

most part it is both unreasoning and unreasonable. It is said that they do not bring their families with them, and do not intend to stay in the country; but I am persuaded many of them would do so if they could have any assurance that their families would be protected. The treatment they have received gives them no encouragement to bring their families. It is complained that their mode of living makes it impossible for a white man to compete with them in the labor market, and yet not a few who make this complaint do not scruple to beat down the small wage which the Chinaman now receives, and thus make the competition still more unequal. Besides, there are very few white laborers in the country; and if the Chinese were banished to-morrow many industries would have to stop for want of hands to carry them on. The complaint that John underbids the Anglo-Saxon in the labor or other markets is true only in part. He does not willingly take smaller wages or sell at cheaper rates than others; but if he cannot obtain the price he wants, he wisely takes what he can get rather than waste his time in idleness; while his white competitor, if he cannot get all he demands, prefers to lounge about the saloons, grumbling at the country and cursing the unlucky Mongolian. And all this time John is quietly "pegging away," saving up his earnings (if he doesn't gamble them away), and waiting for the time when he may go back to his own country and enjoy in peace and quietness the fruits of his toil. It cannot be denied that the presence of so many Chinese on the Pacific Coast is a serious problem, but it is greatly complicated by the readiness with which political demagogues pander to the hoodlum class, and take up an unreasoning cry against these strangers on our shores. There is one thing to which our politicians may as well make up their minds—the Chinese cannot be got rid of by repressive measures; they cannot be boycotted out of the country, much less driven out by mob violence. They have come to stay, and the only wise policy is to transform them into useful citizens if we can. "Impossible! You cannot make citizens of them!" is the universal cry. I answer—It will be time enough to say that when we have fairly tried the experiment. Let the Chinaman learn English (which he is very eager to do), and let him accept the Christian religion (which as yet he is averse to do, and no wonder, considering the treatment he has received), and he will make a safer and better citizen than some whose support is now eagerly courted by the politicians. Then, to crown the whole, give him a vote, and my word for it, the outcry against him will subside as quickly as it arose.

It has been a standing reproach to the Churches that in all the years since Chinese emigrants first came to our shores nothing has been done to give them the Gospel. This reproach is now to be wiped away. The providence of God has opened a way to this hitherto neglected people, and the voice of the Master is heard, saying, "They need not depart; give ye them to eat." The leadings of Providence in this matter are worth recounting. More than a year ago, Mr. Dillon, of Montreal, was on the Pacific Coast, and his heart was

stirred
On his
Genera
offering
its sup
Board,
and mi
could b

At
terian
San Fr
Flower
spring
asking
shortly
Victori
Chines
local cl
then tu
agemen
for a
amount
points
ministe
Genera
there v
to Mr.
further
room v
seats, l
attende
had a s
the nu
the nu
place a
over 4
and sp
by two
and m

So
Rooms
by Mr.
but it
were i
until s
was d
people
are inc
had th
had be