

as belonging to the parish. Five months afterwards the number of families had risen to 83, and at the Jubilee Celebration, November, 1890, 445 families were receiving pastoral care, and the number of communicants 567. The Sunday School at the same date numbered 321, as follows. Girls, 224. Boys, 102. Bible class, 73. Teachers, 22.

PAKAN, THE INDIAN CHIEF.

 MONG the Christian Indians of the far north land the Sabbath is most faithfully observed. All hunting and fishing ceases, and the people quietly and reverently keep holy the day of rest. Long and patiently did the missionaries have to toil, and much was the opposition they had to encounter ere success crowned their efforts, and this pleasing state of affairs was reached.

The following incident will give some idea of the difficulties in the way of their living up to the principles of the gospel they have now accepted, and the sturdy character and boldness they frequently manifest. Their personal comfort or interest is not for a moment thought of when conscience is at stake, and hunger will be patiently endured rather than that their convictions of duty should be sacrificed.

Pakan is the name of the honoured chief of the Indians at White Fish and Saddle Lake. He is the worthy successor of the noble Maskepetoon, the chief who, on hearing a sermon from the prayer of the Lord Jesus for his murderers, showed his sincere desire to become a Christian by forgiving the murderer of his own son.

These Indians, of whom Pakan is now the chief, years ago made a treaty with the Dominion Government of Canada, in which they ceded away their rights to a vast area of fertile land, which is now rapidly filling up with white settlers. In return for this the government agreed to give to these Indians annually a certain sum of money and a large quantity of supplies.

Not very long ago the government commissioner who was paying the treaty money to the different tribes in the west, sent word to Pakan and his people that on a certain date he would meet them at a designated place for the purpose of paying them their money, and distributing among them their annual supplies.

The Indians were promptly on hand at the appointed place, although some of them had to come long distances from their homes or hunting grounds. Owing to the assurance of the commissioner, that he would, without fail, be on hand with the supplies on the date mentioned, the Indians carried with them only food sufficient to last them and their families up to the date of the gathering.

To their discomfort, they found that although the abundant supplies of food were on hand, yet

the commissioner had not arrived to distribute them. Several days passed by, and still he failed to appear.

Very naturally the people became very hungry, and yet their sense of honesty and honour were such that although they well knew that the supplies in their midst, unguarded, and in their power, really belonged to them, yet they patiently endured the pangs of hunger day after day, while earnestly looking for the arrival of the big man and his attendants to distribute the food.

Human nature has its limits, and so, after some days of absolute fasting, a few of the more restive ones began to think it was about time they quieted the cries of their hungry families by helping themselves to these supplies now that the commissioner had so broken his word to them by failing to appear.

When Pakan heard these muttering, he said, in language not to be misunderstood, "No; we will not touch these things. We have not broken a law of the government since we made the treaty, and although we are hungry we will not begin now."

Then he added: "But this will I do. As we are suffering for our supplies I will ride until I meet that white man, and tell him of our hungry condition because of his delay."

Suiting the action to his words, for Pakan is a man of prompt action when his mind is once made up, he was soon mounted on a fleet horse, and, accompanied by one attendant, was in a few minutes galloping over the prairies in the direction he was confident the commissioner would come. Very correct was he in his surmising, for after a rapid ride of not more than ten miles, he found the big man and his party, who, leisurely travelling along, had that evening already pitched their tents for the night.

Riding into his camp Pakan roused him up, and said: "I thought you would be camped here, my men are hungry, for they have waited long, they wanted to help themselves, but I said, 'No, wait until I see the paymaster.' Now I have found you, and I want you to send a man back with me to divide the food among my hungry people."

"O," said the paymaster, "those provisions are all yours, so just wait here with us until tomorrow morning, and then we will all ride on to your camp, and then we will at once divide the supplies among your people."

"But to-morrow is Sunday," said the brave Christian chief.

"Well," replied the white man, "my religion is not so strict, but I can give you out your provisions on that day."

Pakan's reply is worth remembering. He said: "I do not know what your religion teaches, but this I do know, that our religion teaches us to provide for the Lord's day on Saturday, and so, if you will not give us the