

who had been born and brought up in China, was thoroughly reliable, and spoke Cantonese like a native. He was sent for and promptly responded to the call. Mr. Gardner was temporarily engaged by the Methodist Board, and subsequently became a regularly ordained missionary. The work took root from the very beginning. One year after the first services were held the writer had the privilege of baptizing eleven converts—the first-fruits of the mission. Now there is a large mission church in Victoria, suitable buildings in Vancouver and New Westminster, and work has been begun at Kamloops and Nanaimo. There is also a Girls' Rescue Home in Victoria, under the control of the Woman's Board, which, like the one in San Francisco, has rescued and sheltered many friendless girls. Some of these have been sent home to China, some married to Christian Chinamen, and still the good work goes on. At the present time there are over two hundred Chinese communicants in the churches in British Columbia.

Reference has already been made to the prejudice against the Chinese, especially in the Pacific States and British Columbia. This prejudice leads many to doubt the sincerity of a Chinaman's professed conversion, and the "baser sort" do not hesitate to affirm that it is all hypocrisy, and is prompted by purely selfish motives. But when it is remembered that when a Chinaman is baptized he is ostracized by his own people, his possessions often destroyed, and his very life endangered, while, on the other hand, he receives scant sympathy, if any, from white men, or even from white Christians, the origin of the "selfish motive" is not easily discovered. It is not claimed that all are sincere, or that all have proved faithful; but it may be safely affirmed that cases of defection are as few among Chinamen as among the same number of any other nation, not excepting English or American. In regard to this matter testimonies like the following should carry some weight:

Rev. J. Endicott Gardner, of Victoria, B.C., says: "In point of character, consistency, zeal and liberality, I consider my Chinese church-members are on a level with the average members of any church."

Rev. W. S. Holt, of the Presbyterian Mission, Portland, says: "I have been among the Chinese in China and the United States for almost nineteen years, and consider the Chinese Christians compare favourably with those of any other nation in character and fidelity."

Dr. Pond, Secretary of the Congregational Chinese Mission, says: "During the last seventeen years eight hundred Chinamen have been admitted to our church. . . . I affirm that by every practical test of character, by their steadfastness, zeal, honesty, liberality, growing knowledge of the truth, and in increasing efficiency in teaching the truth to others, they give, on an average, tokens of true conversion as clear as can be found in the Christians of any land."

These are samples from a multitude of testimonies, and may be appropriately closed by the following concrete instance: In Victoria, B.C., two Chinamen, members of the Methodist Mission, formed a business partnership as merchants, and adopted certain rules for the regulation of their business. Three of the rules were as follows: "1. We will not buy or sell anything that is injurious to our fellow-men." This at one stroke excluded opium, intoxicating liquors and tobacco. "2. We will do no business on