

WHAT A SCHOOL CAN DO.

MR. and Mrs. B. of — place were extremely poor and ignorant, and were, in their persons, house and children, uncommonly untidy. When I first called upon and told them the business and purpose of my visit, Mr. B., with a wicked oath, told me to begone and never again to trouble him with "any of that ere nonsense," so I left a tract and said I would call again on some future day.

"Yes, you do," replied he, "and I will soon kick you out, that's all!"

I, however, did call again, but the man was not at home. His wife was at home and I found her but little better than the man himself. Her children, I saw, were in her way and gave her much vexation, so I invited her to send them to the Infant School showing her the advantage that would arise out of this, as she would herself get rid of them through the day and they would learn to read; I offered, if she would wash their hands and faces, to take them with me immediately. I accordingly did take them. This care for her children pleased her much. I continued to visit them and after some months again met Mr. B. at home. In the meantime his children had received considerable instruction, and amongst other things had learned to sing a number of pretty little hymns, and he himself had been called to task a few days before for commencing dinner without saying grace, so instead of kicking out his friend as he had threatened he received him most respectfully. "I don't know how it is," said he, "but the children seem to learn a great deal at your school, I should like to come and see them." The man was quite subdued and won. He began to attend a place of worship himself, became increasingly regular in doing so, and ended an anxious enquirer for the best of things.

REV. MR. FYSON, in an address before the British and Foreign Bible Society, refers to the willing reception of the Scriptures by the people of Japan, and says that they are willing to pay for the copies which are brought them. He says. "I once found the Scriptures being sold where I never should have expected. I came across a little book stall near one of the Buddhist temples in the heart of the country. This stall was standing on the temple grounds, and I noticed the Scriptures and other Christian books on the stall. I was surprised, and said to the stall keeper, 'Do the priests allow you to sell these books?' The man replied, 'They buy them themselves; they are some of my best customers.' I went into the temple and talked with the priest. He was quite willing to hear what I had to say, and to buy some books of me."

A professorship of Chinese has been established at Cambridge, England. Oxford has had one for ten years.

OUR PARISHES AND CHURCHES.

NO. 22—CHURCH OF THE REDEEMER,
TORONTO.

THE parish of the Church of the Redeemer comprises one of the most progressive and attractive parts of Toronto, stretching as it does from about the middle of Queen's Park to North Toronto station, and from Yonge street to the western limits of the University property. The church itself stands at the northern entrance to the Park, on the corner of Bloor street and Avenue Road.

The parish dates its origin from 1871, but its history reaches farther back, as it was formerly part of the parish of St. Paul's Church, Bloor street east. About 1838 the original St. Paul's Church was built, being at that time quite out in the country, and Bloor street being familiarly called the first concession line. The church was a plain, flat-roofed, clap boarded building, plastered and white-washed, and resting on cedar posts. It was subsequently adorned with a spire. Becoming too small for the increasing congregation it was repeatedly enlarged until, in 1858, it was replaced by the present handsome stone structure. The old building was then moved west of Yonge street, on Bloor, to a site in the stranger's burying ground or "Potter's Field," and became a chapel of ease to the new church. In 1871 the congregation of the chapel having largely increased, it was found desirable to make it a parish church, and accordingly the present parish of the Church of the Redeemer was set apart, and the Rev. Septimus Jones, M. A., became its first rector. From that day to this the church has continuously prospered, steadily growing in numbers, wealth and influence. It was not long before the old church that had served for forty years was too small for the increasing congregation, though in 1872 it was again enlarged to almost double its size by the addition of transepts and chancel. On Oct. 16th, 1878, the foundation stone of the present church was laid by the Ven. Archdeacon Whitaker, acting for Bishop Bethune, in the presence of a large number of clergy and people. The building is of Georgetown rubble stone, in random courses with buttress-cappings, sills, carvings, etc., of Ohio sandstone. The interior is lined with pressed white brick, relieved by bands and pointings of red. The woodwork of nave and transepts is of stained pitch pine, while the chancel is finished in oak. A lofty and graceful chancel arch and double transept arches supported by central polished granite pillars are attractive features of the architecture. The chancel, which is apsidal in form, is lighted by three large stained glass windows. The total length of the church is 126 feet, and the breadth across the transepts, 77 feet. The pews will seat 850 persons and the choir 50. It is proposed to increase the capacity to over 1,000 by the addition of transept galleries according to the original plan.

In 1881 a commodious school house was built in