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[FOR THE CHRISTIAN VISITOR.]

THE ONLY TRUE GROUND OF CONFIDENCE.

Remember the Lord.—NEHEMIAH IV. 14.

When Nehemiah his brethren's hearts would stay,

And from their minds drive slavish fears away,
Tells he of armies, clad in armour bright,
With dauntless courage panting for the fight!
Speaks he of walls, high hung with gates of brass,

Which those of haughty Babylon surpass?
Did he of human power or wisdom boast?
No, but his trust was in the Lord of Hosts:
He ne'er reminds them of their strength or fame;

His confidence was in Jehovah's name.
Sheep have no armor for defensive war,
Then should their trust be in the Shepherd's care.

When Israel sins, their towering walls come down

By Babel's battering rams, flat to the ground;
Not all the force of human power can stand,
When God in judgment lifts his mighty hand.
But when in mercy he returns again,
Satan's opposition shall be vain.

Not all their power when earth and hell combine,

Shall injure those whom God to save designs.
Then why ye saints indulge in gloomy fears?
Why are your eyes suffus'd with gushing tears?
Come spell the letters in Jehovah's name;
And as your own, his boundless mercies claim.

In Him there's every blessing you can want;
In Him there's perfect willingness to grant;
In Him is power to bind your deadly foe;
In Him is skill to guide you as you go.

Trace then the streams up to the fountain head,
And all through Him who on mount Calvary bled:

Those streams of grace that cheer you here below

Shall to the boundless sea of glory flow.

Thus should we sing while faith holds up her head;

Thus should we lean on what our Lord hath said;

If on the oath of TRUTH we cannot stay,
What else can chase our slavish fears away?

ONAMAZO.

Canning, May 4th, 1850.

Below we publish the Speech of Rev. Mr. Farebrother, alluded to in our last paper. This gentleman is a Missionary of the London Missionary Society, and was a deputation from that society to attend the Annual Meeting of the Baptist Missionary Society in Exeter Hall.

The Rev. W. Farebrother (missionary from China, and a deputation from the London Missionary Society,) was next called upon. He observed, that he knew not why the resolution had been committed to his care, unless it was that the committee regarded the various missionary societies as one great family, all engaged in the same great work, and looking to the one great event; and seeing that they had no mission in China, and that he stood there as the representative of that mission in connexion with another society, he could only look on his position in that light. It was his intention, as briefly as he could, to give the meeting some information with regard to that mission; for unless those who had been personally engaged in it entered into the subject, he believed the congregations and Churches at home could scarcely understand the toils and the dangers to which the missionaries were exposed. He had not to speak of some tiny island, with a population of 3,000 or 4,000, or of some wild wandering tribes where the missionaries had

to travel for miles to look for the people, but of a great empire, covering an area larger, he believed, than the whole of Europe, and containing a population of nearly 400,000,000. But when he spoke of China, some tremulousness always came over him, for so many contradictions and so many anomalies had been attached to the character of the Chinese people, that he trembled when he was called upon to give some account of them, within the space of some half or three-quarters of an hour. In China, they found a people clothed in beautiful vestments, but offensive in their habits, ridiculously polite, and again, most insulting and overbearing—a people spread over a country larger than the whole of Europe, and yet governed by a patriarchal form of Government! and passing on from generation to generation without any popular tumult, all bowing down with the most implicit obedience to the commands of their imperial father. They found the people in many parts highly civilized and in others most barbarous, the makers of fabrics which our manufacturers in vain attempt to imitate; and while there was with them a prevalence of education, and institutions which displayed consummate skill, and high powers of adaptation of Government, they found them descending to the most silly and ridiculous practices, and profoundly ignorant of everything beyond their own empire. In the southern part of the empire he had seen the bodies of infants floating in the river, and had heard infanticide defended. Further north there was no trace of this horrible practice, but on the contrary he found there foundling hospitals, where orphan children were educated, clothed, and supported by the voluntary contributions of the people. In some cases he had seen the poor left to die unnoticed and uncared for; in others, public halls were established, where provisions were served out, and their wants were attended to. So numerous were the contradictions and anomalies in the Chinese people, that it was difficult to give any intelligible account of them. But he would try. They had been accustomed to think and speak of China as though it were one comparatively small country, like England or France, composed of one people; whereas it was composed of sixteen or seventeen different nations, all living under one patriarchal form of Government. That they had had so many add contradictory accounts of China was in consequence of those who gave them having visited different, and each only one, portion of the country. The Chinese has been represented as an unchangeable people. What could be more absurd than to suppose that thousands of men could reach a certain point and then stand still? China had had her changes as well as other countries. (Hear, hear.) She had had her periods of Augustan excellence and mediæval ignorance—she was now undergoing great changes, and it was more than probable that at no distant period that vast empire would crumble to pieces. The barbarism which pervaded the larger portion of the lower classes was gradually extinguishing a high state of civilization, and when a man who had lived there but a short time spoke of the degraded population of China, he would say to him, "remain a little longer, and you will find in the upper classes a degree of refined civilization which you could not expect." Benevolent institutions had been known in China for centuries.—When he was last at Shang-hai he visited a foundling hospital, the report of which he now possessed. It was a singular and interesting document. The first eight or ten pages contained a history of the institution, by which it seemed that it had been founded originally by a rich merchant, about 140 years ago; but the endowment not being sufficient to meet the expenditure, an appeal was made annually to the public for its support. Then came the rules;

the number of inmates; and next, the appeal to the public, in which the managers say—"Let all act from benevolent motives—let there be no compulsion." Then came an account of the receipts and disbursements, a list of subscribers under the head of "Account of the good and faithful who joyfully subscribe," and then, unlike many of the societies here, there was a balance shown in its favour.—(Hear, hear.) On one occasion he went with Dr. Lockhart into a large building in one of the streets of Shang-hai, which, on inquiry, they were told was the Hall of the Imperial Humane Society for the Recovery of Drowning Persons; and in one room they were shown a great black board, on which were inscribed the names of several persons who had been rescued from the river. In another was a number of couches, or beds, to which the rescued persons were taken, in order that suspended animation might be restored. And in another were a number of coffins, and they were told that when persons who were drowned were not claimed within twelve hours, they were buried at the expense of the institution. There were, also, halls of universal benevolence, and no sooner had the mission established their medical hospital than the rumour of it reached a great city in the interior containing 300,000,000 of people, and in a short time the benevolent men of the city Luchow-foo established a similar hospital; and in a parcel of books which he had received from China about a month or six weeks ago, he found the first report of the hospital. The Chinese were not to be spoken of as savages just emerging from barbarism. They possessed institutions which we thought the boast of our own country, and our own age. The inquiry arose, how long these institutions had been in existence, and what was their origin? Some persons ascribed them to the Jesuit missionaries. But the missionaries had nothing to do with them. A native writer traced their founding hospitals back to 1,137 years before Christ. He (Mr. Farebrother) believed they had existed from the patriarchal times—that they sprung up in remote antiquity—that although heathenism had extinguished them in every other country it had failed to do so in China. (Hear.) China claimed a higher antiquity than any other existing nation, and that claim must be considered. They divided their chronology into three periods—the certain, the probable and the doubtful. The certain went back to the time of the Deluge—the probable to the time when, according to the Mosaic record, Adam was placed on the earth—the doubtful, which they did not believe, went back thousands of years, and was a mere fable. It was clear, beyond a doubt, that after the Deluge a body of men crossed the sterile plains of Asia, and found that deep rich alluvial where they commenced those works which had been the wonder of all ages. That emigration took place before the alphabetical mode of writing was discovered, and they proceeded to form characters, which went on increasing until their language contained not less than 80,000 characters. The number of elementary characters was about 214, the majority of which were pictures of visible objects—the character for a man representing the spectacle of a man, the character for a door resembling a door, and the character for rice representing a heap of rice. They represented happiness by putting two simple characters together—the character for mouth and the character for a heap of rice, being of opinion that if a man had plenty of rice to eat, he ought to deem himself happy. (A laugh.) Sorrow was represented by the character for boy, and the character for door; because the first time a boy turns his back upon his father's gate, he knows what sorrow is.—No nation has retained so long and in such purity the knowledge of the true God as the

Chinese, for idolatry did not prevail in China until about two centuries before the Christian era. Such was the country which had been undertaken as the field of missionary labour. (Hear, hear.) All was not sunshine in the life of a missionary; and he himself had seen a great deal of the toils and dangers of a missionary life; but those toils and dangers were little known in consequence of the missionaries not liking to speak much of themselves. But when he read, in the Acts of the Apostles, that the Spirit of God directed Luke to give an account of the shipwreck of Paul, he considered that it was intended to show that missionaries ought to dwell upon these difficulties and trials as well as their successes. More than once during his absence from England, he had been in the prospect of immediate death. On his passage to Hong Kong, the vessel took fire, and the crew were fortunately picked up by another vessel, and arrived in safety at the place of their destination. If ever he felt the value of the Holy Scriptures, it was in the midst of the danger, when he called to mind the words, "Lo! I am with you to the end of the world." (Cheers.) After referring to the dangers and difficulties which had been experienced by Morison, Lowry, James, and other persons and zealous missionaries, the gentleman concluded by saying, if men can be found to throw themselves into such dangers, and live in such places, and drop into untimely graves, it is not only your duty, but your honour and privilege, to stand by them and support them. (Loud applause.)

The following extract is from a Speech of S. M. Peto, Esquire, M. P., at the opening of the Annual Meeting of the Bible Translation Society, of which he was Chairman.

"If we turn our eyes to India we find ample reason to congratulate ourselves on what the society has accomplished in that extensive field. Three several versions of the Holy Scriptures there make known to 70,000,000 of people the Word of Eternal life in their own language. And those versions had, from time to time, received such emendations that we might now suppose them as nearly as possible perfect translations. (Hear, hear.) If the missionary staff was discontinued—which God forbid—the large number of Bibles which are now in circulation in that country would give us good reason for believing, that the Christian Church would continue to flourish there notwithstanding, and the people would not be deprived altogether of the inestimable blessing of the Word of Life. (Hear, hear.) In China the most ample opportunity exists for the propagation of the Gospel, and the extension of the Redeemer's kingdom. We are informed that the Emperor of that country has recently issued an edict permitting all his subjects to profess and practice whatever religion they may think best, without incurring any sacrifice of property or liberty, or forfeiting their right as citizens. If this be so, and the Chinese are now permitted to read the Holy Scriptures without molestation or hindrance, it becomes our duty immediately to seize the favorable opportunity, and supply the want that is thus, by God's mercy, presented to us. (Applause.) Dr. Gutzlaff, of whom I have had the opportunity of making inquiries as to the state of that interesting country, says, that he has issued twenty editions of the Scriptures in the Chinese language—the last extending to 20,000 copies—all of which were bought up within three weeks of their being printed; and not only were they purchased by the people belonging to the seaports, but by those who came to trade there from various parts of the interior; and he has every reason to believe that the copies of the Scriptures which he and his agents have sold are being distributed throughout the whole of China—"