

sons, young mothers with little babies, and others, all coming to try in some faint measure to enter into the fellowship of His sufferings. We always have a very simple service on that day, so simple that new-comers can readily learn to join in it. First we have the Invocation, and the Lord's Prayer, then: "O Saviour of the world," the Interpreter leads the prayers, first in Sh'Atjinkoojin (Yale,) and then in Neklakapamuk (Thompson.) This year one of our children's fathers led in Thompson. Then we teach the people about the last scenes in our Lord's Life, by the aid of large pictures; Archdeacon Pentreath gave us a beautiful set of these on rollers, last year, from the S. P. C. K., and we used them this time. Some of the people are so blind they cannot see very clearly at a distance, so we invited them, at the close of one of the instructions, to come nearer and see the pictures more closely. We were very much struck by seeing them all coming and kneeling down to look at them. This was quite out of their own mind, they apparently did not think it reverent to stand or sit to gaze upon the sight of so much suffering.

Easter Eve is always taken up with decorations etc., so there are no classes on that day.

On Easter Day itself there are so many English services, and so far apart, (at 7 a. m. in Yale, at 11 at Agassiz, 30 miles away, and then 7.30 p. m. in Yale again) that the Indians always have their communions on Easter Monday, they cannot understand or enter into the English Services, and we like to have plenty of time to devote to them.

They come up to the School Chapel on the afternoon of Easter Day for their class of instruction and

preparation, and for a final choir practice. This year we were able to take part of Hymn 321 A. & M. in the Yale language, and very much delighted they were to sing it. Of course we had to simplify it very much in the translation, and it would be hopeless to attempt rhymes, but we make the accents in the words fit into the accents in the music, and this hymn went better than most hymns do.

Besides the usual Easter services, we were also having a wedding this year. Our eldest pupil in the Indian School, Mary, was to be married to Isaac, an Indian man from O'Hamil, a small settlement lower down the Fraser River, and this event awakened much interest both among the children and older people. The latter were very much amused, as they came to say Good-bye on Easter Day, after an inspection of Mary's wedding presents, to find me sitting with the bride-elect on one side, and the bridegroom on the other, instructing them as to their respective parts in the marriage service! Even the most sedate of our friends raised a smile! The courtship was carried on in such a frank, open way, as augured well for the future happiness of the young couple, and we must constantly pray for them, that they "May lead the rest of their life according to this beginning."

Very early on the fresh, bright morning of Easter Monday, the household was astir, all eager and anxious to get their necessary duties finished in time for the ceremony. There was much delightful excitement in getting the large family into their pretty pink "Sunday frocks," and in ornamenting each one with a knot of cherry blossom; in expeditions to the