

tion with the meeting. They have, so far, provided themselves with books, organ and fixtures for the mission. They practise singing every night, and each member takes lessons in the Bible. I hope God will bless them all and those who are doing His work, so that it may flourish.

### Christmas Offerings.

IN not a few of our Sunday Schools, the old custom of the Christmas offerings is still maintained. There are many Circuits where missionary boxes, weekly collections and other methods of raising missionary money are found to be impracticable, and the Christmas card is used instead. Last year the income from juvenile contributions was over \$27,000, but if all our Sunday Schools did something, this total would be greatly increased. We want our Sunday Schools to roll up at least \$30,000 this year. Let every school help, and if you have not a better method, try the Christmas cards. We send them free from the Mission Rooms on the application of any pastor or Sunday School Superintendent.

But why should a Christmas offering be confined to the children? Why should there not be, from tens of thousands besides, a special thankoffering to God on Christmas day for "His unspeakable gift?" Send on your gifts, dear friends, and designate, if you choose, how you will have them applied; but if there is any uncertainty on this point, we will be glad to help you to a decision.

### A Self-Denial Week.

THERE is one thing—perhaps more than one—in which we might profitably imitate our friends of the Salvation Army. That thing is the observance of a week of self-denial for the Lord's sake, the proceeds being devoted to some special object. Some say, indeed, that every week should be to the Christian a week of self-denial. Perhaps it ought to be, but it isn't; and surely it were better to have one week of self-denial in the year than none at all. During the past two years we have called attention to this matter, and although the response was not general, there was sufficient to show that the idea is growing and may yet be productive of great good. Shall we not have such a week during the present year? We sincerely hope so.

### Campaign Guns.

RIGHT loyally the brethren, in all the Conferences, seem to be standing by the Mission Fund, animated with a purpose to secure such an advance as will fully provide for this year's needs and cover last year's deficiency as well. As a sample of reports from not a few places, we copy the following from a late number of the *Lethbridge (N.-W.T.) News*:

"ALL FOR MISSIONS.—This was the spirit that seemed to pervade the Methodist Church on Sunday last on the occasion of the annual missionary day. From the opening doxology to the closing benediction the exercises were marked with an enthusiasm which augured well for the financial results, and these were very gratifying. The Rev. Mr. Adamson, of Macleod, preached in the morning service,

and at its close administered the sacrament. His sermon was based upon 2 Cor. xiii. 2, and was an earnest exhortation to self-examination.

"Instead of the usual evening service at 7 p.m., the cause of missions was presented in two able addresses by Rev. Messrs. Adamson and F. J. Bate, the pastor. The duty of the Christian Church was outlined by the former, and the work of the Methodist Missionary Society by the latter, who asked for a collection and subscription of \$75 to make the day's offerings reach \$100. This amount was much exceeded, however, in the generous contributions that followed, the total amount reaching about \$125, a gain of \$50 over last year."

And this from Cobden:

COBDEN.—R. W. J. Ferguson writes that last year the circuit raised \$242. Already nearly \$400 has been promised, and when the collectors have done their work it will not be far from double. Well done, Cobden! Let the same spirit prevail all along the line, and we shall reach the quarter of a million easily.

Another brother writes: "Your tract, 'A Statement and an Appeal,' has led me to add \$10 to my subscription. Send me one hundred copies for distribution."

### Missions among the Chinese in the United States and Canada.

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

WHEN the Anglo-French forces entered Pekin, in 1858, a breach was made in the wall of Chinese exclusiveness through which the foreigner found permanent entrance to the "Flowery Kingdom." But it does not seem to have occurred to the diplomats of that period that a breach large enough to let the foreigner in, might also be large enough to let the Chinaman out, and that an exodus of an over-crowded population might take place that would be far more embarrassing to the nations than the exclusive policy of China had been. Yet so it proved. Through the open breach made by French and English cannon the congested population of the south-east coast provinces of China began to pour in almost countless numbers, and in less than a couple of decades more than one English speaking nation,—notably the United States, Australia and Canada,—found itself confronted by a problem that baffled its wisest statesmen, and led some to fear that Anglo-Saxon civilization might be seriously handicapped by the inroads of Asiatic heathenism.

The bitter antagonism to the Chinese finds no parallel in the feelings entertained toward immigrants from any other nation. Even the Italian laborer, whose morality and religion, for the most part, are no higher than the morality and religion of the Chinese, finds comparative welcome. But wherever Chinamen appear in any considerable numbers, hostility, and in many cases mob violence, become the order of the day. It is not easy to account for this often unreasonable and always unreasoning prejudice. The Chinaman in America ranks low, as a rule, in the scale of intelligence and morality, but not any lower than a great many others against whom no such prejudice is entertained. He is said to underbid the white man in the labor market, and thus inflicts a wrong upon the industrial classes; but if John takes lower wages than his Anglo-Saxon competitor, it is not because he wishes to do so, but he thinks it better to work cheaply than not to work at all. He has vices, it is true,—smokes opium, and is an inveterate gambler—but for the most part he gratifies his vices in private, and does not flaunt them in the light of the sun as the white man of the same class very often does. He does not become a citizen, it is said, nor assimilate readily with the population of this continent, but it may be doubted if immigrants from other lands would assimilate one whit more readily if they received the same treatment that is accorded to the Chinaman.

The problem presented by the Chinese "invasion" has been dealt with by the various classes affected in characteristic ways. The hoodlum class of the cities and mining regions of the Pacific coast, influenced, it would seem, more