

or conduct, in another place. The difficulties in the way of carrying out such a plan are purely imaginary, and should not be allowed to weigh with the managers of our schools, until the plan at least has been tried and found unworkable. On one point we desire to be distinctly understood. We are wishing for no real change in our school system. We are asking for no privileges for the Church of England. We are advocating a plan of which all denominations may equally take advantage. But we do entreat the members of the School Board to consider the matter well before they reject a plan which may bring religious education within the reach of the rising generation without inflicting the least wrong or grievance upon any class in the community.

THE GIST OF JAPAN.*

There is probably no country in the world which has adopted the fruits of civilization so rapidly as Japan, and there is no other which has a deeper interest to those who speak the English tongue. It can hardly be said that we are without information respecting this remarkable country and its inhabitants, since many books of great interest have been published during the last few years. Quite recently we noticed a bright and attractive volume by an American traveller in the country, and now we have before us a most careful, and, as far as we can judge, trustworthy book, by a clergyman belonging to the Lutheran mission at Saga. The arrangement of the volume is very sensible and good. The author begins with the country, which is about the size of Great Britain and Ireland, but somewhat differently shaped, the length being more than 1,500 miles, whilst the width of the mainland varies from 100 to 200 miles. The population is a little greater than that of the British Isles. Many interesting particulars are given respecting the characteristics of the country, and the author does not fail to note what every visitor to Japan has observed, that it is a land of earthquakes—about three hundred and fifty, or about one a day, occurring in the course of a year. They are often attended with great sacrifices of property and life. In a country extending so far north and south, there are many varieties of climate; while, however, wheat, rice, beans, etc., are grown, corn and oats are rarely met with. The supply of timber is very great and various, especially are there plenty of oaks. Passing from the country to the people, the writer gives a very useful history of what is known of them. He begins with Japanese mythology, and passes on to mythological history, to which he attaches no value. The real history begins with A.D. 461, and is well and briefly set forth here, with the various fortunes of the Mikado. Among Japanese characteristics the writer remarks that patriotism amounts to a passion, almost to a fanaticism; and, along with this, respect for parents and teachers is a prominent element in the national character. This is a result of the Confucianism, which is prevalent here, as in China. Next come remarks on Japanese

*The Gist of Japan, the Islands, their People, and Missions. By the Rev. R. B. Peery. Price \$1.25. New York and Toronto: Revell Co., 1897.

manners and customs, which are, in many respects, different from our own, many things, such as writing, being done, as we should say, backwards. Good chapters are given on Japanese civilization and morality, in which the writer shows a freedom from prejudice, which enables him to record the facts as they are, whilst he, in no way, lowers the rights or claims of the Gospel and Christian standards. To many the most interesting part of his book—and it is more than half of it—will be that which deals with Christian missions. The writer displays not only an admirable impartiality, but a praiseworthy generosity, in speaking of the work of other Christian societies. For example, in speaking of the introduction of Christianity, he says: "St. Francis Xavier, one of the most devoted, earnest, and successful missionaries ever sent forth by the Roman Church, has the honour of being the first missionary to Japan." And this is only a specimen of his treatment of such subjects. The volume is one of great interest to all who desire accurate information respecting this remarkable people, and especially to those who are interested in the introduction of Christianity among them.

DEATH OF REV. CANON CHANCE.

The morning of October 11th, at Paisley, saw the close of a most useful life in the death of Rev. Canon Chance, father-in-law of Dr. McArton. He was born in Amblecote, on the banks of the Stour, Worcestershire, England, educated at the Endowed School of Red Hill and at the College of Cheltenham, but before graduating he received an urgent call to undertake missionary work among the Indians on the north shores of Lakes Huron and Superior. Accepting this call he left England in 1853, under the auspices of the S.P.G., with the promise of ordination in Canada, and was subsequently ordained by the first Bishop of Toronto, Right Rev. John Strachan, making his home at Garden River. He was the only missionary of the Church of England in that vast country other than Dr. O'Meara, Government chaplain to the Indians of Manitoulin Islands. He declined the offer, in 1870, of Georgetown, Ont., church, also the mission of Kanyungeh among the Six Nations, by Bishop Cronyn, of Huron Diocese, not feeling justified in then leaving the Indians. In 1871 he was again requested by Bishop Cronyn, and seconded by Hon. Mr. Botsford, to accept their offered charge. This time he yielded, leaving Garden River. Upon his removal from Toronto to Huron Diocese he and his wife were tendered a hearty vote of thanks by the Synod for valuable services to the Indians. He laboured most successfully in his new mission from 1871 to 1879, when he was appointed by Bishop Hellmuth to the parish of Paisley and Pinkerton. In 1890 he was made, by Right Rev. M. S. Baldwin, Lord Bishop of Huron, a canon of St. Paul's cathedral, London. On Sept. 20th he was stricken with paralysis of the left side, remaining conscious until Oct. 9, after which he was unable to speak. He has been most dear to many Paisley people, and had done great good there for his Master's cause. The funeral left Paisley on Wednesday morning via G.T.R. for Tryonnel, where he was interred.

HURON ANGLICAN LAY-WORKERS.

In addition to the names already announced on the programme of the convention to be held in London on the 27th, 28th, and 29th of this month, the Rev. H. C. Dixon will give an address on Diocesan (parochial) Missions, and the Rev. Gustave Kuhring will lead a discussion on the deaconess movement. The Rev. Provost Watkins, of London, will also read a paper on "The Motives and Methods of Lay Work," and the Rev. Dr. Langtry, of Toronto, will speak by invitation on the "Priesthood of the Christian Brotherhood."

LAMBETH CONFERENCE.

Report of the Committee on Foreign Missions Continued.

Africa.—(a.) Organization.—In Africa, south of the Zambezi, the Church possesses a provincial organization; in dioceses lying north of the Zambezi, e.g., Equatorial Africa and Sierra Leone, the churches are still in direct connection with Canterbury, and possess local constitutions approved by the Archbishop of Canterbury. In the missionary jurisdiction of Cape Palmas and parts adjacent, which embraces the Republic of Liberia, there is an organization under the fostering care of the American Episcopal Church, and having an African Bishop with full powers at its head and a staff of workers made up almost entirely of Africans. The idea of establishing churches self-supporting, self-extending, and self-governing, is steadily kept in view. In addition to the Bishop of Cape Palmas of the American Episcopal Church, two African assistant Bishops have been consecrated in recent years, and have rendered valuable assistance to the Church in the Yoruba Country. The appointment of native assistant bishops would appear to be an important step towards the realization of full native control. In West Africa, and, to a certain extent, in Central Africa, the native clergy commonly hold more or less independent cures; in South Africa they are very seldom placed in positions of entire responsibility. The idea of corporate life needs enforcement to prevent a spirit of congregationalism.

(b.) Self-Support.—In South Africa considerable financial support is still received from English societies. In Zanzibar, with the exception of some voluntary help on the part of the native Christians in building churches, mission houses, etc., the mission is supported by grants from England. In West Africa, the churches in Sierra Leone, in Lagos, and in the Delta of the Niger are self-supporting, with the exception of the support of the Bishops; while in the interior, the churches are aided by annual but diminishing grants. In Liberia the work is almost entirely supported by the American Church; but increasing local contributions are also made towards it. In Uganda, so far as the Native Church is concerned, and apart from the salaries and expenses of the foreign missionaries, the work is entirely independent of extraneous aid.

(c.) Spiritual Character.—In Uganda the standard of Christian life is high—very high as contrasted with the standards of the heathen. In South and West Africa the lives of the clergy and of many of the laity afford much encouragement and hope as to the future of the African Churches.

(d.) Self-Extension.—In Uganda a strong missionary spirit is the distinguishing feature of the Church; in the West of Africa greater missionary vigour is to be desired.

Your committee would recommend the adoption on the part of the Conference of a resolution expressive of its deep sense of the evils resulting from the present condition of the drink traffic on the West Coast of Africa, and of the hindrance which it presents, not only to the development of native churches, but also to the acceptance of Christianity by heathen tribes.

South Pacific Islands.—The Mission of the Anglican Communion in the South Pacific, excluding New Zealand and New Guinea, is confined to