

mise as ever. "Intellectually they are fit for any thing. In diplomacy and mercantile enterprize they have proved themselves a match for the ablest and most far-reaching minds." Not only are they rapidly colonizing the countries adjacent to themselves, Mongolia, Manchuria and Thibet, but they are emigrating in vast numbers. They threaten to overrun Java, Sumatra, Borneo, and the Philippine Islands. They are re-peopling the Sandwich Islands and inundating the Western Shores of America.

The religion of China is founded on the maxims of Confucius, a great philosopher born about 550 years before Christ, who by his personal influence and still more by his writings has left an indelible impress on the nation. From his earliest years Confucius was distinguished by an eager pursuit of knowledge, and by qualities ever since most highly esteemed by his countrymen—a profound reverence for his parents and ancestors and for the teachings of tradition. The system of Confucius agrees with the Christian belief that man was created innocent and happy and that by his own act he fell from the estate wherein he was created, but it goes on to inculcate that by his own meritorious acts man can recover his happiness and purity. It is a system of dry morality. It ignores the Creator and deifies the creature. In course of time Buddhism became engrafted on Confucianism, and to the worship of ancestors were added the horrid rites and ceremonies of the grossest idolatry. Neither of these systems have been found sufficient to satisfy the cravings of immortal souls. What-ever good is in them has only served to pave the way for Christianity, and nothing short of Christianity will meet the wants of the hearts of China's millions.

Tradition affirms that Christianity was preached by the apostle Thomas in China, and that he built a church at Peking. Whether that be true or not, it is tolerably certain that the Syrian Christians planted missions here some time in the seventh century and that for a time the Christian religion made considerable progress. From the ninth to the thirteenth century it seems to have declined until it was quite eclipsed by heathenism. In 1293 John of Corvin, a Franciscan Monk arrived at Peking and met with a favourable reception at Court. He built churches; thousands were baptized, youths were instructed in the Roman ceremonial, and the whole machinery of Propagandism was set in motion. This illustrious apostle of Romish Missions in China died in 1333. His work lasted a hundred years, when the last traces of it disappeared. Matteo Ricci renewed the enterprize in the end of the 16th century. After twenty years of preparation he commenced his work in good

earnest. Multitudes were baptized. When he died in 1610 he was followed to the grave by the great and learned and his name was honoured by all classes. After him came John Adam Schall, another devoted missionary. The tide of success rose and fell again by turns. The eighteenth century was marked by conflicts betwixt the Jesuits and the Pope, and betwixt the Pope and the Emperor. The result was bitter persecution. Thousands and tens of thousands were tortured and put to death. In fifty years the number of converts was reduced from 300,000 to 70,000. The Church of Rome in its zeal for mere numbers made two fatal mistakes:—(1) in trying to establish the supremacy of the Pope in China; (2) in withholding from the people the Word of God. The former aroused the suspicion and hostility of the government; the latter, by keeping the people in ignorance, was a compromise with the powers of darkness and failed to elevate the people above paganism. It is worthy of remark, that during seven centuries of work in China, the Roman Catholics made no attempt to translate the Scriptures into the vernacular. It was different as we shall see with the Protestants.

The Rev. ROBERT MORRISON, D.D., the first Protestant Missionary in China, was a native of Morpeth, Scotland, born in 1782. He was brought up to his father's trade, that of a last-maker, but found time for study while he was toiling at his work. Having resolved to become a missionary, he went through a curriculum of study at the College of the London Missionary Society, accepted an appointment, and sailed for China in January 1807. When in New York, a wealthy merchant asked him tauntingly,—“Do you expect to make an impression on the idolatry of the Great Chinese Empire?” “No sir,” said Morrison, “but I expect that God will.” On arriving at Canton he gave himself with intense application to the study of the language. This was not an easy thing to do, for, so jealous were the Chinese of foreigners, it was forbidden to teach Europeans the language. For a long time he had to shut himself up in his house. At length, however, he found some influential friends, by whose influence he was appointed translator to the East India Company at Canton, with a salary of \$2,500. By this time he had already constructed a Chinese grammar. Partly on account of his health, and also to escape the surveillance of the Chinese officials he removed to Macao, a Portuguese settlement, 80 miles S. E. of Canton. Here his missionary labours were restricted to holding a few small meetings. In 1814, after seven years waiting, he baptized his first convert. About the same time he had completed and printed his translation of the New Testament. With