

The Assembly Herald

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DEPARTMENT OF CHURCH & LABOR General Object

To interpret the Church to workingmen, to interpret workingmen to the Church, and to interpret employer and employee to each other, through education, inspiration, mediation, evangelism and twentieth-century methods of Christian work.

“Labor Sunday”

By the Rev. Charles Stelzle, New York, N. Y.

Just as Memorial Day and the several “Birthdays” show our appreciation of those who rendered patriotic service, and just as the Church’s holy days do honor to those who have served mankind spiritually, so Labor Sunday should be observed by the churches in honor of the millions of toilers who daily serve mankind in the humbler places of life.

As the result of an appeal made by the Department of Church and Labor through our local Presbyterian ministers, more “Labor” sermons were preached on the Sunday before last Labor Day than on any other single day in the history of the Christian Church. More workingmen attended church on that Sunday than on any other day since the advent of the modern trades union movement. On the following morning, which was Labor Day, the daily press in practically every city gave columns of space to the sermons, which were eagerly read by workingmen who would natu-

rally be interested in knowing what ministers had to say with regard to their problems. The favorable comments of the labor press of the country indicated that the impression made was good. In several cities the labor editors secured entire sermons from the pastors, printing them in full. Literally millions of leaflets were sent out among workingmen on that day.

Central Labor Unions passed resolutions to attend church in a body. In many cases they met in their halls and marched in procession to the churches. Preachers were invited to repeat the address to local unions. Invitations were received to come to the shops for noon-hour meetings. Special workingmen ushers and special workingmen choirs assisted in the service. For the first time some Christian workingmen came out in their shops as church members as they invited their fellows to the “labor meeting” in their churches. Some ministers discovered the great opportunity they had been missing, in mingling with the men in the shops, the mines and the mills. Many were

* The Home Mission topic for the month is Our Workingmen.

Oakland's Chinese Mission

Ira M. Condit, D.D.

The Chinese work in Oakland has reached a new waymark in her history. San Francisco's calamity was a great boon to this city. From a population of a hundred thousand or less, she doubled that size within a year's time. And her progress seems destined to continue onward and upward. For business outlook, for beauty of situation for homes, for

family in our church was an unknown thing; and a Chinese woman or child in the audience even, was a rare sight. We had to do our family work with a long arm stretching across the Pacific to China. The men living in California were in many cases husbands and fathers, it is true, but their families were far away in China. So when converted to Christ



WORKERS WHO HAVE RETURNED TO CHINA. (SEE PRECEDING PAGE.)

manufacturing and shipping facilities, for railroad interests, she has few equals.

When the Chinese were driven by earthquake and fire from their quarters in San Francisco, they flocked by the thousands to Oakland, and the part of the city given over to them soon teemed with Chinese men, women and children.

All this has tended to greatly enlarge the sphere of our mission work among this people. The Woman's Occidental Board has opened their school in our mission, and enrolls fully fifty scholars.

This seems strange to us. For thirty years we have had nothing but *men*. A *Chinese*

here, they had first to write about it, and then go back to carry the blessed gospel across the wide ocean, and plant it in their homes.

The site of our old chapel and dwelling in Oakland was desired as part of the ground for a grand two and a half million dollar hotel. So when sold by the Board, it gave us the opportunity to establish our work in the very heart of Chinatown. We hope and pray and labor for good things in our new location.

But the past thirty years has accomplished no mean work in our old place. In its palmy days, before exclusion laws had driven the Chinese away, we had a flourishing mission. At the fourth anniversary of the Sunday-

school, in 1877, three hundred Chinese were present; and the evening school at that time numbered as high as eighty scholars. One hundred and seventy-seven members have been received into the church since its organization.

Many of our Christian men have returned home, where they are living Christian lives, and helping to leaven the teeming millions in that great region from which they came. There they have been the means of building chapels, together with establishing churches and schools.

The very first convert whom it was my privilege to baptize in California forty years ago—indeed my very first baptism of Chinese among the nearly four hundred upon whom I have been permitted to lay the baptismal hand—Kan Kai by name, has for many years been a faithful ruling elder in the Second Church of Canton. From Oakland have gone back a

number of those, who either were before they went, or have since become ruling elders—and they are ruling well.

Not counting those from other parts of our California work, Oakland has produced one ordained minister—Rev. Huie Kin of New York. By the aid of Dr. James Eells, of sainted memory, who did much to establish the Oakland mission while pastor of the First Church, Huie Kin studied for the ministry. The Board of Foreign Missions called him to take charge of our Chinese work in New York City, to which he has earnestly given himself for now these twenty years.

Rev. Ng Poon Chew, whose name has become famous both in Church and state, on account of his power to present the Chinese questions which are agitating the public mind, was a convert years ago of our mission in San Jose, but has recently established his home in Oakland. When a boy in China he was put to study under a Taoist priest to fit him for the priesthood. The desire to come to California seized him, and he vowed before the idols that when he returned from the land of gold, he would devoutly worship at their feet. He never returned. Conversion made of him a new man. He became a priest of God. He married a lovely Christian girl trained in the Home of the Occidental Board, and has a beautiful family of children. He is the founder and editor of the first daily Chinese paper published in this country—the *Chung Sai Yat Po*, and he is exerting a wide influence for good among his people and ours.

Not only Ng Poon Chew, but Chee Lowe, a graduate of the State University, the son of an elder, and himself a Christian, who expects soon to go to China and engage in developing her great mines; and among women, such as Mansie Kim, student in a Los Angeles college; and others of the same stamp who could be mentioned, are doing



REV. NG POON CHEW AND FAMILY.

their part to help develop China, the future queen of the Orient, which is coming into the forefront with such astounding speed. It is no longer slow old China, but progressive, aggressive new China, moving into her place with amazing strides.

How unspeakably important for her sake, for our own protection, that our blessed gospel may keep pace with this wonderful advance. God help us to meet this the great-

est problem and responsibility of the age, which is confronting us. With China's effete ideals shattered in pieces, it is for us all to be ready to help put the tempered mortar of our religion into the new building that is going up.

Oh, for more consecrated men and women of our own people to enter this open door of grand opportunity, and for larger gifts from our beloved Church to send them forth.

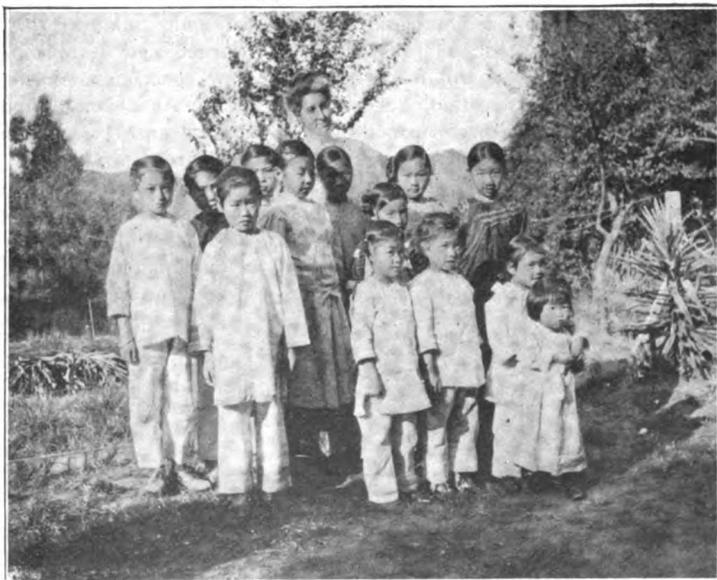
The Bright Side of Disaster

By Donaldina Cameron.

When our household of Chinese girls were suddenly rendered homeless last year, we viewed the situation in the light of a calamity. But the last few months have thrown a new light on our horizon. The trying events through which our young girls passed have in one year developed stronger Christian characteristics and finer spiritual graces than five years of the old easy, safe guarded, well-ordered régime. No longer satisfied with merely "being good" and keeping watered and green their own little garden plot, several of our earnest young Christian girls are now awakening to the vital needs of China, and eagerly long to carry the living Water to the spiritually barren places in their own great Province of Canton. The way seems to be opening for the fulfilment of that desire.

Mary Lee, a member of our mission home, has just returned from a visit to China filled with earnest enthusiasm. During her visit of four months she experienced the joy of bringing four Chi-

nese converts to the native church for baptism. One of these, a bright, young cousin of her own, had to leave home and seek protection at Canton because of her faith. She is now a pupil in the "True Light Seminary" and hopes to return to her native village in two years to tell others the gospel story. Another convert was a poor slave girl rescued in San Francisco in March, 1906, and returned to her friends in Hong Kong under the care of Mary Lee. She is now a free woman and we believe a sincere follower of Christ. Mary tells of the eager



MISS CAMERON AND A GROUP OF CHINESE CHILDREN.