

The Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 14, 1874.

Editor and Proprietor.

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AUGUST 1874.

MILLER & EDGEcombe,

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The Intelligencer.

CHRIST IN CHINA.

BY A. P. NEWMAN, D. D.

Some how long has Christianity been in China?

Some say since the days of the Apostle

Thomas. There is no record of this effect.

It is not, therefore, a new doctrine to Chinese

people. There is a tradition among the

Syrian Churches in Persia and on the coast of

Malabar that St. Thomas preached the Gospel

in India and China. According to Arabian

historians of the third century of our era, "Christian

deeds were done in India, and among the Persians,

the Modes, the Chinese." (Series). According

to Mosheim, "There are various arguments

collected from learned men to show that the

Christian faith was carried to China, if not by the

Apostle Thomas, by the first teachers of Christianity."

It is a historic fact that in the year A. D. 60, an

intelligent man reached China that some great age had

appeared in the West. The impression produced

thereby was so strong and popular that the Emperor

Mingti sent an embassy to the West to invite that

sage to his empire. Judea was the true objective point of

that embassy, but the ambassadors stopped in

India, where they were entertained by Buddhist

priests, who told them of their sacred books

of a future state, of a possible way of escape

from sin, and of their great Buddha. Supposing

they had accomplished the object of

their mission, they returned to China with an

idol god, with a new but false religion. And

who shall calculate the course of Buddhism on

the millions of China through more than six

generations? How changed would have been

the history, the individual and national

life, and the civilization of this vast empire,

had those ambassadors gone to Judea? Jerusalem

was not yet destroyed. Many of the

apostles were there and in other parts of

the Palestine. St. John was in the prime of

life, and in the fullness of his apostleship.

Philip was "preaching in all the cities till he

came to Caesarea." They would have told

them of a divine and an ascended Christ,

whose name and benediction religion is what

China to-day needs most. But "God's ways

are not as our ways, nor his thoughts as our

thoughts." "His ways are past finding out."

The tidings of Him "born King of the Jews"

would have come to the ears of the Jews in

China. Long prior to the advent of our

Lord a Hebrew colony had been established

on the Yellow River, in the city of Kai-fung-fu,

in the Province of Honan. They are called by the

Chinese "the sect which plucks out the

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thereto Francis Xavier had started from Goa

to convert the Celestials, but he died on his

way, on the small island of St. John's, thirty

miles south-west of Macao, disappointed in

his expectations and thwarted in his plans.

But twenty-nine years later Matteo Ricci,

the Apostle of Rome in China, entered Canton

in the garb of a Buddhist priest, and thirty

years thereafter he entered Peking in the

dress of a literary gentleman. He was a

scholar, a politician, a courtier. He was the

favorite of princes and was the welcomed

guest of emperors. His companions, Roger

Paccio, were like himself, more remarkable

for learning than for piety. One became

Minister of State; another was appointed

superior of a third became distinguished

as a diplomatist in the negotiation of

treaties. They were followed by others

equally astute but more spiritual, who for

150 years numbered their converts by hun-

dreds and thousands. Unhappily for their

fortunes, disputes arose between Jesuits and

Dominicans, which so excited the Chinese

authorities as to cause an edict to be

issued in A. D. 1723 against them, from

that time to the present the Catholic missions

in China have passed through alternate

periods of adversity and success. And thus

it appears, from these well authenticated

facts, that, with the exception of brief inter-

vals, the Chinese have known somewhat of

the doctrines of Christianity from the days

of the apostles to the present time.

And what now is the condition of Christian

missions in this vast Empire? While we are

bound to look upon the Roman Catholics in

China as little removed in superstition and

idol-worship from the Buddhists, yet, be-

cause they are a power here and elsewhere,

their strength in wealth and numbers should

be ascertained and published. I have visited

most of their establishments, and learned my

facts from priests and laymen. They have

two grand churches in Peking—the French

Cathedral and the old Portuguese Church—the

former of exquisite architecture, the latter

of a more substantial and less artistic

character. I was present at a service in the

former at ten o'clock mass on a beautiful

Sabbath morning in October. A Chinese

priest, assisted by Chinese. Two hundred

natives were present, who seemed familiar

with the service. In the south transept were

100 Chinese orphans in the charge of a sister

of mercy from France. The holy sacrifice

was given to twenty-two Chinese women, two

of whom were blind, and were tenderly led

to the altar. The cathedral is of white

marble, 80 by 150. The interior consists of a

nave, two lateral aisles, a transept containing

the high altar, and a choir with an apse.

On the walls of the choir were three good

pictures, one representing Simon with the

infant Saviour in his arms; another, our Lord's

transfiguration; another, Christ delivering the

keys to St. Peter. The interior is imposing.

The fact consists of two parts, the lower

which is a statue of Christ; lower is a

marble group representing the Good Shep-

herd and his flock. In the upper part is a

statue of the Virgin Mary, seated with the

child Jesus on her lap. The lower part is

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SAMPLE TEACHERS.

Unlike that contented old body down East

who said that "the world was made up of all

sorts of folks, and she was glad she wasn't

one of 'em," Sunday school teachers have

their share of the frailties and shortcomings,

as well as the excellences, of our common hu-

manity. A glance around almost any school

room will show wide diversities of appear-

ance of the different classes, and every super-

intendent should make a study of the pecu-

liar characteristics of his teachers as thus de-

veloped, with a view to the correction of

their faults, and the improvement of their

strengths. In the course of my experience

as a superintendent I have taken note of the

various classes of teachers who have served

under me, and I propose now to set down a

few examples, for the sake of illustrating a

conclusion to which I have come.

There, I begin with the young lady

whose class of bright, eager-eyed little girls

was gathered just in front of my desk. Her

characteristics were an ardent wish to be

useful, and a strong desire to please. As far

as I could judge, she endeavored to

prepare herself to teach to the best of her

ability. She really seemed, also, to hold the

attention of her class to what she had to say.

Yet her knowledge, even of the Bible, was

very limited, and I often feared that her il-

lustrations were not such as she ought to

have had. But the evident sympathy be-

tween teacher and scholars, and the earnest-

ness and sincerity of her efforts, so pleasantly

contrasted with what I saw in some other

teachers, that I hesitated to interfere with

her. Perhaps, after all, the influence

of her chief value in Sunday school work,

might be working there with a power from

which the happiest results might ultimately

follow.

For another example, there was a good

brother who had charge of a class of girls

fourteen to seventeen years old. He was a

man of excellent spirit, willing, devoted, and

full of activity. But one thing he lacked.

He neglected to educate himself in the

general and special knowledge requisite for

the proper discharge of his duty as the teacher

of such a class. Thus his real ability was

more than half wasted. He might have been

a strong pillar in the school. In reality, his

inadequate knowledge, both secular and religious,

rendered his best efforts to do the work of

Christ, and uphold his cause, weak and un-

certain. The girls under his care, some of

whom were professed Christians, needed

thorough instruction. Instead, they received,

for the most part, mere pious exhortation, or

a weak dilution of the Word, little suited to

nourish their robust, expanding souls.

There was, too, a teacher who, with fair

abilities and good education, had an inveter-

ate habit of indulging in theories in regard

to the meaning of the Scriptures, which led

him to a constant and needless explication

of the text, and a needless and needless

exposition of the Word, little suited to

interest any in the school, although com-

posed of young men of active, intelligent

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his arms, and rode on till he came to a house,

when he got off and went in, and lo! it was

the house of the boy's father.

And there was joy in that house. The

father and mother thanked them for their

children, for they thought he was dead. The

children jumped, clapped their hands, and

cried, "Henry's come! Henry's come!" Poor

little fellow! he had been lost from his father's

house almost three days. He was pale and

almost starved. Oh, how glad he was to

get home! And they were all glad and re-

joiced, for they were mourning for him, thinking

he was dead. He had been lost, and was

found.

Now do you not think this boy would love

this kind friend, who went among the wolves