

Danish, French, German, Spanish, Italian, Greek, Roumanian, Chinese, African, and Hebrew. And these, all born of the same Spirit, having experience of the same pardoning grace, and rejoicing in the same blessed hope, may sing together, "All hail the power of Jesus' name." No other name can so unite.

—A Dakota paper gives an interview with an Indian whose son is in the school at Carlisle, Pa. In broken English he said: "It makes him good boy; he read Bible; he help me chop wood; he cure my leg; he build fence; he make house; he make coat; he mend shoes." This is quite a list of accomplishments, and shows the young man had not been among the white people in vain. Further on he said: "He no dance any more; he say that foolish."

—Probably there are from 10,500 to 11,000 Indian adherents of the Protestant Episcopal, Presbyterian, and Congregational churches in the Dakotas. Last year three large assemblages were held of the Christian Sioux. On July 4th a Catholic congress gathered at Standing Rock Agency, with 2 bishops in attendance, 8 missionaries, and 800 Indians. Of these 224 were confirmed. Then the last of August the Episcopal Convention met on the Rosebud Reservation, attended by more than 2000 Sioux, all in citizen's dress. They formed their tepees, 470 in number, in a circle half a mile in diameter, with wagons in the rear, and 2000 to 3000 horses feeding on the plains beyond. About \$1000 were brought in—offerings by the women. The Presbyterian Indians and their missionaries held what the Indians call the Paya Owohdake—united talk—at Yankton Agency, South Dakota, September 17th to 20th. As many as 1000 were gathered at one time. During the year this Indian board of missions received \$1386 from the Indian churches and kept 4 Indian missionaries in the field.

—Rev. Sheldon Jackson has this to tell of Point Barrow, Alaska, lying far

beyond Behring Straits, and where the Presbyterians have a mission, and student life must be peculiar: "The winter term is one long night. The constant need of lamps in the school-room is a matter of course. But a greater difficulty is experienced in the confusion of time which arises from the absence of the sun to mark day and night. Without a marked difference in the light between noon and midnight, all knowledge of time among a barbarous people becomes lost. They know no difference between nine o'clock A.M. and nine o'clock P.M. Consequently, when the school bell rings out into the Arctic darkness at nine o'clock A.M., some of the pupils have just gone to bed, and are in their first sound sleep. Roused up and brought to the school-room, they fall asleep in their seats. Many of the pupils have come to school without their breakfasts; with sleepy bodies and empty stomachs, they are not in the best condition to make progress in their studies."

—The American Colonization Society was organized seventy-six years ago, began to send colonists to Liberia four years later, aided 50 to emigrate thither last year, and from the beginning 22,135. Just now one important part of its work is found in agitating for more direct, more frequent, and cheaper communication, in order that the Freedmen may more easily exchange the United States for Africa.

—These few figures are most eloquent in setting forth the marvellous development of the Young Men's Christian Association:

	1896.	1892.
Associations reporting.....	63	1,372
Total membership.....	15,498	227,090
Secretaries and other employed officers.....	12	1,192
Buildings	1	268
Value of buildings.....	\$10,000	\$11,902,520
Total value property..	90,000	12,878,595
Annual expenses of local work	50,000	1,992,328
Associations in colleges ...	1	400
Railroad secretaries employed	0	111