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I.

THE CHRONOLOGY OF THE KINGS OF ISRAEL AND JUDAH.

SMITH'S Dictionary of the Bible, in the article on the First and Second Books of Kings, by Lord Arthur C. Hervey, publishes a good many statements like the following :

“It must, however, be admitted that the chronological details expressly given in the books of Kings form a remarkable contrast with their striking historical accuracy.”

“When, therefore, we find that the very first date introduced is erroneous, and that numerous other dates are also certainly wrong, because contradictory, it seems a not unfair conclusion that such dates are the work of an interpolator trying to bring the history within his own chronological system ; a conclusion somewhat confirmed by the alterations and omissions of these dates in the LXX. As regards these chronological difficulties, it must be observed they are of two essentially different kinds. One kind is merely the want of the data necessary for chronological exactness. Such is the absence, apparently, of any uniform rule for dealing with the fragments of years at the beginning and end of the reigns.” “And this class of difficulties may probably have belonged to these books in their original state, in which exact scientific chronology was not aimed at. But the other kind of difficulty is of a totally different character, and embraces dates which are *very exact* in their mode of expression, but are erroneous and contradictory. Some of these are pointed out below, and it is such which it seems reasonable to ascribe to the interpolation of later professed chronologists.”

“Now, when to all this we add that the pages of Josephus are full in like manner of a multitude of inconsistent chronological schemes, which prevent his being of any use, in spite of Hales' praises, in clearing up chronological difficulties, the proper inference seems to be that no authoritative, correct, systematic chronology was originally contained in the books of Kings, and that the attempts to supply such afterwards led to the introduction of many erroneous dates, and probably to the corruption of some true ones which were originally there. Certainly the present text contains what are either conflicting calculations of antagonistic chronologists, or errors of careless copyists, which no learning or ingenuity has ever been able to reduce to the consistency of truth.”

Abundant similar statements, in regard to either the chronology of the Israelite and Judaite kings as a whole, or to particular dates in this chronology, may be found in other ar-

II.

THE CHINESE IN AMERICA.

IT is not the object of this article to discuss directly any of the political, social, or economic questions springing from the fact that the Chinese are in America. As a preface to what is to be written, it may be well to state that after opportunity for careful and extended observation I have much sympathy with the prevalent sentiment in California, where these people are more numerous than elsewhere in our country, that serious evil may result unless some limit shall be placed upon their immigration, and some more rigid treatment of them shall be adopted while they are here. The danger arises from the degrading and heathenish habits and modes of life of most of them; from their unwillingness, if not their inability, to accept our views of civilization and identify themselves with our interests; and from the practically boundless ocean from which the streams are fed that flow to us, and which may swell these streams and multiply the evils by which they may be burdened, till they may inundate and sweep away much of what we cherish as valuable and sacred.

Still, the door through which the Chinese are coming, to change the figure, was opened by Providence. May it not be that we do not yet regard it as one of those wide and effectual doors through which God designs that His kingdom shall make progress over the whole earth? The fact that they are among us is a Providential fact. May it not be that we do not yet interpret it as having all the significance attached to it by God in the historic movements by which the nations are changed?

The purpose now before us will be realized, if some approach shall be made to an intelligent answer to these questions.

I. Let us note some general facts respecting those now in our land. The most trustworthy estimates of their number reckon this at about 100,000, those who come from month to month being about the same number as those who die here, or return to China. The large majority of them are young; the average age does not, probably, exceed twenty-five years, and, of late, a much larger proportion of boys, not more than twelve or fifteen years old, has been observed than in earlier times. A very large part of them have vigorous health and the prospect of long life, since their habits of living are so simple that they in good measure check the inroads upon their strength made by the vices which prevail among them. They have no purpose to remain here, much less to become subjects of this Government, for their attachment to their own country is proverbial, and is everywhere and by all classes distinctly avowed. Whether with the rapid increase of population upon their limited territory, until multitudes shall be forced to seek somewhere the space in which to live, the question of finding that space on some portion of our wide domain may not at some future time become practical with them, is properly within the range of our thought when considering the problem they offer; and whether, even then, they could be citizens until some generations should pass under the necessary preparation for that privilege, is a prominent factor in that problem. But for years to come, at least, they will have no desire to reside here, and they will continue to come, as they come now, only that they may obtain from us in payment for their labor the money which may enable them to live with some comfort in their own land. The average time they spend here is from three to five years, and they have a clause in the contract which most of them make with the transportation companies which bring them, binding these companies to carry back their bodies within a stipulated time, if they should die before their portion of the contract is fulfilled. So controlling is their anxiety to maintain their connection with the land of their fathers, both in life and death: and the stream of emigration is like an endless chain, on which as many are borne back as are borne out.

They are very observing and accurate in their conclusions, within the range of what they are able to understand, so that

were they not to learn our language they would absorb many new ideas, as the result of only passing their allotted time among us. And when they do learn our language and increase their knowledge by its help, all that they absorb in addition becomes a commentary on this knowledge and adds to its worth to them. There are many facts which illustrate this, and occasion surprise at the correctness of their judgment, oftentimes, when of necessity the basis for it from either conversation or reading must have been very narrow. I had in my family a boy with whom I often talked, after he had learned to speak and understand a little. One day when passing a joss-house, I saw that through carelessness in digging a cellar on the adjoining lot, a corner of the house had fallen. When I reached home, I told the boy what I had seen, and after joking with him a few minutes about it, I made the fact a text on which to base some instruction about the folly of idol-worship, and the certainty that Joss himself would fall after a time, when the Chinamen should realize that he could not give them what they need. With great earnestness he replied, "That's so, old Joss velly good for China,—no good for Amelica." He recognized the difference between the nations, and he had traced this difference, in large degree, to the religion of each; the one being stimulated and helped in its constant progress by its God, the other being kept in its state of repose, unchanged for ages, by its god; and the inference he could draw as well as I, that if China is to become like America, Joss must be thrown down and God accepted.

This explains why most of those who attend the schools manifest great desire to learn about our religion, and invariably take the Bible for their reading book when they begin to read. It is not at first with any purpose to become Christians, for often those who read and understand the Bible best, and are the most constant attendants at school, do not become Christians. But they are anxious to know the truths and precepts that have such power upon Americans, and seem to furnish the key to that in our enterprise and civilization which they cannot comprehend; and with a portion of them this opens the way for that spiritual effect which results in their conversion. They welcome instruction respecting anything which interests them, or from which they hope

to gain any profit. They are the most inquisitive people of all who come to our shores, more inquisitive than Yankees themselves, who are distinguished everywhere for their inclination to ask questions, and they seek thorough knowledge. Chinese smatterers and shams are very rare, and the extent and accuracy of their information upon subjects of which it might be supposed they would know nothing, will often excite surprise. If a boy undertakes to commit to memory and repeat a passage of Scripture, he will not forget a portion of it, nor for any reason fail in the attempt. If he desires to know the meaning of a passage, he will not cease to inquire until he has gained his object; as he will not half-way learn to make bread, if he is a cook, but will make it precisely as does his mistress, whose mode he has studied; as he will not poorly make shoes, or blankets, or cigars, or unskillfully cultivate a garden or prune trees, if he has learned to work in any of these departments of industry.

II. Their attraction toward our religion.

For years after they began to come to this country, while they were very desirous to learn our language that they might be more successful in any business to which they gave attention, they only in exceptional cases manifested any interest in our religion, or cared to welcome missionary efforts among them. Reasoning that as all Chinamen are Buddhists, all Americans must be Christians, they inferred that they would gain nothing from Christianity, since most of those whom they believed to be its representatives, with whom they came in contact, were disposed to cheat or injure, rather than befriend them. When, therefore, some rough, half-drunken men would knock down one of their people at night on the street, or enter one of their stores or shops and abuse the inmates, or destroy their property; and a colporteur would pass through the same street or shop the next day, with Chinese Testaments and tracts, and seek to instruct them about Christianity; they replied, "We do not want any such religion. One Christian only troubles us, and another only seeks some better means of troubling us by professing a desire to do us good."—They would not attend Sunday-schools, they would not give heed to missionaries, they would not allow an open way for religion among them, except in

rare cases when individuals, through kindness in families or elsewhere, were induced to heed what the mass refused. At length, however, years after they had been in California in large numbers, they began to learn that there is a distinction between Americans, caused by religion, so that not all are Christians. The radical truth concerning a change of heart began to be comprehended by them, and that our churches were composed of those who had passed through such a change. They learned that as a body these Americans desired to do them good, and would protect them from the injustice of others, being taught by their religion thus affecting the heart to love all men, and to tell them about God and right and salvation and heaven. With a term, of which Christians everywhere should be more worthy, they designated these as "heart-men," because they were thus unlike other Americans, and were ready to give them their confidence and listen to their words. Within a short time after this truth gained prevalence, Chinese Sunday-schools in the churches were largely attended, several hundred being regularly taught in San Francisco alone; and Testaments, tracts, and primers were received by many of them with eagerness. Of necessity the schools were largely devoted to the matter of teaching the pupils to read in English, but the Bible was made prominent from the first, and religious exercises were always associated with the other teaching. The attendants soon learned enough to enter Bible classes, to repeat hymns and the Lord's prayer, and to read simple books explanatory of Christian truth; and the more they learned, the greater was their interest. This prompted them to ask questions in the families where many were employed as servants, the peculiarities to which reference has been made rendering it probable that they would gain as much in this way as possible, and that it would be reasonably accurate knowledge.

During the past fifteen years this kind of work has been in progress among the Chinese, in addition to, and in many cases supplementary to, all the excellent work done by the regular missions which are established for their evangelization; and notwithstanding the prejudice and excited feeling of the mass of our population respecting their residence in the land, and the persecutions and fear which prevent many

Chinamen from availing themselves of such means of knowledge, the number is still very large of those who are now being reached by these general means, and the work was never more successful or profitable than it is now. It is no longer a new thing, affecting by its novelty those engaged in teaching, and for this reason likely to be dropped when the novelty has no further charm, and attracting the pupils through their curiosity, so that they may come no more after this has been satisfied. It is an established part of their work in many churches, and teachers expect to continue it, while pupils attend often as long as they remain in the country. Were any stranger to look upon the school in Oakland, to give an instance from which many may be correctly judged, he could not fail to be interested; and one of the things that would excite his interest would be the manifest disposition of the entire school to respect and value our religion. Of the one hundred pupils, about one-quarter are in well-organized and carefully-taught Bible-classes, and not one listless, or irreverent, or indifferent boy will be found in the number. The rest are in different stages of advance, from the alphabet to those beginning to spell out verses in the Word of God, and with eager tone asking what they mean. The singing is done by all who have even partially learned the hymns and tunes, with one of their own number to play the instrument, and another to lead the singing, assisted by their teachers when the words are English. The prayers are in both languages, some of the converted boys often leading in this part of the service. The remarks are for the most part in English, though not infrequently one of them will speak in Chinese to his fellows with such power that the effect can be seen upon their faces and can be felt by all. All are there to learn, and especially to learn about our Bible and its religion, and every exercise has for its object, directly or indirectly, to interest and instruct them on this subject.

The more permanent results appear in several ways. The general result is to some degree indefinite, yet it is very apparent. Those who attend the schools are different men from those who do not attend. They have a different appearance; and their sentiments upon the chief questions in the comparison of heathenism with civilization are greatly modified. As

all who come to America are by what they only absorb here borne to a higher plane than that on which their countrymen live who have never left their own land, so those who subject themselves to the directly elevating influences of even limited instruction after they come here are borne to a higher plane than that occupied by those who only learn in a general way what changes them. Were this the only result of the efforts put forth to benefit them, it would be a rich reward for all those efforts cost. Every one of these men will, in his measure, be a light in the midst of the darkness, of which he will be painfully conscious when he returns to his home. Every one will be an argument for the civilization, of which he will be the exponent, even though very little of its superiority may be seen in him. Every one will be, in however imperfect a degree, a preacher to his more benighted brethren of the religious truths he has here learned. He can never be as he was; he can never believe as he did. His natural inclination to talk will oblige him to tell of what he has seen and heard; and to the extent that he makes known the truth, he becomes an educator of his people; to the extent that he represents the real power of Christianity, he becomes as leaven in the community or town in which he lives, stimulating inquiry, correcting wrong impressions, and preparing the way for missionary effort when this may be introduced. This has been demonstrated in many instances, until the testimony is abundant as to the favoring influences which receive and surround those who carry the Gospel into some new locality where they anticipate no such reception, and learn that one, or two, or three of the people have spent some time in America, and have told the rest what they were taught about the Bible and its truths.

Nor is the possible advantage confined to the men, nor is the labor expended only upon them. Women, though chiefly of the most hopeless and abandoned grade, come with the men, and have more recently excited the sympathy and stimulated the efforts on their behalf of American women, with success they did not dare to hope would be their reward. In California, as in the East, woman's work for woman in this great mission-field has received a new impulse. The auxiliary branch of the Woman's Board of our

Church in that State undertook for its special duty the rescue and enlightenment, so far as might be possible, of these sadly unpromising representatives of the sex brought to their doors, while branches elsewhere formed should attempt a like service for those in heathen lands. Finding it of little avail that they went as colporteurs among them, or sought in any general ways to do them good, the women of the Board bought and furnished a home to which they might invite any who were willing to change their life, and in which they might be instructed and treated kindly and possibly saved. This home is now paid for, and about as many girls as it can accommodate are daily taught within its walls the ways of virtue and comfort and eternal life, happy beyond all they ever dreamed could be their lot. Some who have there become Christians have been married to Christian men, and have gone back to China to show by contrast the worth of a Christian home. Some are being more fully educated for usefulness among their sex, as God shall open their way. And all are witnesses to the power of our religion to elevate woman and make her a power for good, even though she may not really accept the religion that brings her such a blessing, and though she be taken from the vilest and most degraded depths to which heathenism can sink her. None see this more distinctly than the Chinese themselves; and in proportion to its extent and cost, no department of labor among them has had more marked influence upon them than this for the salvation of their women.

It is not possible to estimate the good accomplished only in this general way, among such a people. Yet this, by no means, presents the most positive result of what those are taught who come under Christian influence while they are here. A large proportion of these who are thus affected continue to worship idols, and retain most of the religious ideas that prevail in their nation. The power upon them of early education, of family relations, of remaining superstition and national belief, prevents them from renouncing what they are compelled to modify; and while their zeal is diminished, their faith essentially abides, showing that only increased knowledge and changed intellectual convictions have resulted from what they have learned. There is another, though

smaller class, however, of those who are much in advance of these. Most of this class are by nature more independent men, and more willing to be governed by their convictions than those before regarded. They have renounced idolatry, disavowed the religious teaching of Confucius, and are honestly inquiring concerning the new religion of which they have begun to learn in the Bible, though not prepared to accept all they yet imperfectly understand, and not transformed in heart. These persons become a very hopeful element in Sabbath-schools, and are often greatly helped in Christian families. In some places they are organized into what are called "Young Men's Christian Inquiry Societies," and by frequent meetings they are kept under the influence of American teachers and converted Chinamen, as Aquila and Priscilla took Apollos unto them in Ephesus, and expounded unto him the way of God more perfectly. Often there are scores of members in one of these societies, although they must publicly declare that they have abandoned their heathen views and are inclined toward Christianity, as a condition of admission. No doubt a portion of these are induced to make such professions because they hope to gain something by the means; supposing that those who thus become interested in them will be their friends in any trouble, or help them to secure desirable places in which to work; for selfishness is as fully developed in Chinamen as in ourselves, and they are not outside the number who are willing to make gain of godliness. Still, when tested as we test others, there are many who are sincere inquirers in this class, and a good proportion of those who become genuine converts are from their number.

III. This properly introduces a third point, which should be distinctly presented, viz: the conversion of at least a reasonable part of those who profess to be real Christians is trustworthy. It is often said that we cannot rely on their professions, that they are deceitful as a nation, that they have many reasons for deceiving those upon whose good-will they are dependent, and that as a fact nearly all those who pretend they have been converted, lapse into their former condition and belief as soon as they resume their former associations. It is easy to say this, and many persons misjudge Chinamen because they accept what those who do not like them so pos-

itively assert. Yet this is a matter as susceptible of proof as any which it is important we should settle correctly; and our Lord's rule, "By their fruits ye shall know them," may be applied to them as well as to any others. With reference to the frequent statement that as a nation they are deceitful, it may be said with emphasis that it is altogether an assumption. There are many of them who lie, many who are very artful and sharp, many who prove too quick-witted in bargains and schemes for those who undertake to gain the advantage of them. But this is true of any keen, wide-awake race, and will be true so long as such peculiarities bring a rich reward to the selfishness of those who possess them. My observation convinces me that there is no larger proportion of liars and cheats and untrustworthy men among the Chinese than among any other race of those who live in our land. One reason for the impression, so far as it exists, is no doubt, that inasmuch as they are heathen, it was assumed that we could overreach and manage them at our pleasure; but repeated and bitter experience has taught us our mistake, and the charge of deception has been made in some sense an apology for our failure and for their success. Those who have the most extensive dealings with Chinese merchants will testify that no more high-minded and honorable business men sustain commercial relations with our people. And those who have come most generally and variously in contact with the ordinary Chinamen, and have not been warped by prejudice or interest in their judgment, will testify that they are, as a people, more honest and scrupulous in the execution of their promises than are many of those who malign them. This is no more than justice to men who are likely to be treated unjustly by the popular outcry, the declared purpose of which is to force them out of the country.

As to the common application of this charge to those who profess to be Christians, we have abundant opportunity to judge of it in accordance with the Lord's rule just quoted. That we may be able to apply this rule, there must be evidence that they can understand the essential truths and requirements of the gospel, and the best evidence is obtained by an appeal to facts. Those who have been employed as the more advanced teachers in the schools often express their

surprise, not merely because of the accuracy, but also of the range of their knowledge of biblical doctrines. Those who have examined candidates for admission into the church, testify that the Chinese are quite as likely to give an intelligent reason for the hope that is in them, as are the members even of Christian families. There were sixteen young Chinamen who united with the church in Oakland. I often had religious conversations with them, and for a time formed them into a regular class which met in my room once a week for the study of general Christian truth. They sometimes asked questions which exhibited depth of thought that I could not have anticipated, though I knew them so well; and their comparison of Scripture with Scripture; their illustration of their conception of the meaning of such doctrines as repentance, regeneration, sanctification; their simple apprehension of Christian character and life; and the earnest desire ever manifested not to make any mistakes; would have been especially remarked by any pastor, had he observed the same in any class under his particular instruction. Indeed, I doubt whether sixteen white members of that church, in which there was certainly average intelligence, taken without special selection, could have given more satisfactory proof that they understood the fundamental principles of the plan of grace, and the general rules for Christian living. It can hardly be questioned by one who is acquainted with the facts, that at least the majority of Chinamen who profess to be converted know the substance of what that profession implies.

We may, then, apply to them the Saviour's test. Rarely have converts been subjected to more severe trials of their faith, or been more sorely tempted to abjure it. They are practically ostracised by their own countrymen, as to most of the pleasures of social life with them; and often they are distinctly, and with great violence of denunciation, cut off from their own families, which to a Chinaman is one of the heaviest afflictions. They are persecuted in many ways by our people, who seem to hate them all the more if they suppose they have gained something which they greatly prize by coming to this country, and for this reason may be disposed to remain here the longer. By many, a Christian Chinaman is made the object of their bitterest and most relentless spite, and the modes

in which this finds expression are among the meanest and the most rasping which depraved ingenuity can devise. Yet those so persistently tried have rarely manifested any other than a Christian spirit, and sometimes this was so conspicuous that it would be observed and commended by those who dislike them. When redress was possible and clearly just, they have resorted to the courts to gain it, but even in such cases a desire for revenge was less frequently apparent than in many suits at law; and positive injustice would be borne by them sometimes, rather than that they should give an occasion to their enemies to question the sincerity of their piety. Their views of religion are modified in some respects by those before held by them, which had been taught by parents and confirmed by life-long associations, as is true of almost all converts from heathenism; but guided by these views, and willing to allow any change in them which further instruction and a better understanding of the Bible may suggest, they are specially consistent in their lives. They admit the necessity for this, because of their peculiar relations to their own people and to those of our people who distrust them, and there is no reason to doubt that were there no such special stimulus to consistency they would be anxious, for their own sake, to exhibit as well as possess the real graces of a sanctified nature. They recognize the constant necessity for God's help, and therefore have implicit belief in the worth of prayer. They recognize the binding force of God's commands and declarations, and therefore to some Americans seem almost superstitious in their regard for the Holy Book. They recognize their daily need of such a Saviour as God has given them, not only that they may at last gain heaven, but also that they may be sustained in trouble, strengthened against temptation, and made free from sin, and therefore their trust in Jesus, to whom they pray with peculiar fervor, is often a striking illustration of His own exhortation that we have faith like that of a little child. That they should be careful how they live is the natural effect of such sentiments; and having such an experience of religion, they are prompted by it to do all in their power to lead their countrymen to a like knowledge of its value.

Their zeal in this respect is untiring, and the means by

which they seek to impress others are often worthy of imitation. I know one young man who goes every Sabbath afternoon into the midst of the settlement called Chinatown, to preach Jesus to those who are so numerous there that probably more than a thousand may be within the sound of his voice, though not more than ten or fifteen may be around him or in sight. The scene is very impressive, as accompanied by three or four Americans who can sing, and with a policeman at his side to protect him from the violence which has many a time been threatened, Chinese opium dens and gambling tables with hundreds of men engaged in this vice, to which they are largely given, being all around him, this boy so eloquently speaks of his Lord, and so pathetically pleads with them to learn of Him and become good, that one after another will cease his wickedness, at least for the moment, and come out to hear him tell of the new religion. Others are equally earnest in circulating tracts and parts of the Bible, and conversing with their people in their little huts where they live. Others are assembled in the mission chapel, to which more or less have been induced to come by those thus engaged in the settlement, and there, by singing and reading the Bible and conversation, endeavor to win their favor and teach them of the truths they have found so precious. Others go, with some of their teachers, to some large factory, like a jute mill or a shoe shop, where Chinese are employed, in some portion of which they stay evenings and on the Sabbath, and by various arts get their consent to listen while they, directly or indirectly, speak to them of what they have learned. In all this, they are indefatigable and skilful, and sometimes successful.

And not only while they remain in this country do they manifest such zeal, even becoming an example to those of whom they have learned the things they try to make known to others; after they return to China they continue the same zeal, seeking to lead their relatives and old friends to their newly-found Saviour, reading and explaining the Bible, which they ever carry with them, and by punctilious consistency testifying the Gospel of the grace of God. Of course, there are exceptions, for sad instances of apostasy and return to heathenism have been reported, even of those whom they

who knew them thought most likely to be burning and shining lights in the darkness of their early homes. But the number of these is much less than a knowledge of our poor human nature would predict as probable; and careful inquiry, by which most of the converts have been followed, has delighted those interested in them with the assurance that they are true to their profession in the midst of all the seducing influences brought to bear on them, and that they are doing good that none can reckon among those who must be affected by such earnestness and manner of life in illustration of the strange truths they publish to their neighbors. For nothing are they more distinguished than for their anxiety that their relatives may become Christians. For this they pray with the most tender supplications, and for this they beg the prayers of all whom they believe to have access to God. A very common part of their conversation is respecting the probability that those whom they love may be induced to abandon idolatry, and when parting with Christian friends they often accompany their farewell with the expressed hope that those with whom they part will always pray for their parents, or brothers and sisters in China. All these evidences of sincerity, to which we are wont to appeal in other cases, and which are marked and prominent in a good proportion of Chinamen who profess to be Christians, forbid the hesitation, if not doubt, with which many regard them. Thus judged, we do not find them wanting; and after due, and even large allowance for the deception to be expected among them as among others, we must believe that hundreds of these young men have become the servants of God.

IV. Our duty in respect to them.

It has been seen, assuming that the foregoing are statements of fact, that there are not far from 100,000 Chinamen in America; that most of them are boys and young men; that they, as a body, have no expectation of remaining here more than from three to five years; that they welcome instruction, and especially concerning our religion and the Bible as making it known; that many of them are manifestly affected and changed by this knowledge, though they may not become Christians; and that not a few become Christians, giving all reasonable proof of sincerity, whether their lives

and character be examined during the time of their stay with us or after they return to their own land. That these facts impose a duty upon us respecting them, made more imperative by all the providential circumstances associated with their sojourn here, will be denied by none but those who are so blinded by prejudice or selfishness that they are unable to read the purpose of God in passing events, or so unwilling to heed what they cannot fail to see, that their vision no longer becomes an index of obligation. What is the nature and extent of this duty is a proper subject for discussion, as here intelligent and good men differ in judgment. Some suggestions upon this point may therefore be pertinent.

They should be so kindly treated that they will carry back the testimony that Christian civilization, at least, is not worse in its influence on those who live under its control than the heathenism of their country. Whatever may be said respecting the other questions associated with our relations to them, our Government should certainly guarantee to them as much as this. While they are here they should be protected in the enjoyment of the rights we have declared to belong to all men and to be inalienable. There should be no conviction among them that they cannot trust the authorities, but in any emergency must care for and defend themselves. There should be no experience to warrant the fear that they can gain nothing from appeal to our laws. The fact that our own people, under the treaty, are not always free from outrage in China, should not be regarded as a sufficient apology for like treatment of them in our country; for our national professions and status are very different from theirs, and we should require them to observe the treaty, not imitate them in the violation of it. Much less should it be manifest to them that the spirit tolerated among us is willing to disregard their welfare, and prove itself unworthy of their respect. A large part of them come here for a legitimate purpose, to labor in some proper service and receive the wages they earn. As is true of men who come from other nations, any who have some other purpose, and to the damage of the public or of individuals endeavor to execute it, should be made amenable to our laws and prevented from such wrong-doing; and in their habits, which may endanger either health or morals, they

should be obliged to make such changes as may be deemed necessary. This is a demand of our own interest, and also a proof to them of the superior civilization they must recognize while living here. But as to what is legitimate and honorable and good, they should feel as much at ease and as safe as does any man who claims the protection of our flag.

Yet this does not exhaust the measure of our obligation as individuals, and especially as Christians, to those whom Providence has brought into the midst of us. Cotton Mather has said, "The opportunity to do good imposes the obligation to do it," and if circumstances can give emphasis to the remark, they may assuredly be found as affecting our duty to Chinamen. They are here, away from the associations and influences which in their own land hinder the effect of what may be taught them, and their interest as well as their inclination urges them to accept, if not to welcome, the communication of anything by which they may be blessed. All facilities, therefore, should be employed for their general instruction, and as many of them as possible should be prepared in some proper manner to represent in their country the advantages they find in America. Christians believe that these advantages result chiefly from our religion, and therefore they should do all they can to give them right ideas concerning religion, and to bring them under its transforming power. The presence of these thousands of young Chinamen, many of them eager to learn, who are to spend their lives, after receiving the impress we may give them during three or four years, among their benighted countrymen, furnishes the only opportunity for wholesale missionary work the Church has ever known. Those at whose doors they are, and who can come personally in contact with them, are not the only Christians who should feel the pressure of this opportunity. The mere question of geography, of proximity, does not determine duty. We do not expect those among whom the freedmen have their homes, for the most part, to be responsible for their spiritual education, unaided by their brethren elsewhere. We do not tell the comparatively few and weak churches in the north-west to care for the Indians, feeling that our duty is done when we bid them God-speed in their work. We do not impose the duty on the pioneer

Christians of the great Western States and Territories, to raise the standard of the cross, and alone hold the fortresses of Christianity against the assaults that are more varied and tremendous than any know who live in the quiet of established churches and means of grace. Obligation in these cases is believed to rest on all who have a common interest in success, and those in the remotest parts of the nation help as earnestly as those in the immediate presence of the need. Why has not this been true in any similar measure respecting the conversion of the heathen on our western coast, when their conversion may have such far-reaching results, both in our own land and in theirs? A blessed work has been done by our mission agencies, and this work has been much extended with great wisdom within the last five years, and it might be much more extended with corresponding profit without delay. Yet much has been done by churches and individuals not associated with the missions, though in full sympathy with them, as we have seen, and much more might be done in this way. It must not be forgotten that these heathen are in a Christian land, within reach of ordinary Christian people, and responding to their efforts to enlighten and save them. Christian work in their behalf must not be limited to the same agencies which are employed in China—stations and the personal labors of missionaries who can speak their own language. As I have just said, here is an anomaly in missions, an opportunity for wholesale prosecution of the work, enlisting the energies and skill of all who have any heart for it. It should enlist our energies on this side of the continent. It should impose responsibility on our churches. It should task the wisdom of all who can appreciate the facts, or who feel any purpose to move as God's finger in Providence points. The personal work of instruction, in various ways, must come on the churches and Sunday-schools that have access to the Chinamen, but the responsibility should be universal to sympathize with them, to pray for their success, and to give what money may be needed for the most extended and complete success. Were this true, very much more could be done on the Pacific coast in this most hopeful field of home-foreign missions than has yet been attempted, and it is difficult to know why the missionary spirit of the American Church has

permitted the finger of Providence to point so long to this, as the most promising and economical arena for its exercise, without any adequate or appreciative response. Suppose it were possible, and who that has been accustomed to trace the great fact in history that Providence and grace co-operate in a manner which seems almost miraculous sometimes, will deny that it is possible, that 10,000 of the whole number should be converted to Christianity during the time they spend here. This would furnish 10,000 native missionaries, each in his own station, every five years, as long as they continue to come to us, who would in living and character, as well as in words, teach Christianity to their people. May not God have such a possibility in mind in opening the way for it to American Christians, and will He not hold us responsible for our apathy respecting it? By what other means is it so likely that more than 400,000,000 of heathen, hedged about with prejudice and barriers, as are the Chinese, will be brought under the power of the gospel of grace? The comparatively few who have been converted demonstrate by what they have done what such a body of earnest Christians could do, were they sent in rank after rank to their native land.

Still, I cannot think that even this result, were it to come from zeal and efforts that might be exhibited at such a call from God, would answer all the demand laid upon us by this great opportunity. I am aware that in the conviction I am about to express many do not sympathize with me, and that were it to become general in the Church it might occasion some changes in the methods now adopted in mission work. Yet I cannot but believe that were this conviction universal, there would be great advance, and that the changes in methods would be supplemental and co-operative, rather than revolutionary. The views heretofore expressed refer to the general bearing of converted Chinamen as men upon those with whom they will live in the ordinary relations of life. But some of those who come under our instruction and influence are by no means ordinary men. Judged by any standard, they are remarkable, and their attainments astonish all who have occasion to test these. It certainly would seem that there should be no reason why some of these, at least, should not be specially prepared to go back, not to fill ordinary

stations, but to be leaders, as missionaries, as pastors of native churches, and defenders of the Christian religion when assailed by those who oppose its spread. Their youth, their marked talents, the fact that they will use their native language, which is always at best quite imperfectly used by foreigners, especially in speaking upon religious subjects, concerning which the tongue supplies but few terms, all suggest that Providence intends that America shall be the school for the training of Chinese missionaries for China, for the most part, in connection with the larger number who will go back to illustrate in private life the truths they here learn. There were four young men in my class in Oakland whom I would select for such special preparation. Other pastors and teachers in Chinese schools could select more or less from their classes. They would like to give them the requisite training, but have not the time, and the young men are occupied with their employments so that they cannot devote themselves to it. Suppose that some theological seminary should be designated (perhaps the San Francisco Seminary, which, in many respects, would manifestly be the proper one, though there might be danger that since it is located in the midst of them it might be difficult to restrict the number of applicants, or to make the best selection), in which a limited number of those who have thus been long and abundantly tested may be placed, for such training, at the expense of the Church in some way. They need not be passed through any general course of study, but, having access to other lectures and general exercises, let them have a professor who shall give them an epitome of Christian doctrine, and of the arguments in its support and defence; an outline of Church history, and the argument for its establishment, and polity, and sacraments, and worth; and whatever other items of preparation may be deemed essential for the work they will undertake in China; the whole to engage them not more than two years.

Then, let it be understood that the Board of Missions will send these men to fields of service in China, to be under the advice of our regular American missionaries on the ground, and to lift up the standard of the Cross as its able and trained defenders. They will be much better prepared than any can be in schools in China, because they will learn much incident-

ally which they could not learn there, they will have much more correct and definite knowledge because taught in the English language as well as in the Chinese, and they will have many sources and facilities which would not be possible otherwise. There are a good number of most promising young men, who would gladly accept such an opportunity to serve their new Master as long as they live, and there could be sufficient guards against deception and abuse of the privileges furnished them. Could a class of five be sent out thus qualified every year, none can estimate their power for good; and after the experiment has been proved to be successful, the number could be increased in accordance with the indications of Providence and the liberality and faith of the Church. Were all the agencies to be employed in carrying out such a scheme to enter into it with spirit, there is no doubt that the money needed for its execution would be cheerfully supplied. Indeed, there would hardly be any risk in guaranteeing the endowment of such a professorship in any seminary that might be selected, and the requisite funds for the support during their course, of such a number as might be desired to test the feasibility of the plan.

Whether any of these suggestions are accepted as practicable or not, it seems certain to those who have had best opportunity to judge, that we do not by any means apprehend God's design in bringing such a mass of heathen youth for a temporary stay in our land. The fact, all things considered, is one of the most remarkable in history. Some outcome from it should be commensurate with its peculiarity, and the Christian should expect this to relate to the Kingdom of Christ. We live in days when prophecy is being fulfilled in ways that should not startle, but instruct us. We are summoned to be prepared for events with which Providence is burdened; to be workers together with God, in the execution of the grandest schemes for the redemption of the world. It becomes us, not to be so familiar with what is really marvellous that its quality shall not be discerned by us—not to be so blinded by what we think to be our own interest as not to see the steps of Him who goes before His people, and calls them to self-sacrifice and toil as they follow. Everywhere there are demands on us, but the special, emphatic demand on American Christians,

not yet answered and more emphatic than ever, is with reference to their full duty to the heathen God has sent to them. It cannot be that men in our high places will be wanting who, like the sons of Issachar, will "have understanding of the times to know what Israel ought to do." They may be assured that if they will so lead, enough of their brethren will be at their commandment to gain the blessing such intelligent fidelity will always secure.

JAMES EELLS.