

And when the third day dawned, death vanquished, Thou didst rise;
 Appear to wondering eyes, weak, doubting hearts restore ;
 In forty days didst seek the kingdom of the skies ;
 A King Thou reignest there, alive for evermore.

O scatter earth-born clouds, lift burdens off the mind ;
 Fix, Lord, the thoughts that err in many devious ways ;
 O give me the true heart, heavenward to rise and find
 Peace in my Saviour's love, and Thine shall be the praise.

CHINA AND CHINESE MISSIONS.

[CONTINUED.]

If ecclesiastical tradition is to be relied on, China was in advance of many lands long since thoroughly Christianized in receiving the offer of the Gospel. Two of the Apostles are reported to have travelled far into the East, and there to have laid down their lives in their Master's cause. These are Bartholomew and Thomas. There is little foundation for the story in the case of the former ; but the Syrian and Chaldean Christians have traditions that Thomas penetrated to China. In the Epitome of the Syrian canons he is said to have preached the Gospel at Kambalu, which is Pekin ; and the Chaldean ritual states that "By the blessed Thomas the Kingdom of Heaven was extended and opened to the Chinese." From a very early period a body of Christians, originally from Syria, and preserving the Syriac as their ecclesiastical language, has existed on the Malabar coast of the Indian peninsula. In the acts of the famous Council of Nicæa (the first œcumenical), held in Bithynia of Asia Minor, in the year 325, under Constantine, the first Christian Emperor, it is recorded that Johannes, Bishop of India, signed his name to the decrees. The Portuguese, who took possession of this region in 1498, when Vasco da Gama doubled the Cape of Good Hope, and who still have settlements there, with Goa for their capital, furnish us with the earliest modern accounts of these Syrian Christians. Vasco da Gama arrived at Cochin on the Malabar coast, in 1503, and there saw the sceptre of the Christian king, for the Syrian Christians had formerly regal power in Malayala. On this coast he found a hundred Christian churches, the clergy of which were, at a later period, accused before a Romish archbishop of marrying, refusing to acknowledge more than two sacraments, Baptism and the Lord's Supper, to invoke Saints, worship images, or believe in purgatory, and of recognizing only two orders of the clergy, *Kasheeshas*, bishops or presbyters, and *Meshumshanas*, deacons. The inquisition soon came to the aid of the archbishop, with all the horrors of fire and imprisonment; yet Dr. Claudius Buchanan in 1806 found Syrian churches in the dominions of the Rajah of Travancore still holding to their old standards, side by side with those of the hated Roman communion. The Syrian Christians point out in Cranganore the place where the Apostle Thomas is supposed to have landed when he came from Aden in Arabia ; and in Paroor, near at hand, is the church which bears his name, the oldest in Malabar, on the site of which he preached before he went to St. Thomas' Mount on the coast of Coromandel, where he suffered martyrdom. The Syrian Metropolitan of the Malabar coast, as in a sense the successor of the apostle of the East, has always subscribed himself "Metropolitan of all Hindustan and China."