

of human nature, deep sympathy with human woe, and charity for the faults of others, as well as the untiring energy and devotion of Pastor Fliedner," who died in 1864. Madame Fliedner, his widow, remained superintendent of the whole until the spring of 1883, when old age compelled her to resign her post to her daughter. All who know her personally speak of her in terms of the deepest love and reverence.

Of the branch institutions outside Kaiserswerth, in Germany and foreign lands, we shall give some account in another letter. T. H.

Paris, 1884.

### THE SOLEMNITY OF AUTUMN.

BY REV. JAMES HASTIE, CORNWALL

The beauty of autumn, the bounty of autumn, the beneficence of autumn, these topics have often been descanted upon, and worthily so; but there is a kindred theme too often overlooked, viz.: The Solemnity of Autumn.

Pre-eminently, autumn is a solemn season. Autumn's beauty is the beauty of death. Autumn's plenty can be had only at the price of dissolution. The gorgeous hues of the maple and beech are but the pictorial form of the lament "Ichabod," "the glory (of summer) is departed." From field, and forest, and fruit tree comes the solemn reminder. "We all do fade as a leaf." "In the midst of life we are in death."

The change that comes over the face of nature between June and October is not greater than the change that comes over man between youth and old age. In both cases, trials play an important part in the transformation. Sun and wind, and biting frosts have much to do in beautifying the variegated leaf and fruit. And is not character ripened and beautified by providential trials? Happy those whose autumn of life is more conspicuous for the beauty of ripeness than for the deformity of decay; whose character glows with love and meekness and goodness, with faith and hope and charity; who are more humble, more pure, more Christlike as the winter of the grave draws near. But, happily, the solemnity of autumn is not a gloomy solemnity, but a glad some. It contains the promise and potency of coming seasons. The fruit it matures as it passes away is embryonic fruit, and contains in germ springs and summers and autumns yet to be. And has not the Christian the best of grounds to be glad some and hopeful in the autumn of life? "Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Yes, precisely so. As the sowing so the harvest. "Glory, honour, immortality, eternal life"—this fruitage hereafter can only spring from Christ the crucified, believed here and lived out in daily life. "As is the earthy such are they also that are earthy; and as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." "He that hath ears to hear let him hear" to profit this present preacher on its timely topic: "The Solemnity of Autumn."

### THE CHINESE QUESTION IN BRITISH COLUMBIA.

BY REV. J. S. MCKAY, M.A., VICTORIA, B.C.

As this seems to be the all-absorbing topic here at present, on account of the visit of a Commission appointed by the Dominion Government to investigate the whole subject of Chinese immigration and its effect upon the country, permit me to refer to a few things in connection with it.

In the first place, this commission viewing it from the standpoint of its ostensible object, has turned out to be a huge farce. It came here for the avowed purpose of obtaining the most complete information on the following points:

- (1) The propriety of passing a law prohibiting Chinese immigration into Canada.
- (2) The advisability of restricting and regulating this immigration.
- (3) The social and mercantile relations existing between the people of Canada in general, and this Province particular, and the Chinese.
- (4) The moral effect of the Chinese on this Province.

In order to gather the fullest information on these

important points the Commission sat in Victoria part of two days and in New Westminster *two hours*! This time, short as it may seem, might have proved sufficient to gain the required information had the people here been ready and willing to testify. Such however, has not been the case. Many of them, regarding the commission as an unnecessary piece of business since the representatives of the Province had already given testimony on the subject in Ottawa, refuse to appear before it. Much of the testimony given bears on the face of it the

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and is therefore valueless. In view of these things, notwithstanding the acknowledged ability and a cuteness of the members of the Commission, we very much fear, they will return to Ottawa with very imperfect information on the subject.

Our object, however, has been gained: the commissioners have had a nice excursion at the expense of the Dominion. Nicholas Flood Davin, whom the sea voyage from San Francisco to Victoria, or something else, had so completely broken up that he could not accompany the Commission to New Westminster, will be able in future to vary his exquisite descriptions of prairie sunsets with glowing pictures of snow-capped mountains and yellow-visaged Chinese.

The Chinese, however, are here, in great numbers, how great cannot be exactly ascertained but probably five thousand is not too high estimate, and more are coming. The question before the public is what is to be done with them?

Workingmen say: "Banish those who are here and prevent others from coming. We cannot compete with Chinese labour; they will starve us out."

Employers, on the other hand, favour the immigration because it provides them with all the labour they want, and that at a much cheaper rate than they could employ white labour. They also say that Chinese labour, on the whole, is more reliable and no class are more easily managed. In general they are, to use the words of our police magistrate, "a peaceable, sober and industrious people." Indeed without their help many of the larger industries could not be carried on.

The contest, therefore, is largely between capital and labour, the one favouring the immigration and the other bitterly opposed to it.

Now have labourers a sufficient reason for the stand they take? We humbly think they have not. Capital it is true, has not always shown that consideration for labour that it should; but in the present case, we do not think there is sufficient reason for complaint. Wages have been cut down on account of the Chinese, but have they been unreasonably reduced? The fact that the lowest wages paid to an ordinary labourer are two dollars per day is answer enough that they have not. Labourers in the past have had a monopoly and the trouble now is that their wages are finding a proper level. It is quite natural that they should feel aggrieved but the banishment or, even restriction of the Chinese, will not mend matters. As soon as the C. P. R. is completed, labourers will flock from the Eastern Provinces until the rate of wages becomes more nearly equalized.

There is, however, another aspect of this question which should be of special interest to all who are engaged in spreading the good news of the Gospel among the perishing heathen, and that is the social and moral aspect. The Chinese are here in our midst, and are likely to remain, notwithstanding ominous threatenings to the contrary in some quarters, and this problem that we, as a Church, ought to take into consideration and endeavour to solve is: How can we improve these people in their social and moral sphere?

It seems to be a wonderful dispensation of Providence to bring such numbers of the heathen to our shores and into contact with our superior civilization and the blessings of Christianity; and shall we not improve the opportunity thus afforded of telling them the story of Jesus and His love? Many of them return to their native land after sojourning here for years. If these could be brought under the influence of the Gospel while here, they would carry back the good seed of the kingdom and transplant it into many corners of their native land where it might grow and flourish and be the means of blessing multitudes who are now sitting in heathen darkness.

In New Westminster and vicinity, there must be nearly two thousand of these people and a much larger number in Victoria. The most of them are

eager to learn the English language, consequently there is no difficulty in gaining access to them. Beyond a few small private schools, nothing has been done to educate them, so far. With respect to religious instruction, only those in the penitentiary enjoy it to any extent. Here, service is held every Sabbath, and on Wednesday at noon, when a Chinese interpreter asks a number of questions out of the catechism each day.

Now, shall this state of affairs continue? We send missionaries to Formosa to Christianize the heathen there, and we are only doing our duty in this undertaking, but will it not seem strange, if we should spend our money in caring for the souls of Chinamen in China, while we leave the souls of Chinamen in Canada to perish? Mission work could be carried on much cheaper in this Province than in China. There is a sufficient number here to give employment to several men. Would it be asking our Church to do too much to establish a mission among the Chinese here and then in Victoria? We have two earnest missionaries in our Church who know the Chinese language, their manners, and customs; their prejudices, and religious beliefs. At present this knowledge is lying idle. Why could it not be utilized? Why could not one be asked to come to Victoria and the other to this place? I trust, Mr. Editor, that our Church will consider this question seriously, and see its way clear to send, before very long, some one to point these perishing souls to the Lamb of God who taketh away the sin of the world.

Permit me to refer to another matter very briefly, and that is, the want of more men to labour among our white population. Around the shores of Burrard Inlet, many of our people have settled, and are scattered from Port Moody, to Coal Harbour and English Bay. At present they are dependent on other denominations for the means of grace. They are willing to contribute liberally towards the support of a missionary. The terminus of the Canada Pacific Railway will be somewhere in this neighbourhood, and consequently, a city of considerable importance at no distant date, so that any grant that may be given now would not be required very long. Cannot something be done in this direction?

Other districts are anxious to have Presbyterian services, but whatever may be done with them at present, a man should be sent at once to the district around Burrard Inlet.

#### FRENCH EVANGELIZATION.

MR. EDITOR.—Let me ask your readers to be on their guard, and not allow their attention to be switched off from the real question to mere side issues. I do not criticise the work of "our best Missionaries." There can be no comparison between the French Evangelization Committee and "all the Synods except that of Toronto and Kingston" for the reason that the other Synods simply reported the truth and did not pretend to be doing more than they really were doing. Of the several facts stated in my communication, one has been questioned. Let each man count for himself. The number of members reported in 1884 is 934, from that take seventy that have no right to be counted; take the remaining 864 from 1,345 reported in 1882, and you have a loss of 481. No explanation or excuses can alter these figures. There is a loss both real and apparent.

It is asserted that it is impossible to get exact statistics of this work. Turn to the Report for 1878, at page 112, where we are told "In the Report for the year just ended the name of every convert, and of every family connected with the Mission; the circumstances of the family; the number of the children, etc., is given, so that the Board possesses the most minute details connected with every one of the fields occupied." This report is signed D. H. McVicar, LL.D., and R. H. Warden. How are we to reconcile this extract with the impossibility of knowing, etc. Has office made our friends less diligent, or has the right hand forgotten its cunning? There are reported fifty-seven missionaries, giving each an average of fifteen and a-half persons to keep track of. There ought to be no difficulty in the matter.

The claim that there was an addition of 192 to the membership of the French churches for the past year is unjustifiable. There was no such addition. I prefer not to state just now what I know, but if that misleading statement is made again, I will lay the whole matter open to the gaze of the Church.

We have a right to expect figures. No doubt there