

built, which will of course rapidly open up the country.

All, both whites and Indians are taught to contribute towards the support of the Church, but from their poverty such assistance is necessarily very limited.

Another fund in this Diocese which needs increased contributions is Emmanuel College. At least \$1,000 per annum is required for salaries still unprovided, insurance, repairs to buildings, etc.

This college was built during the life-time of the former Bishop—the lamented Bishop McLean—and is a monument to “that man of force and action, who energized others by his own vigour, and knew difficulties simply as things to be overcome.”

Emmanuel College was built in 1879, near Prince Albert, and the Bishop, at the time of his death, was himself warden and Professor of Divinity. This College was founded especially “for the training of interpreters, school-masters, catechists and pastors, who being natives of the country, would be familiar with the language and modes of thought of the people.” Several of the clergymen of the Diocese of Saskatchewan, and three now in the Diocese of Calgary, received their education there, as well as several of the most successful native teachers.

To one who has been among the uncivilized heathen Indians in the Diocese of Calgary, the contrast of the simple Christian lives of most of the Indians in Saskatchewan is very great, and points clearly to the fact that the common saying, “nothing can be done with the grown Indian—the only hope lies with the children,” is entirely false.

At the last meeting of the Diocesan Synod, five out of the fifteen lay delegates present were Indians, and during the session, Chief Atahkakoop moved, seconded by Councillor Peter Kakasoo, “That the Synod request the Society (C.M.S.) to procure the printing of 1,500 copies of the Book of Common Prayer in the Cree Syllabic Characters.” In moving this resolution, the Chief, at one time a heathen, but now a faithful member of the Church, spoke in his own language, urging that it was important his people should have books in their own tongue, “especially” said he, “would they be useful to those who like myself are old, and cannot, like the children, attend the school, and learn to read in English.”

MORE than a fourth of our population, is massed in cities. Here is where the work of evangelization must be pressed. While we send missionaries to foreign lands, God is sending thousands of foreigners to us, that we may Christianize them right at our own doors. The problem of city evangelization is one of the great problems of Christian missions to day.

MISSION WORK IN THE SUNDAY-SCHOOL.

By REV. H. A. THOMAS, Rector of WARWICK, DIOCESE OF HURON
(Concluded.)

3. **B**Y giving opportunities for practising beneficence. It is a comparatively easy thing to teach children the theory of giving; but how shall we get them to carry it into practice? Point out to them that God expects each of His people to bring a gift when they come to worship Him. Show them that under the Jewish dispensation the people, whenever they came before the Lord, were not to come empty-handed; and that St. Paul was inspired to teach those who live under the Christian dispensation, that upon the first day of the week they were to lay by them in store, as the Lord had prospered them, and that this store set apart was to be given for the Lord's work.

BUT THERE IS GIVING AND GIVING.

The child who drops upon the plate the coin (be it small or large) which has been grudgingly tossed by the parent to the child to get rid of its coaxing, is no more really making a Christian offering than he would be doing an act of Christian charity, were he to give his mother's best shoes to the barefooted beggar.

Now, children can (and therefore should) be taught in the Sunday school, if not at home, to recognize and act upon the fact that true beneficence must proceed from principle; that carelessly asking, or even importunately begging father or mother to give them a penny for Sunday school, is not true giving; that giving to missions is a duty owed to God—a duty which cannot be done for us by somebody else; that, therefore, when they give to the Treasury of God, the gift should be *something that is their own*; that true giving implies self-sacrifice; that it is not a mere mechanical action, nor a cold perfunctory duty, but a high and holy privilege; and that it is not the amount that in God's sight measures the value of the gift, but that it is measured by the spirit which prompts the giving, and the proportion of self-denial and self-sacrifice involved.

4. *By the manner in which the gifts are received.* This, a rough apparently trivial, is not so in reality; much depends upon it. We should always so act and speak concerning the money offering of the school, as to remove it from the vulgar association of merely “taking up a collection,” and to elevate it into a real act of worship. If it be thought best that there should be kept a separate record of the offerings of each class, each teacher should be provided with a small box, an envelope or some other receptacle, with the class number upon it, and in this the scholars should be directed to place their offer-