

of redemption, no plan of salvation at all. "Mr. Herring claimed that he was bound by his Ordination Oath" to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word," and respectfully declined the Bishop's advice to apologize or withdraw the words referred to, in view of the foregoing statements. He would seem to have been the more faithful of the two.

CHINESE MISSIONS IN BRITISH COLUMBIA.

[A paper read at the annual meeting of the Woman's Auxiliary, Diocese of Huron, by Mrs. Murphy, of Holy Trinity Branch, Chatham, Ont.]

At the semi-annual meeting of the Board of Management, held last October in Chatham, an appeal was read from some ladies of the Episcopal Church in Victoria, to the members of the W. A. M. A. in Canada, calling upon us to assist them in the conversion of the Chinese immigrants in British Columbia. Their plea is a very urgent one. Since that time I have been in communication with workers in British Columbia, who are interested in these people, and to-day would like to lay a few facts in connection with this Chinese question before you for your earnest consideration.

In Victoria, where there are 2,000 Chinese, the Rev. E. F. Lipscombe is carrying on a mission among the men and boys, and, although he is receiving a grant from the Board of Foreign and Domestic Missions, yet the work is much crippled for want of funds. The school fees are seldom paid, as the scholars are among the laboring class, and are obliged to repay the labor agents the \$50 expended in bringing them out.

In New Westminster the Church has lately taken up this work, and there is a Chinese Mission in Vancouver under the charge of the Rev. H. P. Hobson, of Christ Church. With one exception, of which I shall speak later on, this is about all that is being accomplished by our Church for the salvation of these heathens. However, the Methodist Church has been prosecuting active work among them, and appears to be well equipped with workers, houses of refuge, schools and funds.

It is a necessity that a Chinese convert should be a catechist among these people, as the greatest ambition of a Chinaman is to speak English, and for that reason alone they will throng the schools if the teaching be carried on in English, and will even pretend conversion until they can speak it, and then are apt to return to their heathen ways. With the teaching carried on in their own language, by one of themselves, this temptation is removed. Besides, a Chinese catechist would understand their own belief and their objections to Christianity.

In Toronto meetings are being held which are attended by delegates from the Episcopal, Methodist, Presbyterian, Baptist and Congregational missionary societies, where they are preparing petitions to the Minister of Customs to have the existing laws, which apparently are inoperative, rigidly enforced with regard to the vile traffic that is being carried on in British Columbia in the importation of Chinese girls for immoral purposes, and also to the Parliament, asking for new laws to protect these poor children. The former will probably be signed on our behalf by Mrs. Tilton and Mrs. Dunn; the latter will require to be signed by the President and Secretary of every Parochial Branch, in the presence of all the members after the whole matter has been read to them. It will be necessary to arouse public feeling in regard to this question before we can hope to influence Parliament.

A request from these various bodies is also

being made to prevent the cruel Chinese custom of binding the feet of the helpless little children. Time will not allow me to go into further details of these things; as I would like to tell you something about the importation of the girls, which cannot but arouse deep horror and alarm that such corruption should exist in Canada.

The following extract from *The Mail*, March 17th, 1892, Victoria, B.C., will explain what I mean:

"There has been considerable excitement of late over the traffic in Chinese girls; the girls are bought in China, when still little children, for a trifling sum, and are held in slavery for immoral purposes. A case of this kind was recently brought before the Chief Justice, who held that the case must be looked at through Chinese spectacles, and, when thus viewed, there was nothing immoral in either slavery or polygamy; consequently the child, who was six years old, was relegated to the control of her Chinese owner in British Columbia."

Should not every pulse in our being bound to release these helpless girls? Should not every mother in the Woman's Auxiliary thrill with indignation that such a frightful evil is allowed in our own land?

A lady, writing from Victoria, tells me that these girls are brought out by a powerful secret society, called the "High Binders," and can only purchase their liberty when they have earned \$1,000. She says the treatment these unfortunate victims receive at the hands of their owners is terrible and heartrending. When a girl escapes, and throws herself upon the public for protection, she cannot be detained by them, as she is the personal property of the wretch who has purchased her.

Comparatively little interest is taken by the Christians of British Columbia in the extirpation of this evil.

Of all people, the Chinese are the children of tradition, so that it would require a greater wrench than curiosity or restlessness of disposition can supply to tear them away from their native land, to whose soil they have been fastened by the grip of 4,000 years of unbroken usage, and consequently, when they have earned sufficient money, they expect to return with it to their families in the Flowery Empire. Stringent laws are being enacted to check the immigration of these Orientals to Canada, and in the United States the "Geary Bill," recently passed by Congress, so restricts the privileges of Chinese domiciliation as practically to forbid residence altogether.

Is not this, then, a grand day of opportunity? If these people are Christianized while here they will return as so many missionaries to carry the Gospel to their own land, as has recently been exemplified by a number of Chinese converts in connection with the Congregational Mission in California.

These Chinese should by all means be made amenable to our laws while here, and should not be allowed to indulge in their evil practices subversive to the common rights of humanity, but it is inhuman and unjust to persecute confiding foreigners who, in good faith, have sought for refuge and home among us, where they had purposed to behave themselves peacefully and loyally.

Now for this "one exception," to which I alluded a few moments ago.

The Board of Foreign and Domestic Missions have recently given Bishop Sillitoe a grant of \$250, and he at this time asks the Woman's Auxiliary to supplement it with an additional \$250, that he may be able to pay a native catechist to preach the Gospel to the Chinese of Vancouver, New Westminster, and surrounding districts. Could not Huron's Auxiliary raise their share of this amount? Indeed, I would like to say, could we not, each year, raise all of it?

Last year, out of the total sum of \$3,056.74 raised by the Huron W. A., only \$14.50 was

towards the conversion of the Chinese, a people who represent one quarter of the population of the whole world.

Do urge this claim upon your branches when you return home.

Remember these people are "weak, wounded, sick and sore," and we know the Great Physician; their poor souls are starving for the "bread of life." Let us not see how long they can be safely abused, but to what extent they can be Christianized and prepared as heralds of salvation to the great empire from which they came, not forgetting that we have a promise of their conversion: "Behold these shall come from far; and lo! these from the West and these from the land of Sinim."

CANADIAN AND UNITED STATES LAWS CONCERNING MARRIAGE, ETC.

(CONTRIBUTED.)

Divorce in Canada is happily surrounded by many obstacles, and not granted save in cases of gross immorality, and after a thorough investigation by the Senate of the Dominion Parliament. In the B. N. American Act, section 91, clause 26, "Marriage and Divorce," are parts of the powers of Parliament, while in the same act, section 92, clause 12, "Solemnization of Marriage," is mentioned as one of the exclusive powers of provincial legislatures.

This is much to be regretted, for the facility given, by this Province of Ontario, to the contracting of hasty and it may be at times illegal marriages, is frequently forced upon the attention of the public. I shall only give at present one illustration of the workings of our "marriage law." Where licenses are not procured, the law, for centuries enjoined the calling of banns, "on three several Sundays, during the time of morning service." As a substitute for this, the Ontario law only requires one calling, "such proclamation to be on a Sunday, immediately before the service begins, or immediately after it ends or at some intermediate part of the service." Now this word "immediately" has different meanings, and is frequently used indefinitely as regards time.

An amusing illustration was lately furnished us of this vagueness. Certain returns had to be sent "immediately" at the close of session of a "County council." One legal gentleman being questioned, thought in this case, it meant "two days," while another said, in his opinion it meant "two weeks!" Further, the act does not require a congregation to be present, when the banns get their one call in any place of worship. Of course, the clergy of the English Church are bound by her requirements, to call banns as the prayer book enjoins. Happily the facilities of divorce, are not as loose as they are for marriage, and we sincerely trust they never will be. The case of the "United States," affords us a very solemn and impressive warning. A grave and thoughtful writer in "*The Forum*" says: "The almost unlimited power of State courts to change the laws, by means of judicial decisions, has created a confusion which has been justly described as 'a legal chaos.'"

Year by year the legislatures of forty-six States and Territories are enacting new statutes, which their several judiciaries immediately proceed to modify, or even repeal, by their interpretations. If, this universal and inextricable confusion concerned only the accidents and incidents of life, the inconvenience would be great, but as it affects the very foundations of society, the result must needs be deplorable and may even prove to be disastrous.

On no other subject is the diversity of legislation so painfully conspicuous as in that of marriage and divorce.

In regard to the degrees of consanguinity or affinity within which marriages may be con-