by the missionary. Before the audience was dismissed, the missionary presented young and old with a couple of hard bisuits apiece; these were kept in a cupboard in the church. I do not know whether they receive the biscuits every time they come to church or not.

Toronto

HOW THE WORK GOES ON

The Presbyterian Sunday School at Smithville, Ont., reports that all the elders of the congregation teach in the School.

The Sunday School at the Point-aux-Trembles Schools has an enrolment of 265 pupils, of whom 100 are Roman Catholics.

The Presbyterian Sunday School enrolment in the Synod of Toronto and Kingston increased during the years 1905-1910 by 11,000.

A few weeks ago the China National Sunday School Union was formed. Provincial organizations will be gradually established and connected with the Union.

During the triennium since the last International Convention at Louisville, 7,675

Teacher Training Classes have been enrolled in the International office throughout the States and Provinces. In these classes is a membership of 112,079 students.

Our Sunday School at Carlyle, Sask., with an enrolment of 60, supports a student at Indore College, Central India. The School at Arcola, Sask., supports a Ruthenian student at Manitoba College.

The United Free Church of Scotland has 2,309 Sabbath Schools, with 25,221 teachers and 239,049 scholars. Besides, there are 2,060 Bible Classes, with an attendance of 95,089.

On Decision Day a few weeks ago, an advanced class in Halifax of 16 to 18 years

of age, decides to give up smoking the pipe of the class.

Beginning next, a series of Sunday School centres in Ireland. T. Marion Lav International Association, the Sunday School, and R.

In connection with the late twenty-ninth Sunday School July 22 to 24 studying in fronting Sunday School their work studies of the Sunday School may be obtained from Moody, East

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1. July 2..
2. July 9..
3. July 16..
4. July 23..
5. July 30..
6. August 6..
7. August 13..
8. August 20..
9. August 27..
10. September 3..
11. September 10..
12. September 17..
13. September 24..