

ported by the S. P. G. The number of Indians is small, about 250 all told. Mr. Stocken is able to report an awakening interest in Christianity among those committed to his charge, but as yet no baptisms. On the day of the visit above referred to, a four day's dance was in progress, the exclusive right to which had been purchased by the Sarcees from the Blackfeet for seventeen ponies and a money payment to be made when treaty money is received. In company with Mr. Stocken a visit was first paid to the teepee of Bull Head, the chief of the Sarcees, who, after a money payment had been made, gave us permission to witness the dance. The Indians were dressed in all sorts of costumes and want of costumes, their faces painted most hideously, and the dancing kept up to the weird sound of the tom tom. Several Blackfeet were present to initiate the Sarcees into the mysteries of the dance. In a semi-circle on the ground around the dancers were seated the squaws, who seemed much interested in the dancing of their dusky lords, while the children were playing about in all directions. The dance was not a religious one, but a dance for fun. Had it been part of their worship we could not have been present, as this would have been to encourage them in their idolatry. But although the dance was not a part of their worship, the whole character of the surroundings bore testimony to the heathen darkness in which these poor people are living. On the following Wednesday it was the good fortune of the writer, as mentioned above, to visit the Rupert's Land Industrial School, at Middlechurch, Man. Here a great contrast to what was seen at the Sarcee Reserve presented itself. It reminded one very much of the words of the Evangelist in his record of the altered condition of the demoniac of Gadara "sitting" at the feet of Jesus, "clothed and in his right mind." Here was a commodious brick building, erected in the centre of a large piece of ground, which is under cultivation, with farm and garden stuff, the building being occupied by Mr. and Mrs. Burman, their staff assistants and of sixty-three boys and girls, the children of Indian parents who are, or were, not many years ago, in heathen darkness, a condition very similar to that of the Sarcee Indians at the present time. But what a contrast presented itself as we drove in at the gate of their institution! It was the hour of morning recess, and instead of seeing Indians in paint and feathers, engaged in a foolish dance, here were Indian boys dressed as white boys would be, in neat clothing, playing a game of croquet. Soon after entering the building the school bell rang, and the tramp of the boys and girls was heard returning to their class-rooms. Two of these rooms were visited; in one a class was heard in reading, spelling and mental arithmetic, in all of which the children showed good progress. A boy was heard read in one of Gage &

Co's Second Primers who one year ago knew not a word of English.

In another room boys were found, under the direction of a practical printer, setting up type, other were there to assist at the press, which is a small one worked by foot. That morning a number of business envelopes had been struck off for a Winnipeg firm. From this press is also produced, besides a good deal of printing for the general public, "*The Sower in the West*" (a little publication for the Dioceses of Saskatchewan and Calgary) and an edition of the C. M. S. "*Missionary Gleaner*," localized for the Diocese of Rupert's Land. Visits were then paid to the blacksmith's and carpenter's shops. In the former was seen an anvil, the donation of a Sunday School in the City of Montreal; in the latter, some tools donated by a Chapter of St. Andrew's Brotherhood in Toronto.

To ascertain whether these boys and girls are happy, nothing more than a visit at noon, or some other hour of play, is necessary. The merry shouts and peals of laughter will not leave one long in doubt. The laundry was the next place visited, where the week's work was being done. The children now having been called in to dinner, we paused for a moment to watch them as we passed the dining hall to visit the dormitories and Mr. Burman's study. The dormitories are the picture of neatness, but Mr. Burman would be glad to receive pictures suitable for the walls of the dormitories, if any would be so kind as to send them.

Mr. Burman next invited us to dinner. We had an excellent repast, prepared by a white cook, assisted by one or more Indian girls, who are told off in regular order for duty in the kitchen. An Indian girl waited on table very satisfactorily. Our dinner brought to a close a very interesting visit to this really splendid institution. Truly, institutions of this character mark the decided progress of Indian missions, and while being an evidence of their success, at the same time, under God, contribute more largely than anything else to this success. Such work as is being done by Mr. Wilson, Mr. Burman and others in the establishment and carrying on of Indian Industrial Schools deserves the most hearty support of the Church in Canada. In course of conversation Mr. Burman mentioned that he will be \$200 behind this year in the funds of the institution committed to his charge, owing to some heavy expenditures which will not occur again. Will not one or two of our laity undertake to pay this off? That this may not be the beginning of a debt which will year by year increase in amount, we ask for our Indian Schools not only money, but prayers, the prayers of faithful hearts, remembering that "neither is he that planteth anything, neither he that watereth; but God that giveth the increase."