

to rejoice at the amount of success attending it. We ask your fervent prayers, that it may yet be the means of bringing many of the older ones into the fold of Christ, and be the nucleus of a Christian church among them. As yet many of them have but a very vague idea as to what is to be learned there. Miss McTaggart writes me that on the third Sabbath after the school was organized, one of the women came bringing her knitting, wanting to be taught how to close the heel of her stocking. When told that the Sabbath should be kept holy, they will tell you, "Oh, that is for the white man, not for the Dakota!"

But we never feel discouraged, for we know that "He that is for us is greater than he that is against us," and silently, but surely, a change we can see is being wrought among them.

Miss Cameron, in writing to me about a poor woman whom I left very ill, says: "Poor Liuté tokeca-wi is dead; they came asking for boards to make a coffin. I got one made for her, also made a shroud and a wreath of flowers. My sister and I went to the house, dressed her and saw her laid in her coffin. Her poor husband was so pleased to see her so decently dressed, and oh! Miss Baker, how thankful you would have been to have seen them all stand around and listen so quietly, while I read to them 'Makoce tehan waste;' 'There is a happy land,' etc. You may be sure, my dear Mrs. Harvie, that tears coursed down my cheeks as I read it, for I had become greatly attached to her; she was ill for three months before I left, and she was always so pleased to have me visit her. Anyone who has ever heard the wailing and howling after the death of an Indian, can never forget it, for it is terrible to listen to. Her husband is a good old man, although he has never professed to be a Christian. He was the first one to consent to our starting a school among the band, and, on that account, for a long time suffered a good deal of persecution.