

nearly all took part in it. They have no little team to trot out on all occasions here. The determination seemed to be to evangelize North Dakota. Ministers and Eastern students from Yale and other colleges, who are supplying here, seemed to be alike interested in the matter. Judge Francis left the bench one night, and treated us to an eloquent, earnest missionary speech. The meetings lasted three days. The last evening the beautiful little Congregational Church at Cooperstown was consecrated. The floral decorations and musical programme would have done credit to any Eastern church. It must be remembered that Dakota and nearly all the North-West are settled by people from the Eastern States and Canada—Ontario and Quebec—fully as intelligent and intellectual as the average congregations with you. You do not find any but small children who were born here. The prairie about Cooperstown is rolling, and needed rain. I was told that the widow of the late Rev. J. Climie is a member of this church. I expected her in to the meetings, but she did not come. She lives a few miles out of town. I met here several from Ontario. On our return, we stopped again at Sanborn, walked to the church, and had a most enjoyable fellowship meeting, at which some intelligent ladies took part. I forgot to say that the ladies neither lack the talent or the courage to speak on suitable occasions. Rev. Mr. Frost, of Cooperstown, who has been working hard, had to take a three months' vacation at a sanitarium in the East. His young wife fills his pulpit in his absence. May God bless her, I say.

The advancement of Congregationalism in Dakota is surprising. In South Dakota there is upward of 100 missions, and many points now opening. Most of these have been organized since 1880. In North Dakota the first church of our order was organized at Mandin in August, 1880. Since then they have organized forty-five churches, and have upward of fifty Sunday schools under congregational control. Every church getting aid is understood to be under the missionary superintendent's supervision, and that of the committee. Both in North and South Dakota there is a Sabbath school superintendent, and under these a number of Sunday school missionaries, four or five in South Dakota; these not only help to organize new schools, but improve those already organized, and conduct institutes, and introduce the most improved methods of working.

There is a Congregational college at Yankton, South Dakota, under an able staff of instructors, fostered by a strong church of between 400 and 500 members. There is also a Congregational Academy at Plankinton.

In North Dakota the Congregationalists are locating the site for a college in Fargo, which will, I think, at once go on.

These educational departments, as well as the Sun-

day schools, all work in with the missionary society. Several general missionaries are employed in Dakota to gather congregations, where they can be brought together, in new towns or needy neighbourhoods, and also to supply churches where they have no pastors. The work is taken hold of with a will. Superintendent of missions, general missionary and superintendent of Sunday schools all work in unison, and in constant correspondence with one another, so that each knows what the other is doing, where he is and what fresh openings there are, and where the presence of either is needed. All this means work, travel and incessant planning and pushing. As I am now living with Rev. Mr. Ewing, Sabbath school superintendent for North Dakota, and have many times met with Rev. Mr. Simmons, the efficient missionary superintendent, and Rev. Mr. Wirt, general missionary, I know something of the amount of correspondence constantly going on, and the push and prudence required for success. The measured, penurious policy of the Colonial Society in England can never do much in this new country or Manitoba.

I love and respect the Colonial Society, but their extreme caution and fear of making a mistake retard all aggression. In conversation with an able minister at Cooperstown Conference, I referred to the fact that many churches we had planted in Ontario thirty or forty years ago became defunct, and are now pointed at and referred to as wrecks, the evidence of the folly of the elder brethren. His reply was to the point,—"We do not expect all the churches we plant to live; many changes which no mortal can foresee may change the centres of population and sites of towns. Why you can hardly raise a family but some of them will die, or set out a plot of cabbage plants but more or less of them will fail. We do our best, but cannot be sure in every case of success." This is common-sense, but if no church is to be planted but such as is certain to become in a few years self-sustaining, it is well to leave the mission work to be done by somebody else.

It seems to me a needless circumlocution and waste of money to send men to explore in order to find out a spot where nobody else will go if we do not, and where we shall be certain to have a self-sustaining church in a few years. There are no such places. If we want to do our share of the work we must "pitch in"; if we do not, while we are hesitating, calculating, considering, some other more enterprising body will occupy the place.

The idea held by some of our people, that we must not occupy any ground that others will take if we do not, is not worthy. We ought to be forward to take hold anywhere, without waiting to see what others mean to do. Let the men sent out be solid men, of good common-sense and reliable piety, and love for Christ; then trust them to select a spot