

vation and from utter destruction. This was after the heathen had failed receiving help and food from their heathen gods. For several days and nights the beating of their drums had been carried on with its full equipments without any answer; like the prophets of Baal they totally failed.

"Hence failing, they went to call upon this poor man. In the evening he called together his Christian friends and family and exhorted his brethren to ask God to have pity on them, to save them from starvation. After a hymn all united in fervent prayer—for one or two days they had nothing to eat—very early the next morning after another prayer, he took his show-shoes and started out hunting. Like Elijah's faith he was confident that the Great Spirit would give Him food. After wandering about on the mountains he became exhausted and sat down on the bank of a large lake—he started to go and take a drink of water when he saw an opening near the shore; looking down into the opening to his astonishment he saw a moving mass of fishes, of all sizes. He took his tomahawk and cut a hole a few feet from the opening and to his astonishment it was the same—thousands of moving fishes.

"He took a drink and kneeled down to thank God for his great mercy toward him and toward his starving people; he took the fish, all he could carry. When near at home he met one of the heathen men who called out with a loud voice, 'My friends, my friends, here is a Christian man loaded down with something, maybe the bark of a tree!' He put his fish near the door of his wigwam. Men, women and children came to see what it was; 'Fish, fish, fish!' was the loud cry. Very early in the morning both heathen and Christian Indians started out after the fishes—for several weeks, day after day, the fish were brought over to the wigwams. There were about 200 heathen and twenty Christian Indians. They often talk about this great blessing, and the heathen afterwards never spoke lightly of Benj. Holowell's God, but respect him greatly."—*The Churchman*.

REV. E. F. WILSON.



HE Bishop of Algoma, in his annual report to the Committee of the Colonial and Continental Church Society, says:

"The Rev. E. F. Wilson still prosecutes his Indian work with unflagging faith and perseverance, undaunted by the many and serious difficulties that bestrew his path. Indeed, discouragement seems only to fan the flame of his zeal, for he has been obeying the command, 'Enlarge the place of thy tent: spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left.' Already preliminary steps have been taken towards sundry improvements in the buildings and internal equipment in the old-established Shingwauk Home, and also the planting of 'branches' in Manitoba and the North-west, the Bishops of

Rupert's Land and Assiniboia having consented to become patrons of their respective institutions. Mr. Wilson's courage, in undertaking these new ventures of faith, springs from three sources: 1st—He believes that the work he is doing is 'of God,' as firmly as Chinese Gordon believed in the divine origin of his mission, and in this faith he "laughs at impossibilities and cries, 'it must be done.'" In presence of such a conviction, fears and doubts for him 'take to themselves wings, and fly away.' 2nd—He has, within a short period, paid two visits to the United States, for the purpose of visiting the Government Schools for Indians, at Hampton, Carlisle, and elsewhere, besides inspecting the home life of the 'Five Nation territory,' and has returned with larger views of the Indian question, and a firmer faith than ever in the possibility of their social, civil, intellectual and religious development, when the problem is given a fair chance and dealt with on the common-sense principle of adequate machinery and equipment. Quite recently, too, he has received a most gratifying evidence of the soundness of his theory, in the fact that one of his pupils, David Osahgee, has just passed the Civil Service Examination, *with honors*, in Ottawa, and has been appointed to a junior clerkship in the Indian Department. Now it is quite possible that a majority of our Indian pupils may not pass the average line of attainment; some, indeed, may fall far below it—nay, in some cases, as I have seen, they may sink back to the level, little higher than their primitive savagery; and even then, surely the promptings of gratitude for our own blessings, and of obedience to the Saviour's parting command, to say nothing of the obligation lying on us to make some righteous reparation for the wrongs we have done them—all these bind us to the duty of toiling and praying, as well as giving, for their deliverance out of darkness into the knowledge of Him who declares Himself the Light of the World. 3rd—Mr. Wilson has been not a little encouraged by the friendly attitude of the Dominion Government towards his Mission, and is now in expectation, among other grants, of a sum of £1,000, to be expended on the enlargement and internal improvement of the Shingwauk Home.

No greater mistake could be made by missionaries, says the *Indian Witness*, than that of yielding to the present popular demand for "results" in the shape of conversions and baptisms. Any missionary knows that he could baptize very many more than he does: he could bring in flaming reports every year; but it would be fatal to the native church of the future if there is any letting down of the high standard of the Gospel in order to secure converts. Sacrifice of quality will wreck missionary effort. Better have 20 truly converted and fully consecrated souls in your native church than 2,000 whose daily lives bring reproach on the cross of Christ.