

CHINESE WORKERS' CONFERENCE.

The Macao Mission was to the front last Tuesday evening at a very interesting and well attended meeting of the Montreal Chinese Mission and this by reason of its close connection with the Centennial of China Missions, and being in the region whence all in Canada come, also on account of its origin in the same room in Stanley street church, with its now five years of encouraging work and five missionaries, with four more en route, amongst 33 others to Oriental missions, and over 1,000 Chinese returning with the Lemieux mission etc., on board the "Empress of China" sailing on Thanksgiving Day from Victoria, B.C., for Victoria, Hong Kong, being the same date three years before of two other ladies sailing to join the Macao Mission, and the same date five years before of the arrival on the field of its first missionary, "McKay of Macao," with Mr. McKay. Two of the Empress steamer party China bound, are from Westmount, Montreal, Miss LeMaistre and Mrs. Dr. Taylor Lindsay. The acceptance of another county of about 1,000,000 population and a very important commercial, literary, and reform one, with its features of missionary activity by the Macao Mission, entailing increased responsibility across the Canada Presbyterian church, both prayerful and monetary, was dwelt upon. A special Christmas offering was voted for, and other possible means of increased revenue in its behalf were discussed.

A general gathering of all the Mission Sunday Schools and friends was agreed upon at Taylor church on 30th of December, to take leave of the Centennial year and greet the new, which is to be China's Golden Age century. Illustrated tracts from Canton anent deep and determined progress of its Trade Guilds against opium were also shown. But of more weight was the following "Macao Mission Muezzin," or Call of Prayer, of the mission members from their spiritual minarets at their Saturday evening devotions, ever a time of special remembrance of the Montreal Chinese Mission, but now also urged as a bond of prayer in behalf of their Macao Mission activities and representatives as follows, Rev. W. R. McKay, M. A., and Mrs. McKay B. Sc., Misses Agnes I. Dickson, H. A. and Jessie A. MacBean, M.D., John A. McDonald, B. A., M.D., Miss Lillian McMaistre, Rev. Thos. A. Broadfoot, B.A., B.D., Mrs. T. A. Broadfoot and Miss Rachel McLean.

Dr. Thomson reported a score of mission activities, favorably for the most part as did quite a number of superintendents and Mr. Chin Seng, Chinese Assistant, more in detail, others also taking part in the open conference. Treas. Crimmon reported local finances as satisfactory. The International Lessons from St. John's Gospel, which are not followed when in the Old Testament, were agreed upon for 1903. The advent of a number of interesting young Japanese, a number of them Christians, was remarked. Rev. John Mackay, as president, presided, and Rev. H. N. Kinner having opened the meeting with prayer, it was similarly closed in behalf of the work at home and abroad.

Congregationalist: A well-known minister near Boston was called to the telephone the other day by a representative of a local paper, who inquired the subject of the next Sunday morning's discourse. "Wise as serpents, harmless as doves," responded the clergyman. The reporter had to have the sentence repeated, but finally declared he understood it. Perhaps he did, but when the paper came out, the minister was electrified to read that "Mr. Blank will preach on the subject, 'Why Is a Serpent as Harmless as a Dove?'"

DR. JOHNSTON ON THE ASIATIC INVASION.

At the recent banquet of the Montreal branch of the Canadian Manufacturer's Association, Rev. Dr. Robert Johnston, of the American Presbyterian Church, in an address which was very heartily applauded made special reference to the labor situation as he had seen it during his visit to the Pacific Coast:

In opening, Dr. Johnston took strong ground against any policy of exclusion that would shut out the Oriental and rob Canada both of present advancement and of the great place which she is destined to fill in the future as a world power.

The problem was peculiarly, he said, one relating to Canada's largest and in some respects richest province, British Columbia, but the people of British Columbia must learn, as we must all learn, to consider it in its relation not only to the Empire, but to the world. There are questions in which even imperial thinking is too narrow; thought must widen until it includes the world.

For himself, Dr. Johnston questioned whether, aside entirely from all questions of expediency or justice, such a policy was possible. Scientifically, commercially, in some cases socially, the world to-day was a unit. We had entered upon the cosmopolitan era, and even the lines dividing nations were disappearing. The other day he had asked a gentleman prominent in Dominion politics if it appeared possible to him that at this stage of the world's history it was possible for any great nation to close its doors to the people of other great lands. The gentleman had confessed that to him it seemed hopeless. It is more than a question of navies and armies, it is a question of the spirit of the time. There are world-tendencies which a nation cannot oppose, and prosper. The trend of history cannot be stemmed, nor the wheels of the world's progress reversed.

A policy of exclusion, to the speaker, seemed as needless as it was impossible. The competition of Oriental labor was urged as a reason for the exclusion of the Oriental, but today what Canada needed more than any other single community was labor. We have undeveloped wealth in almost every form in which it is found in any part of the globe; we have capital within the Empire waiting for investment; what we have not, and what we must have if our land is not to lag behind the race of national development, is labor—labor especially of that class that will submit to the hard conditions and endure the severe toils inevitable in the pioneer work of development in a land like ours.

The Oriental has been declared to be immoral and filthy. As to his filth, it is in no small measure due to the crowded condition of the quarters where he is herded, and for this the greed of landlords is not infrequently the cause. As to his immorality, it is true, the Chinaman smokes opium, but medical men will tell you that in other parts of Vancouver and of Montreal the habits of drug using is not unknown. If two Chinamen found themselves together, and unoccupied, they would find the means to gamble, but let half a dozen society ladies in Montreal be thrown together, and it is questionable if some one of them will not produce the necessary material for a game of bridge. (Laughter.)

Two things are possible and are necessary. Let the Government demand of all who come, Asiatic or European, obedience to certain sanitary regulations. Overcrowding can be prevented, the number of occupants to a house or to a block of houses, can be limited; a Chinatown and a Little Italy can both be made an impossibility. Much

would doubtless be done towards encouraging morality were Japanese and Chinese alike to be required to bring their wives and families. That, too, was a possible regulation which the Government could enforce.

To any student of history it was very evident that every nation that rightfully laid claim to greatness, contributed something to the greatness of the whole world. To the speaker it came at times as a vision that this Canada of ours was to be the land in which the unity of the race, the true brotherhood of men, was to be wrought out, not simply as a theory, but as a fact. To her he believed it was to be given to strike the last note in the orchestral harmony of the ages that should usher in the age when strife and division should cease.

MONTREAL.

Rev. Dr. D. J. Edgar Hill, minister of St. Andrew's Church of Scotland, was entertained last evening at a social gathering by the members of his congregation in commemoration of the twenty-fifth anniversary of his entering upon the pastorate. There was a large attendance, among which were Rev. Hugh Pedley, Rev. Dr. Munson Hill, of the Congregational College; Rev. Dr. Gordon, and Rev. Mr. McKillop, all of whom expressed their admiration of the good work accomplished by Dr. Edgar Hill. An address of felicitation was read and presented by Dr. Hickson. The pastor responded with a few well chosen words and in thanking them for all the kind things they had said that night remarked: "My life in Canada has been one of vigorous health and happiness, you have never by any exertion strained the one, nor by any discord marred the other. I have, I am thankful to say it, been out of my pulpit only one Sunday from sickness, and it is the growing joy of my life to prepare sermons for, and to preach them to as attentive listeners, and as devout worshippers, as any minister could desire. With such mutual good-feeling and encouragement, such ready co-operation and cordial sympathy all things are possible to a congregation."

Herald and Presbyterian: Most highly should the Church regard her own colleges, most jealously should she guard their interests and most zealously provide for their welfare. In them are bound up very largely the life of the leading young people of the land and the matter of the supply of ministers for our churches.

Canadian Baptist: And so it comes to pass that Christian men and women in their lives and characters as they stand before the eyes of their fellow-beings, are the most convincing exponents of the Christianity which we love and preach. The doctrine of God's all-sufficient is glorious in all its theory; more glorious is it, however, and doubly more convincing to mortals, as it is seen in lives transformed and made Christ-like and God-like.

Presbyterian Standard: There has been no age in which there were not people to assert gratuitously that the theology current had been outlived. In every decade, youngsters, pert spirits, men of superficial culture, have been found to stand up and say that certain interpretations of the Scriptures and theological dogmas are no longer regarded as orthodox in the clear light of the scholarship of the time. Yet these old truths live on, and are believed by more people, and are a source of more comfort, and the power of God unto salvation of greater numbers than never before.

Love demands some sort of secrecy. Otherwise it shrivels to the plane of the mere acquaintance.