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The Emperor of China.

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**China;**  
**ITS CREEDS AND CUSTOMS,**  
 WITH REFERENCE TO MISSIONARY LABOURS.

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BRITAIN, having just come into both contact and alliance with China, more intimately and influentially than any other nation ever did, ought now to be more acquainted with the character and creeds of China than other nations are—the American itself not excepted. For Britain, as she has taken the lead there, may be expected to keep it; since any event that would expel her from China, would banish all foreigners whatever; and because she

has weightier commercial reasons for keeping the lead than either continental Europe, or America, as nations, can feel at present. They do not require the Chinese market yet, with its hundreds of millions of customers, so much as we do; and should it ever be as necessary for them as it is now for us, we may anticipate that our new era of free trade will blend British and Chinese interests so closely, that no rivalry can separate them again. Thus, every man and woman in our country is interested in cultivating an acquaintance with "the Celestial Empire;" for China will soon tell mightily upon our commerce, and thus upon our comforts. Her produce will flow into our country, and our manufactures will penetrate, gradually indeed, but surely, into every city and hamlet of that great empire. It would, therefore, be unpatriotic in any family of the land to remain unacquainted with the Chinese, now that our national welfare is so bound up with that countless and singular people, upon whom no Protestant nation ever put forth its moral power in effective forms either of religious or commercial influence.

It was under this conviction, and in order to promote their sympathy, that this "TRACT FOR THE PEOPLE" was written. The writer frankly avows, that he has set himself on engraving upon the hearts of others (Oh that he could say, "as with a pen of diamond!") the image of populous, but benighted China. He cannot, indeed, teach or tell much by a Tract; but as he has read and thought much, and felt not a little about China for years, he has endeavoured to give, in varied and vivid forms, the substance of his own knowledge of that wonderful nation; and thus, also, the secret of his own love to China. In a word, it will not be his fault, but his misfortune, if he fail to make a friend for China of every one of his readers, however many they may be, and however much or little they have read upon the subject before; for he will deal, not with the public mind, nor with Christians in the aggregate, but with an individual mind:—READER, just with *you!* For you are worth winning, whether you be rich or poor, if your head can think, and your heart feel, for "the Land of Sinim."

Sinim is an old name of China. It was not our Protestant missionaries that first found this out, or that pointed to China on the map of prophecy as a specified part of the Saviour's promised kingdom. Old Purchas told England so in his "Pil-

grimage," in 1613; and quoted "Ptolomey's Geography" as an authority for the name, "Sinæ," [p. 366.] Gesenius also, the greatest linguist in Europe, found the name in the ancient laws of Menu. Tshin is also the name of the fourth Chinese dynasty, from 249 to 206 years before the Christian era. The Chinese were known to both the Arabians and Syrians as the Sini, or Tsine, when Babylon was the metropolis of all Asia; and thus they could not be unknown to the Prophets: Isa. 49. 12. Gesen. Lex. Davis, the present governor of Hong Kong, whose learning is well known, says that the Chinese have been known for ages in Judea as the Tsin, [vol. i., p. 168.] Thus, Isaiah's "Sinim" is no doubtful name.

This is an interesting fact. Prophecy *shines* upon China, whatever else looks dark. "Lo, these shall come from the land of Sinim?" This oracle is "the day-star" of China's conversion; and, although long below the horizon of the Church, it is now risen, never to set again. "The gathering of this people to Shiloh" would not, indeed, be doubtful at all, even if Sinim did not mean them; for "all kings shall bow down to Him, and all nations serve Him," eventually. But still, this one "lamp, shining in that dark place, we do well to heed," and hail as a great light; for even scholars, who take little interest in the evangelization of China, point to it no less than missionaries.

Think now of this vast empire, as destined to embrace Christianity. Its eighteen provinces form a compact area, the extreme length of which, from north to south, is 1200 geographical miles; its average breadth from east to west but little less; and its population three hundred and sixty millions! At present the crowded space is dead in reference to all that is spiritual. Moral death prevails as widely as natural life, and has almost always done so. No country of equal magnitude has a finer climate, or fairer scenes, or richer resources; but they have no elevating or heavenly influence.

"The sound of the Church-going bell,  
 These valleys and rocks never heard  
 Ne'er sighed at the sound of a knell.  
 Nor smiled when a Sabbath appeared!"

But brighter days, we believe, are approaching for this most interesting people. The eye of the Christian philanthropist is already directed towards the millions that people the vast em-

pire of China; and the benevolent inquirer into their history, through the long centuries that have rolled over that benighted land, at length begins to inquire, in earnest sympathy, "Shall not China also embrace the religion of Christ?"

Four thousand years seem to answer "No!" from the summits of both the Kolmin Alps and the Daourian Andes of China. The "No" rolls in thunder along the mountain ridges of the unconquered Aborigines, in the fastnesses of the Meaoutse highlands, where even the imperial Tartars have neither power nor place yet. The mighty rivers and meandering streams of China seem to murmur "No!" Her girdling wall, now 2000 years old, and about twenty feet thick, seems the fence of this sepulchral valley, to shut in the darkness, and to shut out spiritual life. All the temples of both Confucius and Budh cry "No!" with either cold or fierce scorn. All things but the Bible, and a few signal providences of recent date, look dark, if not despairing also, upon this ancient land. Aye, and men in general, as well as things, even in Britain, look without much sympathy upon this vast region of "the shadow of death," although 360,000,000 sit in darkness there, on the graves of their ancestors! and still, British apathy towards the spiritual welfare of China is only surpassed by Chinese apathy to the subject!

The London Missionary Society is, indeed, a noble exception to this charge; but it is the only national exception as yet. No other Missionary Society has thrown its soul into any grand effort to preach the Gospel in China, however all the rest may acknowledge this great duty to be incumbent on them,—however they may have helped both the Bible and Tract Societies to translate the gospel, and however they may have applauded the translators, Drs. Morrison and Milne.

There is nothing invidious meant by this comparison, and nothing unkind in this complaint on my part. I make both on your account, if you have done but little for China hitherto. Societies, remember, can do no more than Christians enable them to attempt; and all our societies were embarrassed with debt when China was opened. This cramped, if not crippled also, the movements of even the London Missionary Society,—pledged and prepared as it was for vigorous action. Besides Missionaries for China, such as the Chinese require, and such as the message of Truth can be safely entrusted to in that land whose

very "Light is gross darkness," have not been found but in a few instances as yet.

It is thus self-evident that nothing more can be wisely done by any Society, until Christians at large weigh more deeply and thus feel more keenly the claims of China upon both their wealth and poverty, and, above all, on the devoted services of the ablest of their number. I suppose you to be like myself, one who cannot look upon the benighted myriads of China unmoved; nor think of meeting them at the judgment-seat, where they will outnumber any other nation, unawed; nor see them exposed to the wiles of Popery, unpitied; nor witness, unblushing, the general apathy of Protestants to their pressing claims.

Let not this direct appeal to your heart and conscience lead you to suppose that this Tract will do nothing else but grapple with them, and thus touch your pocket through them. My chief object is to exhibit China as a loveable, as well as a wonderful land; or as interesting alike to both our patriotism and piety. For if I prefer this solemn mode of introducing the subject, to a preface of dry detail and dead explanations, it is as much in order to awaken curiosity, as to win sympathy for China.

Bring, then, before your mind again, the vast population of this singular empire. Could you traverse it in safety, or see its three hundred and sixty millions pass before you in succession, every man would return your salutation, if you could only pronounce the name of the Sage of Shan-Tuug—Koong-foo-tse—intelligibly and gracefully. Confucius, as he is called in Europe, is as well known and revered by every Chinaman, as Moses is by the Jews, or Mahomet by the Mussulmans, and as often mentioned with reverence. All classes, and even rival sects, in China, venerate him as the glory of the world. From the emperor to the beggar, and from the learned mandarin to the schoolboy, his image receives homage, and his temple gifts. He has 1560 temples sacred to himself, 62,000 victims are annually sacrificed at his altars, and 72,000 pieces of rich silk hung upon his shrines. His festival thrills the empire with enthusiasm. His writings are the class-books of all schools, and the standard of all learning. In a word, his system is the creed of the court, and of all the literati of China.

Now, what is the secret of all this wide influence? No teacher ever swayed so many minds, nor held his supremacy so long on

earth. Confucius has been the oracle of China ever since the days of Pythagorus, or five hundred and fifty years before the Christian era.

All this is admitted by most European writers; and yet, in general, they almost deny that Confucianism is a religion. Indeed, it is generally called Atheism. The Jesuit missionaries of the last century gave it that name, and it is thus branded still, by both grave writers and popular declaimers. But how can that be Atheism which both worships and sacrifices? That it is practical Atheism, so far as the moral character and authority of God are concerned, is unquestionable; but that there is no trace of a God in it, is untrue.

By a strange inconsistency, it is allowed that Confucius has both preserved and written something about Teen, or the supreme and ruling "Heaven," and yet it is denied that he acknowledges a God. This is a contradiction in terms, unless those who write thus mean that he was ignorant of "the true God."

Having examined this point with some care, and for years, I am quite convinced that the Emperor Kung-hy did not pretend, when he assured the Pope, a century ago, that it was "not the visible and material Heaven they sacrificed to, but the Creator of the universe." Take care, however, not to attach a very definite meaning to this imperial assurance. It means but very little, and that little is hardly wise or good, compared with what either Plato or Cicero thought of God. Confucianism, popular as it is with the court and all the learned in China, is as vague and vapid in reference to God as if it had been written by a French philosopher. Nothing, in fact, can be more alike than the powers which such writers ascribe to Nature, and the powers which Chinese philosophers adore, under the name Teen, or Heaven. Heaven, in China, means just what Nature means now in the infidel philosophy of Europe, and nothing more.

This is no matter of regret, so far as Christianity is concerned; for were there any thing grand, or even definite, in what Confucius taught of God, so vast and vital is the influence of his opinions upon the learned of all sects in China, that all sects would unite to uphold his system, against the claims of the true God. But there is nothing whatever endearing or august in his

theory of Deity; and thus nothing worth contending for as theology.

Dr. Morrison wrote, in the last year of his invaluable life, that Confucius had such a dread of superstition, as drove him so far to the opposite extreme, that he seems irreligious. This is true; but as it is said with regret, or in order to prove that the influence of Confucius has been "injurious to China," I cannot agree to this opinion. More of such religion, as that which Confucius could have found or invented in China, six hundred years before Christ, would have been no positive benefit to the Chinese, if we may judge from the religions invented at that time in other parts of Asia, or even from the influence of his contemporary, Pythagorus. Another current opinion about the popular creed of China is, that it does not include the immortality of the soul at all; but inculcates mere materialism. This also is a mistake, although great names have fallen into it. It is not, however, a very unnatural mistake, in one sense; for Confucius does not teach a future state of either rewards or punishments in a form at all resembling any other heathen version of that doctrine. He asks, indeed, with scorn, "How can we know the state of the dead, seeing we hardly know that of the living?" But even this evasion implies that he had been questioned about a future state. It is, however, by the sacrifices to the dead, which he so much promoted, and not by his words, that his ideas of the soul, or immortality, should be judged. Now, he could be no materialist, in the strict sense of that word, who originated a system of sacrifice to departed spirits. Besides, one of the most popular traditions of his disciples concerning himself is, that the ghost of Tcheou-Kong, a man who had been dead upwards of six hundred years, visited him every night; and his own spirit is not only invoked by them all, but great pains have been taken by some of them to raise, or bring back his spirit. DE PAUW. But it is needless to argue this point. The Chinese, although, of all men, the most careless about the soul, are not materialists. The human soul, according to them, is composed of two parts; that which feels, and that which thinks. The former descends to the earth at death and the latter ascends into the middle regions of the air. Both parts, however, are supposed to unite at the Feast of Tombs, to partake of the sacrifices and enjoy the in-

cense that filial piety presents to the spirits of departed parents. Thus, even Confucianism is "full of an immortality" of its own, which, although the worst of all the forms of that doctrine, is yet spiritual enough to be the ground-work of both appeal and remonstrance when the gospel is preached. Although, therefore, the real secret of the immense sway of Confucius over the Chinese mind, is the excellence of his public character and moral precepts, which made him emphatically the Father of his country, as a patriot, yet part of the secret lies also in the homage he taught for Heaven and spirits.

The creed next in antiquity to Confucianism is Taouism. It was founded, in rivalry to the former, by Laou-Keun, the contemporary of Confucius. It claims to be Eternal Reason; but it is the mysticism of China; hence, it is unpopular. There are in it, however, some traces of primitive truth. Le Compte says that its founder constantly repeated, as the basis of all true wisdom, the maxim that "the Eternal Word produced *One*; one produced *Two*; and *Three* produced all things;" a plain proof, he adds, that Laou-Keun must have had some obscure notion of the Trinity. And the learned Abel Remusat, of Paris, maintains that the symbols of the Taou Trinity are the Hebrew letters of the word "Jehovah." There are also, as we shall see, other traces of this doctrine in China even less equivocal. "And why," says Professor Kidd, "should it be thought improbable that some, at least, of these notions, although now enveloped in the grossest error, were yet originally derived from revealed facts, through the darkened medium of tradition? The three sages of the sect Taou are but the ONE first cause, or indivisible monad. The first dwells in heaven, bestowing happiness; the next grants forgiveness of sins on earth; whilst the inferior rules the waters, and delivers from impending calamities." This theory of a Triad Power, uniting in one essence to create all things, and separating into distinct personages, successively, to rule the world in its first ages, has exercised considerable influence over the religious system of China. The principal divinities are the THREE PURE ONES united in one abstract essence, of which eternal reason is the basis and characteristic."—*Kidd's China*, pp. 139, 140.

Thus, apart from, and independent of, the tri-form idol of the Budhists, the San-Pao, so popular in China, our missionaries



will find both mystical and popular vestiges of a Trinity in all the Chinese creeds to appeal to. The Jesuits were so struck with this fact, that one of the first things they published in China was a tract on the Trinity. And so like is the San-Pao of Buddhism to the image of the Trinity on the high altar at Madrid, that some of the Jesuits said, when they first saw it, that any Chinaman would worship that catholic image were he in Spain. "Dr. Kidd on the Trinity," p. 519. Those who have seen the Chinese exhibition, now in London, will understand this fact. The three great idols, or "Precious Buddhas," the *past*, *present*, and to *come*, form the popular Triadism of China, just as the abstractions heaven, earth, and man form the mystic triad of Confucius.

How some of these vestiges of Divine truth in China may be employed to illustrate the great doctrine of the Atonement, will be seen from the following fact:—"The Chinese annals record," says Martini, "that a great famine, contemporary with that in Egypt, in the days of Joseph, desolated the kingdom for seven years. The Emperor Ching-Tang, the founder of the Shang dynasty, was told by the priests that the vengeance of heaven could be appeased and averted only by a human sacrifice; and he at once devoted himself to be the propitiatory victim for his people. He laid aside his imperial robes, cut off his hoary hair, and sprinkled himself with ashes, and, walking in the posture as well as in the garb of a criminal, went to the altar, where, with uplifted hands, he implored heaven to launch the thunderbolt of its wrath at his head, and thus to accept the life of the monarch for the sins of the nation. But the bolt fell not," say the annals; "heaven, to reward Tang's piety, sent an abundance of rain, and soon unbounded plenty reigned throughout the empire." This tradition, with the popular notion of sins being forgiven by the second person of the Taou Trinity, was seized upon by a Jesuit as fine vantage-ground for preaching "Christ crucified" in China. His sermon was published as a Chinese tract, part of which Professor Kidd translated. "I borrow an allusion," said he, "from the historical recollections of Taug; but which is, after all, but as a particle of dust to represent the western mountains, or as a drop of water to symbolize the ocean. Taug was the prince of a country; Jesus Christ is the lord of the universe. Taug, by his merit, delivered only one nation, at a peculiar era;

Jesus is able, by his virtue, to save ten thousand worlds from everlasting misery. Taug's sacrifice aimed only at prolonging the mortal existence of a people for a short time; Jesus endured concentrated agonies from the cross, to purchase for guilty multitudes the blessings of eternal life." I need not say to you, that to send missionaries to preach the cross in China, where such traditions are both current and popular, and where sacrifice is common, is like sending the Apostles to preach it in the Temple, amidst the types and symbols of atonement. Neither missionary labour nor your help to it can be in vain there.

Since writing the preceding pages, I have had a long interview, in company with Dr. Morrison, with three intelligent Chinese youths, just arrived in England, in company with Dr. Legge, the principal of the missionary college at Hong-Kong. As they read and understand English better than any Chinamen I ever met before, I drew them into conversation about their early notions of the soul, and found that they had grown up as familiar with ghost-stories as any boys in this country. In order, however, to make quite sure that they meant spirits, Mrs. Legge did me the favour to converse with them in both Chinese and Malay, putting to them, and especially to one of them, who is the son of a physician, my own questions. I thus found that I had not given the Chinese credit for too much knowledge of the soul and a separate state. In regard, however, to their ideas of creation by the heavenly powers, I could gather nothing definite from these young lads, as they had never heard or thought of the origin of the world until they learned it from the Bible. Indeed there is only too much reason to suppose that, except for superstitious purposes, the Chinese act up to both the letter and spirit of the maxims inculcated by Confucius, "Do your duty, and keep the Gods at a distance." They do keep them at a distance certainly, whether they do their duty or not; at least so far as the Celestial powers acknowledged by Confucius are concerned. They make up for their oversight, however, by worshipping idols whenever conscience is uneasy, or death dreaded. Their land is thus "full of idols," although ignorant of God.

Every monstrous image in China, however, is not an idol.

There is a sense in which the following description of a Chinese goblin, by an old writer, is truly characteristic of Chinese superstition, as it jumbles together all sorts of incongruous notions:—

"It had a thing instead of a head; but no head. It had a mouth not to be described, being only an unshapen chasm, representing the mouth of neither man, beast, fowl, nor fish. It had feet, hands, fingers, claws, legs, arms, wings, ears, horns mixed one amongst another, in neither the shape nor place that nature appointed; but blended together, and fixed to a bulk, not to a body. It might have stood with any side forward, or any side backward; or any end upward, or any end downward; and had as much veneration due to it on one side as on the other. It was a kind of Celestial Hedgehog rolled up within itself; and was every thing every way; formed neither to walk, stand, go, nor fly; neither to hear, see, nor speak; but merely to instil ideas of something naseous and abominable into the minds of them that adored it."

This quaint description smacks of Marco Polo, or old Purchas. But although evidently copied from the figure, it is no picture of any Chinese idol. Such monsters, however horrid, are but toys; as may be seen in the Chinese exhibition; or, if they be symbols of any religious idea, it is of a guilty conscience when on the rack. But still, grim and grotesque as popular superstition is in China, its very monstrosities are blended with some definite forms of primitive truth, as well as with some sound morals.

The next creed in China is Budhuism. The system there, nowever, is much modified. It has but little of the bigotry, and none of the fatalism it had in Burmah and India. The Chinese Budhuists think their own religion best, and thus the nearest road to heaven; but they do not, indeed they dare not, deny the truth of Confucianism, for that is the STATE religion. This is the best feature of Budhuism. It is tricky and rapacious, but not intolerant nor licentious. Gutzlaaff says, "Among the myriads of idols they worship, there are no obscene images, nor do they celebrate any orgies" as in India and Burmah. This, he says, is "all the praise due to it." The "praise," however, is due to Confucianism, which has both checked and modified the real tendencies of Budhuism, and made it what Gutzlaaff truly calls it, "a despised creed in China." Indeed, although the very "Hydra of superstition," and thus the creed of millions in China, it has hardly any influence on the national character. Its priests and priestesses are called in to visit the sick and dying, and both governors and magistrates visit its temples occasionally,

and even the Emperor has patronised some of its most popular idols; but, notwithstanding all this, both its hierarchy and dogmas are the scorn of all the educated classes. Hence, Dr. Medhurst argues, that this degradation involves the "speedy downfall of the system, and thus should encourage Christians to undermine what is already tottering to ruin."—*Medhurst's China.*

One of the ways in which Budhuism has accommodated itself to the national creed, in order to gain favour and pocket money, resembles very much the masses of charity for souls in purgatory, got up by the Church of Rome. The Chinese regard the world of spirits as they do this world, as a place where both food and money are wanted, and where all who die childless wander about cold and hungry. Confucius did not provide for their comfort; and, therefore, the Budhuist priests get up special services for these neglected ghosts, by public subscription. And this appeal to charity, as in Ireland, is not made in vain. Large quantities of clothing, and not a little gold also, are obtained for the relief of the forlorn spirits, and, on the Chinese "All-Souls'-Day," spread out to them by the priests.

These ghosts come in such numbers, and so cold and hungry, that there is quite a scramble for the food and clothing; of which, however, although they take the whole away, they take only the invisible essence of the articles; leaving all the substance for the use and reward of the priests who collected it, and opened hell for them. In this, however, they are not more temperate or considerate than the spirits who come to the tables provided by children for their departed parents. Neither consume anything but the flavour of the food, and the essence of the cloth, and the smoke of the gold-leaf. Hence all the Chinese maintain that the victuals are as tasteless after the ghosts have dined, as the white of an egg, or as rain-water.

All this is, indeed, laughable in itself, and as contemptible as purgatorial masses for the dead; but, so far as the priests of either festival are concerned, Dr. Medhurst might well say, "Thus they make a covenant with death, and with hell (hades) are they at agreement," It may seem unfair, at first sight, to identify Romanism and Budhuism thus in sacrifices for the dead; but this is not the only point of resemblance between them. Accordingly, the early Jesuit missionaries to China were

so shocked at the many resemblances, that they gave the devil credit for having taught the pagan priests how to imitate the popish, by celibacy, shaven crowns, monasteries, rosaries, relics, incense, candles, and holy water; and, worst of all, for having invented an image of a virgin, with a child, holding a crucifix in her arms, whom they worship under the names "Queen of Heaven" and "Goddess of Mercy." This is no "Protestant slander," as Romanists usually call such exposures of their system. This is taken from their own showing; and the fact is notorious at this day in China. It admits, however, of another and easier explanation than that of the devil's malice against the Pope. Indeed, if the leading insignia of the Romish priesthood be good and holy things, his Holiness is rather indebted, than otherwise, to Satan for thus paving the way of his church in China, by introducing so much of its paraphernalia. Had Puseyism introduced into this country even a tithe of these ecclesiastical trappings, "Te Deum" would have been chaunted in the Vatican, and "the faithful" of Europe, who are now praying for the reconversion of England, would point to the costume of "holy" as the first answer to their fervent prayers.

I have said that the external resemblance between the two priesthoods admits of an easier explanation than that given by Father Grueber. It is, however, almost impossible to explain the fact in a few words. I found it difficult to do so, even in "the Life of Dr. Milne," with ample space at my command; because our own literature contains very few books on the subject, and none of them much to the point; for, strange to say, "Mosheim's Ecclesiastical History," as we have it, does not contain his volume on "the Church of Tartary," of which the Lamaism of Thibet and Peking is the caricature; and the mongrel Budhuism of China the mountebank imitation. But the historical case is this:—The Lama of Lassa, still venerated by all the Chinese Tartars, from the emperor downwards, is the grotesque shadow of the once Christian and far-famed Prester John of Asia; a name, during the crusades, with which both popes and kings conjured when they promised victory to their troops in Palestine. Both Alexander III. and Clement V. promised his powerful help to the crusaders. Alexander claimed him as his friend and ally when Frederick, the emperor of Germany, drove his Holiness from the Vatican to Venice. Then Prester John was paraded as

a Christian emperor, to whom sixty-nine Christian kings, and five Mahometan rulers were tributary, as well as one hundred and twenty-seven archbishops, and 2540 bishops. His name was not less famous at Constantinople also in the twelfth century.

This, of course, is extravagant, so far as the numbers are concerned; but it is an historical fact that the Prester John of the twelfth century promised the powerful aid of the vast Tartar Church to the Greek emperor Alexius, in order to "free Jerusalem from Saracenic invasion."

Such was the Tartar church once; but how it sunk I have not room to tell. Suffice it to say, that the last Prester John was subdued and slain by Zengis Chan, who married his daughter, although fully aware that she was a Christian. From this time the Tartar church sunk rapidly. Gibbon says "Prester John evaporated in the monstrous fable of the Lama." Dr. Rees's Encyclopædia says the grand Lama is but a corruption of him.

It was thus that Lamaism acquired its likeness to Popery, and Budhuism its likeness to both. Accordingly, Lamaism is one of the creeds of Outer China, and the hereditary faith of the Tartars to this day—the court not excepted. It is, therefore, an influential form of evil, with which our missionaries will have to grapple soon and seriously. The Jesuits, who are no mean judges of either human nature or national prejudices, had not been long at Peking until they dreaded the influence of the grand Lama quite as much as that of Confucius himself. The sagacious missionary Verbiest reckoned it almost a miracle that the Queen Mother did not defeat all his influence with the emperor by her zeal for Lamaism as the old Tartar creed; her courtly priests having assured her that Christians were its worst enemies. Hence, she would not see Verbiest, high as he stood with her son. Even when the emperor took Verbiest in his train to Tartary, he told him significantly, "you will not be expected to visit the Queen." In a word, it was the settled conviction of the Jesuits, after long observation at court, that Christianity would not easily prevail amongst the Chinese Tartars, whilst the grand Lama stood so high in the palace. Popery, however, is not likely to overthrow Lamaism at Lassa, but rather to confirm it. Indeed, I could wish for nothing better, in order to test the likeness of the two, than permission to Romish missionaries to celebrate high mass in the Greek church at Peking before the whole court;

for the Jesuit Andrada declares, that the grand Lama administers bread and wine, as a sacrament, to the priests, owns a Trinity, and maintains that its second Person, being pierced with nails, shed his blood for the salvation of mankind. Thus, the emperor would get some insight into the origin of the Lamaism of his own race, and might be led to inquire how the Christianity of his ancestors came to be corrupted. Nor, perhaps, would the inquiry be altogether in vain. There is a library at Lassa which is said to contain some very ancient manuscripts; indeed, a late Danish prince applied to a learned friend of my own to visit the Lama, and investigate the point. Our countrymen, Turner and Bogle, who went there lately for the East India Company, did not see the library; but they saw enough of the worship to say that its "forms, are so like Popery that a Capuchin might easily hail a brother priest in the Lama."

I mention these facts, because recent events in India can hardly fail to open a highway into Nepaul and Thibet, and thus to lay open whatever library may be at Lassa. And, as a Mandtchoo version of the Bible has been found at Tartary, perhaps annals of the Tartar church may yet be discovered there, which shall prove, what has long seemed to me the fact, that Lamaism is just the relapse of Tartar Christianity, after the death of the last Prester John, into the ancient Budhuism that the Nestorian missionaries from Syria found there when they baptised the first Cham of Tartary, Priester, or apostolic John. For nowhere else but in Tartary and China has Budhuism any strong resemblance to Popery. There, however, it was plastic enough to teach Transmigration, and yet allow the Tartar to eat raw beef, and the Chinese to kill any animal, and to keep up all their old customs; and thus, also, it let the Tartars retain some Christian symbols, when it got them to renounce Christianity, and place a grand Lama in the room of Prester John.

Having thus characterized the creeds of China, at some length, because they will be first and chief in the conflict with Christianity, I will now enumerate some of the customs and peculiarities of the Chinese, which seem not unfavourable to the Gospel. And at the head of these stand out in bold and beautiful prominence, the filial spirit of social life. Family feeling is, indeed, the very basis and bond of Chinese society. It is both the passion and idol of all classes, and thus the source and centre

of a nationality unparalleled in the annals of the world. Neither the feudal clanship of the Saxon, nor the patriotism of the Greek States, was so strong or so steady. It thus opens to the parental, filial, and social principles of Christianity a wider and warmer channel to flow in than even Judea itself did, when the popular maxim of the Jews was, "We are Abraham's children." No man in China would say to his parents, "It is a gift," in order to give the go-bye to their claims, when they are old or poor.

It would not be easy to find in even our best family books, apart from the Bible, clearer or more cordial views of filial piety, than those contained in "the sacred edict" of the Emperor Kang-He. The first maxim is, "Pay just regard to filial and fraternal duties, in order to give due importance to all the relations of life." And it is thus amplified and paraphrased by both his son and secretary: "Well, then, what is filial piety? It is great indeed! In heaven above, in earth below, and among men placed between them, there is not one that excludes this doctrine. Because filial piety is the breath of harmony. If man do not practise it, he loses his resemblance to the harmony of nature; how then can he be a man? Let us now take the ardent affections of parents, and enlarge on them a little. When you hung on their tender embrace, were you hungry? You yourselves knew not then how to eat food. Were you cold? You knew not how to put on clothes; your aged father and mother observed your looks, and listened to the sound of your voice. Did you smile? They were delighted. Did you weep? They were unhappy! Did you begin to walk? They followed at your heels, step by step. If you were sick at all, their sorrow was inexpressible. Tea was not tea, rice was not rice to them then, till you recovered. You know not how many anxious toils they bore, nor how many painful apprehensions they endured, in nourishing and educating you. They strove to lay by a little property also for you. Now, which of all these things did not require the heart of a father and mother? Can this kindness be ever fully rewarded? The ancients well said, "Bring up a child, and then you will know the kindness of your father and mother." Filial piety is not difficult to practise. Only observe those who have been undutiful. Where did they ever bring up a child well? Do think a little! Will you not be aroused?"



The laws are then publicly expounded, and this one first, at stated seasons, all over the empire, by the mandarins; the people standing around the orator in solemn silence. Fraternal love, also, is equally inculcated and commended by the sacred edict, "After parents, come brothers next in order. Therefore they are called 'hands and feet.' If you treat your brothers ill, that is just to treat your parents ill. Was ever a man seen, who took his right hand to beat his left? Brethren are as nearly related as hands and feet. Why then strive about trifles? The proverb says well, 'If you would attack a tiger, take your brother with you.' You are not the same person, but you are one flesh."

Who can read these remonstrances, remembering that they are ancient and universal, and not regard them as exhibiting the Chinese in a remarkably pleasing and attractive light. You see and feel at a glance that both the letter and spirit of Christianity, on the subject of filial piety, must commend themselves powerfully to a people thus disciplined in the home virtues. The duties due to our neighbour are not less inculcated and enforced by the laws of China. Well, therefore, might Dr. Morrison say, that "there is something for us to learn in China, as well as much to lament."

Chinese industry, also, must be reckoned favourable to the spirit of Christianity; for although it be a work of necessity—"work or want" being inevitable from the immensity of the population—yet the necessity is so absolute and universal, that industry is a habit, the intermission of which would be fatal. Governor Davis, of Hong-Kong, says, "No people in the world keep fewer holidays than the Chinese. The introduction of a Romish Calender of Saints amongst them would be altogether disastrous." They cannot afford to fritter away their time by any holidays but sabbaths; and these, all experience proves, are favourable to both health and industry. Besides, the Chinese are neither lazy nor lethargic, and in nowise given to an ascetic life. All Chinamen repeat and enjoy the joke of the Emperor Ming-Tee, who, having invited the priests of Buddha to settle in China, said to one of them who had remained in the same posture for nine years, gazing on a dead wall, "I admire your devotion, and your religion may be a very good one; but if all my subjects were to profess it, what would

become of my empire?"—P. Gaubit. And this is not the only way in which the claims of Popery would clash with those of the emperor. When the Romish legate Mezabarba asserted the supremacy of the Pope at Peking, the emperor asked indignantly, "Who is the Pope? The Pope commands! He dare not send his orders to the English or the Dutch; and yet he presumes to subject China to his will!"

The necessity that renders the Chinese industrious, renders them economical also. Gutzlaff says, "In domestic economy they are not surpassed by any nation. There is no waste, no profusion in any branch; the most trifling things are turned to advantage, and the very offals are relished. Contentment also reigns amongst the wretched. They sit down to a meal of a little boiled grass and potatoes, with cheerfulness, because they know no better; and however poor, they are fond of inviting the passing stranger, and offering him a share of their meagre repast." Rice, however, is the staple article of Chinese diet, when it can be got by effort. "The chief thing they wish and work for," says Governor Davis, "is rice. Their domestic accounts are entirely regulated by the quantity of it they consume." Indeed, they hardly understand yet how England is not starved, seeing we grow no rice; and will not believe that any substitute for it "is good for food." It is evident, therefore, that the gross feeding of the poor on garbage, is not so much from choice as from necessity.

The Chinese at large appear in their worst character, perhaps, in relation to woman. Their sage Mencius, who, by the way, was indebted to his mother's counsels for much of his wisdom, says that "the duty of a wife consists in preparing food and clothing, and superintending domestic concerns. She has no business out of doors." Would that this were all the subjugation of the sex in China. But it is not; nor dare I lift the veil from their degradation. It must suffice to say, that women, although not worse treated in China than in other semi-barbarous nations, perhaps better, are yet the victims of both caprice and tyranny, to an extent that claims the sympathy of British females. And here it deserves special notice, that much of the success of Popery in China was amongst mothers. The spirit in which some of them suffered and died for the little they knew about Christianity, would have done credit to primitive times.

and was not surpassed by the Madagascar martyrs of our own times. They both embraced and obeyed all the truth that Rome taught them; and evidently from a perception that Christ, as well as the Virgin, loved both "Martha and Mary," and was the friend of the sex.

The popular proverbs of the Chinese afford a pleasing illustration of the cast of thought existing among this curious people. Dr. Milne was very fond of them, and traced the resemblance of not a few to our Scripture proverbs, as may be seen in his "Life and Opinions." Davis, also, has introduced specimens of them in his "China," though not in order to show their bearings upon Scripture. I will, therefore, quote a few that suggest at once the parallel:—

1. "The gem cannot be polished without friction, nor man perfected without trials."—Heb. 12. 10, 11.

2. "What is whispered in the ear, is often heard a hundred miles off."—Luke 8. 17.

3. "The torment of Envy is like a grain of sand in the eye."—Prov. 14. 30.

4. "Sweet words are poison; bitter words, physic."—Prov. 20. 19.

5. "Eggs are close things; but the chicks come out at last." Numb. 22. 23.

6. "A truly great man never puts away the simplicity of the child."—Luke 18. 17.

7. "While men are at ease they burn no incense; but they clasp the feet of the gods when trouble comes."—Psalm 107. 13.

8. "Grass endures but one season; man lasts but one generation."—Isa. 40. 6.

9. "The man who combats himself will be happier than he who contends with others."—Prov. 13. 22.

10. "The fish dwell in the depths of the water, and the eagles in the sides of heaven; but the one, though high, may be reached by the arrow, and the other, though deep, by the hook; but the heart of man, at a foot distance, cannot be known."—Prov. 25. 3.

It will throw some light upon the genius of both the people and the language of China, to quote a few of their commoner proverbs also. We say, "Enough is as good as a feast;" they say,

“A bird can roost but on one branch;” or, “A mouse can drink no more than its fill in a river.” We say, “Lay up for a rainy day;” they say, “Dig a well before you are thirsty.” They express the limit to extortion and fines thus,—“You cannot strip two skins off one cow.” The result of going to law is, they say, “To win a cat, and loose a buffalo.” “The safe medium in physic, is no medicine.” A reader who thinks little, they compare to “a man who swallows quick, and chews but little.” Wordy oratory they call “adding feet to a snake.” Prudence they describe by “swimming with one foot on the ground.” We say, “Look at home;” they say, “Sweep the snow before your own door, and never mind the frost on your neighbour’s roof.” They reprove undue care thus,—“The life of man is not a hundred years, and yet he vexeth himself as if it were a thousand years.”

These specimens are not selected as the best, but as the most familiar, and merely in order to show that the Chinese are shrewd, and their language sententious. Sententiousness, however, is not its only characteristic. It is highly symbolic, and, some think, mystical in its written forms. But of this I am no judge, as I know it only from European translations, or intercourse with missionaries. Having, however, read largely in order to form an opinion of its capabilities to express divine truths, I cannot doubt the adaptation to either the figurative or the familiar style of the sacred writers. The Jesuits discovered this fact the moment they could analyze the compound hieroglyphics or characters. Amiot was so delighted with the beauty of some—as of “two pearls,” of equal size and lustre—for friendship; and with the power of others,—as of “Dead and Heart,” to forget—that he fancied he could trace the Trinity in one symbol. He did find, as he thought, the tradition of the Ark of the deluge, in the Chinese character for ship, which is compounded of boat, mouth, and eight.—1. Peter 3. 20. A safe voyage also, is symbolized by “boat, mouth, and water.” This coincidence is not altogether accidental, perhaps; for even Professor Kid, who was cautious in the extreme, and not at all imaginative in such matters, recognises fully the prevalence of traditions of the Flood, in China. “The Chinese account of the deluge,” he says, “though intermingled with fable, resembles the unquestionable facts of the Mosaic narrative more closely than traditions of the same

event among tribes unacquainted with writing.”—Chimp. p. 99. But Père Amiot did not stop at this point. He found the symbol, “to turn from evil,” compounded of “two trees,” and “to show;” and he decided that it was derived from “the tree of knowledge of good and evil,” and from “the tree of life” in Eden! This may be justly regarded as fanciful dreaming; but still, Chinese characters, as translated by scholars, are often equally figurative and emphatic. “To flatter,” is a compound of “word and lick.” “To boast,” of “mouth and mountain.” “Marriage” is symbolized by “wine and seal,” because wine is presented by the bridegroom to the bride, as the seal of their union. It would thus be easy to show that there is some truth in even the gasconade of the French Jesuit, who said, that “the Chinese language is the alphabet of human thought, and the picturesque algebra of both art and science.”

I mention these facts, in order that those who, like myself, have heard much of the mystery of the language, may see where it lies, and how our missionaries may surmount the difficulties it presents; and, especially, that no surprise may be felt if we hear of an improved version of the Chinese Scriptures, now that our missionaries have more intercourse with the natives, and more access to native books. I see by the “Life of Mr. Dyer,” just published, that a revised edition of Drs. Morrison and Milne’s translations may be expected, and there the reasons for it are fully stated by Mr. Dyer, one of the most prudent, as well as wisest of men. I will only add, that the language has been considered as fixed in China, by the great “Imperial Dictionary” of Kang-shee, upon which Dr. Morrison’s Dictionary is founded, and from which it is next to unlawful to vary; and thus there is now a check upon changing the characters, or even abbreviating them.

Another interesting fact is, that the Chinese are great readers. Books of one kind or another pour almost as regularly and rapidly from the press of Peking, as from that of London, and circulate widely throughout the provinces; and, in general, they are so cheap, that all who can read—and these are the vast majority—may enjoy the luxury. A mere trifle will purchase ordinary books, and the large ones are published by subscription. It is thus not in vain, nor a risk, to enable the Tract, Bible, and Missionary Societies, to pour into China their treasures of printed

truth, for it both can and will be read there widely. You are aware, of course, that all Chinamen can read the same book, although they pronounce the words differently. The written language is but one, although the spoken is very various.

These facts imply the prevalence of education in China—the grand preparative for the spread of the Gospel. “Let the department of letters,” says Mr. Davies, in his “Lectures on China,” “be enlisted in favour of Christianity, and the fate of idolatry is from that moment doomed there.” This is said by an ex-missionary, who does not give the Chinese credit for understanding all that they read with fluency. Gutzlaff, however, says that there are more than 2,000,000 of literati in China, and that the present is a “reading age” there, as well as in Europe. He adds, “I have met but few Chinamen entirely ignorant of reading and writing.”

I have not room to enter into details concerning the public schools and examination halls of the government. But they are such, and learning is so essential to all offices in China, that scholarship is become a passion amongst all ranks. Dr. Medhurst says,—“Long before the break of day, the student may be heard chanting the sacred books, and till late at night the same task is continued. One man tied his hair to a beam of the house, to keep him from nodding to sleep. One poor lad hung his book to the horns of a buffalo, that he might learn while driving the plough. Another bored a hole in the wainscot of his cottage, that he might steal a glimpse by his neighbour’s light.” Six poor brothers will frequently agree to labour hard to support the seventh at his books, in order that he may get an office under government, and thus help them in return.

These are not rare events. There is even a rage for learning in China, and it has always been the chief distinction—facts that Christianity can well turn to good account.

I have thus, I hope, redeemed my pledge, to prove that China is a loveable land, notwithstanding all the idols and vices that deform and defile it. I dare not close, however, without reminding you that its vices and superstitions, although not bloody, as those of heathenism in general, are yet abominable and debasing. All forms of vice are common, and some are aggravated by the fearful prevalence of opium-smoking. That curse of China is, indeed, the crime of Britain; and ought to be denounced as such,

until the East India Company dare no more grow opium for the Chinese, than manufacture oxalic acid for suicidal purposes. Never forget that British opium brought on the Chinese war. Never allow the happy issue of that war to palliate its horrors, or to hide its real cause. The peace cannot be permanent, if the opium traffic go on even as it now does.

The following letter received since this Tract was written, will both illustrate and confirm my general statements, if the reader will bear in mind it is local, and not intended to depict China at large. It is true of Amoy and its vicinity; but other cities and districts are more educated, and less inhuman:—

*“The power of grace in saving the aged.*—It will afford you pleasure to hear that Mr. Pohlman, of the American Board, has had the gratification of introducing into the Christian Church, by baptism, two aged Chinese converts. They began to attend the preaching of the word soon after Mr. Abeel commenced service at Amoy, and have continued to do so ever since. In spite of much opposition, they have given up their idols, and displayed an amount of Christian knowledge and a state of heart and conduct which inspire the hope that they have been ‘born from above.’ They are both about seventy years of age, and their renunciation of idolatry and reception of Christianity have excited much bitterness and enmity on the part of their nearest relatives; but they have counted the cost, and been enabled to persevere. We each took a share in the baptismal and communion services; and, in common with the other brethren, felt it was an interesting season. At our monthly communions these old men sit down regularly with us: the service is conducted partly in Chinese, and partly in English; a number of Chinese attending as spectators. Thus a beginning has been made—a small one, it is true, but still a beginning; and we trust that God will yet add many to his church in this place.

*“Extensive diffusion of divine truth.*—We have, during the last three or four months, made excursions to upwards of twenty towns and villages in the neighbourhood, some of them situated on the island of Amoy, and others on the neighbouring continent. As is usual, we found the inhabitants very friendly, and disposed to listen to our addresses and receive our books. In this way the attention of multitudes is directed, temporarily at

least, to the only true revelation, and a considerable amount of truth is communicated. Large market towns and villages have been thus visited, some of them containing as many as 10,000 inhabitants; and the communication between them and Amoy is so close and constant, that were an interest in Christianity excited in the minds of any thus instructed, they could have no difficulty in obtaining more abundant information.

*“Defective education of the people.”*—In the course of these excursions, we have opportunities of becoming acquainted with interesting facts regarding the mental and moral condition of this teeming population. In regard to the former, we have ascertained that the educational acquirements of the vast majority are very small. There are great numbers who do not know one character from another. There are many who can give the names of the characters most frequently recurring; but it is only of the simplest of these that they can explain the meaning, and few can construe a single sentence from beginning to end. Those who can read intelligently our simplest tracts form a very small minority;—perhaps not more than one in fifty among the villagers; though in the city the proportion of such readers is considerably larger.

*“Preaching by the living voice indispensable.”*—It will be at once seen how much need there is, in such a population, for the employment of the living voice in making known the truths of the Gospel. We may write and print and distribute as many books as we please; but, after all, the great proportion of the people will remain in entire ignorance of everything but the mere name of Christianity, unless we preach to them. In no other way can we expect to make known the joyful news to the bulk of the present, and probably of many subsequent, generations of the Chinese, than in that adopted by the Apostles, “preaching publicly, and from house to house.” It is only in this way that the female sex can be made acquainted with the truth; for scarcely a single woman is to be met with who can make the slightest use of a book. Nor is the rising generation of either sex at all likely to be better off in this respect than the present; the proportion of boys who are sent to school, or who are allowed to continue there so long as to enable them to derive advantage from it, being very small, and no effort whatever being made to instruct the girls.



*“Horrible extent of infanticide.*—As to the moral condition of the people, its degradation may be conceived, when we call to mind that female infanticide not only extensively prevails, but is looked upon as a matter of utter insignificance. It is principally in the villages that we meet with this gross violation, both of human laws and natural feeling. In every village we visit, we make inquiries on this subject, questioning in succession the various groups who cluster round us to listen to our addresses. In some villages it was admitted that there are always some female infants destroyed as soon as born, but the proportion was not stated; in others it was allowed that only half were permitted to live; while in others it was confessed, without any feeling of shame, that seven in ten were at once deprived of life. It is most melancholy to mark the indifference with which mothers, when questioned on the subject, give utterance to the statement that they do not want female children, and that they can make no use of them. Viewed as a moral question, the subject seemed to many of them entirely new; and they vented to each other their astonishment at hearing foreigners expressing sorrow at a state of things, in regard to which their hearts or consciences had never felt a single pang of regret.

*“Chinese vindication of infanticide.*—Nothing can be more distressing than to be compelled to breathe, even for a short time, the moral atmosphere of these pleasant and sometimes beautiful villages, and to think that the women who throng around us, and seem such interested and attentive listeners to our remarks, would not scruple to murder the sweet babes to whom they give birth, simply because they have the misfortune to be of the same sex with themselves. Of course the principal reason assigned for this disgraceful practice, is poverty—the impossibility of finding sustenance for girls who can do nothing to earn a livelihood;—a mode of reasoning, which was followed up (of course by a philosopher of the male sex) by the equally excellent argument, that the women were so wicked, the fewer they had of them the better. It is only proper to mention, after the exhibition of so much that is dismal, that we have met with mothers in some villages, who seemed to love their daughters as well as their sons, and whose fervent embrace of the sweet little girls that nestled in their bosom, when questioned if they had ever destroyed female infants, was the best answer that could be

desired in the negative. But how wretched the moral condition of a community where such cases form not the rule, but the exception!

*“Power of native superstition.—*The more we become acquainted with the people, the more evidently we perceive the powerful influence exercised over them by the reigning superstition, and by the dread of appearing singular in opposing it. To the vast majority of the lower orders, the simple fact that idolatry has descended to them from remote antiquity, and has been invariably practised from generation to generation, stands in room of all proof, and completely supersedes the necessity of investigation. If, however, such proof were at all necessary, they think it is abundantly supplied, even to the present generation. As for instance: it is a very common practice for the Chinese, before engaging in any transaction of importance, to ask counsel of an idol. This is done in various ways, one of which is, by throwing up, in presence of the idol, two pieces of bamboo root, each having two sides, one flat and the other rounded. If both pieces, on falling, present the rounded side, the response is unfavourable; if both present the flat side, it is not so much so, but still not satisfactory; if one presents the rounded and the other the flat side, the response is in all respects favourable. Now, as it often happens that the transaction in regard to which an answer is thus given, it is supposed by the idol itself, turns out as the votary wishes, what more natural for him than to attribute the result to the effective energy of the deity whose aid was invoked?

*“Priestly deception in the treatment of the sick.—*Vows, as among the ancient heathen nations, are frequently made in the prospect of a voyage, or similar event; and the prosperity of the voyage is attributed to the power of the idol to whom the vow was made. A sick person has been long attended by medical practitioners, but all in vain—his friends feel anxious for him, and resolve to seek superior aid; they invite a conjurer, or priest; an idol is brought from some well-frequented temple—gilt paper and incense are burnt before it; the sick man's case is humbly represented to the god by the priest; and medical assistance implored. All at once the priest appears as if inspired by the idol, leaps and dances about in a divine frenzy, and dictates the words of the prescription, which are written down,

and immediately complied with. Should the medicine prove effectual, the conclusion to the Chinese seems inevitable, that the deity has really inspired the priest. These conjurers, called Tangki, Tang Chi, or Ki Tong, have habituated themselves to the endurance of extreme pain in some parts of their bodies, and yet are able to refrain from any outward manifestation of it: they give themselves heavy blows, thrust sharp instruments into their cheeks and throats, and maintain they are not hurt, even though the blood flows. It is not wonderful if the populace regard all this as demonstrative that a higher power is present than that of a mere mortal. Thus are "living wonders" made to keep up the reputation of the idols, altogether with a view to the interest of the priests, who in this way earn their support."

Now, what is the language of all these facts to the Christian Church? Is it not, "Go in and possess the land"? We held and proclaimed this to be her duty twelve years ago, when the great question was, "Is China open to the Gospel?" Then Thomas Thomson, Esq. of Poundsford Park, kept up the cry of "Open China!" Now our cry is "Enter China!"—yes, "Enter China!" This is, indeed, more easily said than done. It has not, however, been so often said as it is easily uttered. Had it been as often repeated as was the same question, "Is China open!" far more would have been done and felt for that perishing empire, by the British churches. That question paralyzed them, whereas the command would have roused their energies, or kept their consciences on the rack, until obedience was attempted. We both equivocate with Divine authority, and place ourselves afar off from Divine influence, when we substitute unscriptural questions for the scriptural command. "If any man speak, let him speak as the oracles of God," on this subject. "Go ye into all nations, and preach the gospel," if it means any thing, means, Go into China. This commission varies not with the varieties of nations; but is as imperative in the case of the most powerful and hostile, as in the case of the weakest or the most accessible.

There is only one way of evading this fact with any semblance of conscience or reason, namely, by saying, "That as we cannot embrace all nations effectually, we ought to confine ourselves to those which are most open to us." Now we certainly have full scope in both Indies for more than all our present energies, even if Africa and the South Seas required no farther aid. It is per-

fectly true that Hindooism has reached a crisis when its idolatry must subside into infidelity, unless the native mind be more generally and powerfully plied with Christianity. It is as self-evident as it is melancholy, that there are not labourers sufficient to gather in a large harvest, even if God were to give a large increase of success in the East. Can it, then, be our immediate duty to embark in new enterprises, whilst our old missions are thus unequal to the claims of their spheres?

This is plausible, but hollow. How hollow, let the effect of these solemn facts expose to us! They have been proclaimed and chronicled over all the land, with almost superhuman eloquence, for years; and they have produced—*What?*—tell it not in Gath!—very little more than the maintenance of the old scale of operations which produced them. The reason is obvious. These facts, however awful, are but a part of the solemn fact, that the field of the gospel “is the world.” It is, therefore, to the wants of the whole world, that the Church must adjust her prayers and sacrifices, before she can or will do all her duty to any part of it. Whilst she is left to deal with its separate parts in succession, she will dole out her help without much regard to her real ability or obligation. Even India, after thrilling her alternately with horror and hope, has not won nor frightened her into the question of her real ability. How much she can do, or how little she may do, for the cause of God, she herself does not know; for, upon the former question, she has never been fully thrown; and the latter she throws upon circumstances. It was not thus the apostolic churches acted:—

“The world was all before them.”

when they examined and decided what they could do for it. They placed the whole extent of their obligation in the balance of eternal judgment, before they dared to fix the exact amount of their ability. They evidently tried how *near* they could bring their ability to the mark of their obligation; not how far off it might be kept from that mark, without incurring a curse. If they did not see clearly that hoarded money, like hoarded manna, was sure to breed worms even in time, they saw, as by intuition, that neither riches nor rank would bear to be thought of, at the judgment-seat, or through eternity, any further than the world was blessed by the consecration of them to the glory of God.

Thus it was by admitting the claims of the whole world, that the Church was led to calculate and consecrate her whole strength, and then to take that hold upon the power and promises of God which her weakness required. But now the Church knows neither her strength nor her weakness fully. She neither works at the rate of her actual power, nor prays to the extent of her dependence. "Thy kingdom come," which should be her first prayer, is still her last; and from any thing, rather than from the *coming* of that kingdom, she looks for the temporal prosperity, upon which she makes her liberality depend. Her gentle rule is, "to give according to the *times*," instead of giving upon a scale which would make the times better, and keep them more uniform. This, she could do. By giving according "as God hath prospered her," she could secure *national* prosperity. She is able to create and sustain missions which would make her country the market of the world, and thus make herself the light of the world. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. Shake thyself from the dust: loose thyself from the bands of thy neck, O captive daughter of Jerusalem;" for thou hast been too long ignorant of both thy strength and beauty. Thou canst perpetuate the peace of the nations, and extend their intercourse. Thou canst bring round times, in which international law would be justice, and international trade equally universal and advantageous. Regulate the times, therefore, instead of being passively regulated by them. Leave it no longer to the caprice of politics, or to the cupidity of rival commerce, to shape the course of things. All things must follow thy course, whenever thou goest forth to the conquest of the world!

Christians! "Enter China," if you would not shut your Bibles whenever their oracles utter the doom of the heathen. You cannot keep your Bible open, and your conscience calm at the same time, whilst you allow the interior of China to remain shut: and it can only be opened *to* the gospel *by* the gospel. "Great and effectual doors of entrance" into the nations, are not opened by Providence, until churches knock, and champions are willing to enter at all hazards. Then God set before them "an open door, which no man can shut" again.

Human distinction, however honourable, is, I am aware, not a

legitimate motive (as it is now understood) to ply Christians with. And, certainly, he who will not work without it is not worthy of it. You are not "called of God" to China, if your pulse beats high only when the prospect of distinction flashes upon you. All such emotion is of the "earth, earthy." Fame is, however, an inseparable adjunct of philanthropic enterprise in the present state of the world. No man, who deserves distinction, can escape it, now that the church must grapple with imperial idolatry, or be disgraced in the eyes of idolaters and deists. For it is not now, as when the first ambassadors of the cross challenged the whole Olympus and Empyrean of heathenism. Then Christianity was taken up by the world only as a question of facts and of men; not as a question of principles. Neither sciolists nor sages were afraid of its principles. They recognised, in Christians, "men that would turn the world upside down;" but they saw not in Christianity a vital "leaven, that would leaven the whole lump" of society. Accordingly, they turned all their energy against Christians; and, for ages, never thought of calculating the moral power of Christianity itself. It is not so now. The philosophy of the world is watching principles more than men; and, creedless and godless as most of that philosophy is, it will do some justice to the principles which improve the world. Thus it will follow with all its eyes, and proclaim with all its tongues, the practical results of experiments upon China. Philosophy itself will be transformed into faith, when the Church places the crown of China upon the head of Christ. In such an enterprise, before such spectators, distinction is inevitable. No real champion on this field can die unmissed or unmourned. The martyrdom of one Protestant missionary in China, would touch a chord of sensation throughout the old and the new world, that would not cease to vibrate, until a thousand missionaries were sworn upon his tomb to conquer or die. The bell that tolled his requiem, would ring the knell of her idolatry.

"I write unto you, young men, because ye are strong," whether rich or poor. From your ranks men have arisen to dare the cannibalism of the islands, and to endure the solitude of the wilderness. They have not shrunk from the effeminacy of the East, nor from the ferocity of the South. And will you fear the craft or the cruelty of the Chinese? Merchants will find plenty of clerks and supercargoes amongst your ungodly contemporaries;

and shall not the Church find standard-bearers amongst her sons? Amongst all her sons, are there "none to comfort her," now that she begins to "weep sore in the night," for the dark places of the earth, and especially for China?

From the beginning, the Captain of Salvation has always said to parents, "He that loveth son or daughter more than me, is not worthy of me." He will apply this rule to you, when he gives the word of command for a great "multitude of preachers." For where can he find them but in your families? You yourselves cannot obey his summons; and, therefore, "instead of the fathers," he must take the children, and make them the "princes in all the earth," now that he is about to take unto himself his great power to reign over all the earth.

Mothers! nothing but a hope full of immortality can reconcile you to consecrate a son to missions. Maternal nature is too strong to be overcome by any thing but grace, when a son is to be given up to foreign service. But when grace triumphs in the maternal bosom, it triumphs gloriously! The looks of Knill's mother, when she said, "Go, my son," spoke volumes more than her lips. He saw as well as heard that she had given him to the Lord: and see how he has given himself to the Lord, and been honoured by the Lord ever since! O, stand not between your son and the seraph that touches willing lips with "a live coal" from off the high altar of the temple! You welcomed that seraph when he touched the heart of your son with the coal which kindled the love of Christ in it; and will you not allow that love to be inflamed into zeal for the glory of Christ? True, there are perils abroad; but are there none at home? You can keep your child from foreign missions, but you cannot keep him alive at home. You can throw yourself between him and China, but not between him and the grave. God can take to the sepulchre what you refuse to give to his service.

This is not hard nor harsh; for, were all mothers to refuse, the heathen must be left to perish. Nor should the sacrifice be thrown upon poor mothers. It is a sacrifice; and, therefore, should be made oftenest by the parents who cannot be impoverished nor perilled by it. Whenever pious sons have "great expectations," pious parents cannot have great fears for their own comfortable subsistence; and, if the family be large as well as opulent, nothing would be such a security against the snares of

the world, as to have one son keeping "the world under his feet." His example, in counting all things but loss to win Christ, and to win souls to Christ, would be a perpetual balance-wheel upon all the movements of his brothers and sisters. The brother of a missionary, like the brother of a Whitefield, could not forget himself amidst the cares or the snares of life.

Parents! weigh these facts. You tremble for some of your children. Their very prospects of success in the world make you jealous of their souls. Give, then, the most pious to China; and thus you will have taken the best steps in your power to save the rest. The wealthier you are, the more wise and necessary this step is. Thus, "I have written unto you, fathers, because ye have known Him who is from the beginning. I have written unto you, young men, because ye are strong:"—and this is the writing, and the interpretation of the thing! "Love not the world, neither the things which are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God, abideth for ever." Now, one part of that Supreme will is, "Enter China:" and this cannot be done until young men win over their parents to make sacrifices, and parents encourage their ministers to anoint their sons, and ministers lead on the Churches to attempt all that God has commanded, and the Churches make Missionary Societies in reality—what they are in name—"the light of the world."