

monopolize the town of Mundare on the C.N.R., and one line of work, namely, section hands. Almost fifty per cent. are unable to read or write their own language. Thrifty, patient, religious and ignorant, of splendid physique are these peoples from south-eastern Europe, but socially in sad need of many things which must come through education, sanitation, the uplifting influences of the Gospel and Christian home environment.

In 1900, Dr. C. H. Lawford began work at Pakan—historic ground of our Indian mission work. In 1907 our W.M.S. opened work at Wabistan. The following summary of the work as it is to-day is an evidence of faithful, Christ-like service on the part of the missionaries and a readiness on the part of the people to respond to the Gospel through teaching, preaching and healing.

There are about fifty Christians, but these are not all members of the church? Some endure bitter persecution. There are two hospitals, seven Sunday Schools, a couple of day schools, three night schools, sewing classes, Ruthenian language classes, etc. The staff may be classified as follows: Ordained workers, 5; probationers, 6; doctors, 2; editor, 1. Native workers, 3. Under the Woman's Missionary Society there are 11 workers. Our city missions in Winnipeg, Toronto, Montreal, Fort William, Crow's Nest and

Methodist Missionary Work

Among the Orientals of British Columbia, as stated by Rev. G. E. Hartwell, B.A., B.D., to the London District Epworth League Convention, at its recent meeting.

IT is with no little pleasure I avail myself of the opportunity of addressing your Annual Convention and of presenting to you a department of our work which is annually growing more extensive and increasingly important.

The Oriental work in British Columbia includes mission work among the Chinese and Japanese.

The position now occupied by the Orientals in British Columbia is peculiar, interesting, and at the same time alarming; peculiar, in that the remarkable growth of the coast cities has thrown the Oriental districts right into the limelight. From occupying the outskirts of the city, where for social and religious purposes they were wont to segregate, they are now surrounded by the great wholesale houses and the transcontinental freight sheds. In the City of Victoria, which during the past two years has made very rapid progress, about five thousand Chinese are situated in the wealthiest districts. For this reason, the

scene has changed. The number of Chinese immigrants has greatly increased, every ship landing a large number. These immigrants, however, are largely boys and young men from ten to twenty years of age. A large number of these immediately attend the public school, and are thus brought into contact with our western education. These boys for the most part are ambitious to assimilate themselves, as far as that is possible, with western thought and customs.

The opportunity of the Church is now increased almost one hundredfold. If the Church can so organize her Oriental work in the West as to attract these boys and young men within her borders and surround them with influences that shall wean them from their early teaching in a pagan atmosphere, there is every hope that the next generation of Chinese in Canada may ameliorate many of the hurtful influences that are evident now through the existence of paganism on Christian ground.

To accomplish this, the establishment of chapels and missions, where only the spiritual side is emphasized, will, I fear, not be sufficient. The Chinese are eminently a practical people. The material side of things appeals to them strongly, and in order to attract their attention to spiritual things, it will be necessary to lead them along lines of physical and mental development. This development, however, must be charged with a spiritual atmosphere sufficient to arouse within their breasts a passion that centuries of idolatry have practically obliterated. A new conscience must be created, a new ambition must be born, a new hunger must be instilled, or in the words of the apostle, old things must pass away and all things become new.

To bring about these results, the young men must first be gathered around Christian institutions where they may enjoy healthful, physical recreation, developed both by outdoor and indoor exercises.

In China one of the greatest and most universal influences to demoralize the people is the institution of opium and physical recreation. The results are everywhere manifest—foot-binding among women, opium smoking among men, gambling among all classes. The whole tendency of pagan recreation has been to gather around the banquet table, spread with a great feast, with wine flowing sufficiently to foster those social evils so prevalent in pagan lands. Thus, largely under the cover of darkness and in seclusion, vices that vitiate the source of thought have found a rich and fertile breeding-place, and are evidenced by immoral action and unclean conversation. The more the attitude of paganism toward institutions upon Christian ground is studied, the more the student will be impressed that the poison of it is covered, and for that reason is all the more dangerous as it is more difficult to regulate a stream of impurity where the source is not visible or understood.

It will thus be seen to successfully cope



THE MODERN "WESTWARD HO"

Vancouver include work among foreigners. Nearly every nationality is represented in the larger centres of population.

The Rev. W. E. Hassard, of the Upper Canada Bible Society, states that in the Toronto Depository last year the scriptures were sold in 46 languages; he estimates that in Canada there are upwards of 120 languages and dialects spoken. The very presence of so many non-English speakers is an appeal not only to the Christian Church, but also to every Canadian citizen, for if we do not lift this incoming tide of foreigners to the standard of Christian citizenship, in the not distant future they will be a menace to our progress and national life.

*"And even as of old came Eastern Kings,
With costly treasures, led there by Thy
Star,
We, too, would bring Thee our poor offerings,
O Word Incarnate! Bethlehem's Holy
Child.*

*Accept our gifts and as of Thy great
grace—
Myrrh of our Sorrows, Frankincense for
Faith,
And Gold for Love that is more strong
than Death!"*

—Christian Burke.

Influence of the Chinese has been greatly extended. Owing to the increase in value of their lands, many have become very wealthy, and the effects of their wealth are seen in the suburbs, where the better classes of the Chinese have taken up residence.

In the heart of the Chinese district the Methodist Church has a magnificent plant, equipped with dormitories, school rooms, a church auditorium and a gymnasium. To properly manage such a large institution, however, requires a man of special abilities. There is room in this work for both a Canadian worker and a Chinese worker. The Canadian should have the same talents as are necessary to make a successful Y. M. C. A. secretary. There should be carried on in that building nearly all the departments that are carried on in a successful Y. M. C. A.

Chinese immigration has changed somewhat of late years. Formerly the tender were more influenced to cross the Pacific. These, having already become attached to their home institutions, impregnated with pagan ideas and crystallized in their habits, made the work of the Christian missions most difficult, and hence the number of Christians coming from that class of men has been very small. The