

to God and His work. I am a young fellow—a boy in fact—attending High School and living alone, as my people are all in the North-West. I have had serious thoughts of entering the missionary work in China myself, and if I could have a native boy educated, he could act as teacher and interpreter for me when I go. I have been told I would be better able to get into the people's confidence if I had a good knowledge of medicine, and although I rather dislike the idea of taking a medical course, if it would be better for me I shall probably do so. I can say with Paul, 'I count not my life dear unto myself, so that I may finish . . . the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.'

God bless the dear young brother! May his example lead other young men, and older people too, to consider the needs of a perishing world, and to give as the Lord hath prospered them.

Yours in Christian work,

E. ADELIA LUCAS.

Missions among the Chinese in the United States and Canada.

By REV. A. SUTHERLAND, D.D., IN "MISSIONARY REVIEW."

(Continued from page 180.)

THE Methodist Episcopal Church began work among the Chinese on the Pacific Coast in 1868, and in the last twenty years over two thousand converts have been received into the Church, many of whom have returned to their former homes in China, carrying with them the light of the Gospel. In the report of the Society for 1892, the situation is outlined in a few sentences: "We may consider it a privilege to have a share in the evangelization of the oldest and most populous nation in the world without the necessity of crossing the seas. Heathen as dark as any to be found in heathen lands are to be found at our very doorsteps; their children, born on our soil, are growing up in our midst. To instruct them in the saving truths of the Gospel is a responsibility which God has laid upon the Churches of this land." But the work of the missionaries has been greatly hindered by anti-Chinese legislation. Many Chinese who were formerly friendly are now hostile, for they find it hard to believe that a nation that has enacted such unjust laws can be sincere in its professed concern for their spiritual welfare. In spite of these and other hindrances, however, the work has been fairly prosperous, and in San Francisco there has been a decided gain. The Woman's Missionary Society of the Pacific Coast, has also been doing a good work among the women and children. In San Francisco alone there are fifteen hundred native-born Chinese children, and these, I suppose, are by birthright citizens of the United States, born under her flag and entitled to all the privileges which that citizenship guarantees. In its annual report the Society not only protests against the exclusion bill as "unjust, unwise, and un-American," but also arraigns the Federal Government for its complicity with the opium traffic, from which it receives an annual import revenue of one million dollars, and from smuggled and confiscated opium half a million more. In New York there is also a Chinese mission under the care of the Methodist Episcopal Church, but it has not yet assumed dimensions calling for special notice.

Of the "California Chinese Mission" (Congregational), the writer has been unable to procure any recent report, but the latest information available shows that the Society is in vigorous operation, and that the results of the work are encouraging.

It is scarcely necessary to say that the Presbyterian Church has not been remiss in its efforts to reach and uplift these "strangers within our gates"; and in these efforts churches, schools and rescue homes play an important part. Splendid work is being done by the Woman's Occidental Board of Foreign Missions, with headquarters at San Francisco, Cal. The twentieth anniversary of the Society is marked by the issue of *Occidental Leaves*, a quarto of some fifty pages, the get-up and contents of which go to prove that the editors are adepts in the art of presenting missionary information in most attractive forms. Work is carried on in San Francisco, Los Angeles, San Jose, Sacramento and San

Diego, all under the care of women. In San Francisco, at 911 Stockton Street, there is a handsome and commodious building known as the First Chinese Presbyterian Church, of which Rev. J. M. Condit is pastor; and at 933 Sacramento Street, there is a Mission Home where many a friendless Chinese girl has found shelter and protection, and training for future usefulness.

Across the Canadian border, in British Columbia, a chapter has been written in Chinese mission work that is full of interest. In the summer of 1893, Mr. John Dillon, of Montreal, visited the Coast, and found in the city of Victoria more than 3,000 Chinese utterly uncared for, and numbers more scattered throughout the Province. On his return home he wrote a letter to the General Board of Missions of the Methodist Church, asking if something could not be done for these destitute strangers, and offering \$500 toward founding a mission if considered practicable. The letter was laid before the Board, and it was resolved to begin a mission in Victoria as soon as a suitable agent could be found. But a "suitable agent" meant, in this instance, one who could speak to the Chinese in the tongue wherein they were born of the wonderful works of God, and no such person appeared in sight. A few months later a firm of Chinese merchants in Victoria had a case of some importance coming up in the courts, and they wanted a competent interpreter who could be thoroughly trusted. They knew that in San Francisco there was a young man, John Endicott Gardner, son of a Presbyterian missionary, 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. Seeing the spiritually destitute condition of the Chinese in Victoria, he tried to enlist the sympathies of the Churches in the form of a Union Mission, but did not succeed. There is not space to relate all that followed; but suffice it to say that 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 200 Chinese communicants in the churches.

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:

The Rev. Ira M. Condit, for twenty-five years a missionary in China and California, says: "As a rule I have as much faith in the religion of Chinese Christian professors as I have in that of our own people."

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 am well qualified to judge. I consider the Chinese Christians compare favorably with those of any nation in character and fidelity."