

# OUR BANNER.

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## THE GRAND FINALITY.

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“These shall go away into everlasting punishment, but the righteous into life eternal.” Matt. xxv., 46.

Little as we know of the future, there are three things unquestionably certain—a short time, death, and eternity. Of the time between this moment and that of our death we know that it is uncertain, that it will be more or less attended by trouble, and that it affords the only opportunity we shall have to prepare for appearing before God in judgment. On that account, if on no other, it is inestimably precious. Of the act of dying, that is, of the sensation experienced by the soul's separation from the body, we know and can know nothing. Of death, as we usually speak of it, we are assured that it is at once an end and a beginning. It is the end of corporeal action, of the voyage, the journey, the race, the battle of life, and the introduction to a state unending. It is the end of the seed-time and the beginning of the harvest, the end of works and the beginning of rewards. It is the end of the difference between buyer and seller, possessor and non-possessor, the married and the unmarried, the servant and the master, the rich and the poor, the prince and the peasant. Equally at death “their bodies return to the dust whence they were taken, and their spirits unto God who gave them.” The soul being an immaterial, spiritual substance cannot die. Life is its essence; and its faculties reach out beyond the boundaries of time. The world cannot satisfy its desires; disappointments cannot suppress its hopes; nor floods drown its love of immortality. The discoveries and inventions of our times, astonishing as they are, are but imperfect specimens of its powers. Incessantly and unweariedly it presses on from one scientific attainment to another, as if conscious that beyond the horizon of the present there is a world of wonders awaiting its coming.

I. *The soul is immortal.* Its immortality is universally attested. The Egyptian wrapped it in his mummy; the Greek taught it in his

church activity share equally the Lord's money, especially as the Church must make the division? Lord, give light; and Lord give truth. [We add here from Dr. David Brown's commentary: "This glorious commission embraces two primary departments, the Missionary and the Pastoral. *First*, the Missionary department, 'Go, make disciples of all nations.' Go, conquer the world for me; Carry the glad tidings into all lands and to every ear, and deem not this work at an end till all nations shall have embraced the Gospel and enrolled themselves my disciples. Now was all this meant to be done by the eleven men nearest to him of the multitude then crowding around the Risen Redeemer? Impossible. In that little band Jesus virtually addressed himself to all who, in every age, should take up from them the same work. . . . *Second*, the Pastoral department, 'Teach them,' teach these baptized members of the Church visible. . . . In this Great Commission we have the permanent institution of the Gospel Ministry, in both its departments, the one for fetching, the other for building up, together with Baptism, the link of connection and point of transition from the one to the other. The Missionary department merges in every case in the Pastoral as soon as the converts are baptized into visible discipleship; yet since the servants are commanded to 'Go into all the world, and preach the Gospel to every creature,' it follows that so long as there is an inhabited spot unreached, or a human being outside the pale of visible discipleship, so long will the Missionary department of the Christian ministry abide in the Church as a divine institution. As for the Pastoral office, it is manifest that as the children of believers will require to be trained in the truth, and the members of the Church to be taught, not only to know but to observe all that Christ commanded, there can be no cessation of it so long as the Church itself continues in the flesh, or before Christ come in glory. But we have here also something for the Church's private members as well as for its ministers. Are they to deem themselves exempt from all concern in this matter? Nay, is it not certain that just as all ministers are to trace their commission to this Great Commission, so the whole Church, from age to age, should regard itself as here virtually addressed in its own sphere and summoned forth to *co-operate* with its ministers, to *aid* its ministers, to *encourage* its ministers in the doing of this Missionary and pastoral work to the world's end." Ed.]

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*THE CHINESE IN THE UNITED STATES.\**

BY THE REV. J. M. FOSTER, CINCINNATI.

The first Chinamen in America came, about 1850. They were needed as laborers in California and were solicited. Owing to the traditional exclusiveness of the Chinese nation not many came, how-

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ever, until after the adoption of the Burlingame treaty, in 1868, granting mutual rights and privileges to the inhabitants of the two countries. Under its operation 100,000 Chinamen got into this country. They continued coming at the rate of 3,000 in two months; but as many returned, and in many years there has been no material increase. The spirit of race prejudice arose and they were subjected to all kinds of indignities. The cry of alarm was raised on the Pacific slope. Something must be done to protect the people of that coast from the immigration of yellow, non voting laborers. The sand lot orators took up the hoodlum cry, "The Chinese must go." That cry came rolling over the Rocky and Allegheny mountains and struck the capitol at Washington. In response an act was forced through Congress under the leadership of the representation from the Pacific coast, excluding the Chinamen. But President Hayes vetoed it because it violated the provisions of the Burlingame treaty. As a sop to the hoodlums a commission was appointed, which went to China under the lead of James B. Angel, president of Ann Arbor College, and secured a supplemental treaty, providing for a limited restriction of the immigration of Chinese laborers into this country; *a limited restriction, which should be reasonable*. In 1880 the cry from California was so loud that both political parties inserted anti Chinese planks in their platforms. Under the pressure of this demand the forty-seventh Congress passed a bill which President Arthur vetoed, because it violated the supplemental treaty, in that it prohibited the importation of Chinese laborers into this country absolutely for a term of twenty years. This was deemed unreasonable. Still the cry for relief came up and the forty-seventh Congress was literally held by the throat until they gave it; and on May 6th, 1882, that Congress passed the bill which went into effect August 4th of the same year. That bill provides that "no Chinaman shall come to America to labor for ten years." This was deemed reasonable; but the truth is it is most unreasonable. We do not hesitate to pronounce that law infamous. Notice its provisions: 1. *No Chinaman shall come.* On the birthday of this Republic the oppressed of all nations were invited to our shores. We have denizens here from Turkey, Russia, Germany, France, Austria, England, and even a few from Ireland. But the patient, industrious, frugal, harmless, innocent Chinamen must not come. It is in order to inquire, what right have the immigrants of 1620 to say to the immigrants of 1885 'you shall not come'? Where did our forefathers come from? The Keltic tribes of Britain, where did they come from? The Picts and Angles and Teutons from the continent, where did they come from? They were the original Scandinavians from the North, the Normans, who overran Europe and subsequently England. And where did they come from? They came from Asia, from Scythia. And where is Scythia? History does not inform us. More than likely they came from within the walls of China. And so we have now met. The

Chinaman of the seventeenth century came in by Plymouth Rock; the Chinaman of the nineteenth century by the Golden Gate. Shall the first forbid the last? Have we not one Father? Did not one God make us? are we not all His creatures? Does not the earth and all its fullness belong unto the Lord? Did He not make of one blood all nations of men to dwell on all the earth? That bill contravenes the inalienable rights of these creatures of God? 2. *They shall not come to labor.* They may come for diplomatic purposes, for business or pleasure, to gamble or speculate—anything except work. It is a self evident proposition that if the American people did not want them and would not hire them they would not come. They have reclaimed the Pacific coast, built our western railroads, and beautified and enriched California with fruits and grain. They are still needed. California alone needs 8,000,000 more laborers to develop her resources. We are told that *they work too cheap and injure American labor.* The same objectors tell us that their sole object in coming here is to make money and return. Their cupidity would lead them to seek the highest wages attainable. But they are not cheap laborers; they do good work and command high wages; this is to be admitted. They will not be idle; and if they cannot obtain a high price for their services they will take a lower. They will have work. In sending their money home they are just doing what the American merchants in China are doing; and they leave their labor here and that is more valuable than the money they take away. Besides, sending their money to China to support their aged parents is more honorable than to give it to the American saloon-keepers as their co-laborers do. We are told that they are *filthy, diseased, and positively leprous.* It is passing strange that the American people receive them into their homes as cooks and laundrymen, if that be true. It is unaccountable that they are allowed to invade all departments of manual labor if they are so dangerously diseased. They bunk together in a way that Americans do not. But it is not true that they are filthy or diseased. The original aristocratic part of San Francisco is now occupied by the Chinamen exclusively and is called Chinatown. The sewerage of this part of the city is shamefully defective; the garbage men will not take the refuse from these quarters; it has its bad places which are cesspools of filth. And this gave a seeming truthfulness to the charge that they are corrupt, added fuel to the spirit of race prejudice that had been growing against them for many years, and at last culminated in the cry, "The Chinese must go!" But we affirm that, with the disabilities under which they have been laboring, no class of workmen in America are more cleanly and pure than the Chinamen. The anti-Chinese bill is an outrage upon human rights. It is anti-American, anti-human, and anti-Christian. Burke once said in the English Parliament, "Except you guard the rights of the humblest serf that walks your shores you cannot keep the rights of England's proudest peer"—a sentence that always thrills

me as I repeat it. We have trampled upon the rights of the humble Chinamen, and let us not be surprised if we are unable to guard the rights of America's proudest sovereigns. The Russians a while ago shouted, "The Jews must go!" and all Christendom blushed with shame; America cries, "The Chinese must go," and the black spirits in the bottomless pit laugh us to scorn. In adopting that measure we have sowed to the winds, and now we are reaping the whirlwind. A few weeks ago the six hundred Chinese miners at Rock Springs W. T., were surprised at their lodgings by a mob of foreigners, and ordered to quit their quarters at once. As they were running fifteen were shot down in cold blood; their buildings were fired and between fifty and one hundred were burned to death. Will "the King of kings" look with indifference upon such heartless spilling of blood? Israel made a treaty of peace with the Gibeonites; Saul, the king, in his zeal for Israel broke the treaty and slew some of the Gibeonites. A three years' famine came in David's reign, carrying misery and death in its train. David inquired the cause, and God answered, "It is for the bloody house of Saul, because he slew the Gibeonites." We have made a treaty of peace with China; in violation of that treaty these innocent Chinamen have been slain. Our land is stained with blood; and when an avenging God comes to make inquisition, "how much sorer punishment shall we be thought worthy of!" We trampled upon the black man, and God came in 1861 and demanded \$9,000,000,000 and 1,000,000 lives as a ransom; and now we are trampling upon the rights of the yellow man, and God will surely come treading us in His anger and trampling us in His fury except this sin be put away.

But the attitude of the church toward the Chinamen is far different. She looks upon their presence here as her strategic opportunity to reach China. The "colored people" of the South are the left hand of Africa which the church is taking hold of that she may lead the "dark continent" to Christ. The coolies here are the right hand of China which the church is grasping, and by it will lead the flowery kingdom to the cross. There are Chinese missions in almost every city of the union where there are Chinamen. The largest missions are in San Francisco, where there are the most Chinamen, some 30,000. In describing one we are describing all; we will speak of the one in Cincinnati, being personally connected with it. That school was organized the second Sabbath of December, 1878. It was only after visiting their laundries and personally soliciting their attendance that they were persuaded to come. It is found necessary to keep up this feature of the work to maintain an interest; and the amount of effort that has been thus put forth by our self-sacrificing ladies will not be known until "the book of life" is opened. As a rule they are unable to speak or understand English when they enter the school. Their object in coming is to get a knowledge of the English language that they may the better succeed in their business; but our object in bring-

ing them is to lead them to the Redeemer. One teacher is required for each pupil; and experience has taught us that lady teachers are the best. They begin with the alphabet, which is soon committed (the Chinese are proverbial as memorizers); then Chinese English primers are used, containing short sentences from the Scriptures; after this the Bible is the text-book. The Chinese Bible is used as a help in understanding the English. The two Sabbath sessions of the school, from 1 to 2.30 and from 7.30 to 9 o'clock P. M., are spent in this way. The Monday evening session is devoted to writing chiefly. The school is opened by singing a Psalm, reading a chapter, first in English and then by the boys in Chinese, and prayer; it is closed by singing a Psalm and repeating the Lord's Prayer in concert, by the whole school and then in Chinese by the boys. We have not had more than thirty-five Chinamen in the school at any one time; there are about fifty Chinamen in the city; the fifteen "abide by the stuff" The school is constantly changing; the boys are migratory, and we do not have any of them longer than three years as a rule; they do as we would do in visiting China, go from place to place. Those who come here are poor; they come to make their fortune. Five hundred dollars in China will make them independent for life; they come to make it and at the same time see the country. They enter at San Francisco and work awhile; then they come east, stopping for a time at St. Louis, Cincinnati, Pittsburgh, New York and Boston; by that time their double object is accomplished and so they return.

As to results, the most of them must remain unwritten "until the time of the end." The boys become more neat and tidy in their person even from the time they enter the school. The efforts on their behalf make an impression upon their hearts which call forth lasting gratitude. They all express their gratitude by presents of Chinese curiosities to their teachers. Four years ago they called the teachers and patrons of the school together to prove that they had human sympathies and human hearts, and they served up one of the finest banquets to which it has ever been our privilege to sit down. We will give a few samples of the precious fruits that have been gathered. Some time after the school opened one of the boys, Sam Yik, took down with the consumption. I visited him regularly and prayed with him until the hour of his death. The instructions of his teacher had made a deep impression; he said: "I pray every day; I ask God to make me well if it be His will." His last desire was to be in Christ, to be like Christ, and to be with Christ; he said: "I am not afraid to die now, I was afraid at first; but I believe in Jesus, and he has taken away all fear. He came into the world and suffered and died for me; then He arose from the grave and ascended up into heaven; and I am going up to heaven too and be with Him forever. He make me so happy; I love Him much" After the first year Mrs. Martin's pupil returned to China; he wrote her frequently and his letters contained such senti-

ments as these: "I believe God took me to America to find my Savior; I went to make money, but God gave me salvation by the blood of Christ which was far better. I would like to go back to America to attend the Clinton St. Sabbath-school. I shall never cease thanking you for leading me to Jesus. We are separated by land and sea, but we worship the same God; and if I do not get to go back we will meet in heaven, never more to be separated." Every such Chinaman returning home is a light set up in the Celestial empire. May China soon be filled with such lights! In December, 1881, Fang Huie applied for membership in the church. He had been in the school two and a half years, and had surpassed all the rest in acquiring an intellectual and saving knowledge of the way of salvation. He was thirty-eight years old, had been a teacher in China, and had a thorough knowledge of the Chinese language. When he first entered the school he was a rank disciple of Confucius and avowed his opposition to Christianity. "Why," he said, "this is a Christian land; and the boys on the streets hoot at the Chinamen, and curse them and pelt them with dirt and stones; in China they are not allowed to do that; the Chinese religion makes better people than the Christian religion." But when assured that these bad boys were disobeying Christ's commands, and that He taught us to be good and kind, he was anxious to know what were His teachings. By and bye he found the Saviour, and from that time he seemed to be another man; the gloom left him and he became a joyful believer. He was just as sanguine for Christ as he had been for Confucius; for him to live was Christ. When the Sacraments were explained to him he was intensely desirous of receiving them. He longed to get nearer his Redeemer and to have more intimate communion with him. He was examined before the session at great length on the experimental and practical doctrines of grace. He said Christ had done all for him without and the Holy Spirit had done all within him. This question was asked: "Do you promise to keep the Sabbath-day?" For a moment he hung his head, and then looking up said, "That question almost takes my breath; I will lose my trade, my customers will leave me if I shut up on Sabbath; I cannot afford to injure my business; I have a wife and two children and father and mother in China to support, and I must make money for them." It was stated: "You have taken Christ as your master and said 'all that the Lord hath said will I do and be obedient,' and He says, 'Remember the Sabbath-day to keep it holy.'" "Yes; but professing Christians bring their washing to my laundry and take them away on Sabbath, and why is it wrong for me to receive and give them out?" "Well, they are doing wrong; that is no reason why you should do so; you are not to be guided by what others say or do, but by the command of Christ; do what He says and leave all consequences with Him; He has promised to take care of you and to give you everything you

need." He agreed to close on Sabbath, and three months after he said to me, "I am glad you advised me to close my laundry on Sabbath; I did not lose a customer; I have more trade than before and my Sabbath rest besides." He was baptized, and sat down many times with us at the Lord's table beneath the banner of love. He attended both services every Sabbath, and his interest in the worship was increasingly noticeably. He was a most efficient helper in the school; at the close of each session standing up and explaining to the boys in Chinese the lesson they had been studying in English. When I would call at the laundry on week-days, I invariably found him ironing, with an open Bible lying on the table beside him from which he was committing verses of Scripture; he could readily repeat many chapters; he always had a number of verses marked which he wished me to explain. He committed and recited to his teacher all of Brown's catechism and most of the Westminster catechism. His heart's desire was to return to China with his fortune made, and spend the rest of his days as a missionary; but God ordained it otherwise. On two occasions, when his money was just about made up, he was robbed by dishonest companions; so he determined to make a short visit home in the hope that he might lead "them of his own household" to the cross, and then return. He spent last winter in China, leaving here in September. In April last he started for America; but, falling from the plank as he walked to the ship, was drowned. Our loss is his gain. He sleeps in Jesus.

Dr. Eells brought two Christian Chinamen, Chin Gim and Huie Kin, from San Francisco in 1881 and placed them in Lane Seminary, where they remained for two years. They gave very efficient help in addressing the school in Chinese and talking with the boys in their laundries. They were good English scholars and could act as interpreters. On several occasions we brought the school up to the audience room for the afternoon service, and placed them in the front seats, and, after I had delivered my sermon in English, one of these students would repeat it in Chinese. The boys took great interest in this service, and we cherish the hope that some of them found the Saviour there. Standing before them and looking down into their blank, bewildered countenances, we could not help praying over and over again, "Lord, open thou their eyes that they may see" We are casting the seed upon the waters, in the hope that after many days we shall find it.