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REV. I. E. BILL,

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

EDITOR AND PROPRIETOR

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I LOVE TO THINK OF HEAVEN.

I love to think of heaven,
As "a Kingdom" that is great;
Which, to the saints is given,
And for which as heirs they wait.

I love to think of heaven
As an "inheritance in light;"
For which the saints have striven,
And where all are clothed in white.

I love to think of heaven
As "a city" that is pure;
Where departed saints are living,
And forever shall endure.

I love to think of heaven
As "a house" not made with hands;
Where asunder none are riven,
But rejoice in blissful bands.

I love to think of heaven
As "a paradise of grace,"
From whence rebels have been driven,
And where sin has found no place.

I love to think of heaven
As "a rest" of calm delight,
Where songs of praise enliven
The beauties of the sight.

I love to think of heaven,
Where saints and angels meet;
Where in its peaceful haven,
We shall each other greet.

I love to think of heaven,
Where my Saviour's glory gleams;
Where, to his presence taken,
I shall bask beneath his beams.

I love to think of heaven
As the place of my abode,
Where, on the soul is given,
The image of my God.

I long to be in heaven,
Free from sorrow, toil and pain;
For in the Book 'tis written,
That dwelling there "is gain."

I know the path to heaven,
'Tis a straight and narrow way;
Oh to trust in Christ awaken,
Repent, believe, obey.

—Amicus.

Missionary Plan for China.

The Rev. J. J. Roberts, of Shanghai, China, has sent us a long Lithographic communication, in which he unfolds what he designates a "Grand Plan for Missionary increase in China." If we are correctly informed this Mr. Roberts was originally an extensive slave owner in the South, that when converted to God he either sold or manumitted his slaves, and proposed himself as a candidate for the China Mission, was accepted, and first sent out under the direction of the Baptist Triennial Convention. When the South separated from the North and formed a distinct Mission he came under the guidance of the Southern Board; since which, for some reason unknown to us, he has left that Board and for some time past has been prosecuting his work independantly of all home organization. The leader of the great Chinese Insurrection, now in progress, is indebted to him for his early education in the Christian faith, and it is said that he at one time wished Mr. Roberts to baptize him; but the Missionary, not being fully satisfied with his conversion refused to do so. We judge from the communication under consideration that he is identified in sympathy at least with *Tae ping Wang* in his revolutionary notions, and that he firmly believes that this mysterious movement is going to open an effectual door for the evangelization of the "Celestial Empire." As we cannot give the letter in full

we will furnish it as condensed by the *Watchman and Reflector*, from which our readers may form a pretty clear idea of the designs and operations of this independant Missionary. It reads thus:—

"DEAR BRETHREN OF ENGLAND, FRANCE, AND GERMANY,—Having lately sent a communication on this subject to the United States, this is intended principally for you. I am persuaded that you do not—cannot feel uninterested respecting the great Chinese revolutionary movement now in progress—the *wonder of the age!* Through faith *Tae ping Wang* and his coadjutors are subduing the "kingdom, have escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." Having risen up from among the people apparently at the call of Providence, or the God of Providence, they have acted with energy, and gained unexpected, and unprecedented success. They have securely planted their standard in Nanking, the southern capital, have taken other large cities in the country, and are wielding a mighty power and influence all round."

He next proceeds to argue at considerable length the importance in his view of a "Committee of Co-operation," as he terms it, having its centre at Nanking,—to be composed of different denominations and missionaries of the same. This, he insists, would have great advantages from the common equality of all its members, and from its being in the midst of the field to be occupied. Mr. Roberts having earnestly appealed to Christian churches and associations to send forth to China missionaries,—the expense of an outfit for each of whom, including his family, he estimates at a thousand dollars, the same sum besides being needed annually for five successive years—gives the following as "*Resources and Dependences of the Committee of Co-operation*;" "I acknowledge that the thousand dollars many not cover all the expenses of a mission family—teachers, books, writing, building and other contingent expenses, as well as personal; but this amount being added to the common stock, we will trust the Lord for the balance. We will walk by faith adding the labors of our pen and prayer making our requests known: The Lord will hear us and supply us, for he knoweth that we have need of these things; and has said in his word—'Trust in the Lord and do good; so shall thou dwell in the land, and verily thou shalt be fed.' Ps. 37. 3. This promise I have been testing there many years, and find it verily true—it may be depended on. But if some good brother, after reading this paper, should feel inclined to come on the plan recommended, only desires something a little more tangible to walk by than *faith*, to enable him to progress thitherward—let us say to such: 1. The thousand dollars proposed will pay your salary, the salary of your teacher, buy your text books with which you will study the language; and leave a little over, according to the present rates paid by the Baptist Boards of the United States. 2. The next consideration—whence will the funds come for house renting, house building, travelling, and other contingent expenses, as well as printing and other branches of the work? *Answer.* Others besides those directly pledged for the missionary's support, will see his reports, sympathize with our effort, and voluntarily send in their donations. This dependence has also been tested by the writer during the last two years, and found more reliable than could have been expected without such test. Last year, 1853, about \$800 were received from the United States; \$400 from England, and \$300 in China; and this year, without any dependence only upon God, through faith, the pen and prayer, the volun-

tary work of contributing to our needs, and our work too, I am happy to say, is going on with like promising prospects, as during last. Why, a large expensive institution at Bristol, England, requiring thousands annually, is supported in this way, and why should we fear when engaged in a much greater work? 3. Should the committee at Nanking be a little close run, the foreign merchants of China will help with pleasure. They do something in this line every year. This year, 1854, one has voluntarily presented the writer with \$100, and another \$200, as donations! The merchants in China are noted for their liberality. 4. The Chinese new converts will soon contribute their quota both of men and means. They are in the habit of contributing for religious purposes, and doubtless they will not do less so when their religion becomes true Christianity. In fact *Tae ping Wang* has already contributed largely for the publication of religious tracts and the Scriptures. And subscriptions for religious purposes have been liberally filled by Chinese themselves, both at Hong Kong and in California. 5. The Bible and Tract Societies and other like institutions at home will have no more hesitancy in committing their appropriations to this committee, than they would to any Board of the denomination at home. For even now, before the committee is located, and while consisting of but one member, three large institutions, two in America and one in England, have committed a considerable amount of funds to his trust, to be used in this line; then how much more will this be the case when the committee shall consist of twenty members, and be in a flourishing condition at Nanking? They will be but too glad to be able to use the committee's agency for the distribution of their liberality."

Now, my dear brethren, who wish to come to China, fear not, but trust in God, that he will through the promising sources above referred to, or some other means, supply your every want while faithfully engaged in His service. Nor is this a vain hope—it is anchored upon the firm foundation of God's un-failing promises; has been tested amid the storms of severest trial during the last several years, and is now recommended as an un-failing dependence. I know we shall realize the assistance needed. Then come, come, nothing doubting."

Further on Mr. Roberts makes the following avowal:—

"OUR PURPOSE.—In all frankness we have nothing to concede here; but openly declare our uncompromising purpose, if God will, to stir up the churches at home in the mission cause; and to spread the Gospel in China to the utmost. This the writer commenced according to his humble abilities in 1835, and now desires to see carried out to the fullest consummation. My hope, as a means for the accomplishment of this purpose, greatly depends, with the blessing of God, upon the Gospel plan above proposed. 2. It having pleased God in the gracious dispensation of His providence, to make the writer teacher, or the religious instructor of *Tae ping Wang* seven years ago, it is his purpose, the Lord permitting, to improve this vantage ground to the uttermost in carrying out the Gospel plan proposed. 3. Being a Baptist, and honestly believing that the Baptist doctrines and ordinances are most Scriptural, it is the writer's determination to throw what little influence he may have in China into this channel, and he invites co-operation on no other principles than those maintained by the general union of missionary Baptists in the United States, and such as fraternize with them in England, France, and Germany. The version of the Holy Scriptures into Chinese, by Rev. Josiah Gossard, is now used, and will continue to be used by the committee, at least, until some other version is used by the Baptist de-

nomination in China more generally?"

Of the end to be achieved, and the means to be employed for it, Mr. Roberts gives an intelligent and truthful view in the following:

THE WORK TO BE DONE.—The great work is preaching the Gospel to every creature, all over the nation, as far as in us is! But a little more in immitia. We wish to establish the committee well at Nanking, and preach the Gospel thoroughly there. That will be the heart of the nation and we must keep the heart with all diligence, because thence, as from Jerusalem, we must send forth the issue of life. At least a dozen missionaries and men of our fraternity should be located there. Not only at Nanking must we preach, but to the cities around, and still more distant, until the whole nation be preached to. Many large cities, besides Nanking, are now ready for the commencement of this process. To speak in bounds, at least a hundred missionaries ought to join the committee before the close of two years more. I do not think more, rather than less, will be required.

TEACHING.—Much must be done for China by teaching at least, at the capital—Nanking. We must have a primary school; and that ought to be instituted immediately, as preparatory to a higher course of instruction in science. And we shall have great need of early attention to the establishment of a theological school, in which the Chinese converts shall be instructed in a Scriptural preparation for the ministry of the word in truth and soberness. I feel the inadequacy of language to express the urgency of this necessity. If the nation is to be evangelized principally by natives—as must be the case—those must be taught and trained in the truth as it is in Jesus from his word; or they will of course preach error—whatever comes uppermost, with such a smattering of truth as they chance to catch up from the Scriptures, and *Tae ping Wang's* books. Come, ye Doctors of our church, help us to instruct them, and "expound unto them the way of God more perfectly. This is no ordinary work, but is worthy of the talents of (Doctors) Paul and Peter if they were here themselves."

Emigration to Palestine.

The official Gazette in Wurtemberg published at the commencement of this month some account of the plans now rising in that country for emigration to Palestine. A "Society for the bringing together of God's people in Jerusalem" has constituted itself, and among other proceedings has prepared a petition to the Bund at Frankfort, the purport of which is as follows:—that the Assembly of the German Confederation will be pleased, through the agency of the two great Powers of Germany, to induce the Sultan to permit the "Society for the bringing together of God's people in Jerusalem" to found communities in the Holy Land, under the following conditions:—1. Self-government in all civil and religious matters, that they may be able to be arranged entirely according to God's word. 2. Security for person and property against the arbitrations of Turkish officials, and against uncontrolled and oppressive taxes. 3. Exemption from Turkish military service. 4. Guarantee of the same rights to every one who shall subsequently become a member of this society, whether he may have previously been Christian, Jew, or Mahomedan, Turk or foreigner. 5. The assignment of the Holy Land to the communities, in order that they may settle there conformably to the object and purpose which they have stated above.

Many of your readers will doubtless think that an extensive emigration would be at the bottom of this movement; but while a little consideration devoted to the subject of tenure of land in the East will show the groundlessness of such an idea, the following will indicate that the plan is by no means confined to