

the increase; and he will not withhold his blessing, although it may not be our privilege to see the seed sown spring up and bear fruit to His glory: Religion is not without its influence, and we see a change for the better in some of those around us; for instead of being rude, noisy, and irreverent during prayer time, they are becoming quieter and more subdued in manner, and some engage with heartiness in the service. Our school has been well attended; even during the winter we had on an average, from twenty-five to thirty scholars, and in the spring, when the Tanana Indians were here, they numbered sixty and seventy. One day we had actually a hundred. It was hard to find room for such a crowd. Those who attend regularly are making fair progress. Some of the seniors read very nicely in English, although they do not understand the language; but I think, after a time, it will be a good deal spoken on this river, and the young people are picking up a few words. They all promise to write well, but we have been wretchedly off for school materials; fancy having only *two* slates (and these came out in the bale two years ago), and a very limited supply of books. Mr. Canham had to chalk the alphabet on a piece of blackened canvas, which Mr. Chapman (American Missionary at Anvik) sent him for the purpose; but I hope another year will find us better provided in this respect.

"On New Year's day Mr. Canham gave materials for a feast to the Indians, both to the residents here and at Towyakokat, where we are going to live. They amused themselves on that day with their usual games, which were rather of a noisy character—wrestling, ball-playing, tossing each other in a blanket—and were going to finish with a dance in the chief's house; but Mr. Canham told them he had some pictures to show them, so they crowded into our room at once, and were delighted with the magic lantern entertainment, and it being quite a novelty made it the more interesting. If any of our juvenile friends would like to contribute something towards the amusement of these Indians, we should be very glad to get two good-sized balls; also a few mechanical toys, such as a locomotive, musical top (peg and whipping tops are useless in this country), dancing figures, etc. The dolls which you kindly sent two years ago were greatly prized; I kept one, and was very glad to have it to give a poor little child here, who was very badly burnt; it helped to make her forget her sufferings a little.

"The putting up of buildings is costing so much that we would be very thankful to receive a little help, and I am sure friends would subscribe towards the establishment of the mission if they only knew a few of our difficulties and the necessity there is for getting something done at once. A Jesuit priest spent the winter of 1887 here, and occupied the very rooms we are in; but he seems to have done very little for the people—in fact, nothing in the way of teaching—and was not at all appreciated by the Indians."

LETTERS from the Bishop of Athabasca, dated December, report food as fairly plentiful, and the prospects favorable for the winter's work at Fort Chipewyan. They were hungering for news from the outside world, but to their great disappointment the long-looked for dog-train in December brought no outside letters for the mission. The next mail will be in March.

THE Society for Promoting Christian Knowledge has just printed an edition of 500 copies of part of the Prayer Book, in the Dakota or Sioux language, for use at the Sioux Mission, Manitoba. The parts are morning and evening prayer—the portions common to both services being printed but once; the Litany—selections from the Psalms—the Collects with references to the portions of Scripture appointed for Epistles and Gospels; the Holy Communion and Baptismal Offices. This arrangement has been specially sanctioned by the Archbishop of Canterbury, and the work has been carried out by direction of the Bishop of Rupert's Land. For the greater part of the translations the compiler, Rev. W. A. Burman, is indebted to the missionaries in Dakota, who translated the American Prayer Book. As being the first printing done for our Canadian mission this work is specially interesting.

A VERY conceited young man preached a sermon on a certain occasion before the great Robert Hall. After the service the young man said, "Did you like any passage in my sermon, Mr. Hall?" "Yes, I did, sir," was the reply. "And pray, Mr. Hall, which passage might that have been?" the young man again asked. "The passage from the pulpit into the vestry," Mr. Hall replied. A grave ministerial friend on another occasion rebuked Mr. Hall for his humor. "I am surprised, Mr. Hall," he said, "that you should indulge in such levity, after the very impressive discourse you have given us this morning." "Oh, sir," he replied, "we both talk nonsense occasionally; the only difference between us is that you talk yours in the pulpit, and I mine out."

At the meeting of the Anti-Slavery Conference in Brussels the Belgian King said he felt hopeful in regard to the steps now being taken for the suppression of the slave trade, though he had little hope that domestic slavery would be done away with for many years to come. Perhaps not, but the foreign market for slaves can be cut off, and if the foreign market for ivory were cut off a large motive power of the slaver would be destroyed. But, after all, there is a long, tedious task ahead of the humanitarianism and Christian evangelism of Europe and America in uplifting this Dark Continent. But it can be done, it must be done, and it will be done. It is being done.