

this may have been, I am glad that his deluge of reading has been doing him good service for the last six years. The writer of this has an experience of over thirty years in both town and country, and his suggestion is that the young pastor who takes a country charge, and sets himself down to *cram*-reading, supposing that any kind of preaching will be good enough for his rustic flock, makes a serious mistake. The quaint remark of the Scotch minister hits the whole truth; he says, "When I go to the city to preach I put on my best coat, but when to the country, I put

my best sermon in my pocket." My own observation has been that the minister who has the largest library knows the least about books in general.

Such a monthly as *THE HOMILETIC* is the very elixir of mental pabulum.

But still the advice to the young minister to take his first charge in a country place or village is very good; it will keep him at his *mettle* if he would supply his people with well-digested spiritual nourishment, and keep ever before his mind the Master's marching orders.

A. R.

STERLING VALLEY, N. Y.

## EDITORIAL SECTION.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### Discriminations Against the Chinese.

THAT the discrimination which our government has made against the Chinese in its legislation during the past ten or eleven years has been of the nature of a compromise with the basest elements of our citizenship, and at the cost of our national honor, goes without saying. It is true that there may be, and doubtless is, a difference of opinion with reference to the question of the propriety or wisdom of opening the doors wide for the incoming of the Chinese in any large numbers. But absolutely to exclude them, while we throw wide open the doors to the offscouring of Europe and Western Asia, is to make a most unfair distinction. The principle of discrimination that controls in the admission of immigrants from the latter should also control in the case of the former. The determining consideration should be the character of the individual immigrant. Granted that all is true that is said of him, yet is it also true that the Chinaman represents a morality that is quite as respectable as is that of large classes of those who come to us from Europe. In his respect for the law of the land he is not

one whit behind many of those who are clamoring, and those who are responsible, for his exclusion. There are more lawbreakers to-day connected with the traffic in strong drink than there are Chinamen of all grades in the entire country. There are more undesirable immigrants from the various countries of Europe coming to our shores in a single year than there are Chinamen in the entire country. Nothing ought to shame those who have had anything to do with the enacting of the recent iniquitous measures than these statistics, which we have gathered from reliable sources. The number of Chinamen coming to this country between the years 1850-60 was 41,379; between 1860-70, 68,059; between 1870-80, 122,436; between 1880-90, 59,995, the falling off in this latter number being due to the Ten-Year-Exclusion Bill enacted in 1882, showing that it had accomplished in a measure that for which it was designed. But it has accomplished more. It has shown that for mere political considerations, in the hope of making party capital, our legislators are ready to defy decency, to bring reproach upon the nation by the violation of treaty obligations, to compromise