

our canoe turned over, and we were both driven down by the force of the water. When I came up I began swimming for shore. I looked and saw Bro. Eves behind me; when I looked again I could not see him; the current was so strong it had drawn him down right where he was when I last saw him. I have done all in my power to find the body, but so far without success. I came up here to help Mrs. Eves in some business matters, and am going back to-day. Your brother in Christ,

W. H. FRY.

The second document is the declaration of Andrew Paupanikiss, made before J. K. McDonald, J.P. for Keewatin:

I joined the Rev. Mr. Eves at Cross Lake for the purpose of killing sturgeon. There was also of the party Mr. W. H. Fry, of Cross Lake, schoolmaster, and Henry Stainger. I joined him on the 6th inst. We had two canoes, I in one with Mr. Fry, and Mr. Eves in the other with Henry Stainger. In one hour or thereabouts we reached Pelican Rapids. We all landed for the purpose of portaging canoes and goods. After arranging the canoes for portaging, Mr. Fry said he would look at the rapids, and he went down some distance to do so. From here Mr. Fry called back to Mr. Eves, "Come and see the rapid, for it is good for running." Mr. Eves went where Mr. Fry was. During this time, or while they were reconnoitering the rapid, I had finally fixed the canoes for portaging. Both men then returned. Mr. Eves sat down on the rocks to smoke. I then went some distance down the rapid to look at it myself. Henry Stainger followed me at a little distance. Henry after a short time called out to me, "They are off down in the canoe." I at once ran back calling out to those in the canoe (Messrs. Eves and Fry), "Don't! Don't!" At this time they were out about twenty yards at the head of the rapid. On hearing my shout they turned the canoe for the shore, but the current had too great a hold on it and they could not get back. Seeing this, I pointed out to them a course to take, but they took another further out in the stream, and after going down a few yards the canoe upset, and both gentlemen were thrown into the boiling waters of the rapid, which was strong. I saw Mr. Eves on the top of the water for some time, when he finally disappeared. Immediately on the upsetting of the canoe Mr. Fry seemed to me to grasp Mr. Eves for a second or two, when he let go his hold. I then ran back to where I left the canoe, to take it over the portage that I might go to the rescue of Mr. Eves, Mr. Fry having managed to reach the shore. As I put my canoe down on the rocks I saw the hand of Mr. Eves above water, evidently making its final motion, for he was not seen again, nor could a canoe go to where he was last seen, as it would be sure destruction to its occupant to go there. I went below with Stainger and searched the river until near sunset, but could find no trace of the body. On Mr. Fry getting ashore he asked me, "Where is the minister?" I answered, "He is drowned. I told you often that I had been here ten seasons but had never tried to run this rapid. You now see the result of not following my advice." Mr. Fry asked me this question after he had been ashore a short time, and after I had seen final evidence of Mr. Eves' death. For several days search was made for the body but without result. I am certain Mr. Eves drowned where I last saw him disappear.

I hereby solemnly declare that the foregoing is a true account, so far as I know, of the manner in which the Rev. Mr. Eves was drowned.

(Signed) ANDREW PAUPANIKISS.

The above was solemnly declared before me at Norway House, this 30th day of June, 1893.

(Signed) J. K. McDONALD, J.P. for Keewatin.

Witnesses—JAMES WOODSWORTH, S. M. in M. & N. W.; HENRY McLEOD, clerk, H. B. C. at Cross Lake Post.

The foregoing documents were read at a meeting of the Finance Committee, held July 13th, after which the following resolution was unanimously adopted:

"We deeply regret to learn that in the providence of Almighty God our beloved brother, Rev. Edward Eves, has by a sad accident been suddenly removed from his earthly

labors. Bro. Eves labored with great success, and was much beloved by those who were under his spiritual care. This committee feels that in his death the Church has lost a faithful minister of the Cross, and tenders its deep sympathy to the widow and family of our departed brother, praying that the sustaining grace of God may be abundantly imparted to their stricken hearts; and further orders that a copy of this resolution be transmitted to Mrs. Eves."

A Macedonian Cry.

WE take the following extract from a letter just received from the Rev. C. M. Tate, missionary to the tribes of the Fraser. The appeal of these Nittinat Indians is earnest and touching, and should meet with a ready response. It is only lack of funds that prevents the Society from occupying the field at once. If help comes speedily it will be done:

CHILLIWHACK, B. C., July 18th, 1893.

DEAR BRO.,—Whilst visiting the salmon canneries at the mouth of the Fraser last week, a number of Nittinat Indians requested me to attend a meeting of their people, who are camped at one of the canneries. Several of the chiefs and leading men addressed me with the object of getting a missionary to reside among them. They said that the R. C. Bishop from Victoria visits them occasionally, and has promised from time to time to send them a missionary, but has lied to them, and they don't want to have anything more to do with him. Their home is on Vancouver Island, right opposite to Cape Flattery, and is really the key to all the west coast of the island. I made two trips last year on the Glad Tidings, when they expressed a great desire to have a missionary. There are 200 in the Nittinat tribe, and several other tribes which could be reached from that point. If a married teacher could be sent, such as Mr. Cairns at Nanaimo, he could have a good school nearly all the year, and the Government grant would be quite a help toward his salary. For four years I have had to listen to the appeal of this people without being able to render any assistance. How gladly I would go if it were so ordered. I do hope that someone will be sent shortly. At the meeting referred to, Captain Joe, one of the chiefs, said: "Well, Mr. Tate, I am sorry because we are left without a missionary, when nearly all the other tribes have the Gospel. If you will send a missionary to us we will all help him. We want our children to learn to read. The people say we are no good, but if you had a teacher we would soon be better people. If you send us a missionary quick, we will give land for all that he needs. We would like to know definitely if you can help us. Whisky is destroying our people; we cannot defend ourselves; send us a missionary quick."

C. M. TATE.

Missions at the C. E. Convention.

AT the recent C. E. Convention, at Montreal, the subject of Missions received, as was meet, marked attention. Addresses, by able speakers, on "Missionary Literature," "Missionary Effort," "Missionary Money," and "Missionary Meetings," covered a pretty wide range and supplied abundant material for profitable reflection. An address on "Mission Literature—How to Use it," was given by Mr. S. L. Mershon. His opening sentence, "First, last, all the time, the Book (the Bible) is the missionary classic of all ages," was a good foundation for the exhortation to "Hold up that book, then lift up heart and brain to its plane, and then seek to find from that book a message to a lost world." Missionary literature was defined as "the war news of the army of God, moving to the conquest of the world to the Prince of Peace." Speaking of the C. E. movement as a missionary