

such localities, who think that they have reason to dread that what is given in response to the Church's appeals means a deduction from their scanty stipends.

But happily there are not many such places, and even in them we are convinced that the truest course is the most generous.

Encourage, and if possible provoke the people to contribute to the Church's Missionary work, and they will obtain larger views and a higher standard of giving than they can possibly reach if their interests and efforts are circumscribed by the narrow bounds of their own parish.

CHINESE IN BRITISH COLUMBIA.

By R. V. Rogers, Kingston, Ont.

It is difficult to find out how many Chinese there are in the Pacific Province. In the year 1886 it was variously estimated by officials that there were from 12,000 to 25,000; that of these, from 2,000 to 6,000 were in the city of Victoria, 2,000 or 3,000 in New Westminster, nearly 4,000 on the line of the Canadian Pacific, and the rest were scattered throughout the Province. Let us say, and we think we are well within the mark, that there are 15,000 Celestials in British Columbia, and what are we of the Church of England doing for the welfare of the souls of these benighted men? "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph;" Yet the sad fact is that the Church is doing nothing for these wanderers from a far-off land, now dwelling within the Dominion. We have three Bishops, but for lack of funds no work is done among the Chinamen.

Are we not losing a glorious opportunity? The Church is constantly sending her missionaries to China where they are almost swallowed up among the teeming millions of that mighty empire, yet here, where the missionary would have all the support and influence afforded by his being in a Christian land, surrounded by a Christian population, under the protection of a Christian people, the Church does nothing. True, we are told that these are a poor class of Chinamen, that they are all vicious. "Can any good thing come out of Nazareth?" was the cry long ago. If they are poor and vicious, still they have souls to be lost or saved. It would appear that almost every Chinaman can read and write. Would it cost much to circulate among them extracts from the word of God? The Chinaman does not come to stay. He intends to return to his native land. If we enlighten him when he is with us, he will himself be an unpaid missionary when he goes home. Many efforts have been made among them in San Francisco, but the success apparently has not been great. Some, who claim to know, will tell us that it is difficult to Christianise them, that not one convert in a thousand is sincere; admit this, and it only proves that the Chinaman is no *better* than

the white man. What is the proportion of true Christians among the Caucasians? But those who have worked for their souls tell us that they compare "well with other Christians," "that in regard to consistency, Christian deportment, and steadfastness, they compare favorably with converts of other nationalities. The Chinese are just like other people."

Even if the success of the American Church among those despised and ill-treated people has not been great, does that justify or excuse the Canadian Church in neglecting them entirely? Can not our Board of Domestic and Foreign Missions do something in this matter? Will not some member make a move?

WORK IN ALGOMA DIOCESE.

By Rev. John Greeson, Metcalfe, Ont.

The recent statement of the Bishop of Algoma, as to the needs of his diocese should call forth the strenuous efforts of every loyal member of the Church in Canada, to respond to the call for assistance. The great need of the Church in Canada is not only money, but more men, especially in the missionary districts. The standard of the Cross has yet to be planted in many a fair corner. The grand old liturgy has yet to ascend from more hearts. The question has gone forth by the Bishop of Qu'Appelle, "Where are the men?" and by the Bishop of Algoma, "Where are the means?" Algoma is our own Missionary Diocese, and it requires every active effort to keep the work alive.

The physical features of the Diocese detract from any advantages it might otherwise possess. For rocks, swamps, forests, bad roads, and the poverty of many of its settlers it is justly famous. It will probably ever remain a missionary diocese, and stand in need of the assistance of the more favored parts of the Dominion. There are a few towns and villages like Sault St. Marie, Parry Sound, Gravenhurst, Bracebridge and Huntsville, which may, after a time, become more or less self-supporting parishes; but there will be left an enormous tract of country still dependent upon the "outside" for help.

The writer has some practical knowledge of the work in the eastern part of the diocese, having labored for more than three years in the Mission of Uffington in Muskoka.

Many are the pleasant reminiscences of the kind sympathy of the Bishop, and the attachment of the people in a work which I trust was spent with profit for Christ and His Church. The work has a similarity in its aspect which at times may seem monotonous. There is the difficult visiting, the long Sunday journeys, with the thoughts of desponding results. The missionary is very often organist, choir, priest and preacher in one, and the physical strain is such that only a rugged frame can hold out for long. The work has its bright and often amusing aspect. The writer dis-