

of guarding against illicit traffic. But facilities for individual tenure of land, the sanctions of Christian marriage, and buildings which may become Christian homes, industrial training, and a religious education, are essential conditions for the elevation of the native races.

### NEW SOUTH WALES.



RCHDEACON KING, in a letter to the *Australian Missionary News*, protests against the act of flagrant injustice which has been perpetrated in Victoria, and which the authorities of New South Wales have attempted to repeat, whereby the Chinese immigrants, poor strangers who have complied with our laws, are, notwithstanding, by an arbitrary decree denied the privileges to which those very laws entitle them. What, after all, is the secret of the hatred with which the Chinese are regarded by so many in this community? Men talk of their filthy habits, their immorality, their gambling propensities, and so forth. No doubt there is too much truth in these charges. But there are Europeans—both English and Irish—quite as filthy in their habits, quite as immoral and fond of gambling, and a good deal more idle. These habits are not peculiar to the Chinese, nor are they the real cause of the hatred which is so often manifested by our laboring classes. To a great extent the real cause is to be found in their industry, that industry which, when candidly examined, sets an example which few in like circumstances among ourselves are ready to follow. One of the first principles of action instilled into the minds of the Chinese youth is the maxim of Confucius enjoining obedience to parents and care for them in distress. The Chinese laborer therefore looks out for an opportunity of helping them, and is ready for a time to leave home and country, to encounter the hardships of residence in a foreign land, to live a life of toil and self-denial, to submit to the insults which, experience tells him, he is sure to meet with in a nominally Christian community; and instead of spending his savings in the public house, he sends it home to relieve an aged or indigent father, or to gladden the heart of a widowed mother. And so, because by his diligence, sobriety and simple habits he can live and save on wages which an European laborer is too proud to accept, he is regarded as the scum of the earth by the idle, the drunkard, the vicious and selfish. Those who love our Lord Jesus Christ can surely have no sympathy with this hatred and oppression of the stranger. It is a disgrace to our Christianity and civilization. The Christian Church can only regard the presence of the Chinese in our midst as a Providential call to us to make known to them the blessings of the Gospel. Very real success has attended our efforts to obey this call. Many of the Chinese have turned from dumb idols to serve the living God,

and have shown by their lives and conduct that their Christianity is genuine. Some are still among us—their number is daily increasing; some have returned to China to tell their parents and their cousins of the Saviour whom they have found. Greater results would have been seen, if our people had taken interest in the work and supported it liberally, but the funds of our Mission are low, and our Committee often on the verge of bankruptcy. Again the lives of nominal Christians are too often such as give the lie to their profession. The Chinese are shrewd enough to see this, and many of them think lightly of a religion which has so little influence on the hearts and lives of its professors. They are also struck by the injustice perpetrated in high quarters and by the spectacle of laws scorned by the legislators who enacted them. It is not the first time that Christ has been wounded in the house of His friends, or that the conduct of professing Christians has proved one of the greatest hindrances to the propagation of the faith.

THE missionaries of the Pacific have lost one of their most devoted friends in the death of Pomare, Queen of Tahiti and Monea, in the Society Islands. For over 50 years this woman led a simple, Christian life. When she was born 70 years ago, the missionaries had not made a convert in the South Sea Islands. When she died more than 300 had been wholly evangelized, and civilization is fast spreading in all the islands of this part of the Pacific.—*Truth*.

MR. ROBERT OWEN once visited a gentleman who was a believer. In walking out they came to the gentleman's family grave. Owen, addressing him, said, "There is one advantage I have over Christians. I am not afraid to die. Most Christians are afraid to die, but if some of my business was settled, I should be perfectly willing to die at any moment." "Well," replied his companion, "you say you have no fear of death—have you any hope in death?" After a solemn pause, he replied "No!" "Then," replied the gentleman, pointing to an ox, standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear."—*Sword and Trowel*.

OUR diocese has been variously described by English papers as the Diocese of Algoa, Alloo, Algonia and Alphonso! The climax, however, was reached the other day, when one journal, reporting one of the Bishop's addresses, called it the Diocese of "Ammonia!" Would that its odor were always as stimulating to those who come in contact with it! Judging, however, by the tone of some of the newspaper comments bestowed on it, this is not the chemical substance that describes it most fittingly.—*Algoma Missionary News*.