

and the far-reaching importance of our every contact. As one worker says "We teach the stories of Jesus over and over again, till the children can repeat them fluently at home." All this illustrates the type of work which we are carrying on from coast to coast.

6. One difficulty connected with our work in all centres is the spreading out of the Chinese, particularly for business reasons. So many of our young men and women are making their homes in the outlying district, that it is difficult to maintain Christian contacts. Our Toronto missions, however, solved this problem last year by purchasing a car. The cost was met by those interested in the work. The use of the car has resulted in an increased attendance in all departments, Sunday School, Kindergarten, Mission Band and Women's meetings; and especially in our work among the young mothers, groups of whom we have just been organizing, and who, because of their home cares, might have neither the ambition nor the interest to maintain their Christian contacts.

7. One gratifying phase of our work has been the continued and increasing interest of the Chinese in their financial responsibility. All who come into touch with the Missions are not only encouraged to give for the current needs of the mission, but receive definite instruction in giving to enable others to hear the Gospel. The congregations at Vancouver and Victoria not only met all their local obligations, but exceeded their Budget allocations of \$185 and \$283 respectively. They also gave \$46 and \$72 to the W.M.S., and together raised about \$573 for Canadian and Chinese Red Cross and Relief. Montreal and Toronto also contributed to W.M.S. and Church Budget and Red Cross, thus showing their desire to remember others. Altogether, in Toronto, the Y.P.S.; Mission Band; Women's Group; and Mrs. Adam's Anglo-Chinese Class gave \$81 to the W.M.S.; while \$60 was sent to the Budget. In addition the Toronto Chinese ladies sent \$4,500 to Chinese relief.

8. A word should be said here about an important and rather difficult phase of our work, *viz.*, that among the Eurasian families. Marriages between white women and Chinese men have increased with the years. These marriages bring their own peculiar problems. This work in Toronto under Mrs. Adams, daily, brings much-needed help and guidance to the women under her care. As one woman puts it "No one I know is so good to me." Another said "Please remember me in your prayers, for it is my desire to have Jesus all the time." A Children's Aid official who understands conditions thoroughly said this, "If these people are to be really helped it must be through the church." Truly, "To whom can we go but unto Thee?"

9. Last August there arrived in Vancouver 24 Chinese Students. They are the first of many who may arrive. These young men were graduates of Chinese Universities, who had planned to go to British Institutions, under a British and Chinese Government agreement. Because of the war, they are coming to Canada, and give not only our country, but the church, a special opportunity to forge another Christian link with their homeland.

10. Because of the war-tension in the Far East there broke out in B. C. recently another flurry of anti-oriental feeling. It was fostered by renewed resentment toward Japan. These local hostilities, however, seldom stop to differentiate between Japanese and Chinese. The question of compulsory military training among Oriental young men brought several important questions to the fore again, such as, citizenship, the vote, business, trades, professions, suggested restricted residential areas, and social interchanges generally. All are moot questions in British Columbia. They are not easy to solve, but sooner or later they must be seriously and constructively met. So far they have been avoided. The question of Military training has shown clearly the acute problem of the second and even third generation Oriental, especially in the Pacific Province. "MAKE THEM CANADIAN" was the heading of a recent editorial. It went on—"If we admit these people, then why subject them and their children to continual disabilities and penalties?" These public controversies often give rise to published statements that do not help our Christian Mission contacts. They do, however, show us how important the Church is at a

time like this, in directing the whole problem along the only road wherein lies a solution.

11. One of the most serious and pressing problems facing Canada, and the Church, is this acute question of resident non-Anglo-Saxon nationals, of which the Chinese people are a part. Looking across Canada, we see the churches at work attempting to meet and solve this grave matter. The different denominations interested in these people have been, in a more or less local way, striving after results. There have been many evidences of progress. We feel, however, now that the weight of this problem is settling more heavily upon all denominations, that the whole question must be faced in a more comprehensive and national way. Serious official consideration, for instance, ought to be given to the question of one Denomination having complete oversight of a "single" national. These different Non-Anglo-Saxon peoples throughout our country must be considered as a whole, and the Mission work administered as a National unit. We must recognize that these different groups are linked with groups of similar nationality all across the country. Their problems and tendencies are alike. They must, therefore, have their national traits studied and considered, not in isolated patches, and only in interested localities, but across the whole Dominion. There are many present Mission difficulties, we feel, which might be overcome in this way; not the least of which is the financial aspect, to say nothing of the administrative problems. May we note here that, while this would, if adopted, affect the churches concerned "officially" it would not interfere with the voluntary interest of individuals of all denominations, in the Christian care of these New Canadians.

With the serious withdrawal of our missionaries, from the Orient especially, the church is being compelled to confine its missionary efforts to our own land. We can thank God that we are still free to read our Bible openly here; we are still free to preach the Gospel without let or hindrance, to these different races, in our own land. Why cannot we follow out the policy we have tried to pursue in connection with the Chinese in Canada during the past years, *viz.*, fitting the different nationals to go out with the Gospel message, when the opportunity comes, as come it will again one day, going out with Christ to their own particular people and country, and so "into all the world"! . . . For "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river UNTO THE ENDS OF THE EARTH."

Respectfully submitted,

DAVID A. SMITH.

INDIAN WORK

Our Church carries on work among the Indians on three reserves in Manitoba, and on the Mistawasis Reserve in Saskatchewan.

1. *Rolling River Reserve.* The Missionary is consulted about almost everything the Indian does, whether it be about what crops to sow, buying a horse, or selling wood. The Sunday services begin with a Sunday School in the little schoolhouse in the valley for white children, who would otherwise get no religious education at all. After lunch, and a four mile drive, service is held in the Church. This service is well attended, regardless of weather. One can truthfully say that there is no decline in church attendance among the Indians. During the summer months a song service is held in the evening at the Mission House. This is greatly enjoyed by the young people. The boys bring their violins and guitars, providing accompaniment for the singing of the hymns selected by themselves. Included in the service are also Bible reading and prayer.

Follow-up Work, among Girls. This has to do with the ex-pupils of the Boarding School; and has been fairly successful, especially among the girls. A few years ago the Indian Department lowered the school-leaving age of Indian children from 18 to 16. This confronted us with a problem as the girls were not old enough to be married, and