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THE

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"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Exodus xiv., 15.

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## Religious Intelligence.

### THE PRESENT CRISIS IN CHINA.

SHANGHAI, August 6, 1853.

The Revolution at present going on in the Chinese empire, must excite emotions of wonder in every Christian heart. The Christian will regard it, not as the work of man, but the work of God. Others may see in it nothing but a political movement, and in scanning its probable results will measure only the apparent strength of the parties engaged in the conflict, and the resources each may have at command. But the Christian must view it in connection with the promises of God, and the purposes which He designs to accomplish, so far as they can be discovered in his providence and in his Word. The merchant and political economist will be chiefly concerned to calculate the probable influence of the movement on commerce, but the disciples of Christ will be anxious to discern the influence it may be expected to exert on the evangelization of the Chinese, and the new duties and responsibilities it may impose on themselves.

Although this were indeed a mere political movement, it might well excite the hopes of the people of God, for it is not likely that foreign governments interested in the trade of China would allow a new settlement to take place without embracing the opportunity of securing an enlargement of their liberty of intercourse with the people. No change could well be for the worse. Considered as a mere political movement, too, it might be regarded, when viewed in connection with the promises of God, as affording some evidence that the Great Head of the Church is preparing the way to accomplish speedily his purposes of mercy to this people. This, however, is greatly strengthened when we remember that God has, in a most wonderful manner, given a religious element to the movement. It is this that confirms our belief that God has wrought this work as the means by which he intends to answer the prayers which his people have long been offering in behalf of China. The labours of missionaries have had just sufficient connection with the origin of the movement to show that the Lord of the harvest does not intend to dispense with laborers, while it has from the first been evolved in a manner independent of them. The hope, then, that this movement will result in something advantageous to the cause of missions, does not arise simply from the fact that this is a religious movement, but from this fact viewed in connection with the promise that "the heathen shall be given to the Son for his inheritance," and with the indications, seen throughout the world, that the set time for the accomplishment of this promise is drawing near.

Nor does the realization of this hope depend upon the success of the effort to reestablish a new dynasty. There seems to be every reason to anticipate the speedy downfall of the old régime, but it is not so certain that the now aspirant for the dragon throne will be able to reign in security and peace, even if he should succeed in seizing the prize. Who can tell what scenes the world is about to pass through? We cannot fathom the purposes of the Almighty. It may be his design to visit

China, as well as other lands, with his judgments. Be it so. Still will the whirlwind and the storm be under the control of the Head of the Church, and in the midst of the raging tempest we shall hear his voice of love. Then when he gives the command—"Peace, be still"—the Sun of Righteousness shall shine forth with a glory and power which earth has never yet witnessed.

The present is a time, therefore, when the children of God should call mightily upon him in behalf of China. Much may depend upon their prayers. Although the leaders of this movement may, some of them, be converted men, they are all very much in the dark on important points, and there is no reason to suppose that the mass of their adherents are spiritually enlightened. They may make mistakes—they may be betrayed into a harsh, persecuting spirit, and involve themselves and their country in dire calamities.

In any event, the attention of the whole empire must be effectually aroused by the promulgation of the great truths of the gospel in proclamations from such a source. Many souls might be given to the prayers of God's people through the truth thus made known in the darkest corners of the land.

Preparations should be made to occupy the land as soon as the door is opened. It promises to be "a great and effectual door," and woe to us if we take not heed to such a call!—*For. Missionary.*

### FIRST IMPRESSION OF INDIA.

BY MRS. FULLERTON, OF THE AGRA MISSION.

The first approach to Bengal, India, is not calculated to produce a pleasant impression upon the mind of the weary voyager. The low, jungle-covered shores of Saugor island which appear in view, are wild and desolate in the extreme, almost without a sign of civilization or inhabitant, or indeed any thing upon which the eye can rest with pleasure. But sailing northward, the scene altogether changes, and as the shores of the Hoogley gradually close in, the sight is refreshed by something of the richness and picturesque beauty of Oriental scenery. Fine groves of the cocoa-nut and date-palm line the banks of the river, here and there interspersed with the bamboo, the banana, and the mighty banyan; while in the openings, extensive fields of rice and sugar-cane are seen stretching away in the distance. At the fine bend of the river called Garden Reach, four miles below Calcutta, a scene of rare beauty and interest presents itself. On one hand, the magnificent houses and gardens of wealthy Europeans open to view, and on the other, the verdure of perpetual summer; while the river itself—instinct with life and activity, with its forest of masts, bearing flags of almost every nation, and hundreds of small native boats, or curiously-shaped coasting-vessels—cannot fail to make a striking impression upon one who views it for the first time.

But the Christian missionary, going forth in obedience to the last command of the blessed Saviour, and imbued with his compassionate spirit, sees other objects of far deeper interest and more impressive character, in the masses of human beings which surround him, and who he feels are, with himself, rapidly hastening to the same judgment-bar and endless eternity. Everywhere the margin of this sacred stream is studded with poor benighted heathen,—some trying to gain a scanty subsistence by their little boats, or rude fishing-tackle; others coming to fill their vessels with water to pour upon their idols; and many others to bathe, and, as they hope, wash away their sins, and purify their souls, in its sacred waters. Here, on a rude native charpoy or bed, may be seen the withered and wasted form of a poor female, brought here to die; there another, worn down by disease and suffering, whose sunken and ghastly features tell only of ignorance, poverty, grief and despair; while at a little distance, floating down the stream, is a half-burnt corpse, with vultures and other insatiate birds hovering over it, waiting to feast upon the human prey. Oh! who, unaccustomed to such scenes, can gaze upon them for the first time, and not feel the heart sink within, and the inquiry involuntarily arise in the mind, Can human nature become so low and degraded? Are these our brethren,—those for whom Christ died?

On entering Calcutta, a no less gloomy picture is presented. Idol temples, and the domed cupolas of Mohammedan mosques, are seen on every hand, with the follower of the False Prophet repeating his sense-