

YOUNG PEOPLE IN RELATION TO SERVICE.

The question of service and love is not as difficult a problem as it seems. All depends on the conviction and the will. If I have heard my Master's call "Come unto me," and have responded, His "follow me," and have obeyed, then I am in the path of service. The duty that lies nearest to me is my work. A boy was left alone at fourteen years of age to struggle with the stern realities of life, with no money, but a strong determination to succeed. He went in search of work, and at one place was asked what he could do. His reply was, "I am willing to do anything I can." That settled the question of employment, and it was not long before the boy was on the path of success. So it is in the service of the Master. Not what we want but what He needs. Be sure these primary services will soon bring us abundance of work and very speedily swing ajar the gates into a field of greater usefulness. Over the door of a certain missionary guild this picture was hung, an ox in the centre, on one side a plough, on the other an altar and underneath the words, "Ready for either, sacrifice or service."

Our Duty to the Orientals in British Columbia

FOR AUGUST MISSIONARY MEETING.

MRS. F. C. STEPHENSON, TORONTO.

Luke 10: 25-37.

The Orientals in Canada are representatives of China, Japan and India. While we find the Chinese in nearly every town and in all the cities of our Dominion, the Japanese with the exception of very few are in British Columbia, while the Hindus from India are all in that province.

When China and Japan opened their doors to the Western nations, their 450,000,000 were made neighbors to the new world of opportunity which lay just across the Pacific, and the western shores of the continent of America began to be discovered by the Chinese and Japanese as a veritable "gold mine" in return for hard, patient work.

The Chinese were the first to come, but those who came were not representative of their people, in fact, they were of the "masses" for whom the "classes" in China had little or no concern except as they added to their comfort or wealth. It seems strange that nearly all the Chinese in Canada come from the province of Kwangtung, in Southern China, and from the neighborhood of Canton, the capital. In the old days it was the penal colony or Siberia of Northern China, and as such the neighborhood of Canton has not stood high in the estimation of even non-Christian China. Unfortunately for both East and West, the immigrants were too often the undesirable, whose manhood had been crushed under the weight of poverty, misery, and crime. Even the best of the immigrants coming from the conditions of Southern China bring into the life of our Dominion, serious problems regarding citizenship, home life, morality and religion. Both Government and Church must not only consider, but must solve the problems of our growing Chinese population. We must Christianize these strangers or they will inject into home, church and state the paralyzing leaven of paganism. To make such a result impossible is a duty we owe to the Chinese and to ourselves.

If all the conditions of our own national life were uplifting, environment would do much for the "undesirable" Chinese who enter Canada. "The Chinese are selfish." "They are material-

istic." "Money is what they are after." "They gamble" "They are immoral." These things are said of the Chinese. Can they be said of Canadians, some of whom the Chinese continually meet?

We did not give the Chinese a very hearty welcome, for many reasons. At first they were indispensable for the hard work of railway construction, in working the mines and in doing the hundred and one hard jobs always waiting in a new country. We let them live where they chose in little communi-

We are debtors to the Japanese for the same reasons that we are debtors to the Chinese. We owe them the Gospel. When Japan sent her embassies around the world to gather the best the nations had to give for the enriching of her national life, she excluded all pertaining to the God the western nations worshipped, not knowing that "righteousness exalteth a nation," and that "Thou shalt have no other gods before me" applied to the nation as well as to the individual.



ON THE LETHBRIDGE RIVER.

Amateur photo. Negative by J. Lackenbauer, Lethbridge, Alta.

ties, shut off from others and shut in with themselves, until their life in Canada was of much the same standard as life in old Canton.

Through long years many of the Chinese were left undisturbed to worship as they would until at last the Methodist Church awakened to the fact that all her foreign mission work was not beyond the sea, and in 1885 began work among the Chinese in British Columbia. How the work has grown cannot be told in this short article. Not to the Methodist Church alone must the credit be given for the Christian Chinese communities to be found in many cities and towns in Canada to-day. Other churches have been steadily at work and the Chinese Christians and pastors have not only helped in the work in Canada, but are contributing both men and money toward the evangelization of their old home neighborhood of Canton. With the acceptance of Christianity by the Chinese in Canada, many of the problems they create will disappear.

Few realize that to-day we have 25,000 Chinese in our Dominion. Are there any in your community? If so, are they Christian? If they are not, what is the reason? Has the Church of which you are a member let this "Stranger" alone? If we cannot in a Christian community win a few Chinese to Christ, should we expect our missionaries in a heathen community in China to send in "encouraging" statistical reports regarding membership? Shall we give the Chinese in Canada education, the opportunity to make money and all that they are so anxious to learn of "Western methods," and yet withhold the best we have, our knowledge of God and of His Son, our Saviour and our Lord? Our duty to the Chinese is Christ's new commandment.

Japan put away her old educational system and adopted and adapted the best the world had to give. All her girls and boys went to school.

It was only in 1871 that Japan abolished her feudal system and admitted the outcast classes into citizenship. In those days Japan was the Japan of the Japanese; later it became the Japan of Asia and now it is the Japan of the world, the ally of Great Britain and acknowledged as a world power since the Anglo-Japanese treaty of 1902. With her learning, civilization and peace among the nations, Japan is not Christian, and the Japanese who have come to Canada have brought with them not Christian but non-Christian standards of life.

Aside from any economic menace which we think they may create in British Columbia, we must give them the Gospel or face the more serious social problems which they will create through false standards. We are doing much in our work among them in British Columbia; those of us who live in this province may find some "foreign work" at our very door. To those who have no opportunity of personal contact with the Japanese, let me repeat the request which comes from our missionaries working among them, that we pray for the Japanese and for them.

No organized work has been undertaken among the Hindus.

SUGGESTED LITERATURE.

Our Work Among the Chinese and Japanese in British Columbia, by Rev. G. E. Hartwell 10
The Story of China in Canada, by Rev. J. C. Speer, D.D. 10
Leaflet Literature 05
The Missionary Report (borrow from your pastor).