

conducting services among them, he visited once or twice each year nearly all the other Sioux bands in the country, and usually in company with the faithful Enoch who became his elder. Here is an extract from their account of a tour in February, 1879: "Then I started with Mr. Enoch, my elder. The first night we came to three *teepees* of our own people at Large Lake and held a meeting with them. The next morning we started and slept four nights. On the fifth day we came to a large encampment on Elm River. There were a great number of tents, which we visited and prayed with them, being well received. But as I came to where there were two men and prayed with them, I told them about him whose name was Jesus—that he was the Helper man, because the Son of God. That he came to earth, made a sacrifice of himself and died, that he might reconcile all men to God; that he made himself alive again; that although men have destroyed themselves before God, whosoever knows the meaning of the name of Jesus and fears for his own soul and prays, he shall find mercy and be brought near to God. That is the Name. And he is the Saviour of men and so will be your Saviour also, I said." Then follow objections from the men and further discussion too lengthy to be reproduced here.

The Rev. Solomon continued in charge of this work till 1887, when he was obliged by failing health to give up and return to his old home in Dakota where he still lives. Since then the mission has been in charge of the Rev. John McArthur, who has charge of it in addition to an adjoining Home Mission field. The little Sioux congregation has two weekly prayer meetings in the church, and maintains a live Missionary Association. Almost every household has family worship.

THE BIRTLE SCHOOL.

In 1883 a day school was opened, with Mr. J. G. Burgess as teacher. It was kept up till 1888, when the