

Our plan is to write out in syllabics a sermon fifteen or twenty minutes long, getting all the assistance possible, as to expression, from Indians or others conversant with Cree, then to read and re-read, connecting thought with expression, until we are enabled to read as rapidly as in extempore preaching. In this connection we wish to bear testimony to the invaluable services of Donald Whitford, a local preacher, who for years has assisted us in the language and given wise counsel to the Indians.

In the evening we conduct an English service with the traders, three of whom are spending the winter at this point.

Monday morning, bidding all adieu, bearing Cree letters for different points, and promising to return for the second Sabbath in December, we turn homewards, and reach the mission three or four hours after dark.

On the evening of December 11th, a young man arriving from Sampson's camp, visits the Mission House, and must return next day with ammunition from the agency, so we arrange to go with him direct to Sampson's camp. By dawn of day we are off, this time over a new route most of the way. At length we drive into camp, and exchange greetings with old and young. The hunters have just come in with their game. Joe (eldest son of the Chief), a manly and honorable character, at once invites us to his lodge. "Don't think of putting up your own tent, bring your bedding in, there is plenty room, we make you welcome." The whole camp, except the Chief, are in health and spirits, but are eager for the news about Christmas and New Year festivals at Battle River. Sampson recounts the exciting, happy hunting days of old in this region. A meeting is arranged for morning; devotions are over, and we retire. Lying near the camp fire, we look over our Cree manuscript of sermon, while Joe, as he is accustomed to do, reads his Bible. Presently he speaks, "Every night myself and wife read our Bibles around this fire. Sometimes we cannot understand what we read. I wish you would pronounce the English names in Matthew, first chapter, and tell us what they mean there." Since this young man became a Christian (now a local preacher), there is always something he wishes to know about his Bible lessons.

In the morning all congregate for service in the Chief's spacious lodge. Afterwards there are letters to be written to Morley and Edmonton, and messages for friends at Battle River. By 11 a.m. we are on our way around the north end of the lake towards Spotted Creek, where we arrive before dark, and where we have service on the next day, which is Sunday.

Such visits to the Indians in the busy camp are appreciated. They have no doubts about a mission-

ary's motive in leaving his home and seeking them out upon the plains. They show appreciation of his motive in many ways.

Before closing, we may record the fact that we found time, during both of these visits, to indulge in a little skating on the tempting lakes, as smooth and clear as skaters could desire. We are anxious (over and above a natural taste for games) to introduce healthful and harmless games amongst the young men. In the school, we have for some time engaged the pupils in croquet and foot-ball; and purpose, in conjunction with the Agent, instituting games, in which young men will be encouraged to participate regularly. It is believed that a day of sports at the annual treaty payments will supersede the old heathen entertainments that are yet maintained by sections of our people.

Woman's Missionary Society

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"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

"That in everything ye are enriched by Him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: so that ye come behind in no gift.—(1 COR. i. 5-7.)

"WOMAN'S work for woman," in all the directions of human activity, is attracting world-wide attention. The secular press accords to it a prominent place, and pays high tribute to its efficiency, until it is now becoming a settled conviction that woman's work in the world, lies right alongside man's work, is of equal importance, demands equal intellectual and educational equipment, and also equal recognition and reward.

But how long it has taken the world to reach this vantage ground! The struggles of those women in all ages, whom God evidently endowed with strong convictions and high purposes, to benefit the race, were