

of the United States steamship *Palos*, in which he says that he has yet to see the first Chinese Christian. This letter was written from the city where I labored for eighteen years, and immediately after the *Palos* returned to Kiukiang with the victims of the Wusueh massacre. The writer must have known that the three children of the Wesleyan Mission at that place were rescued from the burning mission house, in the face of an infuriated mob, *by native Christians*, at the risk of their lives; that one of them when pressing through the mob with the four-months'-old infant of my friend Mr. Boden, and finding that he could not possibly save its life, tossed it over the heads of the rioters to a native Christian woman, who two hours later restored it to its mother. No Christians in China! There were Christian heroes all around, but he was too blind or too prejudiced to see. The Chinese *can* be converted, and a man must be incapable of finding anything if he cannot find Christians in China.

It is a common, flippant remark that more die in China every year than are converted in a century. This is not true; although it is not always easy to answer the sneers of the godless, who too often "salt their wit in the brine of our tears." The work goes on; and it will go on, until "the kingdoms of this world become the kingdoms of our God and His Christ."

III. The conversion of China is unquestionably the *most important* work of the Church in this age.

This is not so much on account of the greatness of the country and the vastness of the population as on account of the *future* of the Mongolian race. The "Chinese Question" is destined to become one of the difficult problems for this or the next generation to solve. He has emigrated to all contiguous countries, Japan, Siam, the Straits; he has crossed over to Canada, Mexico, the West Indies; he has settled in the Sandwich Islands, Australia, and the United States, and from present indications he is destined to overrun the world.

He is creating a general feeling of uneasiness wherever he has gone; and that not so much on account of his bad qualities as his good. Many of the objections urged against the Chinaman in this Christian, liberty-loving country and the last decade of this marvellous nineteenth century, are trifling and childish in the extreme. The truth of the matter is, the Mongolian has by his patient industry, temperate habits, and careful economy become a successful competitor of the intemperate, extravagant, and too often vicious laborers from other lands.

John Chinaman has become the agony of colonial and American statesmen. The Australians are more anxious to get rid of him than of their pestiferous rabbits. The United States feel that the safety and perpetuity of this Great Republic and its magnificent institutions depend upon the exclusion of the Mongolian! We can assimilate anything else—the Italians, Hungarians, Catholic Irish—but somehow we can't quite digest the Chinaman; and so we pass *iniquitous Exclusion acts* which will put our children