



THE MOHAWK CHURCH, TYENDINAGA.

would return to them after many days. In his diocese he had Englishmen, Scotchmen and Irishmen worshipping in his church, and the children of some of those people were baptized in his church. He concluded by reading a portion of the Prayer Book in the Mohawk language, and was warmly applauded as he resumed his seat.

WHERE we find a layman regular in attendance in church on Sunday and week day, as if it was his business to be there, we know at once that his personal influence is valuable in that church. A very few such men make a live church. The value of a layman's example in punctuality at services is the greatest prize that God can grant to any church, next to a faithful pastor.

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OUR PARISHES AND CHURCHES.

No. 34—THE MOHAWK CHURCH, TYENDINAGA, DIOCESE OF ONTARIO.

By Rev. J. C. Cox, D. A.

THE Township of Tyendinaga, which comprises this interesting Indian Reserve, is situated to the north of the Bay of Quinte, in the County of Hastings; and contains about 17,000 acres. The present inhabitants of this Reserve, who are now fairly civilized, form one portion of the descendants of those Indians, who separated from their tribe, in the State of New York, after the war of the Revolution, about the year 1784.

ferent tongues gave up their property, gave up everything, and stood true to the core, everyone of them, to uphold the rights of England. They followed the British flag to Canada, and lived in wigwams there, as their forefathers had done in the days of their paganism. Did they go back to paganism in the interval that followed, and during which they had nobody to teach them? No. They put up a log house, and conducted the Church of England service there, Sunday after Sunday, travelling once a year to receive Holy Communion from a clergyman thirty-eight miles distant. They got sometime afterwards a tract of country in lieu of the one they had lost, and they then experienced a good deal of uphill work. They wanted a church and they wanted schools, and they surrendered a portion of their property to the Government, and with the money they got for the land thus disposed of they built a church. Were these facts not evidence of earnestness on the side of Christianity? Were they not an emphatic answer to the question "Are foreign missions a failure?" The work has gone on prospering, and since 1850 they had been a self-supporting congregation. They had established four schools; in his district they had now three day schools and four Sunday schools. They contribute to the work of the Church in Ontario amongst the emigrants settled there. Their contribution amounts to seventy-five dollars annually to assist in maintaining the Church amongst the poor white emigrants settled in that part of the country. The Word of God told them that if they cast their bread upon the waters it

They were converted to Christianity by missionaries from the mother country, long before they removed to Canada. There is now in their possession, a silver Communion service, which was presented to their tribe, as far back as the time of Queen Anne. Both the chalice and paten (the two pieces shown to me) had on each of them the following inscription: "The gift of Her Majesty, Anne, by the Grace of God, of Great Britain, France and Ireland, and of her Plantations in North America, Queen, to her Indian Chapel of the Mohawks." Strange to say there was no date. Their township, which is named after one of their early chiefs, Tyendinaga, is composed, for the most part, of good tillable land, and is now divided among them, into farms of fifty acres and upwards.