

of the Indians; of the sense of loss through their ignorance of God; of their yearning after the light and truth entrusted to Christians.

A few instances will deeply move our souls, and prompt us to generous offerings on this, our one day in all the year for aiding our Church's work among the Indians.

In 1852, the Indians of York Fort sent to one of our missionary societies a petition concluding thus, "Long have we cried for help. Will you not take pity on us and on our ignorant wives and helpless children, many of whom are still unbaptized?"

In 1867, the Thompson River Indians, a tribe numbering 1,500, sent to our mission at Yale a large deputation headed by Sashiatan, a chief of great repute and influence, a warrior, too, noted for his prowess, and gathering round the church steps, their heads uncovered, they besought the missionary to come among them and to live with them, to be their father, teacher, and guide to a better way than any they yet had known.

In 1878, Dr. Fauquier, the first Bishop of Algoma, found at Nepigon a band of Indians who had been waiting for thirty years for a missionary to come to them. In 1848, their old chief had been promised a teacher of the English Church. Twenty years the old man had lived after the promise, and died in the faith of it, every year looking, but in vain, for a teacher to come. His last charge to his people was that they should not join any other religion, but wait for the "English Black Coat," who would surely come.

True it is that in every nation he that feareth God and worketh righteousness is *accepted* of Him, but Christianity is more than a revelation of truth; it is a power—it is *THE* power of God unto salvation.

"Did your fathers know of these things?" asked the Becoana Chief, as David Livingstone reasoned with him of righteousness, temperance, and judgment to come.

"Did your fathers know these things?" "Yes," replied David Livingstone. "Why did they not come and tell my fathers?" The great missionary was speechless.

Yet it is a question which must be answered—which must be met by every man who, having "freely received," deliberately refuses "freely to give."

"I will not see your face except your brother be with you" was the stern reply of Joseph to his brethren. "I will not see your face except your brother be with you" may be the condition of *our* acceptance.

Brethren! is it a hard condition? Is it unfair? Beloved, if God so loved us, we ought also to love one another. He gave Himself for us. Shall we not cheerfully give of that which He has entrusted to us, in order that we may bring our brother with us?

OUR PARISHES AND CHURCHES.

NO. 95.—ST. PAUL'S CATHEDRAL, LONDON.



SUNDAY, April the 8th, 1894, will always be a red letter day in the annals of St. Paul's Cathedral, London, diocese of Huron, for on that day it was reopened for divine service after having been closed for several months for enlargement and remodelling. His Lordship, Dr. Maurice S. Baldwin, Bishop of Huron, as preacher at the morning service, gave the following excellent account of the history of the parish:

The records of St. Paul's, London, carry us back to primitive scenes in Canadian history, and the material growth of the city has shown itself in the development and expansion of the Church.

To illustrate this, and to gather fresh cause for gratitude to Almighty God for all the mercies of the past and present, I will make a brief sketch of some of the remarkable events in the early history both of the church and city.

It was in the year 1793 that Governor Simcoe, having parcelled out all Upper Canada into nineteen counties by a proclamation dated July 16th, 1792, left Newark (now Niagara) in the depth of winter in quest of a new site for the capital of the country. Dissatisfied with Niagara on account of its proximity to the border, and Toronto being at this time unthought of, he wished to find out some more suitable locality than either Newark or Kingston, the only places competing for the honor of primacy. He was accompanied by a military staff, upon which were two men of note—Major Littlehales and Colonel Talbot, then a young lieutenant.

It was on the afternoon of Wednesday, the 13th day of February, 1793, that the exploring party reached the fertile delta that lay at the confluence of the north and east branches of the Thames, known to the Indians of that time by the name of As-kan-see-be, or "Antlered River." The situation greatly impressed the Governor. After completing his march to Detroit, he hurriedly returned to make a more particular survey, so that he was here again within seventeen days of his first visit. Delighted with what he saw, he determined to make it the capital of all Canada, and to change its name from that of the Upper Forks, which it then bore, to Georgina, out of compliment to King George III.

The designs of the Governor were vast, and, no doubt, statesmanlike; but owing to the fact of his appointment to another sphere of action in the West Indies all his plans fell into complete disorder, and the development of London was arrested for a generation.

In 1812 war broke out between England and the United States, which further retarded pro-