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Calendar.

CALENDAR WITH LESSONS.

| Day | Date | MORNING. | EVENING. |
|-----|-------|------------|------------|
| M. | May 3 | 1 Kings 17 | 1 Kings 17 |
| T. | 4 | 1 Kings 17 | 1 Kings 17 |
| W. | 5 | 1 Kings 17 | 1 Kings 17 |
| T. | 6 | 1 Kings 17 | 1 Kings 17 |
| F. | 7 | 1 Kings 17 | 1 Kings 17 |
| S. | 8 | 1 Kings 17 | 1 Kings 17 |

Poetry.

GOD'S PROVIDENCE.

"Are not five sparrows sold for a farthing?"

In the deep blue vault of heaven,
Where the silent planets roll,
Oh, what proofs of care are given,
Speaking comfort to the soul.
Age on ages tolling onward,
Mid a space unmeasured still,
Never clashing, moving forward
With a sure, unerring skill.

In the tiny little creatures,
All unseen by mortal eye,
Oh, what wondrous perfect features,
'Neath the microscopic lie.
To the lily bending lowly,
Light, and air, and food are given;
Whispering soft, in accents lowly,
Trust the gracious God of Heaven.

Shall the mighty planets rolling,
By the power of His hand;
Which each insect is controlling
In the air, or sea, or land?
And shall not His love and power
Much more guide immortal man,
Through life's changing, troubled hour
With a sure unerring hand?

Shall He clothe the worthless sparrow,
Which is for a farthing sold,
With a hand by love controlled.
Oh, 'mid earthly feeble tapers,
We forget the brilliant sun,
Which behind the cloudy vapors,
Still in glory shineth on.

Shineth on, like God's own power,
Which in Providence appears.
Mines unfathomed, tell the hour,
When in heaven, they will be clear.
Like Ezekiel's wondrous vision,
Of the wheel within a wheel,
Fitted with Divine precision,
Moved by swift angelic zeal.

Covered o'er, with eyes all list'ning,
Wheels of Providence sublime,
Silent move, while men are list'ning,
For the voice that rules all time.
Let me rest, as they are moving,
Tho' the clouds be dark above;
From the throne my Father loving,
Guides them by a hand of love.

—Episcopal Recorder.

Religious Intelligence.

CHURCH MISSIONARY SOCIETY—OPIUM AND CHRISTIANITY.

At the anniversary meeting of the Church Missionary Society, held in the New Free-trade Hall, at Manchester, on Tuesday evening, the 17th ult., presided over by the Bishop of the diocese, and attended by upwards of 2,000 friends of the society, and a considerable body of the neighbouring clergy, the Bishop of Victoria, as one of the deputation from the Parent Society, delivered a lengthened address on the various interesting topics in connection with China which at the present crisis engross the public mind. In the course of a speech of one hour's duration, the reverend speaker dwelt upon the principal features of the revolutionary movement now convulsing that empire—the marks of preponderating hopefulness as to the ultimate results to Protestant missions, from the portions of the Holy Scriptures published under the official sanction of the Chief; and the mingled hopes and fears with which he looked upon the future of the great Central Chinese Rebellion. He referred also to the special prominence given to China at the present time, as a country, the very name of which was reverberating throughout the land, and formed a war-crier of political contest in every constituency of Great Britain. He felt it was no part of his to interfere in the passing politics of the day. His vocation was to preach the Gospel of

peace. He was in England after several years of absence to renew for a time his shattered health, and to refresh his weary spirit by communion with his dear brethren in the ministry of the Church at home. It was neither necessary nor wise, even with a prudent regard to health (as he conceived), that he should mingle in questions of political agitation or topics of exciting debate. But there were certain fair occasions, and certain great questions on which, as a Christian missionary, and as a Christian Bishop, he had reasonable claims to speak and be heard with no uncertain voice. The question of opium smuggling in China appeared to him to come under that category, and he spoke with all the warmth of strong convictions on the subject as one of vital interest to the spread of the Gospel and the cause of Christian missions in China. He requested the large assembly before him to bear in mind some of the more prominent facts of this question:—

At the beginning of the present century, the then reigning Emperor of China established an Opium Main-law, and interdicted by the severest penalties the smoking of opium, that pernicious, sensual indulgence which, on the universal testimony of missionaries in China, was declared to be most destructive to the health, the morals, the social prosperity, and the natural resources of the Chinese—presenting a serious obstacle in the way of Christian missions in that empire—and reflecting discredit and reproach upon the Christian character of Great Britain, by whose complicity in the opium system that great evil was mainly promoted and upheld. At the time of the imperial prohibition of opium, above half a century ago, only 2,000 chests were annually imported into China. The evil had not then assumed such gigantic dimensions as to occasion any serious injury to China by destroying the balance of trade and the effects of opium indulgence to his people, and not mere apprehensions of Sycee bullion "ozing out" from the country, principally, if not exclusively, influenced the counsels of a pagan Emperor in exterminating this evil from among his subjects. But the quantity of opium smuggled into China fearfully increased every year. The East India Company had raised a revenue from the monopoly of the poppy grown in their own dominions, and a heavy transit duty on that grown in native independent States on its way to the sea coast. By the system of Government sales the Anglo-Indian Government realised at the present time nearly three millions sterling of revenue from the proceeds of a contraband traffic carried on along the coast of a weak and almost defenceless Pagan empire. The halls of inspissated poppy-juice were prepared, the chests packed by the agents of the company, and expressly for the special tastes and requirements of the Chinese market. The quantity of opium raised was annually increased in quantities as not suddenly to increase the supply, nor to alter the prices paid to the Company. Each chest, on an average, costs a Chinese purchaser hundred pounds of English money. Between 100 and 80,000 chests now find their way each year to China, and drain that empire of nearly eight millions sterling, expended on an injurious article of sensual indulgence, unproductive to commerce, destroying the very sinews and strength of Chinese industry and the national resources. At the close of the last British war, in 1840, the evil had increased in one generation from 2,000 chests to 10,000 chests a year. Since the treaty of Nanking was nearly doubled in quantity. English steamers carried the Company's opium as an article of export to Hong-Kong. There it was traded into British and American clippers. Thence it to the entrance of Chinese rivers or to the limits of our consular ports. Native ships then took it on board their smuggling of the local mandarins, too, generally preferred connivance at the illicit traffic, with the aid of pecuniary bribes, to the dangerous alternative of obedience to the Emperor's prohibition, with the perilous contingency in prospect of collision with foreigners. The local mandarins, corrupt and venal as a class, had before their minds the ruin of the patriotic butate Commissioner Lin. And thus the pro of things had come

to pass. The Anglo-Indian Government knowingly and designedly raised an annual revenue of near three millions sterling on the proceeds of a Chinese contraband traffic. Some of our statesmen, professing to have no more virtue than their neighbours, pretended that the opium revenue was necessary to Indian finance. The English Government was implicated in this demoralising system of wholesale smuggling. English vessels aided the native Chinese in transgressing the benevolent law against opium of the government of a healthy empire. Chinese mandarins were rendered corrupt and treacherous to their own Emperor. And (what was the worst feature of the case) the character of the most powerful country of Western Christendom was compromised and disgraced by complicity with this evil, to the wide-spread injury of the Chinese nation, and the permanent injury of the sacred cause of Christian missions. They, the citizens of Manchester, were especially interested in this question. The contraband trade in opium interfered to a serious extent with the legitimate trade in British manufactured goods. The vast empire of China was one of the most promising and lucrative markets and outlets for the cotton and wollen manufactures of Manchester and Leeds. The money now spent in opium would, under other circumstances, be spent on English imports into China.

China offered facilities for European commerce possessed by few nations on the globe, lying between twenty degrees of latitude, she combined the various prospects of tropical climates with the staple commodities and growth of temperate regions. Her population was thrifty, industrious, and disposed to exchange native produce for the merchandises of the west. But the sensuality of opium indulgence overpowered the more sober attractions of ordinary commerce, and the result was a general prostration of the nation. He called upon the citizens of Manchester to use all constitutional methods of repressing this evil, and of inducing the East India Company to wash their hands clean from the guilt of complicity with this evil. There was another reason why he wished to see a termination to our national connection with opium smuggling. In the present disordered state of China, opium might almost be said to have taken the place of Sycee silver bullion in the ordinary monetary transactions of trade. The opium system was so intermixed and interwoven with the wide-spread ramifications of legitimate commerce, that he believed that not a few members of his flock and personal friends in China, men of benevolent disposition and of the highest respectability in the private intercourse of social life, were implicated in this system against their better convictions, and were almost involuntary participants in the contraband traffic of opium. For their sakes—for the sake of many highly respectable merchants in China, he desired to see the connection of the East India Company with an opium revenue forthwith dissolved, and a termination to the temptations in the way of English merchants. He trusted that the East India Company would awake to the unchristian nature of the opium monopoly, and, under the moral pressure of the Christian Legislature of Britain, would be induced cheerfully to sacrifice their opium revenue on the altar of our national Christianity and of China's material and moral welfare. The Bishop adverted also to the fact that Tse-ping-wang in his religio-political edicts from Nanking had included the "smoking of opium," equally with "amorous glances" and "libidinous songs," among the virtual breaches of the seventh command of the Decalogue. The Bishop predicted the possibility of danger to the Chinese Insurgent body from their protest against opium, and his fears lest they might thereby be involved in a collision with foreigners. Alluding to the recent appointment of a special envoy to China, he expressed his hope that the distinguished statesman selected for this work might carry with him to his new and difficult mission a mind fully alive to the lower material interests of English commerce, but also deeply imbued with a sense of responsibility to God, and comprising within the range of his desire and aims the larger interests of the missionary cause in China. For himself, he trusted that the new Plenipotentiary to China would go forth, not only bringing to