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REV. I. E. BILL,

"Glory to God in the highest, and on earth Peace, good will toward Men."

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THE DAY OF PEACE AND LOVE.

Glad on the mountains,
Bright o'er vales and fountains,
Dawns the fair day of peace and love;
Nations are waking,
Where the day-breaking
Chases the clouds that brood above.

Welcome, bright morning,
All the earth adorning;
Gentile and Jew shall own thy way:
Kings have confessed thee,
Prophets have blessed thee,
But never lived to see the day.

To us is given,
Like a glimpse of heaven,
Light of that glory promised long:
O may it brighten,
Till it shall lighten
All earth with radiance full and strong!

O God, most holy,
Fain would we, though lowly,
Send up our mingled praise to Thee.
Thine is the giving,
Ours the receiving,
And Thine shall the endless glory be.

[From the American Baptist Memorial.

TAI-PING-WONG.

THE CHIEF OF THE CHINESE REVOLUTION.

[CONCLUDED.]

Nankin, containing more than five hundred thousand inhabitants, encloses within its walls a space three times as large as that of Paris; but large cultivated spots are found in its streets, and grass grows along the quays.

"Nankin is situated on an immense plain, intersected by canals as numerous as those which traverse the human body. In the midst of fertile fields innumerable rivulets and streams of navigable water are perpetually crossing each other. The banks are planted with willows and bamboos, with straight stalks and dark foliage. It is on the plains of the province of Nankin that the yellowist cotton is grown, which, when woven, is exported in such enormous quantities. Here also is reaped the greater part of the rice which is consumed throughout the empire. Nothing in Europe can give an idea of the fruitfulness of this province—neither the plains of Beauce, nor the plains of Lombardy, nor even that richest of lands, Flanders. In the Kiang Nan, the fields are covered with crops twice a year, and produce fruit and vegetables without cessation. On the borders of the arable land, the most delicious vegetables in the world are produced."

Twenty-eight millions of people—according to the volume before us—inhabit the province; that is, ten times as many as in Belgium, ten times that of Holland, and rather more than in the whole of France. The city itself is built in the water, and, like Rotterdam, is surrounded by fertile marshes, and waters abounding with fish. Under clumps of trees are scattered the dwellings of the mandarins, where Chinese beauties make verses and write them, as they float over their lakes in elegant painted junks. Such a lady the Tartar Emperor had, just at this period, resolved to place by his side on the throne, and yellow placards announced the auspicious resolve in all parts of his dominions. But, while he busied himself in marriage festivities, his enemies were beleaguering Nankin. It was rumoured that a conspiracy was prepared to open its gates to them; and bulletins reached the government announcing victories gained by his "tigers," but which we find naively dismissed by a remark: "An ordinary Chinese lies often, very often, a mandarin lies always." A few more pages of the narrative bring us to the day when Nankin was attack-

ed, taken, and made the residence of the triumphant Pretender.

The emperor sat almost paralysed on his throne, when he heard of this terrible disaster. Furious, though impotent, he revenged himself like a Stuart, by maltreating the bodies of the dead. The remains of some insurgent chiefs, which fell into the hands of the Tartars, were cut to pieces; the hearts were dragged out, and exposed to the soldiers' gaze. His stupid barbarity was better exhibited by his pardon, graciously bestowed on some officers who had been defeated in consideration of their having "died of a mortal sickness." However, he appealed to heaven with public prayers, and declared he would pass a whole night at the altar of his gods.

Lin and some other unsuccessful generals were put to death; and others were shut up in cages. On the other hand, the rebels went calmly on, publishing manifestoes, in which the hateful rapacity of the mandarins was depicted, and making appeals to the patriotism of the country. Clemency and justice were enjoined to the insurgent troops, and peace, after victory, was promised to the whole empire. In other proclamations they declared themselves not to be brutal destroyers, but organized, merciful patriots, desirous of complete reforms in the administration, anxious to trade, unwilling to draw the Europeans into their struggle, and above all things, bent upon casting down the idols "of the stupid priests of Buddha."

The triumph of Tien-Tè is now so far secure that a series of unprecedented reverses would be required to change his fortunes, he commands the most intrepid and restless of the people, whose spirit and personal courage are very great. He has the sympathy of nearly the whole population, for the Tartars are hated in cities and provinces alike; and everywhere opportunities are taken to manifest this feeling. The principles of the civil war are described in the following passage:

"At the present moment the Chinese Pretender is the representative of progress; he appears as a reformer, lamenting abuses, inspiring hope in those who suffer, and confidence in the rich and learned. His auxiliaries, the five feudatory kings, who are all enlightened persons, being at the same time disciples of Confucius, and Protestants or Deists, fight against barbarism with the sword, and attack the superstitions of Buddhism, proclaiming a purer morality, and the doctrine of the Unity of God. Hien-foung, on the other hand, does not at all understand the change that has taken place in the mind of his people, and he fights against his adversaries, the innovators, with the weapons of judicial punishment. His ministers who are ignorant and false, and his generals who are cowardly and rapacious, deceive him without compunction. They propose no useful measures; but to revive the spirit of their young master, they impudently tell him of the pretended miracles that have been worked in favor of his cause.

Another misfortune of Hien-foung, is this, that he gives evidence of those bad feelings—of that old leaven of barbarism—which is natural to the Chinese, and which is still fermenting in the bosoms of his agents. We, who have personally known those fat, smiling mandarins, lovers of pleasure and good cheer, were at first inclined to believe, that in accordance with the fundamental maxim of their philosophy, they were born kind and humane. We certainly saw them deal a few cuts with the bamboo as they went along; but we did not think they could have used without compunction the axe of the executioner. But the public places, transformed into shambles, where a hundred heads are lopped off daily—men locked up in cages like wild beasts, and wretched victims, whose hearts are torn out alive—have greatly changed our opinion, and

have inspired us with a profound horror for a government that order such atrocities. Certainly the cause of Hien-foung may still prove triumphant, but our natural feelings seem to desire a contrary result; and we seem to comply with a sentiment of humanity when we predict the downfall of the Tartar dynasty.

"My opinion is," said a Chinese doctor, "that it is the spirit of Christianity which will overthrow Hien-foung."

The friends of Christian Missions have been watching these strange movements in China with special interest. Already the Protestant teachers travel freely in the interior, and are welcomed by multitudes of the people. The Scriptures are already translated, revised, printed, and to a large extent circulated and read in the Chinese language. A succession of missionaries have, for nearly half a century, been laboring in the outposts of Java, Penang, Singapore, and Malacca, as well as in Canton. Since the triumph of the British arms in China has secured freedom for foreigners in the commercial cities of Canton, Amoy, and Shanghai, additional laborers have gone out from this country. Churches of native converts enjoy the superintendance of native pastors, and several native teachers, under the direction of English missionaries. Leang Afa, the first Protestant convert, continues to preach the gospel to his fellow-countrymen. The Chinese New Testament is now produced at Hong Kong and at Shanghai for the sum of *fourpence*, and the British and Foreign Bible Society is vigorously preparing to give to the Chinese people a million copies of this divine book. In a circular recently issued by the directors of the London Missionary Society, they say—

"Although it must be doubted whether the chiefs and teachers of the Chinese insurgents can be regarded as even *almost* Christians, yet, apart from whatever is erroneous in their doctrines and defective in their characters, they are, as the instruments of God, effecting a wonderful change in the minds and habits of the people. Idolatry is falling, the unity and attributes of the true God are distinctly acknowledged, and some of the essential truths of Christianity are clearly stated. The promise of their *social improvement* is not less distinct. Isolation and exclusiveness are no longer made the national boast; but good will and fraternity are proclaimed with the distant nations of the earth; and our countrymen, instead of being reproached, as aforesaid, as barbarians, have been welcomed as brethren and friends."

The following truthful reflections on the grandeur and importance of the Chinese Mission, we find in the (English Evangelical Magazine):

If China is to advance in the noblest sense; if her millions are to be elevated in the scale of social and moral being; if they are to be truly enriched and rendered happy in the highest degree; if their practical and useful influence is to bear, extensively and efficiently, on the numerous islands and countries around them, the knowledge of the gospel must be acquired; the power of the gospel must be felt; the priceless blessings of the gospel must be enjoyed. It is the religion of the Bible that will humanize and enoble China; that will dispel the moral darkness, and burst assunder the moral fetters of her population; that will tranquilize her teeming millions, and put them in possession of unalloyed happiness; that will make her "valleys to sing," and her "hills to rejoice;" that will induce her to throw her arms widely open, and benevolently to embrace the world, and make her the receptacle of all that is valuable, all that is holy, all that is divine.

And, when these things are contemplated, what majesty and grandeur, what undefinable importance, are attached to the Chinese Protestant Missions, carried forward with sim-

licity, earnestness and devotion; maintained under the influence of love to Christ, and zeal for his honor; and upheld by the liberality, the faith, the energy, the perseverance, and the combined prayers of hundreds of thousands of British and American Christians! Such an enterprise is associated with the utmost moral sublimity, and the preciousness of those benefits it will be instrumental in conferring, during the next five-and-twenty years, no language can adequately unfold—no mind can adequately estimate. The profound and universal interest now felt by the followers of Christ in England, Scotland, Ireland, and America; the contributions which are poured in; the efforts which are made; and the prayers which are presented on behalf of China, that the light of Christianity may speedily shine throughout it, and that the inestimable benefits of redeeming love may be realized, are only what we expected from the ministers and people of God. Nothing could be more natural, and confessedly, nothing could be, as a development of attachment to the Saviour, and enlightened concern for the happiness of millions, and for the advancement of the empire of the Messiah—more proper—more important—more necessary. If such solicitude had not been felt, such a spirit not displayed, such petitions not been preferred, such zeal and benevolence not been exhibited, our utmost surprise would have been excited, our deepest regret would have been induced.

What a field is before us! What territory is to be explored, cultured, and gained for Christ! What anticipations may we not cherish! On what victories may we not calculate! Let the population of China be estimated, in round numbers, either at 300 millions, as some aver, or at 350 millions as others estimate, what a world of immortal beings is it among whom we labour, and for whose spiritual illumination and salvation we are continually to strive! Why, almost every other scene of effort and enterprise, with the exception of India, is comparatively little.—To have access to two or three hundred millions of Chinese ready to receive the New Testament from our hands, and to listen to the joyous tidings of redemption through Christ the Lord, from the lips of our educators and missionaries, is a fact of inexpressible moment. In the course of a few years, if funds are supplied—if efforts are wise and unremitting—if prayer, fervid and united, be poured forth—and, above all, if the Spirit of God be communicated, what changes will be witnessed! what glorious moral transformations will be realized! what dense clouds of ignorance will be dispelled! what light will Christian education shed! what pernicious and soul-destroying errors will be annihilated! what congregations will be collected! what Christian Churches will be formed! what impressions of the most valuable and hallowed kind will be made! how will the gospel advance and conquer! how will divine principles renovate the moral nature of the Chinese—divine privileges be participated by them—divine blessings and enjoyments be experienced—and divine hopes, full of a glorious immortality, be awakened! How many thousands—why should we limit the omnipotent Spirit?—how many tens, ay, even *hundreds* of thousands in China, may be brought to God—drawn to the Saviour—made meet for heaven! Is not the thought indescribably sublime?—Is not the bare anticipation inexpressibly joyous, majestic, and momentous? We conceive that nothing can be more so. Go forward, then, Christians, to the work; prosecute the noble, the magnificent enterprise, with all the faith you can exercise—with all the energy you can command—with all the simplicity of aim by which you should be marked—with all the benevolence you should exemplify—with all the devotion you should breathe—with all the hope and confidence, as to the issues