

able to compete with any other similar schools in efficiency of work, in thoroughness of equipment, and even in cheapness. It should be a point of honor with our people, lest they build up what they do not believe in, lest they weaken their own institutions, lest they endanger the spiritual well-being of their children, to send those children to the schools of our own Church, where possible, in preference to all others.

And all this applies with special force to the Province of Quebec, and to the efforts there being made to educate on churchly and Christian principles the sons and daughters of our people. Bishop's College School for boys, Dunham College, and Compton Ladies' College for girls, all rightly claim a larger share of consideration and support from our people.

The last named (Compton Ladies' College), of which a view is given on p. 224, may serve as an illustration. It is managed by a committee under the control and direction of the Synod of Quebec. It has won for itself in the past few years a good name for thorough work, excellent discipline, careful management, and healthfulness. It is in a lovely locality, and has many advantages a city school cannot possess. Yet with all these recommendations it has had only a fraction of the support it deserves. Even to-day it is passed by in favor of Roman Catholic or other schools by some who ought to be foremost in its support.

It is, of course, easy to criticize that which is close to our doors. And when it is a question of money, the temptation to go elsewhere may become great.

But, surely, if our people can be convinced that educational work, involving religious teaching as well as secular, is a part of the solemn obligation which Christ lays upon all who are called by His name, they will not lightly fail to encourage in every practical way—yes, at expense to themselves—such works as those referred to above. Then will the roots of our faith strike down deeper into our Canadian soil than they have ever done before. Is it too much to say that the growth and fruitfulness of our Church depend very largely upon the realization of some such ideal as this?

"OVER fifty years ago," says a writer, "seven shoemakers in a shop in the city of Hamburg said, 'By the grace of God, we will help to send the Gospel to our destitute fellow-men.' In twenty-five years they had established fifty self-supporting churches, had gathered in 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the Gospel to 50,000,000 of the race. It would take only 150 of such men to carry the Gospel to the whole world in twenty-five years. Even if there were no more than 2,000,000 of Christians to-day, yet if every Christian would but be the means every year of leading only a single person to Christ, in ten years the whole world would be converted."

OUR PARISHES AND CHURCHES.

No. 99—ST. ALBAN'S CATHEDRAL, TORONTO.

(A full account was given of this in our last issue under the heading "Historical Sketches.")

No. 100—THE UFFINGTON MISSION, MUSKOKA.

UAST month, in our review column, we called attention to a little book recently published by the Society for Promoting Christian Knowledge, called "Life in Algoma"; but it is a book deserving of a more extended notice. It is not a book descriptive of life in the diocese of Algoma at large, but chiefly of three years' work in one of the missions in the Muskoka district. It is written anonymously by the clergyman who did the work, his initials, at least, only marking its authorship.

The mission described is that of Uffington, a little village in the bush, about ten miles in an eastward direction from Gravenhurst. It was first served by Rev. Thomas Llwyd—now Rural Dean and incumbent of Huntsville—when he was stationed at Gravenhurst. He was assisted by Mr. W. B. Magan, who was made a deacon on the first of June, 1884. He was succeeded by the Rev. John Greeson as missionary to Uffington. On the removal of this clergyman to the diocese of Ontario, Uffington was vacant, and it is at this point the book referred to begins its story.

The Bishop of Algoma (Dr. Sullivan), preaching in England, aroused the interest of a young Englishman and his wife, both of whom had been workers among the suffering poor of London. Hearing from the eloquent Bishop of flocks in the wilderness without shepherds, they resolved to go and make their home in the woods of Canada. Mr. Burden, for such was his name, was made a deacon by the Bishop of London, and, with his young wife, arrived at Uffington in October, 1888. Then began a remarkable career of Church activity and work. The church was a poor, old, leaky building (very small), one of the very oldest in the diocese, and altogether unfit for use. It was built of logs in the early days of settlers' life—the settlers themselves cutting the logs and forming them into a church. In its little belfry was a small bell. Years before the church was thought of, a settler, when leaving Uffington, had given this bell. He was, no doubt, one who had loved to hear the church bell ring in the old land. Thus it was ready when the church was built.

Mr. Burden saw that, as the Bishop had advised, a new church must be built; but the people were poor, scattered, and discouraged—discouraged because their clergymen did not stay with them. "When do you propose leaving us?" was one of the first questions asked of the newly arrived clergyman.