

to let them subscribe for it. A Sunday School scholar or teacher who will get us ten subscriptions will be entitled to a free copy for one year. Occasionally we shall publish a letter especially addressed to Sunday Schools, giving details of the work being done among the Indian children. We shall also publish Indian boys' and girls' letters, and extracts from their examination papers.

#### Difficulties in getting Pupils.

BE it known that our new Institution for Indian children, situated at Elkhorn, on the Western border of Manitoba, is in a country inhabited to a great extent by wild, blanketed Indians, who paint their faces, wear feathers in their heads, and live in teepees.

A little idea of the difficulties in getting pupils may be gathered from the following letter just received from Mr. C. D. McKenzie, the Superintendent (*pro tem*) of that institution :

"Unfortunately I arrived at the Assiniboine Reserve at a very bad time. The evening before I got there two white men and some ladies drove over to see the Reserve, and, among other things, they visited the 'death rack.' Thunder (formerly pupil at the Shingwauk) says they didn't touch anything—just walked around it and came away, and drove away from the Reserve in the opposite direction about dusk. The next day an Indian came in and reported that someone had cut up five or six of the bodies, and that the heads, arms, legs, etc., were lying all around on the ground, and that one of the heads had been taken away. I got there just in the midst of the trouble, and, to say the least, they were not glad to see me. They wanted to know if I was after more bodies. I told them not bodies, but pupils. I stayed there over night and went around among them the next day. All treated me tolerably well, except one. When I went into his hut, he snatched up his gun and began a very animated harangue. I walked in, sat down, and listened to him very attentively. When he finished, Thunder didn't seem disposed to interpret, but I insisted on his doing so. Then he said, 'The man has a notion to shoot you for cutting up his child's body.' The idea of my playing 'Patience on a monument' struck me as so ludicrous that, notwithstanding my fear, I had to laugh. He then changed his tactics, and said I had to pay him some money before I left the hut. I declined, with thanks, and got off with all my blood and money. I don't think I will call on that man, if ever I am there again."

At another reserve Mr. McKenzie was more successful and got several pupils.

#### Nice Letter from David.

DAVID MINOMINEE, formerly pupil and Captain of the Shingwauk Home, is now teaching an Indian School at Henvey's Inlet, on the North Shore of Georgian Bay. He writes :

"I have twenty-six pupils on the roll—thirteen boys and thirteen girls. Ten or twelve of them are willing to go up to the home, but the trouble is, their parents will not let them go. Since I left the Home I have been prospering, and am very busy teaching the Indian children on week days and the old people on Sundays. I thank God for all this—giving me a good work to attend to—and I hope I will ever continue to trust in Him at all times. It does me a great deal of good—the "Onward and Upward" card—and I hope all will find it the same thing, that will lead us and teach us to live in humble and meek before God."

#### Telegraphing.

TELEGRAPH posts have been erected and wire strung between the Shingwauk Home and the Hospital, and three instruments are in operation—one at the Hospital, one in Mr. Wilson's office, and one in his bedroom. Mr. Wilson and four of his boys are teaching themselves the telegraph. When some of the latter become sufficiently proficient, it is hoped that they may secure situations in a regular telegraph office. Telegraph forms have been printed with the cyclostyle, and telegrams are despatched in proper form. Last night the following came from the hospital from a patient, who, after a long serious illness of six weeks or more, is now winging his way towards convalescence :

To Mrs. Wilson:

"I will be well if I have some more maple sugar.

"JAMES SHARPE."

#### Our Aim.

OUR aim is not to build up a work for which men will praise us, and over the success of which we may rejoice and pride ourselves. Our aim is to do the Master's work, and to do it in a way that will please the Master—and we believe that it is His will that we should act in a generous manner towards all others, who, like ourselves, are aiming to overthrow the strongholds of heathendom and to promote peace and good will, and happiness and contentment, among the red children of the forest, whose lands, under God's providence, have come into our possession.

Our aim is not selfishly to build up a work of our own, and to try and draw into our own coffers money which might otherwise have replenished those of our fellow laborers, who are quite as needy as ourselves. We believe that for a work of this kind to be successful, it must be of God, and not of man—that the gold and the silver are His; and that it is with Him to put it into the hearts of His people to give and to distribute as He sees best.

Our aim is not to *finish* the work to which we have put our hands. Far be it from us to have any such presumption. Our work is but to sow, to plant, to bury the everlasting seed of God's truth in the soil, and leave it to Almighty God to give the increase; and we pray that others may, in God's good time, enter into our labors and reap an abundant harvest.

Our aim, be it understood, is not merely to carry the Gospel to the heathen of this country and to interest the white people in their condition, but we want also to promote *brotherly love* and good will and friendliness