

Now, must I confess it? this Diocese of New Westminster, which we were now to visit, was almost a terra incognita to me, as far as the work of the Church was concerned, and probably I was not alone in my ignorance. Of course I knew that before 1879 British Columbia had been all one enormous diocese, presided over by his Lordship Bishop Hills, and that at that date it was divided into three dioceses—Bishop Hills retaining that of Columbia, which comprises the Island of Vancouver and parts adjacent; Bishop Ridley being chosen for the northern portion of the mainland and his diocese called Caledonia, while Bishop Sillitoe was consecrated for the southern portion, called New Westminster. I knew that the Church Missionary Society supported Caledonia, and the Society for the Propagation of the Gospel New Westminster, and I had a confused idea of numbers of Indians, Chinese, rivers, mountains, fisheries, etc. And I also knew—with shame be it said—that so far as any real practical interest in the work of the Church was taken by the average eastern churchman, the Rockies seemed a barrier as impassable as they were supposed to be to travellers before the days of the C.P.R.

A kind invitation had come to us from the sisters who conduct the All Hallows school at Yale, so that our first visit in this diocese was to them.

After a very hot walk from the station, with the noonday sun beating down upon us, we reached the cool, shady house with its wide verandah covered with vines; the air was sweet with the perfume of many flowers, and musical with the sound of a mountain stream which rushes down through the garden, while all around mountains seemed to shut out the busy bustling world, and we felt as if we had indeed found an earthly paradise. The school is for Indian girls and is financially assisted by a grant from the Government, which does not of course cover more than half the expenses, and the sisters have been obliged to spend their vacations in collecting from house to house in Vancouver, New Westminster, Victoria and other adjacent places. A new building has lately been completed for the school at a cost of \$3,500, and toward this the Government gave a grant of \$1,500. There are at present twenty-one Indian girls living in the school. To enable them to carry on this work the sisters have converted the old building into a boarding school for white girls, who, of course, pay for their tuition, etc., and have not only a separate building but also a separate teacher from the Indian children. At the time of our visit, however, the new building was not completed, and the holidays having begun most of the Indian girls had gone home, but the bright happy faces of these children bore ample testimony to the loving kindness of those who devote their lives to their care.

Surely the city of Vancouver may rank as

an "infant prodigy," and one wonders, if the remarkable growth and vigour of its first five years continue, what it will be like at the age of fifty. The original parish church is St. James', of which Rev. H. G. F. Clinton is rector, and from that has sprung a second parish, Christ church, whose rector is Rev. H. P. Hobson, formerly of St. James' Cathedral, Toronto.

There are besides two Mission churches in connection with St. James' church, and lately a small mission has been begun under Mr. Hobson's superintendence among the Chinese in the city. Both parishes are self-supporting, and both contribute to Foreign Missions. While staying with Bishop Sillitoe in New Westminster His Lordship told us many interesting facts in connection with the work of the Church in his diocese. The present staff consists of seventeen clergy who are assisted by eight lay readers and, were there only funds, the Bishop has immediate need of double that number of men.

The size of the diocese is so great, and the geographical obstacles—mountains and rapid rivers—so numerous that missionary work is no easy task. The diocese is at present divided into seven parishes and six huge missionary districts. One of the latter, Kamloops, covers 50,000 square miles, and three clergymen are trying to do the work there among settlers, railway navvies, miners, etc., as well as carrying on regular services in the growing town of Kamloops. Many points can only be reached once a month, but even for such occasional services the people are grateful.

The mining districts are fast filling up, and in several centres the Bishop is most anxious to plant the Church, but, alas, from want of funds must stand by and do nothing in the matter. In one of these places, Nelson, there are nine saloons and not a single place of worship, and it is fast becoming as lawless and godless as were many of the mining towns in the Western States some years ago. At Aylesworth, Revelstoke, Enderby and Vernon also, churches are imperatively required. Into the rich farming district of Spallumcheen, called the "Paradise of Canada," a large farming population is coming; indeed, in all directions new districts are rapidly opening, and the Church must now take possession if she intends to do so at all.

Besides the white population there are about 40,000 Indians and Chinese. The latter are wholly heathen, but of the Indians 1,400 have been christianized, and the percentage of communicants among them—nearly fifty per cent.—speaks well for their sincerity. The Bishop is most anxious to begin a mission among the Chinese if only funds were available, and wishes to secure a native clergyman from China, who could minister to his countrymen in both Westminster, Vancouver and along the C.P.R. The importance of such a Mission can best be realized when it is known that the Chinese coming to this