

while for his crest of prowess he had a manacled negro; but are not all free in Jesus? Sir John actually stole negro men, women, and children from the West Coast of Africa, tearing them away from their homes and from all that was near and dear to them, and transported them to be sold in America just as a farmer would sell his cattle and sheep. Gradually these islands were opened up. Grants of fertile land were made to noblemen, who sent out colonists. Ship loads of negroes were captured on the African coasts about the Gulf of Guinea, and brought to toil on the plantations in these islands. Being regarded only as merchandise, they were brutally treated on the voyage, and often after their arrival many were even more brutally worried to death. Occasionally one or two very old negroes are to be met with who were slaves in their young days, and their tale is sometimes pitiful. Although their skins are *black*, yet they are children of the one great Father; and at last their cry went up to him, in Whom all men are free. England was at last awakened to her duty, and, as the national support given to this crime was so much to England's shame and dishonor, so England's noble and persistent efforts in abolishing slavery in her own dominions, and in striving to root it out in every country, is much to her honor.

"In the early part of this century slavery was abolished in these islands, and all enjoyed their freedom alike, and still do. Now, it is *mainly* to the descendants of these African slaves that the Anglo-Catholic Church in these islands preaches the Gospel of salvation, while it is by the valuable aid given by the S. P. G. that the Gospel is preached to many of these people at all. For instance, without the S. P. G. grant the Church in this island would be closed, the negroes being too *poor* to maintain a priest.

"England's crime in the slave trade is a national one, and so England as a nation owes a great debt to the negroes in these islands; hence every Englishman ought to help to discharge this debt by subscribing liberally to the mission work. Furthermore, some who read this brief account may possibly owe a personal debt to the negroes of these islands, since some of their ancestors may have been perpetrators in this evil work.

"The question will naturally suggest itself:—*How can I aid in discharging this great debt?* You can render very valuable assistance in two ways. The first and most important way is to liberally support the S. P. G.—the society that so nobly helps in spreading the Gospel news in the world. Lent is now with us, and the Church teaches that the Lenten season should be observed as a season of abstinence and self-denial. If you have the love of Christ in your

hearts, deny yourselves during this Lent, and devote what you save to the S. P. G. This is the first and most effectual way of trying to pay England's debt to the negroes of these islands.

"Another way in which you could give me substantial help is by sending me old story books as well as easy lesson books and pictures. Our school is quite bare of books and pictures, and so I find it very difficult to teach the children and interest them. English people cannot imagine what a wonderful thing a large picture of any kind is to these black children. They have absolutely no amusements—no sightseeing. The S. P. C. K. publish cheaply pictures illustrating Old and New Testament history, as well as church history; but, cheap as they are, we cannot afford to buy them. If any of my readers could send a few of these, they would be doing a good deal in spreading the knowledge of the Gospel. I shall always gratefully acknowledge anything received."

"BUILD the children into the Church," says a pastor of long experience who finds it is not as easy to influence those who have passed the age of twenty-five.

THE late Bishop Walsham How, of Wakefield, left a memorandum of his financial affairs, which has just been published by his family. It appears from this that he was a man of considerable wealth which came by inheritance. He always gave one-tenth of his income to charity. As a bishop, he resolved that his children should not profit by his episcopal income. While Bishop of Wakefield, he gave away systematically \$5,000 a year. In addition to this, he always gave away the large sums received from his books, and the greater part of what was left of his income was spent upon his diocese. His chief object, he stated, in this memorandum, was to provide an answer to the charge sure to be made that he had enriched himself and his children out of the endowments of the Church. This, he said, would not much matter if it were his own personal credit alone that was at stake, but such charges did great harm to the Church. He believed that there was no class which approached the clergy in self-sacrifice, or the bishops in the amount they gave away. Bishops no longer enriched themselves out of the revenues of the Church. Of two recent bishops who were his friends, he knew that they never saved a shilling of their episcopal income. He did not wish to condemn any one who held the office for making some modest provision for his family out of his episcopal income, if he had no private means, but it was a great privilege to be under no necessity to do this.