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CHINA FROM A CHRISTIAN STAND-POINT. II,

The first and strongest impression made upon a thoughtful mind on entering China, is the immensity of the population; a population full of energy, order and practical sense, but pursuing a method of thought and of action, in every department of life, utterly different from our own. The Chinese empire is divided into eighteen Provinces; and contains, according to the best foreign authorities, about 400,000,000 of inhabitants, though native official accounts make it 536.000.-000. No mind can well grasp the idea of this immense number of human beings. If one should attempt simply to count this sum, devoting twelve hours per day to the task, ten years would elapse before the completion of the feat; or, if the Chinese population could be placed in column, four abreast, standing as closely as possible together, they would reach entirely around the globe! Yet of this mighty multitude, swarming on the plains and vallies and mountains and waters of China. how few know anything of the true God, or of the immortality brought to light, through the Gospel of Christ! We must not suppose, however. that this vast and ancient people have no great religious systems; that they are all gross idolaters; or that virtue, domestic happiness and social order are not frequently seen. No ancient, and few modern nations possess greater elements of civilization; and the more China is thoroughly understood, the more is she appreciated.

There are in China, three great systems of faith which may be styled, 1, Confucianism or Optimism: 2, Buddhism or Pantheism: and 3. Tauism or Intellectualism; and from the combined influence of these, there is Ancestral Worship which may be styled the real religious sentiment of China.

Confucius was born 551 years before Christ, and in early life was a close student of the leading literary works of China which, with those composed by himself, and Mencius, constitute, the Chinese classics. They are the text books of the schools and of literary examinations, and the final authority in regard to history, manners, morals, philosophy and government. They have exerted, and continue to exert, an immense influence. In these Classics are found the moral maxims of China, regulating conduct in political, social and private life. The writings and teachings of Confucius were exceedingly pure; but in them we search in vain for the expression of a sense of obligation and duty to God, or of faith in a future life. His maxims have become the major part of Chinese civilization; and his silent thoughts still shine down through the ages swaying the hearts of one third of the human race. Confucius richly deserves to rank among the noblest of uninspired men. Confucianism is not idolatry.

The second great system of faith, Buddhism, came originally from Iudia. Being in opposition to the Vedus of Brahminism, it was expelled from

Royal Palace at Bangkok, two of these animals thus treated with divine honors. At the present might be proud. In China every official has time. in some parts of the East, an incarnation to submit to a competitive examination; and of Boodh is expected; and when male children are born, an examination is made of the hands and ears-the fingers of the former to be of equal the district magistrates, afterwards by the prelength, and the latter, quite pendent.

When I was at Shanghae, a pall, which had the candidates pass these officials, they can been found at a grave near Soochow was on exhibition, and on it was inscribed the duing faith of a Buddhist Priest. It gives a very fair state- to hold these examinations. Every three years ment of the doctrine of Buddhistic immortality. | the examinations for the second degree are held "Perfection (or absorption) may be attained by in the Provincial capitals by the same kind of the subjugation of the appetites. Having learned commission. The examinations for the third this doctrine, I am fully acquainted with it. degree are held every three years at Peking, There is no other to be compared with it for ex. when the candidates pass a very severe ordeal. cellence. If, however, it be studied, but by fits Their knowledge of the Chinese classics must and starts, at death the soul will remain grovel- be exact, with ability to compose and write fluling. By accepting this creed, the evils of life ently on the subjects discussed in those works. may be avoided, and quickly will the fruition of Of course, the vast majority fail to pass at these holy doctrine be enjoyed. At the moment of my final examinations, though years of time and death I shall reach the bright domain of purity, | considerable money have been expended in and learn completely the deep and excellent doctrine. How wise, then, to leave the delights of to disdain affairs of seeming importance, that thus speedily may the individual be absorbed into duty."

The third leading religious system of China is Tauism, or the worship of the intellectual powers-the word Tau meaning truth or doctrine. At the head of this system is a trinity of persons who preside over the intellectual universe. The first of this trinity is called "The honored one of heaven-first in time." He created man : set the stars in motion, and caused the planets, to revolve. He is the source of all true doctrine; and is, inhimself, immaterial.

The second person of this Tauist trinity is very wise and benevolent, and collected all the sacred books which came into existence from the time the world was made. He calculated the succession of times, and divided the ages into periods. He determined the movements and inter-action of the great principles of nature. Lautsi, the historical founder of the Tauist system, is the third person of the trinity, and was born about 600 years before Christ. He professed to communicate to mankind the doctrines which the first in the triad had uttered. and the second had collected in the form of books. He is said to have instructed mankind in every age and country. Under various assumed names he has appeared as the teacher of emperors and kings and the reformer of successive generations. He was the author of the remarkable book on Reason and Virtue. There are a great many eminent Chinese writers who are the advocates of this Tauist philosophy. Confucius himself has a place assigned him among the deities of this system; and he is addressed as "the honored one of heaven, who causes literature to flourish and the world to prosper."

In its best expression Tauism is a transcendental philosophy; but among the masses it has degenerated in o the grossest superstition and idolatry. Its best teachers claim that it exalts; and stimulates the intellect, and makes mental power and development the glory of man. As a system it probably has the greatest power in China, as it attracts scholars, ministers to speculation and superstition, and is, so to speak, the State religion. The whole theory of Government, as it exists to-day, depends on this system, demanding intellectual culture for political position; and it is to Lautsi, or some other deities of the system, that scholars appeal for aid. Greece in her palmiest days never exhibited greater intellectual struggles at her Olympian games, than does China, to day, at the great national examinations in Peking. I have thus briefly gone over the three great systems of Faith in China, in order to show that rant, unthinking, unquestioning." The devil, the Chinese are by no means destitute of grand through the priesthood, still continues the old moral and intellectual ideas as the basis for higher truth. Indeed, one of the great difficulties which Christian teachers encounter in China is the willing confession on the part of the people, that their doctrines are good-like the teachings of their own great writers. So great is the resemblance, that some are disposed to believe that to get the future wives and mothers under her of each. Slavery makes men so much like brutes Lautsi, Confucius, Mencius, and the other great ethical writers of China, must have received hints from the Hebrew Scriptures. That Israelites penetrated China at an early age, is now a well authenticated fact; but whether so early as the time of Confucius, is exceedingly doubtful, unless it was during the Babylonian captivity, some 600 years before Christ. Jewish colonies in China have been visited, not only by Arabian merchants and Jesuit priests, but by Protestant, with the many subtle influences of Popish super- der handling. "Carriage?". Yes, in ten days, or in other words, shall be lost, or swallowed up missionaries. In the spring of 1867, the Rev. in the infinitude of bliss and being. Abstraction, Mr. Schereschewsky, and later, I believe, Dr. or what is higher still, absolute negation of Martin, visited a Jewish colony in the province. thought, is the aim of the Buddhist priest, which of Honan. They found there the Hebrew Scrip- Pacific coast. Making some inquiries of her tures written on parchment; a few monuments and traditions; but the people unable to read the language, and differing little, if at all, from the At the present day China is thoroughly open to Christian missions; and no barriers are to be life. Thus, to every consistent Buddhist, all' surmounted but those of language, and the pride superstition, unbelief, and hardness of heart, found in every country. There, is no caste in to time, new-born babes, are finally absorbed into China, as in India; no religious fanaticism and Bodh. In Asia, white elephants and white positive opposition; but only the opposition of daughter: the immediate response was: "I am a tion walls a ternaps as pleasant an object as one indulty of the analysis in the immediate response was: "I am a tion walls at the immediate response was: "I am princes are supposed to dwell. I have seen, at the to say that there is one caste in China-that of burial of a lovely little girl, daughter of a very are objects of great interest-the new foliage from Mr. Dulles.

literary culture, a caste of which any country prominent man in Nevada; and where the physician and myself were the only helps and mourners save father and mother. The little daughter no one holds office without the seal of literary had been brought a long journey home from a approval. The first examinations are made by nunnery in California, to have a joyous holiday season. Somehow, on the way, she had con-

fects of the chief cities of the districts. If tracted that fell disease-small pox. When made conscious that death was near, "Mother," compete for the first degree, before the literary she said, "I want to say my prayers." "Say chancellors or commissioners sent from Peking them, daughter." When uttered they were thoroughly popish. Prayers ended, the child continued : "Mother. I want to cross myself; is it wrong?" What could a heart-stricken mother, a professed Protestant, answer under such conditions, to her dying child?

Remonstrating with a mother whose young daughters were away at a nunnery school; the answer in substance was : "Anything like domestic help on the Pacific coast is very difficult to obtain. The nuns take entire and thorough charge of their pupils, not only during school months, but vacations also; thus we are relieved from all care. preparation. Those who succeed are received, Protestant teachers will not do this."

on their return home, with civic honors; and Mr. Editor, our business is not only to counterhome, to disregard all craft and cleverness, and occupy Government positions, though not in act popery, but educate and direct the masses their own Provinces. Those who fail to pass into better and higher channels. The only practhe ordeal become literary men, teachers of tical way will be to excel in all educational and schools, and the lights of the people. From religious means and facilities. And to accomthis class our missionaries obtain their instructplish this vastly more means, efforts, and selfors, and the nation many valuable citizens. This sacrifice are demanded.

system of competitive examinations stimulates education and literary culture in China; and no better plan could be adopted in the United States for procuring efficient public servants.

BEV. A. M. STEWART'S LETTERS. XXXIII. POPERY ON THE PACIFIC.

Austin, Nev., Jan., 1869.

A special aim of the Popish priesthood, and by long study and practice they have become most skillful propagandists, is to look after the foreshadowing of things; to preoccupy sections and points of coming interest. Far in advance of any other ecclesiastics, or statesmen, hers foresaw that this wonderful Pacific coast was to be the terminus of western emigration ; that here the star of empire would stop and permanently shine; that here Europe, America and Asia must meet and strike hands; that after immense aggregation and congregation, from this centre of the world influences would go out to every nation and isle of the sea. Whoever may have continued blind to these things, Rome did not. Although we may dread, yet do we greatly admire her sagacity and consequent action. Far beyond all others has she 'adopted' means, and on a larger scale than others, to take and keep possession of this, at present, most important locality of earth. The Catholic world has been ransacked for money and for the most accomplished and fitting teachers-priests and nuns,-to direct the education of the people in this land of promise. Already, in the costliness of her buildings; in the number and extent of her churches, her institutions, and her sectarian schools of all grades, she is in advance of all others together. Such as Rome furnishes, her facilities for educating the young are

seeming to push off the old, and combining spring and autumn in one view. We are disappointed to see so few flowers; is not this Flor-ida? An occasional rose smiles its welcome, however, and we are thankful for that.

Every one who comes to Jacksonville, is ex. pected to take a walk to the Camp, and another to the Monument. The former is an especial object of interest. Situated on a bluff, just where the river bends from its long journey northward, to meet the sea, it commands a fine view of the steamers and smaller craft coursing their way up and down the stream. Then there are some neat white washed barracks and some very fine trees, and O happy sight ! some green grass ! I could almost imagine myself home again as I look at it, and could kneel and kiss the dear old turf with a good heart | But what of the Monument? We plunge out for it through the sand-spurs, and here it is just back of the town, a pile of bricks in pyramidal form, perpetuating the memory of some member of one of the "first families" in the following lines. Do not misread them : here they are, pathetic and beautiful!

> " " Though I am dead and in my grave, And my bones they are all rotten, When this you see remember me, That I may not be forgotten."

I met a colored boy on my way back to the city, and said to him: "Did you know that I was a rebel ? " "No 'm," he answered with a shrewd show of ivory; "You isn't a rebel : dey isn't so han'some as you is !" The sagacious little rascal. He knew I was a Northerner in a moment; and intended to win a dime by his very untruthful compliment. The Yankee and the Southerner are very distinct types of being. You distinguish them at a glance.

HOME MISSIONS .- GOOD NEWS FROM THE OHUROHES. KANSAS.

REV. H. KENDALL, D.D.-DEAR SIR.-Bro. J., of N. Y., has just written about Kansas. I have sent him a favorable reply. We should have one organization at least in every county in our new Presbytery. There are several yet that have none. Bro. C. visited me about two weeks ago. He says you can help churches here needing Sunday-school libraries, to them. The books I got at first we lost largely while worshipping in the Hall and in the Public School building. Now we have better accommodations, but our library is very inadequate. We will do what we can, but there is the constant poverty to speak of. Our church building must be finished inside and out this season, an organ must be got, a bell, &c., while money is tight. So we go squeezing along, "Festina lente." Week before last at a festival we cleared \$275. Five hundred more on subscription, we think, will complete what we want to do this season. The Church Erection has done all we can ask; we must help ourselves and begin to pay back. If you can help us to more books this spring, we will make good use of them, and receive them gratefully.

I have just been answering a letter from Mrs. keeping time to the melancholy music of the Moore, of the First Presbyterian church of West Chester, Pa, It is true our wardrobe, &c., needs replenishing, our clothing is pretty threadbare, winter, and from a death-spectre that has been but our wants are so much less than the home missionary, with a large family of children, that he certainly should have the preference, and so I wrote her.

A. M. STEWART. mound don't FLORIDA AND THE FLORIDIANS. I. BY H. E. C. FIRST SIGHT OF THE COUNTRY.

Here we are, rolling and tossing on the St. John's bar. A thump, a rattle of glasses in the cabin, and a great creaking and groaning in the vessel-pints ! "Stewardess, what is the matter ?" 'No danger, ma'am: only a ground swell ma'am." This to pacify us. The vessel has struck the bar; but thanks to the kind Hand that has shielded us, we are afloat again, and have escaped a danger where some before us have been shipwrecked.

Once across the bar we begin to look about us. First at the water, which has suddenly changed color. The sea-green is gone ; we are sailing on a stream of almost inky blackness. What is that on shore; a snow-drift? If not, it is a good imitation of one-a bank of white sand. We must make up our minds to become accustomed to sand: for there is plenty more of it beyond us and below us, and there will be windy days where we shall have it whirling in the air above us. The shores are low, and the palmetto standing sentinel on either side, gives token of an approach to the tropics, and reminds us how far behind we have left our dear northern home. Now the pine woods meet the eye, covering mile upon mile of this flat country. Occasional patches: of live-oaks serve to relieve the monotony, and as we sail in nearer shore we see the sad gray funereal moss, draping the trees, swaying in the wind. and pines. We have fled from the signs of a northern. pursuing us, to find safety in the "Sunny South :" and this is our sombre, greeting, he are the source Bow silent it, is shout us. One might almost imagine himself journeying in a country never before visited by a human being. But, occasionally, a little rough building peeps out of the woods. and shows where some settler has begun his clearbegin to appear, some noisily doing their work, with the week of prayer there have been mani-though more of them, stand idle. On the left fest tokens of God's presence. At the close of rises a bluff ascending almost perpendicularly the week we felt that it would be wrong to disfrom the water. It does not reach a very tower- continue the meetings; and through the first generally low, flat shores. Somebody has irre-generally low, flat shores. Somebody has irre-50 hopeful conversions. There have been thirtyverently said, that the St. John's must have been built on contract, for it everywhere seems unfin- fession. In many respects the revival has been ished. It certainly has that look.

that country; but it went forth to delude mankind and found lodgment in Central Asia, Burmah, Siam, Ceylon, Java, China and Japan. In all probability, it was introduced into China during the first century of the Christian Era, at which time one of the Chinese Emperors sent an embassy to the West to obtain religious teachers, who returned with Buddhism. In its character and genius, it is extremely flexible and accommodating, like the Romanism of the present day, which it strongly resembles in many respects. Wherever Buddhism has spread, it has become amalgamated with the national religions; and this is emphatically the case in China, where it possesses the largest number of followers. Sir Wm. Jones fixes the first appearance of Buddhism, in India at least one thousand years before Christ; but most writers place its origin no higher than the period of Gautama, about five hundred years before Christ. Its moral code consists of five cardinal commandments; first, Not to take human or any animal life; second, Not to steal; third, not to commit adultery; fourth, Not to bear false witness; and fifth, To abstain from all that in toxicates, from opium, as well as alcohol.

The minor commandments are, first, to avoid producing discord either between individuals, families, or the government; second, to abstain from abusive language; third, to abstain from foolish jesting and conversation; fourth, to avoid covetousness and malice; and finally to abstain from following false gods. He who, in all his transmigrations, fulfills these commandments, "Shall finally behold a god and hear his voice," state is nearest that of Boodh himself.

One of the most remarkable doctrines of Buddhism is the transmigration of souls. It teaches that the human soul, in order to be purified and Chinese about them. attain absorption, is allowed several probationary trials, thus passing through many forms of animal animal life is sacred as the temporary resting. place of human souls, who, re-entering, from time Boodh. In Asia, white elephants and white

etter organized and in the advance of others. Here, too, she makes larger pretensions to unsectarianism-yes, she is even liberal, and without intent to proselyte. Yet here, cropping out and manifest to all who will look, are every one of her subtle essences and they are wonderful, as well as legion in number. Here she grants the largest sensual indulgences, in order to counterbalance a jealous spiritual restraint. Her votaries, more than elsewhere, are sedulously trained into the most abject spiritual slavery, yet every pretext is seized upon and encouraged for physical recreation and enjoyment. The religious aim seems to be; "Robust in body, feeble in soul-fat, ragged, and saucy; ruddy, hale, ignoproffer : "All this world will I give thee, only fall'

down and worship me." One of her special aims on this side the Concontrol, she can speedily and easily manage the entire community. Great has been my surprise as to the extent Catholic female seminaries-nun nery schools, are patronised by professed Protestants. Indeed, were it not for this support, these, now flourishing schools, would soon langoes, no girl who has been from two to four stition, if not a confirmed Catholic.

Just before leaving New York on my Pacific mission tour I met a young lady lately from the goos North again - to rest. concerning the churches in a certain place in which she had been, "I know," she replied, "but little about any save one; I am a Catho-

three years in a California nunnery.

Visiting lately a well-to-do family in Austin, Nevada, the mother a professed Presbyterian, the father a man of the world, and attempting a cont The buildings have been thrown up rapidly, and versation on the subject of religion with a grown mostly stand on posts, without cellars or, foundadaughter : the immediate response was F am a tion walls ... Perhaps as pleasant an object as one

JACKSONVILLE

'The city is in sight. Our five days' sail is at' an end. The sea and its accompaniments are left men, and six families of both husband and wife. tinent has become fully manifest-to monopolize behind; and soon we shall be on shore. As we The Lord has done great things for us whereof the education of the daughters, both Catholic near the wharf, Darkies and Donkeys mingle beand Protestant; Knowing full well if she be able fore us in delightful confusion; a goodly number that you naturally associate the two. "Carriage ? Carriage?" Ah, it is your turn, poor voyagers, to cry out " carriage." What would you give to meet a New York hackman now? Here we are, or what to say. But, at the beginning of it, I guish. So far as my experience and information one of them, and perhaps not. They will be well crowded"; and yonder sits a young, attracyears in a Catholic school comes out untainted tive lady, panting for breath, who needs very ten-

> Jacksonville, not a very musical name, but auite suited to the place: not much poetry in either. Much has been written of this small a walk, gives an additional impression of sand.

A GLORIOUS REVIVAL. alta a

Flushing, Mich., March 15, 1869. DEAR BRO.- I should have forwarded my report before now, (for it has been due almost a month.) but I have been greatly pressed with laing, and as we still ascend the river lumber-mills bor. Ever since the beginning of the year my begin to appear, some noisily doing their work, hands have been so full of work. Beginning ing height, but it is a pleasing change, from the week of February (five weeks in all,) the daily one added to our membership, twenty-six on provery wonderful, entirely free from all exciting elements, but of remarkable solemnity throughout. Of the number who have united with the church, 24 are heads of families, 14 of them we are glad. "His name be praised." Truly yours, J. H. PHELPS.

ANOTHER REVIVAL. Woodbine, Harrison Co., Ind., March 17, 1869.

DEAR BROTHER :--- This, last quarter of my communion has been so busy and eventful, that I am seriously embarrassed to know where to begin a ship-load of invalids.' Some stiff box stages was relieved of St. Johns and Cincinnati by the stand yonder, and you can perhaps get a place in happy coming of our beloved brother. G. R. Carroll, the noblest spirit, and best Evangelist it has ever been my fortune to meet in all my varied ministerial career. Still his coming did not alleviate my excessive labors in the least. For, ere he got settled, I had held a meeting nine days my poor child, a carriage, slow-moving, one lone. at Dakan's school house, Harris Grove, riding ly mourner following, and all that is left of you days, preaching each night, till our meeting was ended by the state of the roads. In this meeting there was much real interest, solemnity and weeping; seven to nine of these have since been hopefully converted. In Lower Harris Grove Mr. Carroll was about half the time with me. town, perhaps more than it deserves, A beauti- Twenty-five were hopefully converted. At the lic." I knew her friends were nominally Pro- ful city, it certainly is not, although sthere are a close of this most interesting meeting, the most testants, but learned from her that she had been | few very pretty places in it. A first look gives general and genuine revival I have ever seen, we the stranger an impression of white-wash H A | organized a church of twenty-one members; all second look, especially if it be accompanied by of families. Ten adults were baptized a most impressive scene, in which some were melted to tears. This was a grave, a happy day! the birth day of a church. What ar changed community ! With what a zest they do "sing new