

departure from the colony. The growing ill-health of Mrs. Hills had decided the bishop to resign some years back, but she died before they could return to England, and, as the immediate cause of resignation seemed determined by act of God, he bravely consented to stay on at his post for such time as strength would allow him to do his work. It was not, however, for very long. That even the reduced area of his see, namely, Vancouver Island and its dependencies, had been too much for him was painfully evidenced by his being struck down by paralysis a few weeks after his return to England in 1892.

He recovered slowly. A small country parish, which would afford him a home and such work as he was able to undertake, helped by a curate who had married his favorite niece, was what he much desired, and before long this was found for him in his old diocese of Norwich, through the graceful act of a former valued chaplain in Columbia, who had succeeded Bishop Hills' own diocesan (Bishop Pelham) as Bishop of Norwich.

There was something striking in the coming together again of these two men. Thirty-three years before John Sheepshanks, a young curate from Leeds, had knelt before the first Bishop of Columbia to be solemnly instituted to his first parochial charge, in a diocese where his name is only second to that of his chief. Now the aged bishop kneels before his former chaplain and presbyter to be by him instituted to his last parochial charge in his Master's vineyard.

Bishop Hills sank to rest on Tuesday, Dec. 10th, 1895, at Parkham, Suffolk, aged 70.

A memorial service was held in Christ Church Cathedral, Victoria, B.C., on Sunday, Dec. 15th, and very largely attended by both clergy and laity.

VEN. ARCHDEACON TIMS.

The Ven. J. W. Tims, Archdeacon of Macleod, in the Diocese of Calgary, is visiting Ontario and Quebec in the interest of the Indian missions in the Calgary diocese. Archdeacon Tims has been over twelve years in the Northwest, having commenced work among the Blackfoot Indians in 1883. After having published a grammar and dictionary of the Blackfoot language and translated one of the Gospels, Mr. Tims directed his energies to the education of the young. In 1891-92 St. John's Home was built to accommodate thirty children. In 1894 it was enlarged to hold twenty more. There are at present twenty-eight children in this home. In 1894 the new home of the South Camp was erected, at the earnest request of the Indians themselves, and part of the expense was borne by the Dominion Government.

There are nineteen boys at present in this institution, and more are expected.

The schoolhouse, which is also used as a church, having sliding doors to shut off the chancel, was built in 1893, and stands near St. John's Home. By the erection of these necessary buildings a heavy liability has been incurred, and Archdeacon Tims hopes to obtain sufficient help by this visit to eastern Canada to wipe it out. Once the buildings are paid for, the cost of the mission will be very much reduced. The archdeacon is also ready to give all information about the other Indian missions in the diocese—the Piegan, Blood, and Sarcee—for all of which he is appealing for assistance, as they are more or less crippled for funds.

The accompanying sketch is of the missionary (Mr. Tims) camping among the roving Indians, who can only be reached in this way. To the left of the picture is a part of the missionary tent, in the centre the preaching and teaching tent, and to the right those of the Indians.

Mr. Tims is anxious to visit every branch of the Woman's Auxiliary which will receive him, so we trust that many will arrange a welcome for him. He has very much to tell that is most interesting.

CHINA.

The Emperor of China rules over one-fourth of the human race, a population equalling that of North and South America, Africa, and Australia. We talk of their hoary antiquity, their interesting peculiarities, but in one brief sentence has their true state been summed up: "Having no hope, and without God in the world." These words are just as true of the Chinese in the nineteenth century as they were of the Ephesians of old. According to Confucius, the poor women have no souls at all, and so those who feel religious promptings of any sort must turn to Buddhism for comfort—it, at least, tells of a future. But their only idea of prayer is a never-ceasing repetition of the name Buddha. We often read of the sorrows of childhood in China, the awful infanticide, the binding of the feet, etc., etc., but they are as nothing compared with the sorrows of womanhood. We talk of the suppression of the slave trade, but in China many of the wives and daughters are the merchandise by which the victims of opium gain money for this sinful habit. At a village of 10,000 inhabitants, called Sa-iong, in the autumn of 1892, this incident occurred: The old men of the village gathered together in council to see what they could do to save the town, which was going to ruin, as all the young men were smoking opium and gambling. One old man among them said, "Ten years ago a Christian passed