

trust, when we find that in British North America alone, in the nineteen dioceses to which the two of fifty years ago have grown, 980 priests and deacons of the English Communion now minister to the wants of our people over the vast region that extends from the bulwarks of the Rocky Mountains and the wild north land of Athabasca to the Eastern Sea; that in China, where the first English bishop was sent in 1849, there are now 50,000 converts other than those made by the Church of Rome; that in Japan, where in 1869 profession of Christianity was a capital offence, we now hear of the Japanese themselves being liberal in the endowment of schools in which Christian missionaries are to be the teachers, and of "a spirit of eager inquiry into the claims of Christianity;" that from Auckland comes a report, "brighter than ever before—intemperance has practically ceased—in nothing are the Maories behind other churches;" that in the Fiji Islands the stone in the heathen temple at Levuka, against which, thirty years ago, were dashed the heads of the victims destined for cannibal feasts, has by the consent of the chiefs been hollowed out and taken into the church at Baw as a baptismal font; while in India, avowedly "our hardest problem as a missionary church," and the most trying to the faith and patience of the laborer, owing to the antiquity and complicity of the people's old religion and the difficulties of caste, etc., the number of adult baptisms in 1885 was 1,680, and the following strong and impartial testimony is borne by the civil authorities in the *Blue Book* of 1871-2: "The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them in every way to be better men and better citizens of the great empire in which they dwell." And again, "The lapse of a few years will, I believe, show a very large accession to the numbers of the various Christian Churches. The closest observers are almost unanimous in the opinion that the ground has been cleared for such a movement. There is no enlightened Madras Brahmin who does not rejoice equally with the missionaries to see the good work of the latter redeeming the degraded castes of Tinnevely and the devil-worshippers of the Canara from their debased cults to a purer faith and a higher morality.

Thus far as to the extent of the work; now let us give a moment's thought to the kind of work done.

Of the many standpoints from which we might regard the mission work of the present day, or rather the many instances that might be given of its extension and its beneficent influence—outside of its first and most glorious office, the redemption of souls, two may be especially selected as illustrations. It has been well said, "The modern missionary is usually a worker. He is not satisfied

with preaching and baptising only. He gathers the young into schools and institutions, and endeavors to wean them from barbarous instincts and practices to the purer and more healthy ways of Christianity. He labors not only for the soul but for the body of his convert." This is true, but we may go yet further; he is often craftsman and mechanic as well as teacher, willing to labor with his hands, as well as with his brain and heart, for the sake and for the welfare of his charge. In this connection may be mentioned those Homes established for the training and instruction of the Indian youth in the North-West, than which nothing perhaps appeals more powerfully to our sympathies and our aid. Dwelling within the borders of our own land—within the range of our own influence—most of the Indians are in many respects as heathen, if not as degraded, as the savages of Africa; in their poverty and helplessness they are our own especial charge, and what nobler task—nay, what higher privilege and pleasure—could there be, both for teachers and those who assist the teachers by their offerings and their prayers, than to bring to those so dependent and so ignorant the knowledge and possessions of such modes of life and such homes as we who are Christians know? Only through the training and uplifting of the young can this end be attained, and for this many are working and giving, with hope for and faith in a result that shall be glad fruit of the seed sown—the redemption instead of the extinction of a race. The Rev. E. F. Wilson, of the Shingwauk Home at Sault Ste Marie, which already affords education both religious and secular to a number of pupils, hopes soon to be able to supplement this institution with one branch in Manitoba and another in Assiniboia, and in a letter recently published asks further aid for that purpose. He says, "I should like to enlist the help of Sunday Schools towards each of these Homes—will not some new Sunday Schools come to our aid—then, with what is already collected, and some help from Government and other sources, we would soon have these Homes built and in active operation." Surely in so good a cause he will not appeal in vain.

(To be continued.)

OUR PARISHES AND CHURCHES.

NO. II.—CHRIST CHURCH, SOREL, DIOCESE OF MONTREAL.

(Concluded.)



NE of the early reminiscences of this interesting parish is worth recording, as told by Canon Anderson: "A circumstance which occurred in Sorel, in 1796, during the period of Mr. Doty's incumbency, a most singular case of mediæval superstition, perhaps the only instance of its kind on record in Canada, is deserving of passing notice. A man named Jean Pailly, was found murdered in his dwelling. The deed of