

grant of \$725 per annum for four years to support a missionary among the heathen Crees and Saultaux of this Diocese. The late Bishop appointed the Rev. Leonard Dawson, and for the time much encouragement has been received, but aid is needed for an Interpreter's salary and to assist a Boarding school for Indian children.

Some branches of the Women's Auxiliary are helping the Indian Missions, which is not only an act of mercy to the Indians, but materially assists the missionaries.

The tenth session of the Synod of the Diocese of Qu'Appelle will be held soon after the new Bishop's arrival about June, when delegates will have to be elected for the Provincial Synod, to be held at Winnipeg later in the summer, and also to the first General Synod, to be held at Toronto.

THE SEVEN CHURCHES OF ASIA.

VII.—THE SIXTH MESSAGE.

"And to the Angel of the Church in Philadelphia write."—Rev. iii. 7.

PHILADELPHIA was one of the finest cities of Asia Minor. Like all other cities of the period, it had a mixed population, consisting of heathens, Greeks, Romans, Jews, and Christians. And the Christians themselves were a mixed people, consisting of Greeks, Romans, and converted Jews. Such was the Church in Philadelphia under her angel or bishop, when Christ sent, through St. John, His memorable message to her.

Here we have a live Church—the very opposite to Sardis. There all was gloom; here all is sunshine. There was merely the figment of life; here is the life itself. The message sent to it was one of praise throughout—and in it the Lord describes Himself as the one that is holy and true; the one that holds the key of David; the one that openeth, and no man shutteth and shutteth, and no man openeth.

What a stronghold the Christian Church has in her Leader! He is holy and true. Could we but establish holiness and truth in our midst, what a happy world this would be! Could we but stamp them on every face and plant them in every heart, what a way would they make to perfect peace! Let every man look his neighbour in the face, and honestly say, "I am holy and true," and this poor ruined creation would be once more in the likeness of God.

But he also speaks of his having "the power of the keys," and this power, it will be remembered, He imparted through St. Peter to his Apostles, "Thou art Peter and upon this rock will I build my church and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven:

whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (St. Matt. xvi. 19). This was wonderful power to give to men. Whether that power were to cease with those men who heard these words or whether it was to be handed on to their successors in office it was wonderful power to give to men. What exact care must be exercised lest, through an error in judgment, any mistake should be made! But the Saviour undoubtedly gave powers of binding and loosing to men properly placed in their positions as His apostles or agents. The power of the keys! It was a power afterwards fearfully abused. The ratification of heaven could never have been got for many things which were unblushingly done under that power of the keys. It was a useful power, or the Saviour would never have given it. Rightly used it was a grand power; but who among fallible men could guarantee, in every case, its proper use? In this the commission as entrusted to men presents a wide contrast to that which the Saviour in his own right possessed. He has the power of the keys. Let those who are sinning away their lives or trifling away their time, beware lest they presume too long. What the Saviour shuts no man can open. The door of mercy is long time left open; but some day it will close, and close for ever.

But let us further pursue this message. "I know thy works," it continues, "behold I have set before thee an open door and no man can shut it, for thou hast a little strength and hast kept my word and hast not denied my name."

Was this the secret of the virtue which dwelt in the Church in Philadelphia? It was not, it would seem, a strong Church. "Thou hast a little strength!" Yet that little strength was used to noble purpose. Though weak in power these faithful people were true to Jesus. Nothing could make them deny His name.

Like all the other Churches, the Church in Philadelphia had its enemies. People that said they were Jews and were not; false-hearted, lying creatures that took upon themselves to harass the Church of Jesus and annoy those who loved Him, were giving all the trouble they could in Philadelphia. But nothing could shake the loyalty of these true-hearted Christians. And how is it in the Church of England in Canada to-day? Is there that whole-souled loyalty to the Church of the living God that there ought to be? If it has but a little strength, is it using it for the true work of the Church, which is to carry the Gospel of salvation to the ears and heart of fallen man? It has a noble history; it has a noble Prayer Book—a Prayer Book which "preaches Jesus" from its beginning to its end. Each year it leads the devout worshipper from the Incarnation at Bethlehem to the Ascension on the Mount of