

recent years, renewed the interior at considerable expense.*

As we stand within the humble walls of the building which served for half a century for the simple worship of these forefathers of our Church of St. George, our minds are carried back to early days. The little log hut, (for it was little better when purchased for its sacred purpose), surrounded by the uncleared forest, from which might be heard, at any moment, the war-whoop of the Indian, and liable to have its service of praise and prayer exchanged for the rattle of musket or the ring of sword, is a symbol in its sturdy strength, of the manly integrity and unassuming worth of those who worshipped in it. The sound of the guttural psalm still lingers in fancy's ear; the "large congregation" pressing round the Lord's Board to receive their spiritual food at the hands of a foreigner, and yet a friend and minister of God, still pass before the eye; while through the building resounds the eloquent tongue of the faithful ambassador proclaiming in no uncertain tones the unsearchable riches of Christ. Dimly conscious as yet of his meaning, yet catching in the very intensity of their eagerness the encouragement or the consolation for which their spirit thirsted, the earnest listeners drink in the pure water from the wells of salvation, and go forth in the strength of the Lord God to carry into their daily life the lesson so faithfully impressed upon them. Their bodies lie at rest around the church they loved so well; but their spirit still lives to work for God, under altered circumstances, with unabated zeal. Let us honor their memory and imitate their steadfastness; and as we pass the building with its century and a quarter of age sitting lightly yet upon it, let our heads be bared and a simple prayer be raised on high that our duties to God and man may be as thoroughly and unaffectedly performed as theirs were."

In after years it seems to have been abandoned by the Germans and to have become the property of St. George's parish, by whom it was used as a School House. On the erection of the present St. George's Church (the "Round Church"), but little use was found for it, but it has been allowed to stand as a pleasing little monument of bygone days.

THE advance of humanity towards righteousness is due, not to tyrants, but to martyrs.

A DEVOUT thought, a pious desire, a holy purpose is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water, with right motives, to an humble servant of God than to have been flattered by a whole generation.

*The escutcheon of Otto Leonard Lockman (from whom Lockman street takes its name) still hangs in the little church. He was a major in the free service, but had originally been a surgeon. He came with Governor Cornwallis. He died at the age of seventy-two years, and was buried beneath the church in which he had so long worshipped. His burial place shows him to have been a man of considerable distinction.

Our Indian Department.

Edited by Rev. W. A. Burman, B.D., Principal of the Rupert's Land Indian Industrial School, St. Paul's, Manitoba. Missionaries having items of interest regarding the Indians will kindly forward them to Mr. Burman.

NOTES OF THE MONTH.

The Bishop of Athabasca, the Right Rev. R. Young, D. D., is paying a flying visit to England. The journey in from Fort Chipewyan, the Bishop's headquarters, was long and difficult. In crossing Lake Athabasca ice was encountered and very bad weather. The Bishop reports the work of his Diocese as going on very well. He hopes to be back in Winnipeg in time for the Provincial Synod which meets early in August.

ONE of the most interesting missions is that at Fort George on the East Coast of Hudson's Bay. The people here are mostly Esquimaux. Amongst these almost savage people the Rev. J. and Mrs. Peck have for years been laboring. God has given them much encouragement, and there has been a great change in the lives of many Esquimaux. Wild, superstitious, vindictive more than the Indian tribes of the north, they too have been conquered, by the old yet ever powerful story of God's redeeming love. Mr. Peck, whom it was the editor's privilege to meet years ago on his departure from England by the Hudson's Bay Co.'s ship, is a man of wonderful energy and power. Physically strong, accustomed from early boyhood to battling with the dangers of the sea—with much knowledge of men, gained while acting as a Scripture reader to seamen, and filled with abounding zeal and love, he has amply justified his selection for his work by the Church Missionary Society. Able to build and sail his own boat, a thoroughly practical man, it is no wonder he is highly prized by both his Bishop and the Esquimaux. He has translated and printed several portions of the Bible and Prayer Book into Esquimaux, using a modification of the Syllabic characters, first invented by Evans, a Methodist missionary at Norway House; and since largely used amongst Indians. Those of our readers who have access to the publications of the Smithsonian Institution, will find a very interesting *fac simile* of the characters used, and an account of the works translated in a Bibliography of the Esquimaux language published by the Institution.

We have been led to make this reference to Mr. Peck's work, by having seen an appeal for aid to assist him in training Esquimaux boys. It is a worthy object, and is so likely to be productive of the highest good that I hope it may be laid upon the hearts of God's people to give it their full and prayerful support. Letters to Mr. Peck can be sent via Moose Factory, N. E. Territory.

THE Rev. J. G. Anderson, who was last year appointed to the charge of the C. M. S. Mission at