

the Christian fold, waiting to receive Him, shall we dare to neglect His commands? The will of our Master is that these dear little black eyed, black haired, brown skinned, Indian children should be not merely baptized and then left to grow up in ignorance and faith like the waifs and strays of our great cities, but that they should be brought under Christian training and Christian teaching; that they should be taught to recognize and experience all the good things and the blessings which Christianity, if true Christianity, ought to bring in its train.

I am pleading now not for my own special work which the Lord has opened to me in His providence at my Shingwauk and Wawanosh Homes, and at Elkhorn and Medicine Hat. It is not for myself or for my own work that I ask. But for the work of the Master among our Indians far and wide throughout the country. I want to see the Church in Canada take up this work in an earnest manner.

And I crave permission to speak my own mind in regard to the work that has to be done. There may be many that will not agree with me, but nevertheless I will speak, and it may be I have the mind of God in this matter; it seems to me that in this work among the Indians we must not be too cramped in our plans or confine our operations to too narrow spheres; the Indians are a free people, a roaming people—hunters, warriors by nature—and might it not be well to accept a little of their free spirit in our dealings with them; what know they of the confines of parishes and dioceses: what care they even about the border lines between provinces, or the boundaries of countries. They are to-day here, to-morrow away. If confined to a limited district it is not by their own choice. And again for this work to succeed, I do so feel that there must be absolute unity and oneness of aim; that all unworthy and petty jealousies must be dropped—that we must not be trying to build up one part of the work to the detriment of another. There is enough to bear with in the peculiar temperament of the Indian people; their instability, their apparent ingratitude for all we try to do for them, without our having the additional burden of hearing hard things said or receiving the cold shoulder when we looked for sympathy and warmth of feeling. I think we missionaries who are actually in the fields are ourselves one at heart, we know what Indians are and we can but compare notes and sympathize one with another and try to strengthen one another's hands; but it is those who are not in the field, who have never been in the field who would prefer sending their gifts to the poor Indian when 100 miles off, to receiving him into their houses, who have never felt their hearts glow with true love and compassion for these poor despised people; they are the ones who injure and hurt the cause by their coldness and supineness, and their mere business like way of looking at the matter. And I would go a step further; I would say again as I have said before, that I think all Protestants, of whatever denomination, should go hand in hand in this great work of reclaiming from the 'waste and howling wilderness' and training up to a holier, better and happier life these children of the forest and the prairie. I am not playing false to my own Church by advocating this. My forefathers have been Church of England people for centuries back, and I am as devoted to the old Church as I am to the old flag; but I do think that as Christians, and especially in our dealings with these poor Indians, so lately reclaimed from heathenism, that we should work hand in hand with our fellow Christians and let the Indians see that we work hand in hand with them; all petty jealousies and all foolish rivalries sunk, sunk, because the cause is too great a one for us to admit them or think of them.

May Almighty God use my feeble words to

the promotion of His glory and the spread of His kingdom among the Indians.

EDW. F. WILSON.

Shingwauk Home, Dec. 18th, 1890.

REPORT.—The Rev. R. Renison acknowledges the following contributions towards our rebuilding fund: the Rev. E. F. Wilson from friends in England, \$28.61; Shingwauk Home Bazaar \$31.37; John Summer, Esq., Carleton Place, \$10.

CHICAGO BOY CHOIRS.

The official book of music and programme for the their annual musical festival of the Chicago Diocesan Choir Association came from the hands of the printer to-day. Besides containing the music to be given at the coming festival the book illustrates the status of vested choirs of the Protestant Episcopal Church in the West and gives an exposition of a truly phenomenal growth since the work of boy choirs was instituted. The coming musical festival is to be held at the Auditorium on May 20 next. The programme and music is thus early given in order that those who are to participate may have plenty of time to prepare their parts and to make all other needful arrangements for joining in the pleasures of the occasion.

There are thirty-three vested choirs in the Chicago diocese, twenty-seven of which are members of the association, the remaining six being either at a great distance or unable for some other reason to take up the work. These twenty-seven integral parts of the association include more than one thousand boys and men. This showing, when compared with the meagre dimensions of the association even so short a time ago as 1883, is more eloquent of the interest taken in choir work than any language could indicate, for in that year there were but three vested choirs in the diocese. At the first festival held a year ago, thirteen choirs participated, and at the second festival, last May, seventeen choirs took part.

The programme is as follows:—

11 a.m.—Fall choral celebration of the Holy Eucharist at St. James' Church. Communion service, Haynes in E flat. Whitsuntide anthem, 'And all the People Saw the Thunderings' (Stainer). The service will be sung by the united choirs of St. James' and Grace Churches. Sermon by the Bishop of Chicago.

1 p.m.—Reunion and banquet of the clergy and choirs at Battery D.

7 45 p.m.—Choir festival of sacred music at the Auditorium, with the following order of music:

Organ Voluntary, 'Grand Chorus'.....Guilmant
Hymn 406, 'O Praise Ye the Lord'.....Handel
Choirs and congregation.

Te Deum Laudamus, in E flat.....G. M. Garrett
Recitative, 'Comfort Ye My People,' aria,
'Every Valley Shall Be Exalted'—'Messiah'.....Handel

Harry C. Cassidy.

Chorus—'And the Glory of the Lord,' 'Messiah'.....Handel
Address—Rev. Clinton Locke, D. D., of Grace Church.

Hymn 303, A. and M.—'When Morning Gilds the Skies'.....Barby
Choirs and congregation.

Organ Solo—Sonata, A minor.....Merkel
C. E. Reynolds.

Sanctus, }
Benedictus, } 'Messe Solennelle'.....Gounod
Agnus Dei, }
Address—J. L. Houghteling, of St. James' Church

Anthem—'Lift Up Your Heads'.....Hopkins
Recitative, Taus Saith the Lord,' aria,
'But Who May Abide'—'Messiah'.....Handel
E. R. Sharpe.

Magnificat, in E flat.....John E. West
Trio—'Lift Thine Eyes' 'Elija'....Mendelssohn
Nunc Dimittis, in E flat.....John E. West
Hymn 277—'With one Consent Let All the Earth,' 'Old Hundred'.....Franco
Choirs and congregation.

This music is of course of the highest order. It is difficult to imagine little boys of from seven to twelve years of age mastering the intricacies of the great 'Messiah' or interpreting after a fashion to elicit great commendation Gounod's 'Messe Solennelle.' West's 'Magnificat' and Nunc Dimittis,' both in E flat, were sung for the first time at the recent festival of the London Choir Association, and are just out.

To show from what a small beginning the association sprung it will be necessary to recapitulate only briefly. The first vested choir inaugurated in the West was at Racine College, Wisconsin. It was in 1862. The first boy choir in Chicago was started at old Trinity Church, on Jackson street, in 1865, but the boys were not vested. In 1866 a choir of boys was introduced in the cathedral and was trained by Mr. Whitehouse, son of the bishop. Two years later six of these cathedral boys were vested and celebrated the occasion by entering the chancel singing 'Jerusalem the Golden.' Shortly after this Canon Knowles assumed charge of the choir, increased the vested singers to sixteen and established full choral evening service.

The second vested choir was organized in the Church of the Ascension in 1869 and the third in Calvary in 1879. In 1884 St. James', Grace Church and St. Clements' inaugurated vested choirs. Out of the tentative movement thus begun came the wonderful Chicago Choir Association of to-day.

That church choir membership will give a boy a musical education as to execution and taste second to no other method or system need not be questioned. The names of some of the English writers of church music were known first when their owners were choir boys. Stainer, Goss, Calkin, Garrett, Hopkins, Tours, Barnby, Wesley, Bridge, Gladstone and a score of others, whose compositions are a part of almost every Christian service of to-day, were in their youth humble members of vested choirs. Chicago's own Blatchford Kavanagh would never have been seen above the mass of Chicago boys had it not been for a church choir. Music is a wonderful educator, and church choir music more than all.—*Chicago Evening Post.*

THE CIRCUMCISION OF CHRIST.

This feast is celebrated in The Church to commemorate the active obedience of Jesus Christ in fulfilling all righteousness, which is one branch of the meritorious cause of our redemption; and by that means abrogating the severe injunctions of the Mosaic establishment, and putting us under the Grace of the Gospel.

The institution of this feast is of very considerable antiquity. In the 6th century a special and appropriate service for it was in use. It sometimes took the name of the 'Octave of Christmas' as the eighth day from that festival.

If this festival be considered merely as the commemoration of the Circumcision of our Lord, its institution, or at least its revival commenced with our Reformation, or on the publication of our English Liturgy, and was first observed in January 1st, 1547-50.—*Stanton Ec. Dict.*

Of the feast of the Circumcision there is early observance; but after the 7th century there appears distinct directions against it, as it fell on the 1st of January, which was a festival of