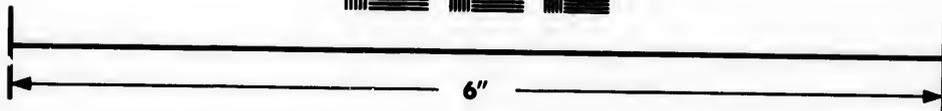
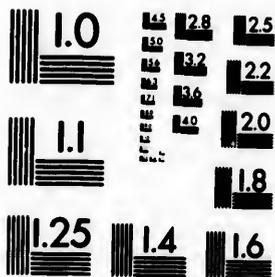


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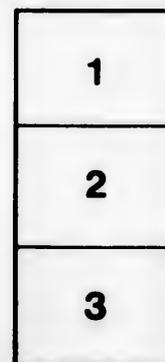
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acts of charity as any other age. He, whose dying speech was *non recuso laborem*, must have impressed his institutions deeply with the spirit of Missions.

And, if, as the old books tell us, Martin's foundation near Tours drew into it many youths and mature men of noble birth, who went forth from it again as bishops, it cannot be wrong to call Marmoutier the first great Missionary centre of Western, as Lerins was of Southern, Gaul.

STATEMENT OF CHURCH WANTS

AND APPEAL FOR HELP, FROM THE ARCHDEACONRY OF COLUMBIA.



HAVE a firm conviction, that there are to be found in England both men and means for the carrying out of any work, which commends itself to the judgment, and commands the approval, of those, who may be able to aid in its accomplishment.

Convinced that this is true of *any* enterprise, I believe it to be pre-eminently true of Church work, whether at home or abroad. But, altogether apart from such conviction, I cannot refrain from seeking to make known the wants, the *urgent* wants, of the portion of the Holy Catholic Church, in which I labour.

The Diocese of British Columbia is divided into two Archdeaconries, one comprising the island of Vancouver, the other the whole of the mainland. To this latter, the Archdeaconry of Columbia, my own immediate charge, I will limit my present remarks.

Throughout the whole of that vast area, there are but three priests and two deacons; and, of these, one priest and both the deacons are missionaries to the heathen. Though they minister to the Christian population, to the utmost of their ability, their ministry amongst them must be from the nature of things inefficient. So that, practically, we can only point to two priests, living at a distance one from the other of nearly 500 miles, to minister here to the "Members of CHRIST." Surely, if of any portion of the Church of Christ it may be said, "The harvest is great, but the labourers are few," it should be emphatically said of the Archdeaconry of Columbia.

Seeing, then, how few are the labourers, I will now show how overwhelmingly great is the harvest field in which they work. On the Fraser River are the four towns of New Westminster, Hope, Yale, and Lytton. In the town of New Westminster, the Archdeacon of Columbia is placed. One of the deacons resides at Yale. The priest, whose special Mission is to the native tribes in and about Lytton, Thomson River, and Nicoman, lives at Lytton, 130 miles from New Westminster. While the third priest is stationed in the mining regions of Cariboo. The second

deacon has charge of the Indian Mission, on the extreme northwest coast.

Thus, then, a few of the chief centres of population are partially provided for.

There remain however—

(1.) The populous settlement of Burrard's Inlet, where two lumber-mills with their accompanying logging camps and trading stores have drawn together a considerable concourse, consisting exclusively of the crews of the ships which load at the mills.

(2.) The agricultural settlements below New Westminster, and extending along both banks of both arms of the Fraser, from the town of New Westminster, to the very mouth of the river.

(3.) The Hudson's Bay trading post at Langley, round which there is growing up a large agricultural settlement.

(4.) Another populous agricultural settlement, above the left bank of the Fraser and bounded by the rivers Sumas and Chilwelk, containing at present nearly 200 inhabitants within a radius of from three to four miles.

(5.) The central town of Clinton, at the junction of the great thoroughfares of traffic, about midway between New Westminster and Cariboo.

(6) The town of Lilloet, once occupied by an earnest Missionary Priest, but now unhappily abandoned. At Lilloet, are both Church and Parsonage, and there is just now urgent need of a resident Priest.

I omit from this list the many scattered settlements, that have not yet reached the dignity of being *named*, as well as the still more scattered settlers, who are the pioneers of settlements already promising worldly prosperity.

Thus simply, I place before the Church at home, the most urgent wants of the Church in this archdeaconry of Columbia.

Circumstances exist, however, in the present history of the colony, which promise to multiply these wants, and that speedily. The terms of confederation with the dominion of Canada have been officially published in British Columbia within the last few weeks, and, though not yet definitely agreed to, and accepted, yet, it is all but certain that, before the end of the current year, these terms in some form or another will be ratified. Already, their publication is attracting new settlers to the valley of the Fraser; and, there can be no doubt, that the railroad, to be commenced within two years of their acceptance on the part of British Columbia, will be the means of bringing into the country large bands of labourers, besides many settlers.

Our painful position is therefore this. We see, from month to month, families, who have been under the teaching of the Church, enjoying and valuing the means of grace, provided and offered by the Church at home;

we see them, attracted by the fertility of this land, become settlers amongst us. While they do their part to develop the country, and the prospect of worldly prosperity looms before them, alas! the Church Catholic, as by us represented, leaves them uncared for. Camp meetings are held busily among them, while we sit still, and leave the sheep to fold themselves.

Let me, then, entreat the Church in England, to think of our settlements out here. I have named where the bell never calls to prayer, or where a priest makes his appearance at the most once or twice a-year, finding that *he is not wanted there*, and that the people have learned to do without him. It is dreadful, that a family, which values Daily Prayer and weekly celebration of the Holy Communion, should go out into the wilderness, where they have neither church, nor priest, nor public prayer of any sort.

I earnestly beseech the Church at home to realise our anxieties, our grave responsibilities, and the heavy burdens upon us. "Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest."

But, while we may not and do not omit prayer, we must work also, that so we may be ourselves the means of calling out, and sending forth, those labourers.

To meet present urgent needs, we want a band of Missionary Priests, men, willing to sacrifice ease and comfort, and to come and help in the harvest labour here. We want a sisterhood, to take their share in the work, to carry on our only Church school, which depends, so far, mainly on my own personal superintendence and teaching. We cannot, it is true, offer worldly advantages to such volunteers. Yet, there are surely to be found, in the Church at home, those who have faith in the promise of Jesus, to those, who for His sake give up parents, and children, and brethren, and sisters, and house, and lands. And others there must also be who, unable to afford their personal labour, will yet gladly for Christ's sake make offer of their means, when they know how to help such a field of work as I have here sketched out.

It is not the work attempted, nor the work done, which proves a burden to the earnest and faithful labourer, but the work unattempted, the labour not even entered upon for sheer want of power. This is the source of our deepest anxiety. This is what weighs upon us, most of all.

That, this appeal for help may meet with such response, as will supply the needful workers for at least some of the work now left undone, is my heartfelt prayer through Christ.

CHARLES T. WOODS,
*Archdeacon of Columbia.**

* Further particulars may be learned on application to the Right Rev. the Bishop of Columbia, 70, Upper Berkeley Street, W.

