

who speak slightly of missionary work could have been with me this last year when I paid my visit to the station. Our Indians are of a very low type—fish-eating as distinct from hunting tribes, quite different to the noble Red-man of the forest—and in their unconverted state, degradation is written deeply upon them, and superstition reigns supreme. On the other hand, no contrast could be greater where the message of the Gospel has come home to them. Never have I seen a more devout congregation, nor do I wish to join in a more hearty service, than when I was allowed to administer confirmation to eighteen men and women last April. We are indebted to the C.M.S. for the necessary funds for this Mission, and lately I have had an offer of £200 a year from the New England Company as soon as we can find a clergyman fitted for the work. Meanwhile we cannot be too thankful for the present staff, and the liberal help given by the C.M.S.

I wish I could give an equally bright report of work amongst the Chinese; but, alas! our Mission, which we began in Victoria in 1893, has been closed. Yet here the Chinese are by thousands in the province—a God-given opportunity—and we are doing nothing to evangelise them.

I had hoped to co-operate with the Bishop of New Westminster, so that we might be able to carry on a vigorous work, but so far it has not been practicable. The feeling of hostility to the Chinese grows rather than diminishes, and it is hopeless to think of raising sufficient funds to carry on the work, unless we can get help from outside. I have just received a letter from one of the leading clergy in Vancouver City, in which he says: "I am convinced that a 'live' missionary with tact and zeal, who would go in and out amongst them and win their confidence, backed by the clergy and such voluntary help as we could command, would find a field white unto the harvest." Unfortunately the rules of the C.M.S. forbid any funds being used for preaching the Gospel to the heathen, except in their own lands. In a case like ours, would that they could be persuaded to relax their rule.

The S.P.C.K., in addition to a money grant for the church at Mavor Island and several donations of books, responded to my appeal for a magic lantern and slides of sacred subjects. This has been of great use, and I have held special lantern services in several churches which have been largely attended.

If all is well, directly after Easter I hope to leave for England, and trust that I may have the opportunity of meeting some of you face to face. The Pan-Anglican Conference will be held in July, and I want to return (D.V.) to the diocese in September, so that my number of Sundays will be limited; but I should indeed

be thankful if any drawing-room or school-room meetings could be arranged.

If the S.P.G. cannot even now be persuaded to give us the help we so badly need, I have to appeal more earnestly than ever that you will continue and increase your help. And after consultation with those whose judgment I can trust, it may become necessary to organize a "Special Fund" upon a larger scale than exists at present.

With my heartfelt thanks for your kindness and sympathy, and commending the work to your prayers,

I am, yours faithfully in Christ,

W. W. COLUMBIA.

BISHOPSCLOSE, VICTORIA, B.C.

February, 1897.

THE MISSION FIELD AND THE VICTORIAN ERA.

IT is scarcely too much to say that nearly all the great openings of the world's field have been during the sixty years of the Queen's reign, says the Rev. Arthur Pierson, writing on Missionary Achievements in the current issue of *Great Thoughts*.

India—the Gibraltar of heathenism—had been nominally unlocked to missionary labor for many years when Queen Victoria took her sceptre, but the British East India Company was by no means friendly to missions; and not until 1858, when its powers and possessions passed over to the English Crown, did the real epoch of Indian missions begin. The era of woman's emancipation in the East Indies appropriately synchronises with the Victorian Era. It was in the Coronation year, 1838, that Dr. David Abeel returned to Canton, after his noble appeal to the Christian women of Britain in behalf of their Oriental sisters who were shut up in zenanas, harems, and seraglios, and unreachable by existing missionary methods. Burmah's first convert was gathered ten years before Victoria's reign began; but it was when she had been on the throne for just forty years that the jubilee gathering of 1878 consecrated the Kho-Thad-Byu Memorial Hall, which represented forty thousand Karen disciples, half of whom are still living. Siam has had Protestant missions since the same year as Kho-Thad-Byu's conversion; but, again, we must look further on for any real rooting of missions there. It was when Victoria began her reign that the first church of Chinese disciples in all Asia had been formed under Dr. Dean among the resident Chinese in Bangkok.

Turning to the "Walled Kingdom," 1842 and 1858 must be fixed as the conspicuous years of breaches in China's wall of exclusion, whilst Japan's long-closed sea-gates were unbarred in 1853-4 to America, and soon after to