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CHRISTIANITY IN CHINA.

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STATE AND PROGRESS

OF THE

Work of the Native Evangelists,

CONTAINED IN

A SERIES OF TRACTS.

"Behold, these shall come from far: and, lo, these from the north and from the west;  
and these from *the land of Sinim*."—ISAIAH xlix, 12.

"Lo, I am with you alway, even unto the end of the world."—MATTHEW xxviii, 20.

LONDON:

PARTRIDGE & OAKEY, 60, PATERNOSTER ROW;  
J. B. BATEMAN, 1, IVY LANE; J. K. CAMPBELL, HIGH HOLBORN;  
NISBET AND CO., BERNERS STREET.

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## PREFACE.

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IN collecting the "China Tracts" together in one pamphlet, it may not be amiss to observe, that they comprise all the most important information as to the state and progress of the work of the Lord in China by means of the native Evangelists, up to the present time.

Dr. Gutzlaff has arrived in this country, and his statements have fully confirmed the correctness of those given in the following pages.

To those who seem to be more ready to receive injurious surmisings, than to examine into the truthfulness of documentary evidence, I have nothing to say.

The Committee of the Bible Society has given significant proof of the value it attaches to the attempts which have been made to discredit the work in their eyes, by making a further and liberal grant in aid of printing Dr. Gutzlaff's Chinese New Testament.

The question has been asked, whether the Chinese signatures appended to the documents I have published are genuine ! My reply is, first, that the question implies suspicion of a clumsy and wicked fraud ! and secondly, that if the parties on the spot who originated such doubts would have accepted the *often repeated and affectionate entreaty to come and see for themselves*, those unchristian surmisings would not have followed Dr. Gutzlaff across the ocean.

I speak from knowledge, having carefully perused the original correspondence from which I obtained the information I refer to, and should sufficient cause arise, the substance of that correspondence shall be laid before the christians of this country.

RICHARD BALL.

*Greenway Cottage, near Taunton,*  
20th March, 1850.





CHRISTIANITY  
IN  
CHINA,  
BY NATIVE EVANGELISTS.

SECOND EDITION,

*Containing more recent and deeply interesting intelligence.*

"Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of *Sinim*."—ISAIAH xlix. 12.

"Go ye into all the world, and preach the gospel to every creature."—MARK xvi. 15.

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*Price 6d. per Dozen, or 2s. 6d. per Hundred.*

## Christianity in China.

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FROM Greenland's icy mountains—  
From India's coral strand—  
Where Afric's sunny fountains  
Roll down their golden sand—  
From many an ancient river—  
From many a palmy plain—  
They call us to deliver  
Their soul from error's chain.

Shall we, whose souls are lighted  
With wisdom from on high ;—  
Shall we to man benighted,  
The lamp of life deny ?  
Salvation ! Oh ! Salvation !  
The joyful sound proclaim,  
Till each remotest nation  
Has learnt Messiah's name.

BISHOP HEBER.

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THE population of the whole world is estimated at 850,000,000 ; the total number of those, bearing the name of Christ, is supposed to be not more than 250,000,000 ; leaving 600,000,000 in the darkness of heathenism. Of the total 250,000,000 of nominal Christians, 150,000,000 are Roman Catholics ; while Greek and Oriental Churches comprise at least 50,000,000 ; leaving only 50,000,000 as the entire Protestant population.

The divine records, in the Acts of the Apostles and the Epistles, afford abundant testimony to the courage, zeal, and devotedness of the Apostolic age ; while the history of the early Church, and the rapid spread of the Gospel through Asia Minor, along the northern shores of Africa into Europe, and even to India, attest the vigour of the Missionary spirit. But the Church soon began to fade from the freshness of her first love ; and in nothing were the tokens of decline more visible than in the loss of the aggressive character. Her weapons were to be those of truth—love—grace ; but her character ought ever to be aggressive against the powers of darkness.

Of the countries still in heathen darkness there is none more interesting than China—whether we consider its vast extent or the character of its population. Its extreme length is estimated at 2000 miles, comprising an area of 1,292,400 square miles. China is, therefore, eleven times as large as the British Isles. According to the census of 1813, its population was 177 millions, being equal to two-thirds of the whole European population, and about one-fifth of the whole human family.

Christianity was first introduced into China about A.D. 622, by certain Nestorian Christians ; but little is known of the extent of their labours. The historic records state that these strangers had fair hair and blue eyes. According to Du Halde, who quotes from the Jesuits, a stone monument was found by them in "*Shen-sy*," inscribed with the cross, an abstract of the Christian law, and the names of *Serenty-Two Christian Preachers*, in the Syriac character, bearing date A.D. 640.

The Jesuits gained an early footing in China, and were peculiarly successful. Bartoli gives an account of their settlement in that empire. Between 1581 and 1681, *One Hundred and Twenty-Six Euro-*

\* The "*Sinim*," of Isaiah, is generally considered to be China. Mr. Taylor, the learned editor of "*Calmet*," and Dr. Morrison, are of this opinion ; and Dr. Hagar, in two very learned tracts, has attempted to prove it was well-known to the Greeks in early ages ; and that the trade in silk was the life and soul of their intercourse with that country.

pean Jesuits\* were employed in the Chinese Mission. Many of them were men of large acquirements and extensive information, to whom Europe is indebted for the first authentic information respecting the internal condition of that vast empire; and although persecution burst out against the Christians of China, yet the Jesuits, who had obtained great influence at court, never lost their hold there; and their Mission-house at Peking has continued to exist to our own times.

From the commencement of modern Missionary exertion, China, from the vastness and peculiar character of its population, has excited deep interest in the minds of European and American Christians, but for a long time it was regarded as hermetically sealed against Missionary efforts.

Still, some efforts have been made; and the names of Morrison, Medhurst, and Gutzlaff will ever be associated with these revived exertions. At the present time (1849) the different Societies have about Forty Missionaries engaged in this work, namely:—

The Church Missionary Society	...	...	...	4
The London Missionary Society	...	...	...	18
From America	...	...	...	18

Thankful as we ought to be for what has been done, and is doing still, when we compare the total of Protestant effort with the One Hundred and Twenty-Six Jesuit Missionaries and their more numerous associated fellow-labourers sustained by Catholic Europe, surely our cheeks ought to suffuse with shame at our comparative indolence in the holy work, especially when we consider that *we* should go bearing the pure Gospel of Christ, and, it may be hoped, depending on the power of the Holy Ghost to render the word effectual.

It is delightful to contemplate the labours of our devoted Missionaries; but a new and far more deeply interesting agency has been raised up in the bosom of this vast empire in a band of NATIVE EVANGELISTS, of whose self-denying and successful labours the most interesting particulars have reached this country, as detailed in the following extracts:—

“Notwithstanding the great interest felt in all relating to the vast Empire of China, since the commencement of intercourse between that country and Europe, few are probably acquainted with the present state and progress of Christianity among its people, nor aware how vast a field is there opened for the advancement of the Gospel. The obstacles to its progress are unusually slight. The fact of a Chinese Christian Union having been formed by native converts to Christianity, for the purpose of spreading the Gospel of Christ among their countrymen—and which only requires an increase of funds to enable it to carry out its objects—is, of itself, a strong proof of the present favourable state of that country for the propagation of the Word of God.

“In the hope of exciting an interest in the progress and success of this Union, the following statement regarding China, and the religious prospects of its Missionaries, has been drawn up from the most authentic sources of information:—

“An Officer, who, from his extensive knowledge of the Eastern World, is eminently qualified to form an opinion on the subject, has, after a residence of upwards of three years in China, and visiting in succession the Five Ports, made some brief observations, which cannot fail to be of the deepest interest.

“This individual differs from almost every other traveller, and

\* In 1846, the Romish Church had Thirteen Bishops and One Hundred and Seventy Priests. Gutzlaff mentions that at the death of Francis Xavier (1610) there were Thirty Churches in one Province!

expresses his firm belief that, when better acquainted with that multitudinous Nation, we shall discover that their moral, and, above all, their social state, is much higher and better than it has been hitherto represented; but gross darkness still prevails in the greatest and most essential point. And *here* we have it in our power to give them light. Surely those who feel and acknowledge the blessing of Christianity in this country will not hesitate to come forward with their mite, when called upon to do so in so good and great a cause.

"The Chinese are not so much attached to any of the various forms of worship prevailing in their country as to cause difficulty on this head to the Missionary.

"The Emperor has favoured the introduction of Christianity amongst his people; and may we not infer that the time, foretold, is come (Isaiah c. 49, v. 12), when the ancient land of Sinim shall be brought to the knowledge of the Gospel of Christ? Arts and sciences have prevailed in China from the earliest times: nothing but Christianity is needed; let it be our delight, as well as it is our imperative duty, to forward its progress.

"The Roman Catholic Missionaries of the Propaganda have set us an example: when the generality of Europeans believed there was no intercourse with China they were advancing into the interior of the country, and the number of converts in the Northern Provinces, along the coast line, exceeds a million and a half.

"With the exception of a journey undertaken, a few years ago, by the Rev. Charles Gutzlaff, who reached the suburbs of Peking, and another, recently, by the painstaking Mr. Medhurst, in the interior, near Nagho Shanghai and towards Nankin, none of our Missionaries, up to the end of 1847, had ventured beyond the immediate precincts of the Five Ports, to which the Medical, the American, and the British Missionaries have confined themselves. Some, however, know and recollect when the love of Christ and his Gospel caused Mr. Gutzlaff to venture as mate, and even as cook, of a Chinese Junk, in order to visit the country by this means, and by thus becoming familiar with the Chinese gain opportunities of being useful in the cause of his Master. The late war, and his duties as Government Interpreter, have placed Dr. Gutzlaff in another position—one in which it is erroneously supposed that his services, as a Missionary, have been entirely lost; but this is a mistake, for the officer above alluded to can, from his own knowledge, assure the public that, after being employed for six days of the week as Chinese Secretary to the Government, the seventh is given, almost invariably, to excursions to the main land for the purpose of preaching the Gospel.

"Fruits, much greater than might have been expected, have been the result of these efforts: the seed sown has taken root amongst the people of China themselves; of this the 'Chinese Christian Union,' in question, is the greatest proof, and this should be the strongest encouragement to endeavour to scatter and cultivate it still more.

"With the blessing of the Lord how much may now be done. Let each but bring his humble contribution, his '*single stone*' to the work, and an edifice will soon be raised to the glory of him to whom every knee should bow.

"The following is the state of the progress of the Gospel, such as is known, directly as well as indirectly, to the writer, and to which certain individuals, both Chinese and Europeans, have unostentatiously contributed their several mites:—

"Within the last few months the spread of the Gospel has been far more extensive than at any preceding period, *entirely by Chinese Evangelists*, who have proceeded, not only to the various districts of Kwantung

Province, but have also visited the Northern Regions and founded small Churches.

"As a *whole*, this does not amount to a drop of fresh water in the ocean—as a beginning it is most cheering, the more so as no mortal can take the credit to himself. Thus there are now Christians in Kwangee, Kiangee, Johun, Hoonan, Hoojah, Horran Szuhuen, Kweichoo, Yaman, and Ganhung. The expenditure for New Testaments, Bibles, and Tracts, as well as for travelling, has increased to an enormous extent; but if friends in England will but sustain the nascent efforts of the Chinese, the spread of the everlasting Word will be in proportion to their aid, under the blessing of an Almighty Saviour. *It must, however, always be kept in mind that the movement proceeds FROM THE CHINESE*, and that many distinguished men among them, on becoming acquainted with the Redemption, through the instrumentality of their own countrymen, have published, and are still producing, essays, to make known their faith and hope. It is still the day of small things, and the more humble and unostentatious their efforts are, and the greater their desire to glorify God, the more extensive will be their success.

"The Chinese Union, for the promulgation of Christianity in this vast Empire, comprises about 400 Native Members, scattered over the Provinces and places already mentioned; their number is increasing every month, and they employ about 70 Native Evangelists for proclaiming the Gospel of Salvation. The members have made arrangements for re-printing the New Testament, in six different large cities, for sale, if possible, at 4-6 cents per vol.; and have also commenced publishing Christian essays, in order to lay the foundation of a native Christian literature.

"They are desirous of having a new and improved version of both the Old and New Testaments, which is now in progress, under those men most distinguished among them for talent and other literary attainments, and, when completed, is to be submitted to such of their number as are most competent to form a judgment of its merits.

"The 'Chinese Christian Union' is literally and entirely a native Chinese institution, now quite in its infancy, but on the increase. To promote its growth and give it form and strength, is now the part we are called on to perform. It is a vast and glorious undertaking—to spread Christianity among the most numerous Nation of the world—a Nation *ready* to receive it. In such a cause let all contribute *something*, however small, remembering that '*he who giveth to the poor lendeth to the Lord*,' and, 'that we shall all be called upon to give an account of our stewardship.'"

Nothing need be added to these interesting details; and, believing that many Christian brethren will rejoice in having an opportunity to aid in the furtherance of this work of faith, by means of *Native Evangelists*, in the vast empire of *Ancient Sinim*, this simple statement of facts is presented, in full confidence that it will meet with a ready response in the hearts of many who desire the spread of the Gospel of Christ upon earth.

The following extracts from letters recently received by a lady who has devoted herself most zealously to this work, will be read with interest:—

Extract from a letter from Lieut. F. W. Davis, R.M.A., dated April 28, 1848.—" \* \* \* I would premise that I left Hong-Kong, the following day, invalided. More than fifty Chinese were present; myself and Mr. Gutzlaff, being the only Europeans in the room. Several essays composed on passages of Scripture, by some of the native members, were publicly read, and such as were thought worthy of publication were put by

for that purpose. Prayer was then offered by one of them, in the Chinese language, to the 'Lord Jesus,' and a petition that I might be granted a safe passage to my native land, and speedy restoration to health. \* \* \* The number of enrolled members was upwards of 500; *more than a hundred of these being sent into the interior of the country as preachers of the Word*; and of these about 70 receive seven dollars a month; \* a few, eight or nine; some, only five dollars; and some, being of a higher class (one a Mandarin), look for no earthly reward."

Another letter, dated Hong-Kong, Jan. 28, 1848, states:—The number of Evangelists has increased to about ninety, and likewise their spirituality. *They are now destitute of means, and must live by faith.*

From the teeming myriads of the vast empire of China a deep and solemn voice flies across the ocean waste, and bursts upon our ears, "Come over and help us." Surely the Lord seems to be answering the prayers of many of his people, by raising up such an agency as these pages record; and it is our privilege to aid in the work by our silver and our gold, and above all by our prayers.

To enable Christian brethren in this country to have fellowship in the labours of these *Chinese Native Evangelists*, it is proposed to make a Collection for *this single object*; and the amounts received will be remitted mouthly to China in aid of the *Native Evangelists*.

"If, through the Lord's mercy, this appeal on behalf of a far distant heathen population should divert any of our minds out of the *unclean* ruts of controversy into the sweet channels of evangelising service, it will be a double blessing; and may all who aid in the work be partakers of the promised reward, that "they who water others shall be watered also themselves." It is because we have received our *salvation-penny*† that the Lord has confided to us his talents to trade‡ withal; and how practically solemn is the truth, that when the Lord comes to receive us unto himself, he will take account of his servants, that he may see what "every man has gained by trading."¶ May we all faithfully and assiduously *occupy* till he come, and then may the words to each of us be, "Enter thou into the joy of thy Lord."

RICHARD BALL

*Greenway-Cottage, Taunton, May 21st, 1849.*

## POSTSCRIPT TO THE SECOND EDITION.

THE following deeply interesting letters have been kindly communicated to me, with permission thus to use them; and it only remains for me to commend them to the attention of Christian brethren, and to add that I shall take every precaution that the funds placed at my disposal be appropriated in such manner as most effectually to promote the blessed object of the Preaching of the Gospel by Native Evangelists.

*Greenway Cottage, June 18, 1849.*

R. B.

## LETTER FROM CHIN KE YAOU.

*Extracts from "A Respectful Communication," dated, "2nd Day, 1st Month—24th January, 1849."*

"It affords us now much pleasure to communicate that for the 235 dollars 30 cents placed at our disposal by your Christian liberality, sixteen preachers have been sent out to various places, amongst which

\* Equal to £17 10s. a year.

† Matthew xxi. 16.

‡ Luke xix. 12—27.

¶ Luke xix. 15.

we mention \* \* \* We thank you the more for this timely help as all our operations would for the time have been at a stand; more than 2700 dollars, or above £300, being our debt, with no prospect for the future; an immense sphere for action, the printing of at least 600 volumes of religious works, more than 100 preachers to provide for, and a wider vista opening every month.

"We have an all-sufficient Saviour, rich over all that call on his name, and therefore if it be his will to support us, he will likewise furnish the means; if in his eternal promulgation of his glory he will withdraw them, in all things we submit, though his continual blessings, which have been very abundant this month, sufficiently prove that he has not forsaken us.

"A new edition of the New Testament will soon leave the press, and we trust that the Bible Society will aid us to circulate at least 30,000 copies. You are aware that in various parts of the country we have commenced to publish the Word of Life, and are anxious to multiply to any amount, having commenced to engage booksellers to offer it for sale, that every one of our countrymen who chooses may thereby acquire the knowledge of salvation.

"More than fifty gentlemen from the various provinces are now on the spot to prepare themselves for announcing the glad tidings, and we confine them to the study of these precious volumes, which they read constantly, learn partly by heart, and explain in writing as well as by word of mouth. They have to preach their contents and nothing else, for we wish to ascertain how far the simple word will win the victory, without any extraneous aid. To the men we sent out by your means we said—Preach Christ crucified, redemption through his cross, speak of the efficacy of his blood in cleansing sinners, of his great power to save to the uttermost, and implore the assistance of the Holy Spirit, the Spirit of Truth, to glorify the Redeemer. This is their solemn charge, and we have moreover added, that as a lady contributed let also the *females* be an object of your solicitude, instructing and leading them to the blessed Saviour, who, with infinite compassion, spoke to the Samaritan woman, and made known eternal truth to Martha and Mary.

"The result of their proceedings you will hear bye and bye. We cannot enough remark that all is in a state of infancy, and that none ought to expect too much. If, however, the Redeemer has already commenced his holy work, the light he has spread will extend until all the empire is filled with it. We do not ask for human wisdom, *nor do we trust in the arm of flesh*, but remain at the foot of the cross to implore strength and determination to be faithful until death.

"We shall add a few extracts from letters we have received:—

"Lo Yuen Kivei from Linchoo in Kwangse writes:—'We are living in two different countries and provinces, and I often desire to meet you. How anxious am I to have intercourse with the brethren; my heart is frequently with you, though I cannot converse personally with you from mouth to mouth. Since brother Wang (one of the preachers) has been here to promulgate the gospel, we are indebted to the influence of the Holy Spirit that the darkness from our hearts has been removed, and we have become desirous to repent and awaken. The regulations of the Chinese Union we have received, and shall do our best to follow them up, to fulfil our duty, and do what is pleasing in the sight of God. Having received your directions to subscribe for some volumes of the tract on redemption, we have done so, and circulated several thousands. We send this to wish you much happiness and that many blessings may descend upon you.'



"A very old retired Lieutenant, who has just been converted, writes the following:—'I deeply reflect that foreigners as well as Chinese can enjoy the happiness of heaven, and this will lead to mutual love. It is by the infinite mercy of God that we are made partakers of the Saviour's blessing. When Kivang Joo-kung came hither to promulgate the gospel, I silently listened to it, and I then truly felt that this was the true doctrine of the Lord, having been previously led astray by (from) it.' \* \* \*

"Keamo, a preacher in Hooan gives the following information:—'I am greatly indebted to God that in journey by water and land no evil happened to me. *Though there are many who speak evil of the work*, still the Saviour grants his assistance. Professor Pang, of Changshe, operates vigorously. There are, however, several graduates of the first and second degree who previously believed, and afterwards stumbled and doubted. I have now visited a number of districts, and where small congregations are organised; there the people also contribute towards the printing of a tract called "the Saviour," and an ode in praise of the Redeemer. Above ten individuals have been received in the church by baptism. As a sum of money has been given me by public subscription, I shall travel through the various districts that the principles of the new birth may be generally made known, and not soon return, as proposed; for the people of this province must go to our Saviour, and be made acquainted with the great Lord and the truth, that they may enjoy everlasting happiness.'

"We fear to have been already too long in our epistles—our correspondence extends to most parts of the empire where intercourse has been established, and we try, by mutual exhortations, to help on each other. Whenever the courage faileth the Lord again gives some token of his gracious remembrance, and, emboldened thereby, we proceed in our course.

"Much remains still to be done, many sacrifices must be made, much prayer be offered up for the success, and many individuals ought to go forth to proclaim the glad tidings, ere a lasting impression can be expected. Thus we humbly hope that you will not cease to support us until the Lord shall provide the means.

"We entreat your prayerful interest, and remain

"Yours, gratefully,

"In the name of the Chinese Union,

"Secretary, CHIN KE YAOU."

## SECOND LETTER FROM CHIN KE YAOU.

"*A Respectful Communication.*

"Having promised to write in detail, we now give the daily events of a month. Chin came back, on 27th January, from Shauking in Che-keantz, where he established a small congregation. At the head of this is an inferior retired Mandarin, who was, ten years ago, assistant Magistrate in Heaugshaw district, and well known for his excellent character to several of us. By his exertions the Prefect issued a proclamation prohibiting all interference with the worship of the Christians—as many of the lower people had frequently made a noise, and interrupted the religious exercises. This officer remarks in his paper that our creed is by no means a device for deceiving the people, but contains the true doctrines.

"The Sunday, a number of us spent in visiting the villages. It is now about a fortnight that the first approach of spring appeared in the peach and plum blossoms. We saw, to-day, crops of turnips, sweet potatoes, and hemp, in excellent order; so also the wheat, which will be ripe to-

wards March. The people were still celebrating the new year, and therefore came in numbers to hear the word; amongst the auditors were many females, who patiently listened to the preachers; several of them thanked us for the trouble we took in shewing them the way to heaven; some who were gambling, stopped however, when our exhortations began; we felt much joy, and prayed with those peasants. They have not great riches; their houses are mere hovels, but their fields, on the contrary, are put very neatly in order. In several families we found about ten children; the rising generation is very large, and within twenty years the whole land will be filled with human beings in far greater numbers than ever before. Here they live both for agriculture as well as for fishery, very contented, considering their small means. Two harvests of rice, and one of vegetables from their fields, supply them with the necessities of life. Under many prayers and supplication to the Most High, three preachers were sent to K'wangse province, to make known the unsearchable riches of Christ; two had been previously there, and one had rendered great services in the cause of God; Tong, one of the assistants, returned from a place called Sang Chin. The inhabitants are very hardened, and steeled against the Gospel; much, therefore, could not be expected; a few, however, have yielded obedience to the Saviour—two wrote affectionate letters descriptive of their faith and hope. We arranged in the evening the books which were to be sent out to many stations; they comprise a great variety, and the number circulated is so great that we are unable to provide the means, and after incurring a heavy debt with the printer, do not know what next to do; the Lord Most High will, however, provide us with the requisite sums for this purpose. One of the most agreeable employments is to visit the Junks which come from time to time to the harbour;—not that our sailors have a peculiar desire to know the 'mystery of godliness,' but they are always ready to listen to the word, and read the books presented to them. There are extraordinary instances of the manner in which the word of God has been spread by these men, for they convey the knowledge of it as mere news that they have heard in their travels. It is therefore a law with us, wind and weather permitting, every week to repair to the crews and speak with them of their eternal salvation; we seldom meet with scoffers, for the strife of the elements they often witness inspires the seamen with awe of the existence of a higher Being. February 5.—Two men were to-day baptized, the one a clerk, the other a trader; they are prepared for this by diligently reading the Scriptures, by particular instructions of our countrymen who are advanced in the doctrines of eternal life, and by prayer and supplication. The clerk had seen a great many vicissitudes in life and travelled very far; he met subsequently a preacher, listened to him attentively, understood that the acceptance of these doctrines ensured eternal life, set to work to become acquainted with the same, and then came to Hong Kong to give in his name as a disciple. The second is from the neighbourhood, a few days' journey, simple and trusting; at his house he studied the word of God, and having spent some time here to acquire a better knowledge of the same, he confessed the Saviour openly. You are aware of our extensive connexions, and it is very remarkable that *wherever* the word of God has been made known some have owned it as divine, which certainly proves that the Saviour will remember our nation in mercy. These things, however, proceed gradually like every thing in nature as well as in the kingdom of God, and where the Lord has really had his own work, there is a growth and progress often very far beyond our expectations.

"We now mention the accounts that reached us in these days. To Lungman, only a few days' journey from here, two preachers were sent

to preach the doctrine of the cross; the one a native of the place, the other his namesake. 'In the boat we embarked,' they say in their journal, 'we told our fellow passengers that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life."' They were pleased with this saying, and examined the books we gave them, whilst we prayed that the Holy Spirit might give us the requisite capacity to promulgate the truth.' With explaining his text, and exhorting the people, as they say, to seek everlasting life and happiness without end, whilst avoiding perdition, they sped on their journey, and availed themselves of every opportunity to speak of the sufferings of our Lord and Saviour on the cross, who shed, for the redemption of the whole world, his precious blood. This was the burden of their admonition when arrived at the place of their destination. These words sound stranger in the ears of our countrymen than when people in Christian countries hear them, and had they not a divine power in themselves would be spoken in vain. Yet what, according to mere human estimation, is mere foolishness, becomes sanctified to the heart by the power from above; and also in Lungman there were some who firmly believed that they could escape from the wrath to come by humbling themselves at the Cross of Christ. These were two traders, three students, one physician, and one school-master. None had in all his life before heard of such doctrines; several spent their whole time in studying the classical works of our country. One writes, '*I constantly read Kung footze without ever knowing how I can be cleansed of my sins. This I was taught by the Gospel and embraced it with my very soul.*' These new Christians are mere beginners, yet the seed is there, viz., the acknowledgement that there is salvation through the merits of our Saviour; and this is the corner-stone on which the building is subsequently erected. Changyahing, a gentleman, made his first attempt to communicate the eternal truths to his townsmen at Kangchoo, in Keangse, in company with an experienced teacher. Returned 31st inst. The latter gives us great hopes as to the prospects that may be entertained—not because there is much energy or enterprise in the labourers, *but because it is the work of God*, which will finally gain the victory. There are likewise five individuals who have given up idolatry, and become worshippers of the true God, to strengthen our faith and call for perseverance. The Gospel should embrace rich and poor, though exclusively given to those who are poor in heart, and more extensively communicated to those who possess few worldly goods, because they feel more powerfully the necessity of making provisions for eternity. Of both we give instances here:—To the north of Canton, about a week's journey, are towering mountains. The people of Liencho (this is the name of the district) are poor. In the valleys of an almost inaccessible ridge, lives an aboriginal tribe, called Yaou, quite in the simplicity of nature, bordering upon the savage, in the more remote nooks, where no intercourse with our countrymen exists. As one of our members had formerly lived with this nation, and offered himself as a preacher, having learnt the language, we gladly made a trial. This was so far attended with success that three Yaous received the Gospel, and sent us a very friendly message that one at least would have come on a visit, to make himself more fully acquainted with the Word, if the heat of the summer had not changed his resolution even when already on his journey; we therefore sent a message for the second time to them. He was gladly received by several of the chiefs, and another individual was added to the church. Being not fervent idolaters, for many of them seemed devoid of all idol worship, and sincere in their character, we humbly hope that this very despised race, scarcely known amongst Christians, will receive acceptance in the sight of God.

"Another instance of a different nature is afforded by the Mission to the Leen-ping district. The first who ever desired to know something about Christianity was one of the most distinguished families in the land, bearing the surname Yeu. As often as a preacher was sent he was received with open arms, and a nice chapel built by public subscription. One of the younger branches of this family took particular interest in matters of eternal tendency, and by his exhortations attached many to the house of prayer. This proceeding has had such an effect that many of the neighbouring gentlemen have gained (joined) the church, recently above twenty, and, moreover, several ladies. Amongst the former is a distinguished statesman, who attained to high honours, was afterwards baffled in his worldly aspirations, and now having fully experienced the vanity of sublunary things, endeavours to gain a better kingdom in heaven; he has long as head of the family assisted our efforts, but came never openly forward as professor. This step he has now made, and we earnestly implore the Saviour that he may grant his grace to persevere in the faith, the more so as he is verging towards the grave.

"From Tungman we have to record five more converts who entered the Union, two of whom were very intelligent men. As this place is in the neighbourhood there exists no difficulty in the communication, and we trust that the Gospel may run there and have free course, that God may be glorified. With earnest desires we have been looking forward that God might in these latter times open Japan; the country has been long closed against all Christian influence, for more than two centuries ago the iron decree against the introduction of Popery was passed, and its votaries were exterminated with fire and sword. Since that long period Paganism remained triumphant, nothing disturbed the idols, the whole country bent in homage to the work of men's hands. Some years ago a few shipwrecked individuals reached Macao, and were placed under the charge of a member of our body, who translated by their assistance, as a preliminary measure, the New Testament into their language; an attempt was made to restore the mariners to their own country but it failed, they being threatened with instant death if they landed on their own shore. Having remained behind in China and adopted Christianity, they earned some property by their industry. The Americans, French, and Danes successively endeavoured afterwards to open a communication with these islands, and miscarried in their efforts; in the meanwhile a great many American whalers were cruising in these seas, some of whom were wrecked on the Japanese coast, and the sailors were most barbarously treated. This naturally rendered an application of the injured party to the government of that country necessary, and an expedition to that effect proceeded there during this week, *attended by one of the Japanese Christians as interpreter*. We humbly hope that God in infinite mercy after such a lapse of time may remove the obstacles which separate that country from the reception of the Gospel; it is a great, very intelligent nation, capable of the most fervent and lasting impressions in regard to religious truth. It is not the sending out Missionaries which accomplishes the grand object, but the blessing from an infinite Saviour, and to implore and to secure this is our first object: six of the preachers went thus on their Mission. One of them, Kwochan, a man of a humble mind, who proceeded to the distant province of Shenae, said on his departure—"I go to proclaim the great merits of the Saviour, his amazing grace, his sacrifice for the salvation of the world, and his mercy to mankind; may my endeavours move the people to repentance for their sins; my native country is very extensive; little has been done yet to produce conversion; I shall therefore exert myself in this matter, that the worship of the true God may be promoted—the idols fall—and my countrymen be made par-

takers of heaven.' Joy and sorrow interchange on perusing the news which arrives from the various stations. A very large correspondence has been opened, and it increases in importance.

" You will like to hear that the word in Nau Ring, the ancient capital, prospers; the hearers increase and the printing of the sacred volumes is progressive, notwithstanding the want of the necessary funds. In Hway-Choo, one of the congregations, not far from here, a destructive conflagration also threatened the little church, which had been erected there; yet, though the surrounding buildings were all reduced to ashes, it was mercifully, to the great joy of the new converts, preserved. In Nanning, in Kwangoe, much is doing for the propagation of the gospel by the natives: the principal man there is a Cassia merchant, who, from the first hearing of the word of life, embraced it with fervour, and his whole family (amongst them several females) became adherents. It is very remarkable that the emblem of our empire, the greatest pagan state in existence, is the *dragon*; wherever imperial authority is indicated, the dragon may be seen. On new year's day, and after it, mountebanks, counterfeiting the head of the dragon, which they throw over them, go about playing all kinds of antics;—often long processions take place in the evening by torch light;—a representation of a dragon, perhaps the eighth of a mile long, is illuminated with candles; before it, a representation of the earth and hemisphere is borne, which by a dexterous movement of the bearers, the monster endeavours to swallow, *but never succeeds*. When, on Sunday, visiting the villages, in order to make known the riches of Christ, we were prevented in the most populous parts by the votaries of these absurdities. Our hopes are very great that the evil principle represented by this pageantry will soon yield to him who was sent to crush the head of the old serpent—the *dragon*.

" In the name of the Chinese Union,

" CHIN KE YAOU, *Secretary*.

" 1st month, 28th day, i.e., 20th Feb., 1849.

" We present this to Miss Alix."

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Contributions, in aid of this "work of faith," will be gratefully received and appropriated *exclusively* to the single object of sustaining those who, from love to the Lord, are gone "forth taking nothing of the Gentiles," to publish to their fellow-countrymen "the unsearchable riches of Christ."

# CHRISTIANITY IN CHINA.

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## STATE AND PROGRESS

OF THE

## Work of the Native Evangelists.

"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."—ISAIAH xlix, 12.

"Lo, I am with you alway, even unto the end of the world."—MATTHEW xxviii, 20.

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## CHRISTIANITY IN CHINA.

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SINCE the publication of the Second Edition of the China Tract, I have had more recent intelligence put into my hands with permission to print it ; I therefore gladly enable my Christian brethren to share in the joy which it affords ; and may it encourage us to continue instant in prayer for the spread of the knowledge of salvation through the blood of Christ in the "*land of Sinim*."

It is also with thankfulness to the Lord of the harvest that I am now able to record that, since the publication of the Tract in May last, funds have been placed in my hands which enable me to remit to the care of Dr. Gutzlaff, for the use of the Native Evangelists, the sum of fifty pounds. This is cheering as a first-fruit to the Lord. In writing to Dr. Gutzlaff, I request he will "appropriate the money to the single object of the support of the Native Evangelists, giving the preference to those *who have gone forth, in any special degree depending on the Lord for their support*." I have also requested him to give me further information as to the origin, progress, and present state, of the interesting work ; and I have made numerous other inquiries ; which will bring out, I doubt not, much information, and lead to increased sympathy, and more fellowship in the undertaking.

It would be alike contrary to the nature of things, and to universal experience, for such a work to be allowed to proceed in peace. Satan will, assuredly, stir up opposition to any work which enjoys peculiar tokens of Divine approval, and which is effectively encroaching on his kingdom. The accuser of the brethren finds it, alas ! too easy a task to



excite *suspicion*\* and doubts in our minds against anything which does not run in the narrow channel of our own thoughts. Even the disciples felt thus, and forbade one who was casting out devils in their master's name—and why? “because he followeth not *with us*.” May we guard against this feeling in our hearts, for “we are not better than they;” the natural heart has undergone no improvement since Apostolic days.

We ought not, therefore, to be surprised that whispers of suspicion and doubtful surmisings have been heard from time to time. The work having, from the first, been independent of any of the Missionary Societies—it has been scarcely noticed in their reports. But we must remember that the Lord does not restrict himself within any particular channels. The one holy universal Church is his *one* and *ONLY* agent upon earth; and he alone can call and qualify and constitute the living members thereof as his channels for blessing to the sons of men, to carry the message of salvation to the ends of the earth.

It may, however, be well for me to mention that circumstances have put it into my power to make myself pretty fully acquainted with the origin and cause of these surmisings; and I am thankful to be able to say, that I am fully satisfied in my own mind that the work is of the Lord; that the Native Evangelists are, generally speaking, simple-minded, zealous, and self-denying disciples; and *that there is no ground whatever for those suspicions which have been whispered about upon mere hearsay reports.*

In confirmation of this, I adduce an extract from the report of an agent of the London Missionary Society, at Hong Kong. He says—“I do of a truth believe that the Evangelization of China must be brought about, instrumentally, by the natives themselves. God has blessed this instrumentality, fitted as it is both by nature and by grace, to begin and carry on the work:—by nature, because the language and country of China are their own; by grace, because the love of Christ has been shed abroad in their hearts.”

The following passage occurs also in the last report of the

\* I trust these remarks will not operate as a bar to any one interested in the work prosecuting the most searching inquiries, and I shall be happy to furnish such with all information in my power.

Religious Tract Society. Speaking of the employment in China of Native Colporteurs for the distribution of the Scriptures and Tracts, the writer says—"There is positively nothing in the way of the unlimited employment of such agency."

These extracts are very important : the one approving the instrumentality; the other confirming what has been before asserted, that in this immense country there is no hindrance to the most extensive operations.

Where, indeed, shall we find such another field of service—an enormous population, an open door, and no political or peculiar social obstacles? Surely it should be our privilege and joy to pray the Lord of the harvest to send forth more labourers into the harvest, and to open the hearts of his children to contribute the pecuniary means for their support. The Native Evangelists have been enabled by Divine grace to act in faith on the commission of our adorable Redeemer, "Go ye into all the world and preach the Gospel to every creature;" relying upon his gracious promise, "Lo! I am with you alway, even unto the end of the world."

Great reason have we to thank the Lord, that in these days of abounding iniquity, when the love of too many is waxed cold, he has strengthened these simple-minded disciples to follow the holy example of the primitive believers, as recorded in the Acts, who, when they were all scattered abroad (*except the Apostles*) upon the persecution that arose about Stephen, went everywhere preaching the Word; and we learn in Acts xi. 1-4, how the Lord owned and blessed them in their work. Surely our cheeks ought to suffuse with shame at what they are doing; and while we are by faith beholding the crucified Saviour, well may we exclaim, "This for *me*!—What have *I* done for thee?" May we ever remember that our commission against the Prince of this World admits of no truce—no compromise—no surrender—and no retreat. Our Divine Captain has provided his soldiers with impenetrable panoply from the armoury of heaven; but, while it is complete, it is only *such* to those who *face the foe*. There is no armour for the back! he provides no protection for flight.

At the close of the eleventh century, when "the holy

## SELECTIONS FROM RECENT COMMUNICATIONS.

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"Among the Lord's blessings we would enumerate the conversion of two very old women, past the age of seventy, in different parts of the country. They found themselves on the brink of eternity, and, for the first time in their lives, shuddered to pass the fearful boundary. It was under such circumstances that the preaching of the Prince of Life drew their souls towards him; and they prayed for salvation in order to be made partakers of everlasting life."

"A merchant, of considerable property, and his wife, were converted to Christ, and gave up their house for preaching the gospel."

"Many of our preachers have gone to Keangse; and the blessing there has been greater than anywhere else. During this month (September 1848) several gentlemen came from that province here, to testify before us all that they did not receive the word of Christ in vain. Amongst them are very talented men, able to teach others, who also, by their literary labours, endeavour to prove useful in Christ's vineyard. From the north-westernmost part of the empire, Kansuh, we received the most gratifying news from the establishment of a small Christian church, containing not above ten members. We were the more delighted at this event, as it holds out the distant hope of a gradual communication with the territories of Kokonor and Sin Keang."

"One of the most populous provinces of China is Keangse, for it contains 30,400,000 inhabitants. We have nowhere met with such success as that experienced there. It is therefore a very grand object to work where Christ has done so much. For this purpose *all the members belonging to those regions assembled to seek God, in prayer, for direction how to proceed, in future, to plant his glorious gospel* Separate prayer-meetings will subsequently be held by them; and those who are most advanced in grace and knowledge, and can furnish the best evidence of their being called to the work, will proceed hither to the various districts."

"You have perhaps heard that, during the 8th and 9th century, the Nestorians had many churches in the north-western part of our country. All traces of them, subsequent to the expulsion of the Moguls, are now lost. Still we should yearn to plant there true Christianity, where previously a mere shadow was found. We were therefore highly delighted in seeing two gentlemen arriving from Shense—men of influence and learning, and well versed in our literature. As a proof of their sincerity they had travelled all this way, and now learn the word of God with humility and deep submission. May the Lord, by his Holy Spirit, make them shining lights."

"To the Gulf of Pechelle, a merchant went this year, partly for his own affairs, partly to aid the cause of God. He has there many connexions, and, on his arrival, assembled a number of people around him, who have regularly attended worship, and made progress in the knowledge of Christianity. He also mentioned some Manchoos who became obedient to the faith. We mention this instance of *individual effort*, which it is of the utmost importance to promote by all means in our power."

"Of an increase of various congregations in Keangse, Kwangse, and other parts, we shall this time not speak in detail. We make a general remark, *that wherever the Word of Life is faithfully preached, there are always adherents found who bow before the Saviour*. Every week furnishes instances of this kind, and we therefore joyfully embark in this work, knowing that the Lord Most High verifies his promises."

"On looking back on the past year, we are happy to record the mercies of an everlasting Redeemer. *The number of converts has nearly doubled when compared with those for 1847*. Many have made a very joyful confession of their entire trust in the mercy and merits of the Saviour. The circulation of Scriptures and Tracts is more than twice what it was before; and, independently of the writings that have been published in the interior, *more than three million leaves have found their way to the provinces, conveying the message of salvation through the blood of Christ*."

"A member of the Christian Union declared that he had some landed property, and would gladly support the cause, especially if a Mission was established at Formosa. He offered, therefore, ten dollars to begin with, and intended to publish the Gospel of Luke."

"He has now taken his departure, and we wish him good speed in the name of the Lord. On Sunday, was a very sacred day; we desired to conclude the Christian year in the fear of the Lord. Six of our brethren, who had long studied the gospel, and giving good evidence, not only of their fervour, but also of their knowledge, were received by baptism into the church of our Saviour, after much heartfelt prayer and supplication to God for the outpouring of his Holy Spirit, not only upon them, but upon the whole empire and adjacent country. They are all Gentlemen; some of considerable learning, born far away from where Christianity is known, and had, even a year ago, not heard of the name. Now, by the mercy of the Saviour, they are followers of the Cross. May they grow in grace and love to the Saviour. During the whole day, sixteen of our number preached the word in the various villages and hamlets of the environs."

"We went in the afternoon to the salt junks to preach the Redeemer of the world, and visited about twenty vessels. The crews of several expressed great joy at it. We have, however, very few converts among the sailors."

"The principle which we always wish to advocate is, never to commence anything without first imploring the aid and direction from our Saviour, and to ascertain whether what we are going to do is according to his will. With this view we assembled several natives from Kwangse province, some of whom had at their homes previously spread the gospel, but not effected much, to determine the places to which they were to proceed, and then submit their case, by earnest prayers, to an omniscient, wise, and omnipotent Redeemer. Having discussed the matter, in all its bearings, one of them prayed, and we agreed that all of them should, under the direction of an experienced Christian, daily assemble to offer up their supplication for divine grace and direction, until they took their

departure. Human work is vain. Unless God, with an outstretched arm, establish his kingdom, all efforts will end in nothing but disappointment."

We quote here some passages of the written confessions of the new converts:—

"I have now thrown away the idols and false gods; I never wish to worship them again, but will be obedient to the truth of the gospel, looking forward to the truth of the transforming influence of the Holy Spirit to guide me, and remove the darkness, &c."

"Hoo-joo-wang, another gentleman, says, 'I have dedicated myself to my Lord and Saviour. I worship Jesus, through whose merits I am redeemed; his grace prevents my going to hell, and I pray to him for eternal happiness in heaven.'

"Wang Oang observes, 'I believe with a true heart, and am deeply filled with gratitude to the Saviour, the great Almighty Lord, who created the world. I was formerly stupid, ignorant, and darkened, and the grace I experienced is like a new creation.'

"Havang Kangtase, a merchant, amongst other things, says, 'All my endeavours tended to get a name and make money. I did not attend to the glory hereafter, nor to the (everlasting) shame. The glory in heaven and the shame in hell were nothing to me. Now I have been converted and escaped perdition in hell; thus the Lord has had compassion for me from above.'

"While one of the Evangelists was preaching and distributing books, on a certain day, he stationed himself at a great thoroughfare, and began to read and preach; suddenly there came some vagabonds, abusing him for preaching foreign doctrines, and throwing stones at him. Having taken refuge in a house, the owner inquired the reason of his flight. Kooseang gave the explanation of the doctrines he preached, and the gentleman having quietly listened to what he had to say, then addressed the mob, and pointed out their unreasonable behaviour. Ten of the bystanders came forward to ask forgiveness for what they had done. He went on preaching quietly, and five individuals, amongst whom were two students, confessed the *Saviour openly*. This may be considered the small beginning of the church in the metropolis of that province.

"Before we, yesterday (7th January), celebrated the Lord's supper, two of our countrymen—one a doctor, the other a merchant, from the east of the province—were received into the Christian church. We felt the Saviour's presence at the remembrance of his love, and dedicated ourselves anew to his service.

"It affords us now much pleasure to communicate the 235 dollars 80 cents placed at our disposal by your Christian liberality, sixteen preachers have been sent out to various places.

"Whilst we sincerely thank the noble donors; and especially His Grace the Archbishop of Canterbury, and request the continuance of their support, we would most earnestly intreat them to intercede for us, with the Father of all Mercies, that he may give this empire to his Son, and receive our countrymen into his fold. May he vouchsafe unto us the spirit of truth and supplication, and enable us to be faithful unto death.

"In the name of the Chinese Union,

"CHIN KE YAOU, Secretary."\*

\* The above is extracted from a letter to a Lady, who has largely aided in the work.

Extract from a letter from the Rev. Dr. Charles Gutzlaff, to Lieut.-Col. Chesney, R.N.

"You would rather be surprised to see the Chinese Union at the present moment. The increase is very great. There came this morning four gentlemen from Central China, to join us—one from the frontiers of Birmah; and, besides, four others during the week, from various parts. The prayer for the salvation of our countrymen is incessant, and nearly the whole evening is dedicated to the great work. Small and insignificant as the whole may be, defective in every respect, and far from being what it ought to be; still, there is a constant progress, not without difficulties, but with many and great blessings. The 105 labourers ought not to be allowed to starve. Only the day before yesterday, some Chinese friends collected about 80 dollars. When you, however, reflect on what is wanting, this is a mere atom, and still we trust to the richness of Omnipotence to supply our wants.

"Your worthy servant is now with one of the foreign missionaries in the interior, and proves an excellent assistance. We have also endeavoured to do something in the neighbourhood of Tutsan, where you were so savagely attacked—to repay evil with good.

"Many thanks for all the interest you have taken in the Union. May the Saviour bless you with his grace from on high.

"Yours, gratefully,

"CHARLES GUTZLAFF."

*Extracts from a Letter from CHIN KE YAOU, Secretary to the Chinese Christian Union.*

"A Respectful Communication.

"Hong Kong, 5th March, 1849.

"We had, the last week, the pleasure of seeing several applicants for Christian instruction, from various parts of our country. One of them, a very old man at the brink of the grave, a merchant by profession, who, through a long life of trial, had made many a bitter experience, finally felt that all was vanity; may eternity press powerfully upon his mind, and may he be drawn with cords of love towards the Prince of Life. Another was a magister, from a very distant province, a man of learning and taste. He had made acquaintance with a preacher who is advanced in years, and fell subsequently ill; his sickness appears to have made upon him a lasting impression, and finally induced him to seek the true Friend in life and death (he looks still very pale and emaciated). Two individuals were yesterday received by baptism, having been previously tried, as to their sincerity, for a long while. Both had come from a very great distance, and by this very circumstance shown that the gospel was of some consequence to them. If you consider to what inconvenience such men expose themselves, how often they have to suffer hunger amongst strangers, how many times they are abandoned when sick, you will look upon their resolution of travelling so far for the gospel's sake, in some measure, a sacrifice.

"There are three different congregations here, according to the dia-

lects spoken. The second participated to-day in the Lord's Supper. We deeply felt that our number is still so very small and insignificant, and earnestly implored our Saviour to take the supreme rule over our country. The thought that myriads are given to the most debasing idolatry, totally ignorant of God and his Christ, is overwhelming to a feeling mind; still it is certain that the Saviour knows them all, they being the creatures of his hand, that his redemption refers to them, and that he will finally subject them to his sway. Your prayer, your aid, your interest in the promotion of his glory, will cheer our hearts, and stimulate us to new exertion.

"Having, as customary, gone out to preach the Word, we came to a very vicious community on the sea-shore. They are hardened sinners, fond of gambling, and other degrading pursuits; the gospel must, nevertheless, be preached to them. Numbers of them, especially women and children, live in boats, which are drawn up on the beach; others in miserable hovels, consisting of a few planks. By far the greater part of our nation is wretchedly poor, and finds great difficulty to procure subsistence. There are, however, few who would not sit down and listen to what we have to tell; even the most forlorn are not deficient in this respect—so that we had hearers enough. Some of the old men, who were tottering towards the grave, were also attentive; we must have the seed to spring forth, because it was sown at the express command of our Saviour.

"Great anxiety prevails here on account of the drought. The wheat harvest is at hand; spring has come on; the first-fruits are ripe; yet the rain for commencing to plant rice is wanting. The prices of grain have risen; the poor begin to suffer; and every one looks to the heavens, which, though black at present, do not pour down their treasures; we trust that a merciful Saviour will have compassion on the land, and graciously send the requisite moisture. The peasantry we visited looked very gloomy. At one spot the gardeners had succeeded, by dint of continued exertion, to irrigate the soil, regularly, and, although sandy, it contained vegetables of different descriptions to perfection. The cholera has broken out at some distance from this settlement, but, though very violent, not yet extended its ravages very far. We beseech the Most High to have mercy upon us.

"In the south-west of this province is a peninsula, called Luychoo. The people living aloof from the mass of the wicked part of their countrymen, on the main, are less contaminated by gross vices, and have, therefore, shown greater readiness to adopt the doctrines of the gospel. There has existed for several years in the principal city, a little church, and the people have assembled in the building at the sea-side. From time to time many encouraging accounts have reached us from thence; and whilst, on the one hand, we praised the Saviour for what he has done, we felt, on the other, prompted to send effective preachers to sow the seed of eternal life: as there was a constant increase, and many people of influence confessed the Saviour as their Lord and God, our hopes were raised higher and higher. A cloud, however, has come over the work: one of the teachers, who was sent in October, suffered shipwreck in a dreadful gale; lost all he had, but saved his life. From that time he has frequently been subject to disease, in consequence of the disaster. A second fell twice sick, and suffered very much; he just returned to report an addition to the faithful of two individuals, and a further extension of the benefits of Christianity. A third has not yet been heard of, and we are not aware of his having ever reached his destination. There are so many pirates along the coast, and they so frequently attack the marine junks, that innu-

merable people lose their lives that way. Four men, desirous to form intimate connexions with us, left the Peninsula some time ago to come to Hong Kong, and never arrived; we trust that they were detained by contrary winds, and may, some day or other, reach this port. Last year, one of the buccaneers had the daring to lay siege to two cities in that direction, to the west of this settlement, demand contributions from the people, kill the officers of government, whilst committing terrible excesses. He is now a fugitive on the wide seas, and government has offered 2000 dollars for his apprehension, without effecting the purpose.

"In some regions the inhabitants are far more inclined to listen to the way of eternal life than in others. There, hardness of heart and enmity to the truth are characteristic. An instance of the first is the district of Tingchoo, in Fokeen, which borders on the north-east of this province. From the first attempt made there to preach Christ, there were believers. One after the other fled to the Redeemer for succour; several of them arrived here very recently, to join us, and participate in all the blessings of eternal life.

"You will often on the map have seen on the east coast of our country, the island of Formosa (we call it Taewan). It is traversed by a high ridge of mountains, visible at a great distance from the sea. The western half presents excellent alluvial soil, and produces very great quantities of rice and sugar; the eastern is rather sterile and mountainous. The former has been occupied by our countrymen for nearly two centuries; the latter is inhabited by aborigines, who subsist by hunting, and are engaged in perpetual feuds with our colonists. As many vagabonds from the main fly to the island to seek an asylum, the population is of an inferior description, and frequently guilty of disturbances. Already, three years ago, we sent two preachers thither to proclaim salvation through the cross. We heard, for a long while, nothing of them, and one has likely lost his life in one way or other; the second returned, after having encountered great dangers. Thus our hopes were for some time frustrated, and we mention this instance as one of the trials which from time to time befall us. Waiting for further directions from the Lord, and perfectly persuaded that he would not leave the numerous population without revealing himself, whom to know is eternal life, we were rejoiced to see a young man paying us a visit, who said he had been sent by a relation on the island, a literary graduate of the highest rank, who had accidentally heard of our institution, and wished to possess a complete set of the books published by the Union. We begged the messenger to remain with us, and to acquire first a good knowledge of Christianity before he returned. To this he agreed, and we had great joy to perceive how readily he understood the gospel, and how promptly he committed its contents to memory, and how sincerely he believed that Christ was his Redeemer. Having now full evidence of his sincerity, he embarked yesterday (8th March) for his destination; and whilst praying that the Lord may accompany him and bless this new attempt, we commit the whole work from beginning to end to his divine care.

"Whilst the Dutch, during the seventeenth century, held possession of the coast of the island, they made many converts from among the aborigines, translated part of the New Testament into the native language, and erected a number of schools for these people. What has become of the descendants of the Christians is very difficult to say, but it will be in future our endeavour to make inquiries after them, and to ascertain whether there are still traces of Christianity in the mountains. Whilst considering it our most sacred duty to promulgate the Word of Life everywhere where the Lord calls, we feel ourselves still more stimulated to go to the



forlorn and despised for whom none cares. Large tracts of our country are still inhabited by native tribes, who have withdrawn to the mountains, and live quite independent of the government of the Mandarins, retaining their own language and customs. They are much despised and treated with contempt, and frequently hunted down like wild beasts. This has frequently caused insurrection and resistance on the part of the mountaineers, to whom our soldiers were no match.

"A very large indigenous population exists in the heart of Kwangse province, of whom very little is known; to leave them without an attempt to transmit the precious gospel is against the rules of our society. If they are accessible, which we do not know, we ought at least endeavour to communicate to them the eternal truth. On the same day we recommended operations in Formosa, another messenger of good tidings, who had offered himself of his own accord for that purpose, commenced his journey to the native tribes of Kwangse. We beseech you to pray that God in mercy may bless these enterprises, and make a way where, apparently, insurmountable difficulties exist: for it is written, 'Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough shall be made smooth, and all flesh shall see the salvation of God.' This will certainly be fulfilled in our country.

"We ought to mention that, if our kind friends, the Irish ladies, had not sent us a liberal contribution, part of which came from Bath, we should, humanly speaking, have been without means to carry on operations. As this gift, however, is a further earnest that God will maintain us, we cheerfully enter upon the work, spend willingly, though not sure of provisions for the next month; well knowing that where our rich Saviour has a work to accomplish, he will not let us want the needful.

"The south-western part of Forkeen is very barren. Black rocks rear their heads in every direction. The valleys are densely inhabited, and do not yield sufficient for their inhabitants. Hence, many have adopted a sea-faring life, or go out fishing; not a few turn pirates. Hitherto they have not shown much desire to adopt the gospel, and we have sowed amongst them with tears. Our hearts, therefore, rejoiced to see four conversions, and to see, yesterday, in our midst, a gentleman from those parts, who begged for instruction in the way of life. It is generally when our hopes sink, that a merciful Saviour, with infinite condescension to our weakness, raises them again by some token of his powerful assistance.

"One of the largest cities in the world is Pekin. From all the parts of our extensive native land, the Mandarins and their followers, with numerous assistants, literatii and artificers of every description, crowd. From the north, the Mongolians; and from the south, the Sungarian princes assemble, and there is a constant throng of the various tribes of Eastern Asia, and a medley of various nations. The Lamas, the Greek Church, the Roman Catholics, the Mahommedans, and all sects, have their respective places of worship, and there exists the most perfect toleration. We naturally asked ourselves, whether no temple of the living God should be built in the capital? and whether it was right that the name of the adorable Redeemer should remain there unknown? The Saviour alone could answer us on such an important point, and, in his wisdom, he sent some natives of the capital to us. They shewed great attachment to the gospel; remained for a long while with us; and one of them then went forward to make an attempt of preaching salvation through the blood of Christ. To ensure the free preaching of the Word,

he proceeded to the magistrate, who issued an especial edict, confirming the exercise of Christianity, and praising it as an excellent institution. The name of the preacher is Le Tiñh Yuen. He worked in the simplicity of his heart—read the scriptures—promulgated the way of redemption. The doctrines were new. Many came from sheer curiosity; others found an interest in their contents; and a third, *very small party, consisting of eight individuals, openly confessed Christ to be their Lord.* Such was the very feeble beginning, which you, perhaps, consider not worth while mentioning, and it is, certainly, very insignificant. As the Redeemer, however, had opened the way, we thought it our sacred duty to persevere. We therefore prayed again most earnestly, and sent an additional labourer into the harvest. The place is very distant from here; it takes more than two months to reach it. The communication is therefore not frequent, and the whole undertaking is very expensive. Yesterday (10th March) we received the grateful intelligence that our dear brethren there had constituted themselves into a church, which assembled in Iseangkea-street. Do not think this to be like an assembly in Bath; far from it. The only resemblance it has, is, that the same Saviour is adored; the same praise brought to him to whom all glory must redound. Their meeting-house is a mere hovel, constructed of mud, with some benches for seats, and a paper window. God, in compassion to our countrymen, has, nevertheless, shown himself as the protector of his servants, and increased the number of members. A second assurance, on the part of the government, has again been given, that they shall worship their God without molestation. You will naturally say that we have made there very little progress, and that the whole amounts scarcely to a beginning. It is indeed so, and we have nothing to boast of, except to state our firm persuasion that the Saviour of Love will crown his own work in the end. What we most rejoice at is, that some Manchocs have become obedient to the faith. You are aware that, about two centuries ago, this nation conquered our native land, and that the supreme government is composed of them, our emperor being a descendant of the victors. It was only very recently that two joined the congregation at Pekin, *the first of the Tartars, so far as we know, who certified their faith in the Saviour*; and our joy is unspeakable when one or other of another tribe acknowledges Him to be the Lord before whom all knees must bow in adoration.

“As you have established a Society, it will be necessary to be more frequent and explicit in our communications. We would, once for all, observe that we shall give, to the best of our ability, the accounts we receive from the various stations, so that you may have a full view of the occurrences. Do not heed any rumours: every true work is subject to them. If, as hitherto, the divine blessing attends our operations, and the Most High certifies the power of his own Word, insurmountable obstacles will be overcome. At the same time you will always keep in mind, that poor mortals are engaged in it, and there must necessarily be disappointments; and often, amidst joy, likewise mourning. Never forget that the darkness which covers our land is, to human eye, impenetrable; that lying and deceit are, from our earliest youth, intermingled with all relations in life; that an ancient system, venerable on account of its general approbation, keeps our minds in fetters; and that we are naturally averse to all religious knowledge. If, therefore, the progress is slow, it can be accounted for: if failures take place, it is in the very nature of things; if, on the other hand, we can look to an omnipotent Redeemer, and leave to him the execution of the whole—if we can place implicit confidence in the

divine promises—if we see his outstretched arm for the salvation of our countrymen—we may go on as hitherto, cheerfully, for the Lord is with us. Standing between time and eternity, and certain that the glory of our Saviour will fill the land, we hope to pray and labour to the last. Sustain, sustain us by your prayers and supplications to God, and remember that our resources are very scanty.

“ This communication is addressed to Miss Alix,

“ In the name of the Chinese Union,

“ CHIN KE YAOU, *Secretary*.

“ Hong Kong, 21st March, 1849.”

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These letters and extracts speak for themselves. In addition, we will remark, that the Members of the Chinese Christian Union amount to about 1800, and are continually on the increase. Of these, about 100 are preachers, in the direct employ of the Union, and 27 in the employment of the Rhenish and Basle Missionary Societies. *Teachers have penetrated into a part of each of the eighteen provinces of China*, although in some, of course, their labours have but commenced. They hope to carry the gospel to Japan, Cochin-China, Manchooria, Korea, Mangolia, Sungaria, Thibet, Laos, Tunkin, and Kambodia—if the Lord shall enable them to do so.

One edition of the *Old Testament* and several of the *New* have been published by the Union; and it has established 83 congregations—some very small, and the largest not including more than 60 members.

# CHRISTIANITY IN CHINA.

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## STATE AND PROGRESS

OF THE

Work of the Native Evangelists,

WITH

## L E T T E R S

FROM DR. GUTZLAFF AND THE CHINESE UNION.

"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of *Sinim*."—ISAIAH xlix, 12.

"Go ye into all the world, and preach the Gospel to every creature."—MARK xvi, 15.

LONDON:

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*Price 1s. per Dozen, or 5s. per Hundred.*

\* Tract No. 2, was a Reprint of No. 1, with additions.

# CHRISTIANITY IN CHINA.

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IT was stated in the last Tract that, in writing to Dr. Gutzlaff, he had been requested to give further information on the origin, progress, and present state of the work of the Lord in China, through the instrumentality of the Native Evangelists. I also wrote a letter to these devoted men, and have now the pleasure to give their answer by their Secretary, Chin Ke Yaou, acknowledging the remittance, and stating that Dr. Gutzlaff was embarked for England,\* and referring to him for more particular information. The following is the substance of the letter to the Native Evangelists, and their Secretary's reply:—

## “TO THE CHINESE NATIVE EVANGELISTS.

“Isaiah xlix. 12.

“Greenway Cottage, near Taunton, 7th July, 1849.”

“MY DEAR BRETHREN IN CHRIST,—Accept the affectionate salutation of one, who, though a distant stranger, has been greatly cheered by hearing of your work of faith, and labour of love, in the Lord, and for his glory, among your perishing fellow-countrymen.

“It is but a short time ago that I first heard of the work in which you have the distinguished privilege to be engaged, and having read the papers which have been circulated by your valuable friend and fellow-labourer, Miss Chesney, and being satisfied in my own mind that it was of the Lord, and for his glory, I immediately printed a little Tract, a copy of which send to Dr. Gutzlaff, and I have now the happiness to inform you, that, several hundred copies having been circulated, the Lord has disposed the hearts of some of his children to send me contributions, which enabled me to remit to your valued friend, and brother, Dr. Gutzlaff, the sum of £50 of English money, to be appropriated at his discretion to the support of the Native Evangelists, especially those who have gone forth depending on the Lord to sustain them.

“I esteem it a great privilege to be permitted thus to have fellowship with you in the Gospel, and to commend you to the Lord's continual guidance and blessing, in your arduous warfare of service.

“Though far separated from each other, and never likely to meet, until we surround the throne in glory, it is cheering to know that we are one in Christ—that the ground of our fellowship is union in resurrection life with Jesus, our living and glorified head—(see Ephesians ii. 5, 6, and Colossians iii. 1)—that we are members of his body, and therefore, members one of another—(Ephesians v. 30, and iv. 25)—being living branches in him, the true and living vine.

“Thus the ground of our fellowship is union in Christ, and we can cheer each other on in the work of the Lord, mutually desiring his glory thereby.

“Praised be our God, that you have been enabled by his grace and spirit to act in faith on the Divine commission of our adorable Redeemer—

\* He has now arrived in London.

'Go ye into all the world and preach the Gospel to every creature;' confident, as I trust, in the truthfulness of his promise—'Lo! I am with you alway, even unto the end of the world.' Moreover, brethren, how greatly ought we to rejoice that when the blessed Master ascended up on high, where he was before, he did not leave us like orphans. Indeed, he told his disciples that it was expedient for them that he should go away—for, said he—'If I go not away the comforter will not come unto you, but if I depart I will send him unto you.' And in the second chapter of Acts, we have the account of the bestowment of this blessed gift of the Holy Ghost—who is to abide with us for ever—to testify of Jesus—to glorify him.

"Sustained by the approving presence of Jesus, may you hold on your way in the living power of the Holy Spirit!

"You have rightly understood, and boldly acted upon the holy example of the primitive believers, who, when 'they were all scattered abroad throughout the regions of Judea and Samaria, went every where preaching the word'—(Acts viii. 1-4)—and we find how the Lord owned and blessed them in their labour, in Acts xi. 19.

"Let not the words of men trouble you—let not any discouragement dishearten you. Abide in Christ—stand fast by the written word of God, and He will uphold you.

Judge yourselves and every one else, and all they say or do, by the unerring standard of God's book. Try the opposers and their spirit by that touchstone; and may the Lord give you good and charitable judgment in all things and at all times.

"If you are defamed, entreat; if despised, remember that your holy Master was despised before you; if any cast out your name as evil, rejoice that your names are written in heaven; if any wrongly judge you, meekly correct their mistakes, and refer the issue of all their unjust judgments to the judgment seat of Christ. 'Dearly beloved, avenge not yourselves, &c. Be not overcome of evil, but overcome evil with good.' Heap high the coals of Divine love, and so soften the hard heart. Oppose envy and jealousy by the meekness and gentleness of Christ. We can well afford to be wronged if the Lord be on our side.

"We shall, I believe, be led very highly to value the gift of the Holy Spirit as dwelling in all God's children, if we compare the conduct and ways of the Lord's disciples before his death and resurrection, and after the descent of the Holy Ghost on the day of Pentecost—they are not like the same men. We can thus understand their suited prayer for the Holy Spirit, as recorded in Luke xi. 13, *while the Lord was with them*, and can see the reason as given in John vii. 39, '*for the Holy Spirit was not yet given, because that Jesus was not yet glorified.*'

"But now, being '*sons of God*,' through faith in Christ—being '*born of God*'—(see John i. 12, 13),—we can rejoice, that '*because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father*'—(Galatians iv. 6)—and that '*we have received the Spirit, which is of God, that we might know the things that are freely given to us of God*'—(1 Cor. ii. 3)—and that we are now temples of the Holy Ghost—(see 1 Cor. iii. 16, and vi. 19.)

"Now, the Lord teaches us, '*that which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit*;' and Paul says, '*I know that in me, that is in my flesh, dwelleth no good thing*'—and yet, as he declares he was (like other believers), a temple of the Holy Ghost, we learn that that blessed Spirit dwells in and acts by that *new nature* which is born from above—born of God—the new creation in Christ Jesus: and, consequently, we know that the work of God in us is not the improvement of the old nature, but the implantation of the new. It is neither putting new cloth to the old garment, nor new wine into old bottles.

"Not content with thus giving to his believing people the Holy Spirit, the Comforter, to abide with them for ever—the blessed Lord assures us that he 'will come again to receive us unto himself that where he is, there we may be also.' Scripture calls this '*that blessed hope*;' and surely thrice blessed it is, and most sustaining. How cheering to look forward to his coming to raise his sleeping saints, and change his living ones! Resurrection, and not the grave, is now set before us.

"You are engaged in a great and a holy work, requiring continual supplies of strength, wisdom, and grace; but it is comforting that in such circumstances we are encouraged to cast our weakness on the Lord's strength, and our total helplessness on his all-sufficiency; and thus to understand what the apostle Paul meant when he said, 'when I am weak then I am strong.'

"Many prayers are offered up in this country for you, and you are remembered at the mercy-seat by some in this town, whose hearts have been cheered by the accounts read to them of what God hath wrought by you.

"And now, beloved in the Lord, farewell! 'Watch ye—stand fast in the faith—*quit you like men—be strong*. Be strong in the Lord, and in the power of his might. Put on the whole armour of God,' and may he make you truly 'strong in the grace that is in Christ Jesus.' And may 'the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ.'

"And may the peace of God, passing all understanding, keep your heart and mind by Christ Jesus!

"The brethren that are with me greet you—all the saints salute you. The grace of our Lord Jesus Christ, be with you all.—Amen."

"Believe me to remain,

"Yours affectionately,

"To serve in the Gospel of Jesus Christ,

"RICHARD BALL."

#### "THE CHINESE UNION TO RICHARD BALL.

"Hong Kong, 15th September, 1849.

"DEAR SIR,—We were much rejoiced and refreshed in reading your letter, and assure you that it is the very impress of our sentiments which you have penned. We only re-echo these, and say, 'Lord, realize all this in our souls!' Above all, we would beseech him to make us nothing, and to be enthroned himself in our hearts, that he may be all in all.

"The gift you so kindly sent has been most thankfully received, and the Rev. T. Hamberg, who has taken upon himself to transact the foreign business of the Christian Chinese Union, for a time, will give a detailed account to you, by next mail, how the money has been bestowed.\* All letters you address, kindly direct to him. In the meanwhile permit us to express our warmest gratitude for the lively interest you yourself and others take. We allude most especially to Mr. J. E. Howard, whose advice is most opportune. Your tract has been cheering; it is the way pointed out wherein we wish to walk, and we shall also be happy to read the Chiliast; for it is expressly on the full assurance of the truth of the divine promises, and the certainty of their fulfilment, and a conviction that before the Lord's coming in glory our country will be evangelized, that we work. We should more fully enter upon replies to the different queries, if Dr. Gutzlaff were not on the point of visiting your country; he can verbally give every explanation. We may state that we have always carefully avoided giving offence to any foreigner directly or indirectly. As you say,

\* This account will appear further on.

opposition must be smothered in love, and we must forgive and forget. We do invite all Christians to share in our labours, and wander about for months together through cities and villages, preaching the crucified Saviour.

"I. No worldly advantages are ever held out to any in order to induce them to embrace christianity—on the contrary, they have to pass through very severe trials before they are accepted; and have also practically to undergo great hardships previous to being admitted to become permanent preachers. Their pay averages from four to six dollars per month (four dollars twenty cents are one pound sterling), and they can find no strong inducement in receiving so small a sum to enter upon this sphere.

"II. The Chinese Union consists of all those individuals who have in the various parts of China joyfully confessed the Saviour, and engaged to promote his glorious work.

"III. They meet every day when at Hong Kong, to pray, recite, and explain parts of the Scriptures, and to hand over for examination the essays or explanations they have written.

"IV. We have seen extraordinary instances of progressiveness, but only where the study was accompanied with an earnest supplication to the Spirit of all wisdom. This is constantly inculcated.

"V. Of the history of the Old Testament, the Psalms, and the prophecy in Isaiah xlix. 12, 13, which refers to their own nation.

"VI. They are almost all well-educated men, who have previously gone through a regular course of study, and can express their ideas with facility

\* The following extract from my letter to Dr. Gutzlaff, will explain these answers:—

"And now, dear brother, I am anxious you should tell me what means are taken to guard against the intrusion of unsuitable labourers for the sake of the means of living—for, knowing as we do, that in China the overgrown population presses on the means of subsistence, it is evident that the utmost vigilance, wisdom, and spiritual discernment of character, are requisite to secure you from unworthy agents.

"I ask this, not because I need so much to be satisfied myself, as to have it in my power to satisfy those who, from various causes, do not examine into things for themselves.

"Does the Chinese Union consist of all the converts who are the fruit of this peculiar work, or is it more comprehensive in its character?

"Do the preachers meet periodically for mutual edification, and examination of Holy Scripture? Have they any special prayer meetings—and on what days? Do you observe in them generally an aptitude in apprehending the general truths of Scripture, as well as the simple knowledge of elemental Gospel principles and facts?

"Have they much knowledge of the Old Testament, especially of what some of our valuable puritan divines used to call the Gospel in the types and offerings of the Levitical law?

"Has their attention been directed to prophecy as God's history of the future?

"From what stations in Society have the Native Evangelists chiefly come? Are there any educated men among them—I mean as we use the term?

"Do any or most of them still pursue their worldly callings to help towards their own support?

"What is the general character of preaching the Gospel to their fellow sinners?

"Do they understand the doctrine of *grace*—justification before God through the blood of Christ—His perfect atonement and finished work—the in-dwelling of the Holy Spirit as the result of living faith in Christ, and being constituted temples of the Holy Spirit?—'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.'

"It is most precious to know the distinction between flesh and spirit, according to that Scripture:—'that which is born of the flesh is flesh, and that which is born of the spirit is spirit.'

"I am desirous of obtaining this information because I feel assured that, before long, we shall require it all to enable us to rebut charges which have been made in China.

"I have a perfect abhorrence of controversy, and shall, therefore, avoid it if possible—but I do wish to be prepared to show the true character of the work, and thereby justify the course we have taken in contributing towards its support, and to be thus enabled to stand up in the defence of the absent."



in writing. All are from the middle ranks of society, only excepting a very few.

"VII. A good many of them earn their own livelihood in the interior, or are otherwise men of property, others support the work by their contributions.

"VIII. The death and love of Christ.

"IX. This is most particularly dwelt upon, and none allowed to go out without being able to explain it satisfactorily.

"So much in answer to the queries;—much more by word of mouth. The last month has again been blessed by our exalted Saviour. Several have owned his power and grace; others have come for instructions, and the churches in the interior have sent to us encouraging accounts. Miss Chesney's, Miss Allix's, and Miss Wanstall's letters will give you the particulars. Consider, however, that the struggle against the power of darkness is scarcely begun, that the victory we wish to boast of is that of the Lamb, not of human effort or ingenuity. The voyage to England and the Continent has not for its object to make much noise about what has been done, which is little enough, but what ought to have been done; not to make collections, for we leave this to the Lord of all, who has said, 'All the silver and gold are mine,' but to establish a communion with western Christians, which will lead us both to the throne of the Saviour, in humble adoration, and ensure the conquest of his glorious Gospel in Eastern Asia. We wish to avoid attracting public notice, but desire to be found frequently before the foot of the cross, praising redeeming love with those that have long tasted it. There may be men who, on our invitation, are willing to sacrifice their whole in the great cause, to spend their lives amongst us, not counting the obstacles or dangers, and never recede, until Christ is known and adored. Such are the objects of this visit. It was, perhaps, too early to send delegates from amongst us, for which several shewed much inclination; this may be done on a future day, when we have become better acquainted with each other. In all, we wish to do the will of God, not act of our own accord, and also ask from you advice in our labour. There is not the most remote wish to entrench upon missionary societies, or curtail their pecuniary means. We ask nothing, except what we receive from the bountiful hand of God; we have and shall contribute from our own as much as he permit us, and we have hitherto gone to those places where the name of Christ was never heard. There is no interference with any society whatsoever, nor can there ever be; and we mention this most particularly to counteract those unfounded fears, which prompted some men to speak ill of us. All we desire is to be left quietly doing the Saviour's work, by preaching his redeeming love whithersoever he sends us, and beg again and again all those who have no knowledge of us, and refuse to obtain information by ocular demonstration, simply to say so, and not to speak evil. Others have joined us with great fervour, and traversed the country promulgating the Redeemer's kingdom. Their means, however, is still exceedingly small; it does, however, increase every year.

"A series of facts will be stated to you by Dr. Gutzlaff, who will answer all inquiries, and who takes with him all the requisite information in writing. He will also translate the accompanying Chinese letter, written in reply to yours.

"Yours in the bonds of the Gospel,

"In the name of the Chinese Union,

"CHIN KE YAOU, *Secretary.*"

"A RESPECTFUL COMMUNICATION.

"Your valuable letter came to hand, and we have received your instruc-

tions and very earnest exhortations, whilst we are much obliged for your large contribution, and our sincere gratitude remains engraven in our hearts.

"We respectfully wish that you (venerable, respected sir), might increase in happiness, and that every encouragement and blessing might fall to your share; that you also might in a literary point of view prove very successful, and your talent be of real service to your country: but above all, that your name might be recorded in heaven, and you be a partaker of everlasting life and its happiness. These are our true and sincere wishes, whenever we recal yourself to our minds.

"We ourselves were worthless, useless, and perfectly ignorant men, driven to and fro as by waves, and our wretched lives were spent in vain. Most fortunately, however, your honorable nation, prompted by love and charity, established sacred meetings in our central empire, making disciples by imparting instruction. The Gospel has been widely spread, and we, your younger brethren, are happy in placing our reliance upon the same, and we understand what is repentance—and, aided by teacher Kwo's instruction, we have been ourselves renewed by Divine grace.

"Having now again been favoured by your very earnest exhortations, we, your younger brethren, will certainly with our whole hearts and sincere intentions rely upon the Lord and Saviour's infinite grace, and not prove ungrateful for the desire on your part to communicate your admonition. We respectfully return this polite answer, and whilst again giving you our sincere thanks, we wish you every happiness, humbly hoping that you will throw a glance on this crude communication.

"The brethren of the Han Hwery (Chinese Union), knock their heads (*i.e.* salute you).

"Written 2nd day, 8th month."

The information conveyed by these letters is interesting and valuable, and will commend the work to European Christians; while the tone of feeling evinced, and the sentiments expressed, give evidence of devotedness and love.

It is very refreshing to witness such unobtrusive devotedness, accompanied with so much faith and earnest love for souls. They do not desire to publish what has been done, but rather to set forth what *ought* to be done; they do not ask for collections—their faith grasps God, and the silver and the gold are his, and when *he* sends forth his servants, he will assuredly provide for them; they deprecate attracting public notice, but desire rather to be frequently at the throne of grace.

They have no desire to entrench upon the means, or interfere with the labours of any of the existing societies, but to persevere in extending their labours throughout that vast empire, where the name of Christ was never heard—the simple gospel never preached; and great is the privilege of being permitted, in any way or measure, to be fellow-workers with them. Nothing is impossible to faith; let us thank the Lord that these devoted men have set us an example in Missionary effort, of going forth depending on the Lord. I

heartily respond to Dr. Gutzlaff's sentiment,—Money, however needful, is last in order. Let us have the hearts and the prayers of the Lord's people; and the Lord will provide the means for accomplishing "the good pleasure of his grace, and the work of faith with power."

Three points are especially worthy of observation, in replies Nos. VI. and VII,—that almost all of the Native Evangelists are from the middle rank of society, and well educated men;—that a good many of them earn their own livelihood, or, being men of property, take no remuneration;—and that others of them support the work by their contributions; while the preachers, who have no other means, and are wholly given to the work, receive from four to six dollars per month.

The following is the statement of the appropriation of the money, viz. :—

*Money expended on behalf of the Chinese Union, according to a Letter from Rev. T. Hamberg, dated "Hong Kong, 24th October, 1849."*

		MONTHS.		DOLLARS.	
October 1st., 1849.—	Yew Cheteng sent to Fokeen	...	4	...	16
"	Changke ditto	...	4	...	16
"	Oe to Kiet Yeo in Kwangzay	...	4	...	18
"	Wangke chung to Flahong	...	1	...	6
8th.	Lekwang to Honan	...	6	...	36
"	Wangching to Keangsoo	...	5	...	23
"	Wanzha to Skaonshoo district	...	3	...	15
"	Kwo Tseu Fuh to Kweichien district	2	...	10	
22nd.	Le Jinks to Zeen choo od Tunkin	...	4	...	22
"	Chae Ching, ditto	...	4	...	16
Total		...	33	...	178
Received		...	...	...	240
Disbursed, as above		...	...	...	178
Remained in hand on the 22nd October		...			62

This statement is highly satisfactory, as it shows how large an amount of labour has been sustained by small means; the £50 produced 240 dollars, and of that sum 178 had been expended up to the 24th Oct., 1849, and had sustained thirty-three months of evangelizing work.

The accomplishment of large purposes by the simplest means is one of the peculiar characteristics of all God's works. Simplicity and power mark his hand.

So it was in the original promulgation of the gospel; the Holy Ghost gave effective energy to the testimony of His grace by the living voice of living men, who bore the banner of the cross into distant lands, and in "the irresistible might of weak-

ness" put to flight the powers of darkness. The attractive power of the cross was presented with mighty energy; the early disciples gloried in that symbol of their Divine Master's deep degradation, and the heathen temples and altars fell before its march. It appeared and it triumphed.

The same characteristic features of simplicity and power mark the progress of the Work of the Chinese Native Evangelists. Faith expects much from God, and God deals with his saints according to the largeness or narrowness of their expectations. Faith grasps God, and with him nothing is either large or small. Faith brings God into the field, and with him there are no difficulties—no impediments; and, therefore, faith expects and receives the largest things.

"The silver and the gold are mine, saith the Lord;" and faith replies, "all thine are mine and mine are thine," and can therefore say, "the Lord *will* provide." "The Lord's arm is not shortened," but our faith is feeble. "His tender mercies fail not," but we were straitened in ourselves.

How little fellowship have we had in the expectant honors of Jesus, who shall have "the heathen for his inheritance, and the uttermost part of the earth for his possession."

A far different spirit has stirred within the bosom of the Native Evangelists. In 1844, eight individuals solemnly united in determination to devote themselves, and all that they had, to the work of the Lord; and with a largeness of heart and a holy boldness, rarely equalled, they could not be satisfied with any smaller sphere of action than the entire Chinese Empire.

The actings of faith are ever the same in generic character. David looked not at Goliath's stature, the weight of his spear, or his impenetrable armour; but he looked to Jehovah, God of Israel, whom the Philistine had defied. He looked not at his own stripling arm; but to the Almightyness of his insulted God. He measured the Giant by Jehovah, and the Giant fell beneath his sling. So in this case, these simple-minded servants of the Lord have conceived great things, but not too great for Him to accomplish, in whose name they work; they have gone forward trusting in the Lord's strength, and the effort and its results have startled our cold incredulity.

When Christians are told of such institutions as Franke's Orphan Asylum, in Germany; or of the new Orphan House, at Ashley Down, Bristol; supported altogether on the simple principle of dependance upon God; the too frequent reply is

in effect, "It were wonderful if it were true—and if true, it were still more wonderful." But these things are true and ought not to be wonders.

There is one observation of Dr. Gutzlaff's, well worthy our especial notice. He remarks under the head "Government," "We have still so much to do with the *substance*, we can yet attend little to the *form*." What an enviable condition! Happy would it be for christians generally to have their hands, head, and heart so occupied with the substantiality of service, as to leave little time and less inclination for disputing about circumstantialia. How often Satan seeks to hinder the Lord's work through his willing instruments, the subtle Sanballats; but simplicity and zeal take up the reply of Nehemiah, "I am doing a great work, so that I cannot come down: why should the work cease while I leave it and come down to you?" (Neh. vi. 3.)

The testimony to the zeal and devotedness of Dr. Gutzlaff, borne by the Rev. B. Kay, who holds an appointment in connection with the London Missionary Society, is valuable, as, "from personal observation, he can bear testimony to his self-denying zeal and devotedness." Mr. Kay says, he has "frequently visited Dr. Gutzlaff's Chinese classes, composed of individuals from almost all parts of the empire," some of them "men of high literary distinction, but all engaged in the study of the Holy Scriptures, and in prayer." These are the men by whom the Lord is carrying forward this work: they heard of Jesus and believed unto eternal life, and felt constrained to say, "Come!" The Lord, by his grace and Spirit through the preached word, has turned them from darkness to light; and they went forth into the thick night of Pagan darkness, testifying of Him who is "the light of the world." They have been turned from the power of Satan to God; and they have gone forth straightway, in the power of the name of Jesus, waging open warfare against the prince of the power of the air. These are the men who, having been brought to the knowledge of salvation through faith in the blood of Jesus Christ, have bowed, in the unsophisticated simplicity of babes in Christ, to the obedience of faith: they believed and therefore spake! Being sent forth by the Holy Ghost with hearts full of love to the Saviour, and desirous for the spread of the glad tidings, they went everywhere preaching the word in all the freshness of first affection, "and the hand of the Lord was with them."

The work, as a whole, bears the broad seal of the Divine approval: it is against all experience and Scripture truth to expect perfection: all that man touches partakes of the spots and blemishes of human impurity; but these do not affect the grand features of God's own handywork: and the more we are conversant with the varieties of Divine instrumentality, the better qualified shall we be to recognise that which, bearing the stamp of His authority, will redound to His glory.

And now, if we be further inquired of concerning these things, we answer with all simplicity, We do not expect a perfect work, or infallible agents, or the service of men of full stature from young men in Christ, or operations without obstacles, or progression without reverses, or victories without loss. We do not expect many to be added to "the faith of God's elect" and none to turn out deceivers: we do not anticipate multitudes being converted to God from idols, and none being merely turned from idols to a hollow confession of the name of Christ: we do not suppose that all who assume the symbol-lamp of profession will possess the oil of heavenly grace: we do not look forward, in this elective\* dispensation, to national conversion: but we think the time is come, when, by an instrumentality contemptible in the eyes of men, but mighty through God to the pulling down of strongholds, it is his gracious purpose to send forth the light of the glorious gospel of his grace through the vast empire of China, and that he will rekindle the torch of Divine truth in Eastern Asia, and bring multitudes from under the bitter bondage of the powers of darkness into the happy liberty of the sons of God. He has raised up a band of devoted confessors, who, imbued with that apostolic enthusiasm which nothing but the love of the Saviour ever kindled in the human heart, are perhaps destined to give as fatal a blow to the ten-clawed dragon† of the East, as Luther inflicted on the Papal dragon of the West.

We expect great things; for we seek grace to reject every arm of flesh, all creature wisdom, every principle of worldly expediency, and to depend solely upon God for all means and appliances, for grace, strength, and wisdom.

Though deeply sensible that it is the day of small things, we shall not be satisfied with less than large results, for "the battle is not our's, but God's." We desire to measure all

\* Acts xv. 14.

† The ten-clawed dragon is the national symbol of the Chinese Empire, just as St. George slaying the Dragon in the heraldic cognizance of England.

difficulties by his Almightyness—to contemplate all obstacles in the remembrance of the Red Sea deliverance, and to meet all opposition with the song of praise for victory.\*

If this be enthusiasm, it is the enthusiasm of early days—ere the church had lost the freshness of her first love, and had declined in the energy of her aggressive character. It is, at all events, apostolic enthusiasm; and we are content to be inscribed in the same category with Peter and Paul.

We desire to follow in God's order: if he sends forth men he will provide the means for their support, however severely he may prove their faith. He never sends forth his servants on their own charges, and to doubt that he will dispose the hearts of his children to be co-workers with him by contributing of their substance, would be infidelity toward him whose promises are all "yea and amen in Christ Jesus."

Since Dr. Gutzlaff's arrival in England, the interest in this work has widely extended, and it is encouraging to be able to announce the formation of an association of Christians for helping it forward.

This Association being now formed, I subjoin a statement of account of the receipts and payments, leaving a disposable balance of £47 10s. 10d., which I have now paid over to the account of the Treasurer, at the Bankers, Messrs. Drewett and Fowlers, where I have also deposited for inspection a detailed statement of all the Contributions sent to me, with Payments for printing and postages.

12th January, 1850.

P.S. "At this moment we are without a farthing, and a number of labourers waiting to proceed to their various stations."—*Extract from the Latest Communication.*

11th Feb., 1850.

R. B.

*[A separate and perfectly distinct fund will be set apart for promoting the printing and distribution of the Holy Scriptures; and there is nothing more pressing than this at the present time, when such large facilities are developing for the extensive prosecution of the work.]*

*RICHARD BALL, TAUNTON, on Account of Contributions through him in aid of  
CHINESE NATIVE EVANGELISTS.*

1849.		Dr.	£ s. d.	1849.	Cr.	£ s. d.
To	Contributions received in	May	... 6 18 0	July 18.—By Letter of Credit remitted to		
"	"	June	... 44 18 9	Dr. Gutzlaff	... ..	50 0 0
"	"	July	... 11 0 8	" By Postages and Carriage of Parcels (1st Tract)	... ..	3 15 6
"	"	August	... 28 2 6	" By Printer's Bill	... ..	5 18 3
"	"	September	16 15 4	Sept. 18.—By ditto	... ..	6 6 10
"	"	October	46 9 8	" 20.—By Postages, &c.	... ..	2 15 6
"	"	November	6 7 0	Dec. 31.—By Remittance to the Rev. T. Hamburg	... ..	50 0 0
"	"	December	6 5 0	" By Postages, &c.	... ..	0 10 0
				By Balance, Dr.	... ..	47 10 10
			<hr/>			<hr/>
			166 16 11			166 16 11
			<hr/>			<hr/>
				1850.		
				Jan. 18 —By Remittance to Messrs. Drewett and Fowler, to the credit with them of Mr. Rudall, Treasurer		47 10 10

N.B. A large proportion of the Contributors desiring to be anonymous, no names are here given (Math. vi. 3), but they are all inserted in the statement left at the Bankers' for inspection.  
R. B.

January 18, 1850.—At Mr. BALL's request, I have examined the Subscription List and Vouchers of the above Account, and found the same correct.

HENRY BADCOCK, Banker, Taunton.



The following four letters have been translated, and are just put into my hands by Dr. Gutzlaff:—

“The inclosed letter is respectfully presented and communicated to the various brethren of the Churches of Jesus, in the western countries, by members of the Church of Singyeuchoo, in Fokeen province.

“We look upon you from a distance as excellent patterns, and our spirits hasten towards you from afar. We hope that the doctrines which you, worthy brethren, confess, may be extensively spread, just as if the breezes drove before them the dewy drops in scattered pearls. Our mean nation is indebted to the coming of Pastor Kwo, for the preaching of the saving doctrines of our Lord and Redeemer Jesus, who saved the world and rescued the people; and his merits are boundless. Within a few years these have been extensively spread in our flowery central land, and even influenced foreign parts. All this is owing to the faith in the merits of our Redeemer, who shed his blood for us; and may be accounted for by the faith and love of our Pastors, who instruct us disciples, to the number of several hundred men,—and morning and evening preach, whilst praying early and late. We are sent to distribute holy books and to preach the gospel in the territories of the 18 provinces. The services rendered by our Pastor Kwo, are considerable; you, our brethren, will, as we hope, not be differently minded from us, your brethren here. We regret that the horizon is so distant and the sea so wide, so that we are unable to hold personal intercourse with you, our brethren; and we are deeply grieved that we cannot behold your fragrant faces.

“We now avail ourselves of this opportunity, to pay our respects to you, brethren, wishing you happy days, and hoping that you will throw a glance on this. We have no more to say.

“Your younger brethren,

“LOCHAONMING,

“LOTINGSIN,

“Of the Fokeen Church, pay their respects.”

“We request that the enclosed may be transmitted to the great western nation, and be handed over for the ready perusal of the various pastors of the churches of Jesus, and all the brethren. We only worship God, the true Spirit, and we have abandoned false doctrines, honoring and adoring Jesus Christ.

“Considering that we are disciples of these latter times, we are neither slothful nor lazy, and conjointly exert ourselves to preach every where, and explain distinctly the mystery of this doctrine; whilst praying morning and evening that the people may be endowed with faith, and be prompted to worship the true Lord, the Saviour of the world. At this time there are a good many individuals who have already ascended to paradise, and in great bliss and happiness, all rejoice in eternal life. Is this not excellent?

“As Pastor Kwo is returning, and going to pay his respects to the brethren of the churches, I have transmitted this note, accompanied by prayers. I wish you much peace, and may you enjoy happiness. The above is presented to the various pastors, and all the brethren of the churches. May you be happy.

“Your younger brother,

“LESSINGCHUN,

“Of the Chinese Union and the Church of Keaying Choo, knocks  
“his head.”

“Chang Chen Kwei, a disciple from Shankmoy, sends this letter to the gentlemen and beloved friends of the churches that believe in Jesus Christ, in your honorable country.

"I belong to another nation, and am grateful to God for having been recorded in his book, and thankful for the precious blood that cleansed me from sin, whilst relying on the name of Jesus Christ. I wish to participate with my beloved friends in the same grace, and for ever be made a partaker of everlasting life. For this purpose I supplicate the God and Father of Jesus Christ, to endow our believers with the spirit of wisdom, and enlighten their eyes that they may all become subjects of the kingdom of heaven, and not become companions of the demons of hell. Thus the wishes of my heart will be accomplished.

"We are indebted as sinners to the gracious gift of Jesus Christ, and always thank God for it. Whosoever can truly believe in God and follow up his precepts from beginning to end, without negligence or laziness, God will never fail to bestow his grace, that he be blameless at a future day; but if we follow all carnal inclinations, lusts, and the bent of our passions, God will not be with us. The Scripture says, 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.' This expresses the thing. What can human strength do in this matter? The word of God purposely desires us to shew faithfulness, filial piety, charity, and applies to the Pagan nations to whom it will be communicated, but only believers are made partakers of God's grace.

"I wish that the love of God may be poured out on all you, beloved friends and gentlemen, and that our pastor and teacher Kwo may share in this grace, that all glory may redound to the heavenly Father through all ages. This is my heart's desire. I wish that the various gentlemen and beloved friends of the churches of your honorable nation, may continually enjoy undisturbed peace.

"CHANG CHEN KWEI,  
"Of the Chinese Union at Hong Kong,

"Respectfully wrote this, *7th month, 19th day, 1849.*"

"The inclosed letter we respectfully request to deliver to the teachers of the Churches of Jesus, in the western countries, whilst some disciples of the Hoonan Churches pay their respects.

"The gospel of Jesus has been preached in the world for more than 1800 years;—by it the sins of men are forgiven;—by it the souls of men can be saved. From heaven's Son (emperor), without distinction of the wise or foolish, the honourable or mean, all ought to believe in it, and none will be lost. Foreigners, as well as the central nation, all living beings without distinction, ought to adore him without ceasing. Your western country has brought forth many holy men. You, gentlemen, have heard the word, and first believed it to be very sure. It is incumbent on us to repent and believe; and, by following the Spirit, be induced to do good, according to the will of the Heavenly Father; thus we shall call down upon us the blessings of the kingdom of heaven. As for us, we were first ignorant in our imaginations, and buried in trespasses as dead; fortunately, however, the holy doctrines were promulgated and propagated in all the provinces of the central empire; and we were thus made partakers of the great grace and great compassion of our Lord Jesus Christ. We now rely on this true doctrine, and our past trespasses have been washed away. We have also been duly guided by the earnest preaching of Pastor Kwo. We, indeed, wish that all men in the empire may enter the way of knowledge, and be roused from the road of error. Yet the promulgation of the gospel and its general transforming influence is at first surrounded with difficulties; there are no men wanting who seek after virtue,—but the multitudes have hardened, unrepenting hearts.

"We look up to you, various gentlemen, far and near, that you, at a distance, conjointly, may never leave off, whenever you pray, to supplicate

God to give us hope of the outpouring of the Holy Spirit on the central nation, that the darkness may be removed from all mankind, and wisdom be supplied to all, daily to increase the multitude of believers, and add to the churches, so that all glory may redound to the Heavenly Father, and good fruits be produced. This is what we very much desire.

"The wide sea separates us, and there will, probably, be no time when we can have an interview with each other. On thinking of your high intelligence, we are deeply concerned on this account; sharing, however, in the celestial favors, the gospel has penetrated to our central empire. When we received these doctrines, we really resembled those that are roused and called by the evening drum and the morning bell; and, notwithstanding Satan and numerous evil spirits, this has proved not only an object of happiness to the Chinese Union in our country, but all nations and all men under heaven, throughout the Chinese empire, will certainly share in this bliss.

"We now avail ourselves of this opportunity, when Pastor Kwo is returning, and address this humble note to express our sincere sentiments, respectfully wishing you peace, and we hope that you may throw an affectionate glance upon this crude letter.

"The disciples and brethren of Hoonan, who communicate the gospel,

"CHIN SING HE,

"CHANG SHE CHANG,

"And others, pay together their respects."

The following Address, left by Dr. Gutzlaff on leaving Hong Kong for England, clearly exhibits his views and sentiments.

*Valedictory Remarks, addressed to the Rev. Dr. Hamberg,  
September, 1849.*

The grand and all-absorbing object of evangelizing China and the adjacent countries being the loadstone of all my desires and prayers, I leave this with the hope of being permitted by the Most High, to lay such foundation in Europe for future operations, that the task in that quarter will henceforth be easy. The Lord alone knows whether the execution is practicable.

It would at the same time shew very little consideration for the great work, if it were left neglected here. As you have kindly taken upon yourself to do the needful, the following remarks are transmitted for your consideration.

1. Nothing can be done perfectly without the Spirit of God, and unless the prayer for his powerful assistance is constant and earnest we can expect no success. There must be a relation and communication with Heaven opened, and only then can we anticipate the glorification of Christ in the souls of men, otherwise the whole becomes mere form, and no one is drawn to the Saviour. So firmly am I persuaded of it, that I have suggested we should implore his coming at every meeting, and much more so at the present moment.

2. The love of Christ in and through us must bear us up, and actuate all our thoughts and actions, or otherwise we cannot accomplish the work. It must be the tender love of a mother which bears and forbears in all things, and rectifies, helps, reproves, and speeds on in the way of everlasting life. Does this not exist, and do we constantly

seek the cause of want of success in others, we can make no progress in the evangelization of this nation, or in obtaining that ascendancy over the minds which is requisite. It must be love from first to last, real, ardent, never failing love, flowing from the great fountain Jesus Christ.

3. Lying and falsehood are engraved in the Chinese character, and can only be expelled effectually by the Spirit of truth, which most powerfully overcomes all obstacles. It will however never be by any other means, and whatever progress has been made in the grand work is solely by him. Nor will he ever fail us when we call upon him, or make of the most crooked creature a vessel of his grace, to bear witness of his eternal truth. This must, however, never be lost sight of.

4. Chinese employed merely as servants have never acted with vigour. They must be engaged as if the work were their own, their responsibility toward their Lord and God must frequently be pointed out, and it must always be told them, that they with the assistance of our Lord, must evangelize their own countrymen. It is in vain to expect any thing of them unless they are guided by the principle of sole reliance upon the Redeemer. Hence the necessity of the formation of committees on every mission, of deep and long inquiry respecting the capacity of the candidate; of earnest entreaties before the throne of grace on behalf of the individuals proposed; all this is indispensably necessary, and without it we work in vain.

5. Individuals introduced here by members of the Christian Union as desirous to embrace the doctrines of the everlasting gospel, receive a testimonial as to their character; for we ought to avoid as much as possible every contact with unknown men who might only bring disgrace upon the Lord. Several of these candidates have come here with a considerable knowledge of Christianity, and made rapid progress. All however have learnt the leading points of our faith, and in the presence of all not only repeated the ten commandments, and creed, but also a good many chapters of the Bible, and most have written essays about the saving faith, to prove that they are fully conversant with the same. If the members gave them their testimony, that they were indeed sincere believers, and if they themselves made confession of repentance of their sins, and firmly believing in an all-sufficient Saviour, they were received amongst us: not otherwise. As no worldly prospects attach to the profession we have had very few hypocrites, and witnessed in many instances the power of saving grace.

6. Many converts from other congregations visit us from time to time in order to become more conversant with the doctrine of eternal life, and amongst these some have cheered and others are cheering us, by their progress.

7. In regard to the Lord's supper it should be administered strictly according to Scripture. We generally spend a whole week with meditating and speaking about the suffering of Christ, the members write essays on the subject, and we endeavour by all means in our power to enter into the spirit of the 6th chapter of John. We warn those who are unprepared to seek salvation at the foot of the cross, and to abstain entirely if they do not find a great desire in their heart. On all occasions when we partook of this heavenly meal, we felt the promised presence of our Saviour, and rejoiced in his love, so that it was a season of refreshment and strength from above.

8. Light and darkness can never go hand in hand, and to think for a moment evildoers can belong to a union, whose grand object is the conversion of China, would be sinful absurdity. There ought to be no compromise in this respect; whoever is clearly proved to have sinned against the Lord and committed a crime, must be expelled. To the weak, Paul's rule applies, and we cannot do better than follow his example to bring them back to the shepherd of their souls. The Lord graciously guides and upholds us, and we must do the same to others. A separation of the irreclaimable is necessary. In all things, however, we ought clearly to examine into every particular and not trust to unfounded rumours, for the best are often slandered.

9. Nothing gives such steadfastness to the new converts as recommending them, as Christ did (17th Chapter of John) his disciples, to the Father of mercies. If we can give them over to the blessed Saviour, and bear them engraven in our hearts, to present them again and again to the hearer of prayers, there will be very little backsliding. All other means seem to fail in this respect.

10. One of the most necessary things towards introducing true Christianity is to keep the idol of the world, money, (which has no where greater power than in China,) entirely out of view. Men that come here from the greatest distance, ought in no way to be encouraged to look forward for any compensation of the travelling expenses, or be buoyed up with hopes that they may, perhaps, in future be employed as teachers. To those alone who are sick, and to the truly destitute, Christian charity ought to be applied, and this in the true Christian spirit, without raising ulterior expectation of support. Otherwise it must always be inculcated, that true believers must aid the glorious cause by their own substance, and the churches established in various parts of the country provide finally for themselves. It can never be too much inculcated, that no sacrifice can be too great for the kingdom of God, and that true Christianity must be proved by deeds.

11. The education of the preachers should be scriptural. Each and every one ought to learn by heart all the important chapters, which bear upon doctrinal points. For the resurrection for instance, 15th chapter of 1 Cor., for the new birth, 3rd chapter of John. The object is to convert by the powerful word of God, not by man's ideas; all must therefore be thoroughly conversant with it. Let them explain verbally what they have learnt by heart; then write an exposition of it, and finally, from what has become familiar to them, preach the word. We have found this method so very effectual, and answering so well our purpose, that we recommend the same as worthy of all acceptance.

12. The members of the Christian Union know each other much better than any foreigner. They ought therefore to be applied to, if choice of a labourer is to be made, and express their acquiescence in his appointment. They have always been ready to do so in direct terms, and if they demur upon the subject, it is certain that the individual proposed is unfit for his calling.

13. The care in selecting the men to be sent out, can never be too great, the endeavour to fix upon the fittest instrument too strenuous. The Lord is to be consulted, in earnest supplications, to make a selection of the proper instruments, according to his divine will. It is very obvious, that people who do not shew here a paramount interest in the

gospel, will not do so at a distance; that those who cannot on the spot readily communicate Christian doctrines, will not do so when far away; that those who do not here exhibit a spirit of enterprize, will not shew it when excluded from all Christian intercourse; that men unacquainted with the localities of a station to which they are sent, or unaccustomed to travelling about, will not on a sudden enter on all these subjects. It is still the day of small things, but whenever the Lord has been appealed to, and asked for guidance, wisdom, and the exhibition of his almighty power, he has never failed to show it. Though there have been disappointments here, the same as amongst other foreign missions, still the great body has pursued the general aim, and proved, beyond contradiction, that the Lord was with us.

14. To test the truth of the labourers, there are certain infallible signs, that do not deceive. The tone that runs through the journal, the subdued, earnest spirit of the preacher, the people that accompany him on his return, and other tokens, which none can gainsay. If such proofs do not exist it is much better that an individual of this description should not again be sent out, or only once more to be tried. The scrutiny of the members in all these points can never be too strict. We want effectual workers, men prompted by the love of Christ to proclaim his eternal mercy constantly from house to house and from city to city, and not mere talkers.

15. All individuals, who become candidates for preaching, should be long and perseveringly tried, before they are finally accepted as regular preachers. They must first have rendered essential services, sacrificed themselves for the cause, and suffered in its behalf, before such choice can be made. If circumstances permit, they should at first be sent out only for a few months in the neighbourhood. On returning each time, they should go through a scriptural course of study, so that they may be well established in the word of truth, and be ready to communicate it with all clearness: christian love and the true exhibition of the spirit of the Saviour in all their intercourse, should constitute the recommendation for a mission. It is only thus that real men will enter the service, and prove a blessing to their countrymen.

16. Experience has proved that men who are actively and constantly employed very soon wear out; most of the first preachers have either attained to early decrepitude or died. The loss of these men every year is astonishing, and never more than in the present year, which has been fraught with disease and death in every direction. No stronger proof than this, of toils they have to undergo, could possibly be adduced. It behoves us, therefore, to be sedulously employed in educating others. For this purpose there are young men who constantly flock here, and mostly possess excellent elementary knowledge. We may, therefore, have the choice amongst them, and inculcate the necessity of prayer and supplication to God, to fit them for the sacred service. It is also our sacred duty to substitute for the defective superior men better fitted for the work, and to strive with all our might to form an effective phalanx of christian warriors.

17. By establishing an affectionate relationship with the preachers, and eliciting, in private conversation, their views, by praying often and earnestly for and with them, by calling on the Saviour to keep them from all evil, by pouring out his love in their souls; we shall find that their

progress in divine grace will be perceptible, and that they will become very efficient instruments ; yet, I repeat again, they must be practically and theoretically tried, and nothing but ocular demonstration, as to their usefulness, would satisfy me.

18. It is a very small thing to confine operations to Hong Kong and its environs, and, unless the christian union can prove effectual in the interior, it will be of little avail. The inability and impossibility of foreigners doing anything on a large scale, in this respect, is generally admitted, and the myriads of Chinese must either be left to themselves or claim the operations of their own Christian countrymen ; there is no alternative : congregations have been established in various parts, which, when we have constantly corresponded with, have contributed towards the good cause, and exerted themselves most effectually on behalf of it. These must be cherished, enlarged, and multiplied, to form the nucleus for future operations. Some of the preachers must, from time to time, visit them ; our correspondence with them must be affectionate and christian, and we must endeavour, as much as is in our power, to lead them in the way of life. Members will come here from time to time on a visit, and receive instruction whilst profiting by our personal acquaintance.

19. Preachers should be constantly warned against receiving people into the Church, who are not impressed by the heavenly seal of acceptance in the sight of God : on the other hand, they ought also to be exhorted to seek for men who confess the truth ; for these are everywhere to be found, as we have been taught by experience. To say, that all and every one oppose the truth, would be to deny the power of God in the souls of men. Many have been drawn towards the Saviour who yet would never have experienced his grace, if one had not come to tell them of his love. There is a callous indifference which excuses want of success with the hardness of heart of others, whilst such individuals would not move a single step, or exert themselves for half an hour, for the benefit of fallen mankind, and they, moreover, abuse those that do so.

20. To leave the whole work to God, to be instant in prayer and supplication, to work in faith and hope, renders even things impossible possible. We cannot control events, any more than we can guide the course of the clouds, and must, therefore, leave all to our heavenly Father, whose powerful arm maintains and directs. The grand object of the instruments of his hand will always be, how to work his will and do his commands ; this is the only safe mode of proceeding, and we receive strength, grace, and divine power, from his throne, when we walk in this path. Thus, apparently insurmountable obstacles are removed, mountains of difficulty disappear. God is with us, we cease to labour, and Omnipotence takes the sway. It is thus, alone, that by such feeble means, the evangelization of China can be accomplished.

21. Pecuniary means are, the least of all things, in the darkened mind the first and foremost. If God pours out the spirit of prayer and supplication, and does not withhold the Comforter from above, Christ will always be glorified ; whilst, otherwise, the most ample supplies will be of no avail. Let us strive for this with a single heart, and leave the earthly substance to him who is rich over all that call on him. Thus, I have been trusting and confiding these many years, and never

yet found that the Lord's love forsook me, or that money was wanting where work was to be done. You may be assured that your experience will lead to the same end, and my efforts to procure a permanent foundation to the Union will not prove in vain. Should it be otherwise decreed by our heavenly Father, all we can do is to send our preachers home, and tell them, that the Christians of the West will no longer support them, and that their own converts must find the means.

22. To the Father, Son, and Holy Spirit, I recommend this great and glorious work. You will be blessed if you take upon yourself the temporary management, in humble reliance on the Saviour's aid. Be strong in faith and hope, for God is with you.

*Hong Kong, September 7th, 1849.*

In a former Tract, I stated the population of China to be 177,000,000,—the number given in our encyclopædias; but I learn from Dr. Gutzlaff, that according to the last census, it reached 367,642,907 inhabitants; that China Proper, is about 1,379,999 square miles in extent, including an arable area under cultivation of 7,054,589 *king*, each being equal to about fifteen English acres; and, therefore, amounting to 105,818,835 English acres of cultivated land. It is divided into eighteen provinces, each of which is subdivided in foo, choo, king, and heen; and it is worthy of remark that these myriads inhabiting this extensive territory seem all to be cast in the same mould (as to national character), and are alike in every respect, with only very slight shades of difference.

This enormous sphere for missionary service is now perfectly open. The emperor has permitted the unrestricted circulation of the Holy Scriptures, and there are no impediments in the way of *Native* Evangelists carrying the glad tidings of salvation and eternal life from province to province, from city to city, from house to house. European missionaries would, in traversing the country, meet with many impediments, and probably, have to encounter much annoyance and opposition, but more because they were foreigners (barbarians), than on account of the work in which they were engaged. The native preachers form, therefore, an agency exactly suited to the work to be performed—an agency raised up and hitherto sustained by the Lord of the harvest.

I have now before me a Chinese list of the members of the Chinese Christian Union, who were at Hong Kong the end of September, 1849, followed by a still more interesting list, namely, that of the preachers and their assistants, sent forth by the Chinese Union, from the 1st of January to 31st of August,



1849. It occupies ten-and-half pages of foolscap paper, having the list in Chinese on one, and an English translation on the opposite page—thus :—

Time of departure.	Preacher's Name.	To what place.	When to return.
1849.			
January 2	Kwok Kuo	Sze Chuen Hiating	Six months.
„ 2	Lu Tuo Tsien	Kwantung Singan	One month.
„ 5	Chin Pak Shu	„ Pohlo	Two months.
&c.	&c	&c.	&c.

The entire list containing the names of 107 of these labourers, and they preach “the words of this life,” wherever their perishing fellow-countrymen will listen to them; in the streets, from house to house, in workshops, to workmen by the road side, and women in the fields, on board the junks, every where presenting Jesus as the alone Saviour, as the Son of God, and the seed of the woman, who died for sinners, and rose again. Whenever Jesus and the resurrection, life and immortality, through faith in the blood of the Lamb are proclaimed, attention is arrested. The document I have alluded to contains, also, “a list of those who have been baptized at Hong Kong, and at the other places, according to the returns forwarded from the various stations”—viz :—

In 1844	...	...	...	...	262
„ 1845	...	...	...	...	88
„ 1846	...	...	...	...	601
„ 1847	...	...	...	...	655
„ 1848	...	...	...	...	487
From 1st. January to 1st July, 1849	...	...	...	...	461
For July and August, 1849	..	..	..	..	236
					<hr/> 2790

While we thank God and take courage, let us ever remember that it is the day of small things: compared with the extent of the empire and number of its inhabitants—a very small beginning; but let us be much in prayer to the Lord of the harvest to send forth many more labourers into his harvest, and bless them abundantly in the work of conversion. The same document comprises a statistical return of seventeen provinces of China, into which Native Evangelists have been sent, giving the names of the cities and principal places visited in each province, together with the latitude and longitude of each. As the entire document will probably, be printed, this short notice of some of its contents may for the present suffice.

# APPENDIX.

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*The following are Communications from the Chinese Christian Union, received since the publication of the last Tract.*

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“ Hong Kong, 21st March, 1849.

“ From the first time the Gospel was preached at Kea Fung, in Hoonan province, the converts who owned Jesus as their Redeemer, have shown great zeal and attachment, and assisted us in every way; we have kept up a correspondence, increased the number of teachers, and endeavoured, by the mighty assistance of the Saviour, to lead them onward.

“ We proceeded, on Sunday, on our usual tour; and the auditors consisted principally of women, the men being absent on their fishing expedition. Females of the lower classes dress generally in blue cotton, and go barefoot. With the exception of the hair, which is carefully braided, and often beautifully adorned, they bestow no care upon their persons, and cleanliness does not belong to their good qualities. They work very hard in the fields; go to the mountains to cut down grass for fuel, carry water, and pound rice; so that their whole existence is one round of labour. They are cheerful, talkative, and attentive if spoken to. It is very rare to meet a single woman who can read—amongst the higher classes this is more frequent. When they surrounded us, some of them pretended to understand nothing of the matter; yet, being told that for them also a Saviour had been born by a woman, and that, notwithstanding their ignorance and the contempt in which they were held, salvation through the cross would become their portion, they became roused from their apathy, and said, ‘ How can these things be ? ’ And when it was again explained how the women of old richly participated in the divine grace, they were not a little surprised. A smile of incredulity played upon their countenances, when we told them that the love of the Saviour in the breasts of some ladies in a distant country called Britain, was so strong that they sent out money to have their sisters in the central empire instructed in the ways of eternal life. How such sympathy could be felt towards such degraded beings as they were, was to them incomprehensible. A man who was hostilely inclined, told them to be off, and not mind the gospel. To this they replied ‘ No, we shall listen, for these words are of importance to us, and we must give heed.’

“ Travelling, for the sake of proclaiming the merits of Christ, is very often accompanied with very considerable risk. Tsan left this place last summer, for Haenam. A pirate followed the vessel on board of which he was, and, when fairly at sea, the junk was attacked. The ruffians put a sword to his breast, and demanded all the money he possessed. He had therefore to give up the pittance on which he depended for 5 months’ subsistence, and arrived destitute on the island, after having encountered a dreadful storm. The Christians, however, received him as a messenger of good tidings, and with great joy supported him by all means in their power. Well taught by sufferings, he was able to preach from the book of exe-

rience. A friendlier race than the natives of the island does not perhaps exist. Content with very little, hardy and persevering, they boldly brave dangers, and navigate, with the most miserable craft, the ocean. Their fisheries extend to Borneo, all round the Parmacelles, and thousands of them every year are engulfed by the waves of the sea. From some cause or other they always remain poor, and spend a life of very severe toil. In the harbours along the coast are many of our countrymen from different parts of this province; and in the interior, Abrogines, who, in language and manners materially differ from them. Of these latter, one professed Christianity—the first, as far as we are aware—and nine additional Chinese, were received into the church, most of them natives of the island. Some of these men addressed to us affectionate letters. Letters from Shaouchoo, and from Kweishen, the latter in the neighbourhood, the former to the north of Canton, give us likewise some encouragement. As long as we earnestly pray, *and mind nothing but the things of God, matters go on well*; the slightest deviation from this principle is fraught with trouble."

" Hong Kong, 21st April, 1849.

" No nation, modern or ancient, is as recluse as the Koreans. The Japanese, their neighbours, once at least opened their harbours for foreign intercourse, and, up to this moment, keep up some traffic with the Dutch and our countrymen; but the inhabitants of the peninsula have completely isolated themselves from the whole world. From the nearest point of our country, the promontory of Shahgtung Korea may be reached within two days, yet there exists no commerce, and in the whole territory not one merchant of our people is seen. If a vessel is cast away, the native authorities hasten to get rid of her, by every means in their power, and allow no interchange of thought. Yet this country was once reclaimed from barbarism by our civilization; in a great measure cleared by our colonists; for centuries under the jurisdiction of our mandarins; and, as late as three centuries ago, we powerfully prevented, by our armies, the inroads of the Japanese. As a reward for all we have done for them, the land has been hermetically closed against our influence; and our whole relationship consists in the reception of a tribute bearer for Korea, who visits Peking not merely to pay homage in behalf of his master, but to open there a shop for traffic with the frontier. In Manchooria, Fangwang, two annual fairs are held; then the Koreau traders meet ours under great restrictions, and carry on a hampered commerce to a limited extent. To prevent, however, a closer connexion, hundreds of miles of the contiguous country are left a desert; so that a fugitive, who ventures on forbidden ground, is exposed to starvation. Both governments give up to each other, run-aways that are found in their respective territories. The natives themselves are very shy and taciturn, and whole villages will fly on perceiving a stranger. They are averse to all communication; addicted to hard drinking, and constant smoking of tobacco. The country is most inaccessible by sea; whilst amongst its numerous islands there are harbours without number. We might easily persuade ourselves that it is a hopeless case to preach to these hermits, who according to all accounts, are very indifferent to all about religion. Yet the Lord commanded to make disciples of all nations, and his behest is binding unless he distinctly shews that his time for a tribe is not yet come. While therefore requesting our Preacher at Peking to form, if possible, an ac-

quaintance with the tribute-bearer and his suite, who live there without any restraint, we dispatched a native of Manchooria, born of Chinese parents, to Janghwang, praying that the Lord might farther direct our steps for his glory. The individual in question, Yaoukaou, is a tall and strong man, and joyfully undertook the long journey on trial. A few observations, he made on his return, may here be in their place. He did not meet with any Koreans at the place, who, according to his account, assemble farther down the Yalut river; the attempt in search of them will, therefore have to be repeated. He was, in the meanwhile, amongst his countrymen and the Manchooks, at Moulden, as well as Funghwhang. I spoke, he says, about the Lord and Saviour, his death on the Cross, and his resurrection, of which we all shall be made partakers. As these things are utterly unknown in those regions, it was remarkable that none contradicted them. Mouldam is a considerable place, and the ancient residence of our reigning dynasty. The population is mixed Manchoo Chinese; still our own countrymen have the ascendancy, and our language likewise prevails, though the Manchoo is likewise spoken. I had many opportunities of making the truth known in the city and neighbourhood: in Funghwhang I established a house of prayer to hear the word, and a number of true men, from ten to twenty, came constantly to hear the word. To them I explained the Old and New Testament, and went also to the market place to promulgate the truth. I assured the people that the salvation of the soul might be secured by faith in the Gospel. This teaching was not in vain: those who openly acknowledged the Gospel and were received by baptism were three traders, one Manchoo citizen, two soldiers in the cavalry, one graduate of the lowest, another of the second rank, as well as an ensign, and a stipendary scholar. Hwang Kin Kwie, a native of Mouldam, came with a Yaoukaou, and stated in writing, that he had been at college, and became a stipendary graduate; yet, though acquainted with literature, his heart was darkened, until the Gospel of God was the first time announced in his native place. Having been told that the Saviour sacrificed his precious body to redeem the sins of the world, he felt deeply moved, went on his journey forthwith, and begs to be received amongst us, having made known his deep-felt conviction."

" Hong Kong, May 19, 1849.

" We have to bewail the loss of one individual, who came from Peking, and was on his road attacked by robbers, who killed him. Another was severely wounded and left behind; whether he has recovered from his wounds we have not been able to ascertain. All this happened in Hoonan, a province remarkable for the lawless propensities of its inhabitants, and has thrown a deep gloom over us. Another of our dear friends died here yesterday, from a local disease, and went, as we trust, to the eternal mansions of bliss. You may therefore easily conceive that the coming to this place, is, for many, *not an easy undertaking, and that hypocrites have no inducement to join us*. The Lord, who chastises, will again raise us, and, by some token of his merciful interference, shew that He is with us, and will carry on His glorious work.

" The day before yesterday we received the first Mongal, Manchoo, and Kalmuck New Testament from the Bible Society, to our great joy. Yesterday we despatched one of our number to Sefan, with a few copies

for the neighbourhood of the *Great Wall*, beseeching the Most High to have compassion on those Nomades, who are still very far from the kingdom of God. May the Lord Most High graciously grant his blessing and grace upon this very contemptible commencement. The land carriage of books is very expensive, and a distant journey not seldom triples their original value. The same plan we adopted, in regard to our own scriptures, will therefore apply to the above; and, having once ascertained that the versions are generally intelligible, we ought to print them on the spot, if possible, for otherwise the spread of the Word of God will always be hampered, and remain confined to a very few, whilst entailing enormous expenses. This will be a business of time, and we must first obtain some footing before we can proceed with such operations.

“ Our next auditors were a number of young women, who naturally supposed that these things were not for them, and frequently laughed at the very idea that they also were to be heirs of salvation. On ascending a high hill we found the place where we had often spoken about the love of a crucified Saviour, nearly abandoned; the solitary occupant told us that their starvation had driven his companions away. The sufferings of the poor, who are more numerous here than in any other country, are often intense; but they never grumble, and in no way accuse the government or their superiors as the cause. Every one seeks to rectify his own circumstances as well as he can on the principle strongly recommended by our sages, ‘ that reform begins at home, and no national improvement can be expected when this vital principle is not individually realized.’ In an extensive field we found two poor fellows collecting, with great care, snails for their supper, which they eat with the greatest zest. There is not a living creature which our countrymen will not use as food, and the only thing to which the majority feel an aversion is beef. To partake of milk and butter is, even amongst the lowest classes, an abomination. Entering a large village we found more people than we had ever seen before—the greater part having gone at other times into the fields. It is most romantically situated, but the indifference of the inhabitants has not improved; right and left every thing around it lies in a state of confusion and disorder. Our meetings were here conducted in shops, at which the most respectable class of the community assembled. Some had just left off gambling, and felt ashamed of being found at such an occupation. There was considerable attention; only one man would not listen. He seemed to be in a state of extreme anguish; and a large knife was placed at his side. Where his sufferings were he would not tell, but despair was depicted on his countenance. Along the sea shore, for about half a mile, very flourishing gardens extend. The soil is mere sand, which, by dint of manuring, has been brought under cultivation, and now furnishes Hong Kong with a great variety of vegetables. From the commencement of the preaching of the Gospel in these parts, those gardeners have been much inclined to adopt its tenets; six of them, several years ago, cast away their idols, and offered the money they were accustomed to spend in the sinful frivolities of pagan worship, to be expended in the cause of God. *There the first female, an old woman, was baptized under the blue canopy of heaven, and she was a zealous christian, who exhorted others to worship the Saviour.* Those men have now left, and others have come in their stead: yet the love to the word of God still continues. We found them

walking along the beds with buckets of water on each side, with a spout to irrigate the soil: an old man stood at the door of a wretched hovel, their customary dwelling, and called them together, when they left their work and came to the meeting. An affectionate address delivered by one of the preachers won their hearts, and they felt the great importance of their eternal interests. It was an impressive sight to see this group of sun-burnt hard-featured men listen to the word of truth. When the shades of evening prompted us to return home, one of the christians came running after us, to beg us to come and preach at his hut where another congregation waited our coming. He showed us his child, a very fine boy, born since we paid him a visit last year. It was too late to accept his invitation, and we returned, with gratitude to the Most High that he had graciously given us some to listen to eternal truth.

"A number of men have during the last fortnight, successively gone forward, to enter upon their labours. Being most anxious to carry on the mighty work without cessation, we have asked for guidance in these matters, for that direction which never errs, and besought our Saviour to testify to his sacred word by conversion whenever it may be announced, and establish an abiding influence amongst our countrymen.

"Two of our friends travelling towards the east, met with about 100 of their townsmen, on their way to Canton, to enlist as soldiers. The excitement at the time was very great, and the unoccupied classes of young men expected to reap a golden harvest by entering the army. The heralds of the divine word endeavoured to dissuade them from taking this step, since in our country, the military profession is at the lowest ebb, and none enter the army who are good for anything else. Having preached to them satisfactorily with great affection and earnestness, some were persuaded to return to their homes; the remainder, however, pursued their way, and on reaching Canton, found that their services were not wanted. The glorious Gospel exercises a softening influence upon all classes of society; its effect, however, is nowhere less felt than in the army, where vice and indifference have steeled the heart against all impressions."

#### "A RESPECTFUL COMMUNICATION.

"Hong Kong, June 18th, 1849.

"**VERILY**, the Lord's compassion towards us, though fallen and apparently forsaken, is much greater than human language can describe, and the exhibitions of his infinite grace will be more vivid and powerful than the most sanguine expectations could have anticipated. If we bring this frequently forward, it is to shew that we against hope believe in hope, and stagger not at the promise of God through unbelief, wishing to be strong in faith to give glory to God, being fully persuaded, that what he has promised he is able to perform. We must now introduce you to a region, which we have not yet visited together. It is Gan hwuy, the land which produces the green tea, an extensive province, with millions of inhabitants, on the borders of the Yang tsze. Our attention has been directed thither for years, and God has given us converts of those regions, in whose integrity we could trust.

"To the north of this, about three days' journey, there is a small district, called Lungmun, inhabited by very industrious agriculturists. The natives have very little intercourse with other people, and received, from the first

day the gospel was preached to them, the glad tidings of salvation with much satisfaction. Tae Chuen, a young man, is a native of that country, and he has communicated to his townsmen the truth of the everlasting word. In his journal, he says, 'I explained to some people how God existed before heaven and earth were made, and how He is the sole Creator. Most of our people imagine that all things were brought forth by the reciprocal operation of the dual powers, and that heaven and earth in this manner produce all things.' This belief is deeply engraven in the minds of the whole nation; and, after long teaching and proving that a supreme Being is the author of all visible and invisible things, they nevertheless will revert to heaven and earth, as if these were the cause of all creatures having their existence. He frequently expatiated on the love of God exhibited in sending his Son into the world to become a propitiation for our sins. He dwelt emphatically upon the lot of the Jews who rejected such a great salvation, and how now also those who did not believe in the only begotten Son of God, would be condemned. He proved how we all were descendants of one ancestor, Adam, who sinned, and thus entailed sin upon all mankind; and how the grace of God, through the second Adam, Jesus Christ, was abundantly shed abroad to the redemption of the world. The people naturally remarked that these were extraordinary things, and how did it happen that they could not participate in them? Tae Chuen replied, that to receive these grand principles we ought to be born of God, and not of blood, nor of the will of the flesh, nor of the will of man. Several people said repeatedly that these sentiments were calculated to mislead men, they being false doctrines. His answer was, they contain all, spiritually as well as temporarily, useful to mankind, and ensure to us eternal life. As no other creed can make such a promise, those who contradicted were at once silenced.

*The practical tendency of Christianity is the strongest proof in its favour,* and most of our countrymen commence to ponder seriously upon this matter the moment they are assured that the blessed gospel promises life and immortality, to which every creature clings. *The announcement that Christ has himself risen from the dead, and is our forerunner, always causes sensation.* There is nothing in the religion of our countrymen to console the mind at the awful hour when soul and body must part. Those who think themselves the wisest, assert, that the cessation of the earthly life is the cessation of our existence. People that are addicted to the superstition of Budhu speak of incessant migration and endless metempsychosis, through beasts, and birds, and creeping things, until man is absorbed in annihilation, the acme of bliss. There is an imaginary hell where fearful punishments are administered; and wicked men are sawed asunder, boiled in oil, or spared to suffer the most excruciating pains. The mass supposes a state of darkness—a hades, where hunger prevails, over which, however, the Emperor has some control; and he can canonize, ruin, and degrade the manes there assembled. The whole worship of our ancestors is founded upon the belief of their existence in this miserable state. Hence the sacrifices that are annually made to feed the hungry spirits; the furniture made of paper, which is burnt, in order to be sent in a transmuted state to those who are destitute of every thing in the other world. One of the most common usages is, to shape paper, overlaid with tin foil, into the form of lumps of silver, and burn this carefully to transmit the same, *bona fide*, to the departed in hades, as money requisite for their use. This is done very frequently, and if all is changed into bullion, which the votaries certainly believe, the souls of men there must be richly provided with a currency. Government itself indulges largely in these vagaries, and the sacrifices made at the mausoleums of the grandsires of the monarch are magnificent. Men of worth not only receive on leaving this world an additional title to take with them to the region of darkness, but a sum of money is likewise

allotted to defray the expenses of the annual sacrifices to tablets, on which their names are inscribed. These things may be satisfactory to superficial people; but thinking men, the more they ponder upon these childish proceedings, the more they feel the want of something certain to console their immortal soul. This is given them in Christ, who bestows life abundantly; and, as there is no life except in him, our hearers often feel themselves constrained to apply to him, to trust, hope, and pray that life may be richly imparted. A gentleman, who for some time had listened most attentively to the discourse, said, 'Is this the truth? If Jesus could save others from punishment, why should he himself be injured without being able to rescue his own person?' The preacher replied, that 'the Saviour came to redeem men from sin, and that he of his own accord willingly gave his life for us without regard for himself.' Another asked, 'From whence came sin?' The reply was that 'this was entailed upon us by our ancestors, who first committed transgression and eat the forbidden fruit in paradise; hence all their posterity were infected with sin.' Some individual said, 'How can I know that Jesus is the Saviour and Prince of Life?' Answer: 'He did many miracles in healing sundry diseases, and raised Lazarus from the dead, who had already been in the grave.' Some gentleman, who had long listened to these things, begged to be baptised. Being required to give his reasons for such a demand, he said, that he had been illumined by the Divine light; and this was really the case; whilst other bystanders, who likewise listened to these things, remained in darkness. This man made open profession of Christianity, whilst others studiously held back. Some inquired, 'Who can be redeemed?' and the teacher said, 'The whole world. There is, however, only one Redeemer, Jesus; and if he had not offered up his precious body, there would be no redemption: this is the blood of the New Testament which flowed for us; gold, silver, and riches, can never effect our redemption.' A merchant gave the teacher an invitation to go to Tsunghwa, an adjacent district, where the word has scarcely once been made known; there he dwelt upon the tidings of the kingdom of heaven. Three men, who had long attended to these things, asked 'Are these matters really true? if so, we shall become believers;' and they never left off to seek the truth, in which they found an abundant treasure. Several old people, on the contrary, who heard the herald of the gospel expatiating upon the omnipotence of God and the merits of the Saviour, remarked, that 'this was a foreign doctrine. Boys,' they said, 'drive him out; drive this fellow away!' Tae Chuen replied, 'I am ready to suffer all from men, because I am doing the work of God; and should it be my lot to die for the cause, I shall go to heaven.' He was, on the other hand, joyfully received by some family which had become conversant with the eternal truth; they rejoiced to see a professor of the same amongst them. Those three men above-mentioned remained faithful, and were, in the name of the triune God, received by baptism into the church.

"We witnessed to-day the baptism of three individuals. The one an old man on the brink of the grave, was brought to the conviction of the necessity for adopting the Gospel on account of his near approach to the other world. The greater part of his life he had been a clerk in a public office, and seen much, and found that the insatiable desire to obtain money by extortions, could never lead to happiness. The other was the son of a Mandarin, who, at a considerable distance from this settlement, heard for the first time that a Saviour was born; he hesitated long before adopting the step of becoming a Christian. On the day of his reception into the church he wrote a poem from the very bottom of his heart, to describe the new doctrines which he had embraced as the only true ones. The third was a young man who had been early led to see the delusions of a deceitful world. We earnestly prayed that the Lord might inscribe the three



converts in the book of life, keep them in faith, hope, love, and holiness to the last of their days, and then make them appear amongst the saved before his throne.

"Hojin, an old venerable man, made another attempt to introduce the Gospel into the district of his birth, where the population is most inveterate against the doctrine of free pardon for our sins. I went, he says, in his journal, to tell the people that they were all sinners, and to communicate to them that the Gospel announces to us a Saviour. I was often insulted, but not afraid; when abused I went away, and sought another congregation. Once an old man stood up and said, 'the whole was untrue.' A boy who heard this remark, said, 'there is much reason in it.' The youth's observation carried the day, and the old man remained silent.

"We must now transport ourselves to a different region. The largest province of our empire is Szechuen, bordering in the west on Sefan and Kokonor, intersected by high mountain chains and rapid rivers. The most remarkable one is the Yang tze which receives many tributaries, and winds its course through tremendous cliffs, and is at certain seasons of the year, when the immense masses of snow, throughout Sefan along the banks of the river melt, quite unapproachable to boats. In the mountains large tribes of aborigines exist, who never were civilized by our countrymen; others have adopted partly our manners, and submitted themselves to our Mandarines; the former are often engaged in war, and the loss of life suffered by our army in marching into the mountains to quell their refractory spirit, is really appalling. The inhabitants are, for the greater part, agriculturists, and seldom leave their native country in search of gain; there is less cunning amongst them than we generally observe amongst our countrymen. They are sturdy, possess great strength of body, but do not excel in their mental faculties.

"The preachers we have sent thither from time to time, have sown the seed of eternal life upon a grateful soil. The people, though extremely ignorant, showed no opposition to the doctrines of the Gospel, and their faith was sincere when they embraced it. We must here remark that we are all very ignorant people: the general idea is, that the earth being a kind of square, our empire is situated in the midst surrounded by four seas, and all other states are islands and deserts situated in corners, scattered about it. The inhabitants, who are styled barbarians, are considered as very inferior beings who first must come under the transforming influence of the celestial empire, to attain the rank of a nation. Our rulers assume the epithet of Celestial because their commission to sway the whole world and all mankind, is indirectly derived from heaven. To give proper ideas upon all subjects connected with geography, a work of that description was compiled many years ago, and is frequently circulated; so that the curiosity about the barbarian tribes is on a stretch.

"In summing up the events of the last six months, we have to report many severe trials, more numerous than we have suffered at any previous time. Several of our best fellow labourers have been taken away, others suffer from disease; some, we fear, have come to a violent death, though we know not yet the particulars; one has been scourged, others have been persecuted; the majority, however, permitted to announce the word 'without let or hindrance.' The number of stations has been increased, as also the preachers, with no prospect for their provision, except the all-sufficiency of the Saviour. The difficulties are by no means abated, and present still such a formidable front, that we cannot do otherwise but throw ourselves into the arms of Omnipotence. The additions to the church have also been very considerable, but the lists have not been sent in regularly, and we must leave the enumeration of the new converts to the close of the year. Amidst all obstacles it becomes more and more certain that the

word of Life can be promulgated, and many can be drawn to Christ, if we do also not fail or halt; the moment our courage sinks, God gives new tokens of his gracious remembrance, and we feel again prompted to the most arduous enterprizes. There have been more Scriptures than at any preceding period circulated, and the men sent out have also been more numerous. Amongst the new publications are a dogmatic treatise and eleven new tracts, with considerable scientific labours still in manuscript; the members continue to write essays, of which a good many will from time to time be published. We recommend ourselves to your prayers.

"In the name of the Christian Union,

"Secretary, CHIN KE YAOU."

*"Letter from the Rev. Dr. GUTZLAFF to Miss CHESNEY, Dated Hong Kong, 17th June."*

"MY DEAR MADAM,—You may easily conceive the great obligation under which the Chinese Union is to you when I tell you that, without your exertion, we would be now at a stand. Considering the mighty work and the Saviour's rich reward, you will no doubt bear the troubles and annoyances which are attendant upon the performance of every good work. We have of this more than our share; and at no time such an abundance as just now. I shall always be happy to answer every question, and forthwith commence.

"1. Constitution of the body. Eight individuals in 1844 solemnly bound themselves to promulgate the Gospel of the Saviour, principally by constant preaching and exhortation, and to receive those who had given sufficient evidence of their conversion into the christian church. When the number of disciples increased, it was resolved to carry out the plan for the whole of China and the adjacent country, and never to rest until the word of the cross had every where been preached. This is the principal simple foundation upon which this society has been built, and on which the Lord has been pleased to bless it.

"2. Government. As we have still so much to do with the substance, we can yet little attend to the form. The general principle is, that whenever a sufficient number of men have joined in the worship of the Saviour, the most suitable individual is appointed as their overseer, and is the number very great, two others as his assistants. The preachers for the time being, exercise the doctrinal parts; on their leaving, the individual who was thus chosen, instructs the members. Every where some leading old men here come forward for this purpose, and there seems to be no difficulty in the organization. Several letters you have seen from time to time in the reports.

"3. Finances. Trusting that you have always received the details\* in which your contributions were spent in the most economical manner possible; we here enclose the recapitulation of the sums received and expended, and also a copy of the last quarterly accounts, of which we always forward the Deutch Chinesische Stiftung, at Cassel in Hessa, every three months, the original. Dr. Elvers is at the head of that institution, and I shall request him to forward the reports to you, to prevent useless writing. The Bible Society's report will shew you how their grant was bestowed; for the last mentioned sum, 6540 copies of the New Testament are ordered, part of which have already been circulated. Our debt arises from the receipts being under the expenditure, which has been the case up to this moment, notwithstanding the utmost economy, which is often distressing. The payment of the debt is secured—more so than if the Bank of England had guaranteed it, and it is impossible that it should not be paid: gladly we would apply your funds for paying the same, but then the preachers,

\* These details are those already printed in the foregoing Pamphlets.

who are very hard working. enterprizing men, would have to suffer hunger, and the work be at a stand still. I must, moreover, observe, that the sums paid on the spot, and expended for local purposes, are not contained in the estimate. Every church makes its contribution, but these are applied for printing books, renting a place of worship, &c.,—to spread the Gospel in the vicinity, and not for general purposes.

"The time has now arrived for undertaking more on a large scale. For years together we have been praying and wishing most earnestly to appoint for each of the commanding stations, one distinguished foreigner; as yet we have only one, for Pekin, an astronomer, and he is still at the university. Decisive steps must instantly be taken to carry out the purpose, though we do not know how. The various editions of the New Testament must be brought to a conclusion, so that the whole empire may know the word of God. Some foreign lady, whose heart and soul is in the work, ought to undertake to instruct some of the christian women, that they may transmit the glorious Gospel to their own sex; if we cannot influence females by females, we shall be writing on water, for christianity must exist in the bosom of families to be permanent. These are the three first points which will instantly claim our attention. Whilst again repeating my thanks to you, permit me to assure you that you have undertaken a glorious and grand enterprize, and will experience the Saviour's aid in the most decided manner.

"I remain, dear Madam, yours greatly obliged,

"CHARLES GUTZLAFF."

"*Letter from the Rev. B. Kay to Miss Chesney, dated No. 2, Gough street, Victoria, Hong Kong, June 21st., 1849.*

"MADAM,—Though with great pleasure I have heard of your christian kindness to the Chinese, yet, as a stranger, it is my duty to apologize for the liberty I take in addressing you.

"I came out to China, holding an appointment in connexion with the London Missionary Society, as minister of their chapel in this island; and, as I have had the happiness ever since my arrival, to number amongst my highly esteemed friends, the Rev. Dr. Gutzlaff (whose zealous labours amongst the Chinese, are too well known to need my recommendation), I feel that it affords me no ordinary gratification to be able, from personal observation, to bear testimony to the self-denying zeal and devotedness of one, who has for so long a period been permitted by Providence to disseminate in the 'Land of Sinim,' the holy Scriptures of the ever blessed God, and to make known to the benighted and idolatrous pagans of this vast empire, the saving grace of our Lord Jesus Christ.

"I have frequently visited Dr. G.'s Chinese classes—composed of individuals from almost all the provinces in the empire, amongst whom I have not unfrequently had the pleasure of an introduction to men of high literary distinction—but all engaged in the study of Holy Scripture and in prayer.

"After due probation, some are chosen to address their countrymen on the truths of the Gospel, and I do indeed trust, that great good will, by the Divine blessing, be effected.

"Truly it is 'not by power, nor by might, but by the Spirit of the Lord,' that the world is to be evangelized.

"The gratification which might be afforded you by my humble testimony to the beneficial operations of the Christian Union in China, must be my only apology for the liberty I have taken, and I beg to remain,

"Madam, yours respectfully,

"B. KAY."

# CHRISTIANITY IN CHINA.

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## STATE AND PROGRESS

OF THE

## Work of the Native Evangelists.

"Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of *Sinim*."—ISAIAH xlix. 12.

"Go ye into all the world, and preach the gospel to every creature."—MARK xvi, 15.

LONDON :

PARTRIDGE & OAKLEY, PATERNOSTER ROW;

J. B. BATEMAN, 1, IVY LANE; J. K. CAMPBELL, HIGH HOLBORN;  
NISBET & CO., BERNERS STREET.

*Price 1s. per Dozen, or 6s. per Hundred.*

\* Tract No. 2, was a Reprint of No. 1, with additions.

## CHRISTIANITY IN CHINA.

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THE ink of my last Tract was scarce dry, when fresh intelligence from China came to hand, of so interesting a character, that it would be wrong to withhold it from those who feel interested in the wonderful work carrying forward in that country. It seems quite of the Lord, that while the sphere of operations, and the raising up of labourers is simultaneously extending on all sides, a corresponding increase of interest in the work is being manifested by British christians, and it is encouraging to observe how greatly the Lord has prospered the work hitherto.

May we be kept in a humble, prayerful, and watchful spirit, prepared "to endure hardness as good soldiers of Jesus Christ," and may the banner of the cross be not merely the badge and cognizance of our fealty, but may we be willing to respond to its claims upon our devotedness and love. May it never be the mere symbol of a sentimental abstraction, but may it ever appeal to our *hearts*—"This for thee!—what hast thou done for me?"

With what solemn force may that language be applied to us, which the Lord employed in a far different sense—"Thy brother's blood crieth to me from the ground!" And shall "the blood of the cross" appeal in vain? We are not our own, but are bought with a price; may the Lord give us such an estimate of the preciousness of that price, that we may be enabled in all sincerity to say, "Lord what wilt thou have me to do?" The lengthening blasts of the Gospel trumpet are awakening the echoes of far distant lands; the dead are hearing the voice of the Son of God, and they that

hear shall live; the Lord is taking out of the Gentiles a people for his name; the night is far spent, and the day is at hand. May the Lord give us grace faithfully to occupy, that we may not be ashamed before him at his coming!

The following communication is addressed to Miss Chesney:

LETTER FROM WILLIAM TARRANT, ESQ.

Victoria, Hong Kong, 23rd July, 1849.

MADAM,—A short time ago I was favoured with the perusal of a small pamphlet, on the "Present Progress of Christianity in the Chinese Empire," which Mr. Mallagh (who is, I believe, a native of the place where you reside) told me you had given to him, with several others, for distribution.

About two years have elapsed since (in compliance with the request of a relative in England, to seek for all possible information on this important subject) I became aware of the existence of the "Chinese Christian Union," the interests of which Society your pamphlet so ably advocates.

At that time, the "Union," although some three or four years constituted, was comparatively in embryo. The subsequent rapid increase of its numbers, is truly astonishing; a book has been shown to me, in which appear names, ages, and occupations of upwards of one hundred persons, who during the past month alone, have been registered as members, and have been baptised in various parts of China.

The operations of the Union are generally so quiet and unobtrusive, that even by the American and English Missionaries residing here, but very little is known of their movements and progress in the great work.

The little Narrative accompanying this letter of what has come under my own observation, will I doubt not, be acceptable to you. Some of the information will not be new, but as I am not aware how much you really do know of the Union's operations, I have preferred sending it to you in the shape which I at first put it for my own satisfaction, than to altering it.

May I, in return, beg of you to send me any reports which will have been published under your supervision, so that I may add to my stock of knowledge on this interesting subject?

I beg to remain, Madam, your most obedient servant,  
Miss Chesney, Ballincollig. W. TARRANT.

NARRATIVE.

To see in the course of a single evening, more than a hundred decently clad, intelligent looking Chinese, quietly assembled in different places, for the purpose of reading and dilating on the Holy Scriptures, and for prayer to God and our Saviour, is a sight of no common interest.

This I witnessed on the evening of Friday, the 20th instant.

The first of two places that I visited, where are held the daily meetings of the "Chinese Christian Union," is situated in the upper part of two houses in the Queen's road, the lower part of one of them being used as a printing room.

In the workshop, ten men were employed striking off a new edition of the New Testament. On shelves around the room were piled many hundreds of wood stereotype blocks, from which works on Christian subjects, on geography, and history, had already been printed for distribution by this Union.

Proceeding up stairs, I found between thirty and forty persons assembled, who with those at the other place of meeting, were natives of nearly

every Province in China, from the capital of Pekin on the north, to the borders of Ton Quin and Thibet on the west,—places more than a thousand miles apart.

There is so little of enthusiasm in the general character of the Chinese, and such an utter disregard for every thing beyond the common occurrences of this life, that I could not forbear asking myself the question—“Can it really be that these men have been roused from their usual apathy, and for the sole purpose of gaining a knowledge of the Christian religion, have travelled such immense distances, *are supporting themselves whilst here*, and intend after a few months' stay, to return to their homes and their usual avocations?”

Such, I was assured, was really the fact. The only secular advantage which the Union accords, being the pay of those who devote themselves to the work of Evangelists, and who receive from four to six dollars per month.

These Evangelists (at present numbering between one hundred and twenty and one hundred and thirty), are all men of good education, and this remuneration having to cover their travelling expenses, is little enough, and less than they could earn at employments for which they may be otherwise qualified.

Here, then, I beheld the actual fulfilment of that prophecy of Isaiah, which you quote, and which I found posted on the walls of the room in the Chinese language:—“Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.”—Isaiah xlix. 12.

During the past two years upwards of two thousand persons have enrolled themselves as members of the Union, and have been baptized.

At the close of 1844, the Union numbered 37. This was the year of its formation, by a few natives of the eastern part of the province of Kwang Tung, who had been converted from idolatry through the exertions of several praiseworthy Missionaries.

At the close of 1845, the numbers were	88
“ “ 1846, “ “ “	246
“ “ 1847, “ “ “	657
“ “ 1848, “ “ “	1799

And at the present time between two and three thousand.

The system pursued by the Society is as follows:—

The head quarters are in Hong Kong. The senior preacher, during the time of his stay here, is the President.

Any Chinese of good character, and if approved of by the general body, may become an associate. After having given proofs of the interest which he takes in the study of religion, and having made a declaration of faith, he is admitted a member, *but he is not baptised until he has given the most convincing proofs of his sincerity.*

The elder members of the different congregations instruct the younger in all points of doctrine.

The Old and New Testaments are diligently studied, and every member is required to prepare essays in writing, which are afterwards read or recited extemporaneously.

Those members who determine on becoming preachers, come to Hong Kong, and undergo a probation of two years, and are sent out in the interim as co-adjutors of preachers of standing.

The stay of the Preachers from head-quarters is limited, varying from two to eight months, according to the distance of the Province to which they belong and are sent.

The Preachers, on return here, diligently pursue their studies in con-

junction with the other members; and so they go on continually increasing in knowledge; and there is reason to believe that some of them are indeed good and faithful servants.

I was prevented from attending a Meeting on Sunday last, at which I was told the Sacrament of the Lord's Supper was to be administered; but I shall not neglect to attend such a Meeting if it again occurs.

On the evening when I visited the Union, the following was the order of the exercises:—

From the first body of men who spoke the Hak-ka and Piin-ti dialects, companies of one Preacher and three Members or Associates recited each a chapter from the New Testament, and then went out together to visit bodies of workmen in different parts of the town, and who, at the close of their daily labours, would be at liberty to listen to instruction.

The chapters I heard recited during the evening, were the following:—

The 3rd Chapter of the Gospel of.....	St. Matthew.
1st	St. Mark.
1st to 3rd	St. Luke.
1st, 3rd, 5th, 6th, 8th, 15th and 16th	St. John.
1st and 14th	Acts.
4th, 5th, 8th, 9th, and 12th	Romans.
13th and 15th	1st Corinthians.
1st Chapter of the Epistle to the.....	Ephesians.
4th and 13th	Philippians.
1st of	Hebrews.
3rd of	Peter.
2nd of	1st John.

The undermentioned essays were presented for inspection:—

By Wang Ching, a native of Nankin—

“On the Lord's Supper,” from the 6th Chapter of John.

By Yaou Kan, from Mant chou, Tartary—

“On the Descent of the Holy Spirit.”

By Kang-yung-peaou, a Preacher at Honan—

“An explanation of the 2nd, 3rd, 4th, and 5th Chapters of Ephesians.”

By Kwang-che-kwan, from the Great Wall of China—

“On the 15th Chapter of the 1st Corinthians.”

By Wong-king-kouy, from Mant chan Patary—

“On the Suppression of the Passions.”

A written recommendation, that Tsui-tan-you might be sent out to preach, was also laid on the table for consideration.

After these essays had been inspected, several, whose names I did note, explained parts of the Scripture.

Lo-yen dilated on “Justification by Faith.”

Tung-keangse on “Prayer.”

Chan-ken on the “Outpouring of the Holy Spirit.”

[This man, I was told, was a preacher, and had a congregation of 70, in Kuh-gan.]

Le-chun “On the Death of our Saviour.”

Sui-Foke “On the Creation and the Fall of Man.”

I could not catch the names of all who recited the Scriptures, but I understood them to be from the different provinces which I have marked with an asterisk in the list annexed.

Amongst the papers shown to me were the following:—

A Declaration of the Christian faith.



A Dogmatical Treatise and reference to those Chapters in the Testament with which the Christian should be well acquainted.

The Regulations of the Chinese Christian Union.

A list of the places where Preachers have been, and are to be sent.

*The foregoing papers were posted on the walls.*

I was also shown various edicts by the Mandarins of the different Provinces, having reference to the Christian religion; one of which, from Peking, contained allusions of the most favourable kind to the reasonableness of its doctrines, and which may be looked upon as an exhortation to the people to study them.

I also ran my eye over several Annual Registers of the names of the members as they became enrolled.

With the following Table of the present distribution of the Preachers of the Union, I must close this brief narrative.

PROVINCES.	PREACHERS.
Pe-che-le ... ..	2
*Shan-tung ... ..	2
*Shan-se ... ..	4
*Gan-why ... ..	3
Kiang-su ... ..	2
*Che-kiang ... ..	2
*Kiang-si ... ..	12
*Hon-an ... ..	5
*Hon-quang ... ..	8
Houpee ... ..	3
*Fokien ... ..	8
*Kwang-tung ... ..	44
Quang-se ... ..	8
Yunnan ... ..	2
Hounan ... ..	3
*Kwei-chii ... ..	2
*Sze-chuen ... ..	3
*Kan-suh ... ..	1
Shen-si ... ..	2
*Borders of Tonquin ... ..	2
Isle of Hainan ... ..	3
Mantchouria ... ..	3

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\*.\* I have omitted to add that both Meetings broke up with Prayer.

## A RESPECTFUL COMMUNICATION.

*Hong Kong, 30th June, 1849.*

When we consider the great favor you bestow upon us in giving us help whilst we are still unable to provide for all the necessary wants, and in doing this at a time when operations would be stopped were it not for your aid, you may easily conceive the great obligations under which we are. If troubles attend your course, we may as well mention that we have daily a large share of them, and that it does not appear that any divine work can be accomplished without real trials. What, in future, is to become of our institution, when the six foreign Missionaries are added to our number, we cannot foretell; but we know that the Lord until now has provided, and will also then. In the meanwhile, we may as well remark here, that as our labours are progressive, the appointment of these men has become indispensably necessary at present, as it would have been previously Utopian.

The Christians to receive them are there; our preachers to support them are already in the field; and a grand sphere is opened for their labours. We know not whence these teachers are to come, but leave the choice to the Lord who knows all hearts, and only remark, that they must be first-rate men for self-denial, fervent piety, and self-sacrificing love, who have given themselves to the Lord, and bid for ever farewell to western intercourse. In our previous details, we have adverted to Nankin, the city on the mighty Yang tze, built at the most commanding situation, famous for the residence of our former emperors, and for the numerous mausoleums in the neighbourhood. At a very early period, our operations commenced there, and God the Most High granted success. Amongst the hearers was a graduate, who, considering the Word of the everlasting Gospel of such interest as to be worthy of all acceptance, owned it openly, and invited the preacher to come and dine with him. He then opened his house as a general rendezvous to all those who wished to participate in heavenly things. His abode was near the Tartar quarter, not far from the Porcelain tower. Multitudes visited the spot from mere curiosity. When the word had been preached to them by our Agent, he distributed books: these were soon exhausted, and a subscription made up to supply a new amount. Every thing being in a proper train, this gentleman packed up and came down to Hong Kong, there to be instructed in the way of the Lord more fully; and now he has gone to Yang-choo, on the opposite side of the Yang-tsze, to communicate the Word of the Cross. He was, however, not the only one who embraced the Gospel; many more followed his example; and we now give in a few words the result of the last mission of Choo-keih-lang.

We shall quote some of the confessions made by the new converts before the Church. Wan, a Magister, says, "I trod in the halls of an academy, and was engaged in instructing others, when a preacher presented me with a Testament, which I respectfully read. The darkness of my mind was then dispelled: I became acquainted with the institutions of the Church; dedicated myself to God, and was baptised; and now adore the Lord. Henceforward, I shall never more worship wooden and earthen images. With my whole heart I declare to the Lord and Saviour, who has made an atonement for the sins of the past. I am filled with respect for the Gospel, and trust you will receive me amongst your disciples." Ho-ming, a shopkeeper, observed, that "he heard, months ago, the preaching of the Gospel of the Lord and Saviour Jesus, on account of which men and women were filled with joy. He became aware of his sins, and feelingly abandoned his former iniquity. Having cast away his idols, he now worshipped God." Kwo-yu-tseun, a scholar, remarked, that "before reading the Bible, he was not aware of his blindness and hardness of his heart, and knew nothing of repentance. He himself was terrified by the prospect of perdition, and therefore began to read the Bible." "I felt," says a trader, "that the Lord and Saviour was converting the world, and could, under such circumstances, do nothing else but cast away my idols, and venerate and adore God." Chin-yew-fou, another shopkeeper, said, "I was deeply ashamed of the worldly pursuit after gain, and a great name, without any consideration about the honor or shame that awaits us after death. The idea of heaven and hell brought me to repentance. I felt a desire to escape hell, for I was convinced of being a sinner." Kwo, a student, stated, "Your holy books have touched me: I found myself constrained to repentance, and to walk after the Gospel of truth which our Lord and Saviour has established." "I was enlightened," says a young man, "by the sacred volume; brought to the rejection of idolatry, to the adoration of God, and the knowledge of the Lord and Saviour. This is a doctrine of the greatest interest for the world, in which the whole empire ought to participate." Hwang-jin-te, a

peasant, remarked, "The Gospel filled my heart with joy, and hatred and regret for my former sins. I threw all at once my idols away, and now worship God, and experience the happy influence on my heart, which arises from reading the New Testament, the History of the Bible, and other books; and my bliss will be boundless and without ceasing." The number of those who thus made their confession of their sins was 21. One of the most lovely characters, Chaou-keun, has announced the glad tidings there with his brother, a young man of much promise, well versed in the Scriptures. When we say that they did not labour in vain, we wish to convey the idea that souls were brought to the Saviour, and that they also ensured the co-operation amongst the former converts. Yet these few are as a drop in the ocean; the labour is small—yea, trifling; and unless God stirs up the people themselves to communicate the glorious Gospel to each other, we labour in vain. This is the grand object of our endeavours; and before we have attained it, we have yet done nothing. Of entirely a different description is King-yuen, far in Kwayse. The inhabitants there are comparatively scanty; there is still much uncultivated soil; there are splendid forests and towering mountains; and nature, as is the case in many other places, has not yet been overwhelmed by the arts of man. The wits of the people there are kept less alive to obtain the means of subsistence: they possess less skill, but also more knowledge. Our labours there are of a very recent date, and connected with those at Kwei-lin, the metropolis of that province. To that city and the environs God has granted much grace; roused many from the sleep of sin; and made them ready to work for his kingdom, and contribute of their substance, which we always deem necessary in every one who confesses Christ, and adores him as a Saviour. The result of our efforts at this spot has answered our expectations fully. The word was new; the darkness dense; and the eternal will of God for the salvation of mankind a riddle. Yet this was solved to some; and the Cross, which is to the majority of mankind nothing but a piece of wood, or a symbol, became to a few a revivifying power. Those who owned the Saviour were one Lieutenant, two Doctors, two Magisters, and one Scholar. *No prospect of earthly gain prompted these people to become Christians; no persuasive powers led them to the Saviour: it was the simple word of God, preached in much weakness, that brought on them the change.*

There are here and there throughout the province, similar small congregations, and several men busy to found others. The desire is to have a foreigner to visit them, as a leading man to exhort, edify, and direct them; and above all to influence the converted natives to set themselves about preaching the glorious news. Great self-denial will be required, much heavenly mindedness, considerable talent, to speak the various dialects, and a faith that never fails. Foreigners that dedicate themselves to this work, ought never to look back to the west; they must once for all resolve to live for us, and die among us. We leave it to the Father of all spirits to make his own choice: we have prayed for such individuals, and also invited them, and now hope that they will come; as well as the funds requisite for their maintenance be provided. Whilst thus hoping, we also perceive more and more, *the necessity that something ought to be done for the Females: the difficulties there are far greater, and no small one is their ignorance, for most of them can neither write nor read.* On the other hand, they have a more feeling heart, are less imbued with cunning and falsehood, and have fewer temptations to have their attention withdrawn from everlasting things.

We have latterly been much engaged to prepare sheet tracts, principally on biblical subjects, *in the very words of Holy Writ*; as for instance, on

the Birth, Death, and Resurrection of the Saviour,—repentance—forgiveness of sins, &c., &c. These are posted up at conspicuous places, so that any one may read them on passing by. Thus the most simple truths find an easy circulation amongst those, who would never otherwise hear of them. We humbly beseech the Lord, that the many ten thousands of these little messengers of salvation, which we have been sending abroad, may touch the hearts of the readers. Our countrymen are much accustomed to this manner of instruction, and we shall extend in this respect our efforts more and more.

The reports from various congregations have accumulated in such a manner, that we can give only short extracts from the bulky journals.—About a day's journey from here, there is a beautiful, very fertile valley, Tam-shuy, which runs out to the sea. The population is well off, and the inhabitants are remarkable for their cheerfulness, and the invariable predilection they have shown to hear the Gospel. We have had at different times many converts there, and sent thither Wang-tse-chang, a native of that region, who had previously been much enfeebled by the hardships he had undergone, whilst travelling in behalf of the Union, in Kwangse. It was my duty, he says, in his journal, to make known that the righteousness of our Lord is our righteousness, and that by his meritorious death, when he sacrificed himself for us, he has procured for us forgiveness of sins. The preaching of conversion was received with joy throughout Tam-shuy; old and young, men and women, have heard of it, and many given credit to the same. I traversed the villages and districts in the neighbourhood, and have to report that three persons believed that Jesus was the beloved Son of the Father, who had come on their account into the world; being made partakers of his grace, they received baptism. One of them had formerly told fortunes, and believed that his sins could never be forgiven—still he found acceptance with the Saviour.

You will consider our solicitude about the congregation at Hwuy-choo, very natural. The city is not far from here, the communication constant, and this being almost the first community instituted, we feel the greater interest. Unless one has had those cares, one can form no estimation of the constant vigilance it requires, and the spiritual energy, to carry on the glorious work. For this we pray much, and beseech the Lord to grant it. Christians that live amongst Heathens, that see nothing but their abomination, require much strength from above, to persevere in their heavenly work. Leau-Heau-Ming, our preacher there, remarks that he assembled the brethren, and most earnestly inculcated the grand truths contained in the 2nd chapter of James. At a meeting in one of the markets, where about 200 people were present, he pointed out that they were all sinners; the next day, when about 100 auditors filled the hall, he exhorted them to love each other. He asked them, "Of what use is your worshipping idols? They have mouths and cannot speak; ears, and cannot hear; hands they have, and cannot act; feet, and cannot walk." They asked, "What do you want us to do?" He answered, "Adore the God, the great Lord of heaven and earth, the Creator of all mankind." A man observed—"What you say is of the doctrine of the foreigners, but cannot save us Chinese." The Preacher replied that "God looked upon the world as one family, that he treated men as his children, and that foreigners and Chinese constituted one body." He frequently explained how Christ was the brightness of his glory, and the express image of his person, and by the word of his power upheld all things. By the same word of his power, he will save his congregation at Hwuy-choo. The two leading men of the same co-operate with great earnestness, and a number of converts have joined.

We now insert an extract from a letter from a lady of Kea-ying-choo, the wife of one of the preachers.

"A RESPECTFUL REPRESENTATION.

"Your stupid female disciple, has now, according to the will of God, for three years adored the true God, in the church at Kea-ying-choo. I am thankful to my Lord and Saviour Jesus, for having granted me bodily health. If I could secure a livelihood, I should not prove negligent in the service of the Saviour, and explain the Gospel to dames and damsels. I have done this in some measure, and old and young women have given credence thereto with their heart, thrown away their idols, and now adore the true God. Such is the wish of my heart. More I shall not communicate, whilst addressing this respectfully for your perusal.

"Your stupid female disciple,

"LAOU, knocks her head" (salutes you).

This reminds us now very strongly of our sacred duty to organise a system of operations amongst the sex, under the guidance of an old teacher, and the superintendence of a foreign lady. The time for carrying the word of life into the bosom of families has now arrived, and unless this can be done effectually, our work must always remain superficial and inadequate. Ways and means will also be shown in this respect, and we may be the more certain of it, as the object is of such paramount importance. The Christians at Kea ying choo had contributed towards the building of a church, that is to say, a small house, to meet for religious edification. They are all very poor, and therefore expected that we should aid them. As the demands upon us are so very heavy, this becomes a matter of impossibility, and each congregation ought to exert itself; if christianity is the religion of the soul, the earthly substance is easily sacrificed upon the altar of the Lord. It affords us great pleasure to observe, that by the services of the above lady, two women were brought to the knowledge of the Saviour, and received, subsequently, baptism. Amongst the men who recently joined the church, we remarked six schoolmasters. This is the most friendly class of men we meet, and as they exercise a very great influence upon the population, we always make them the first objects of our solicitude. Many have confessed the Gospel, and now exercise a beneficial effect upon the minds of youth. May God keep them firm in faith and hope. Besides them, five more individuals became members in that city, so that we have great cause of gratitude to our Lord.

In the name of the Chinese Union,

CHIN KE YAOU, *Secretary.*

Hong Kong, 24th July, 1849.

We are constantly printing tracts, bibles, and a number of other works, and the average annual circulation, not including that from the various private congregations, amounts to 2-3,000,000 pages per annum. We have also received a letter from our bookseller, in which he gives us an account of his sales. Yet all these efforts are not yet a drop in the ocean, and a great deal more must be done to make a lasting impression. The labour is extensive,—the sacrifices required will be in proportion. If we only can enjoy so long foreign Christian support, until our countrymen will turn in numbers to the Lord, we shall be thankful; if not, we are not yet able to afford the needful, and naturally must cease sending out men. *At this very moment we are without a farthing, a considerable debt, and a number of men waiting to proceed to their various stations.* The Lord has, during the last month, accorded greater blessings than before, and we may

rejoice in his mercy, praying in the meanwhile, that he may send his Holy Spirit to confirm us in our faith and hope. New enterprises will require new faith, and a higher degree of spirituality, a firmer conviction that the promises of God will be verified. Whilst there are every day obstacles, difficulties, apparently insurmountable, trials that depress the mind, we still anticipate, in the midst of darkness, the glorious triumph of the Redeemer, the turning of our nation to God. We trust you will co-operate with us, with heart and hand, and that the next mail will give us a convincing proof of your customary energy in such important matters. You will not cease to pray for us, that God may be glorified here.

In the name of the Chinese Union,

To Miss Chesney.

CHIN KE YAOU, *Secretary*.

Mr. Tarrant's testimony to the general aspect of the affairs of these devoted men, and his simple and graphic narrative of what he saw of their rooms of meeting, printing shops, and above all, the intelligent faces of Chinese from nearly every province of the empire, might well awaken the exclamation, "Can it really be that these men have been roused from their usual apathy, and for the sole purpose of gaining a knowledge of the Christian religion, have travelled such immense distances, *are supporting themselves whilst here*, and intend after a few months' stay, to return to their homes and their usual avocations? Such, I was assured (he says), was really the fact!"

Indeed, the applications for Christian instruction are continual; Dr. Gutzlaff mentioned to me in the course of conversation on this point, that just as he was stepping into the boat to go off to the vessel to embark for England, a Chinese came running, almost breathless, to entreat Christian instruction. "I have come this *great* distance for no other object, you cannot deny me." The doctor could only refer him to his Christian friends, who would cheerfully communicate all he desired. These are indications not to be mistaken of the working of the Lord in the minds of these men; and where the Lord begins to work, who can hinder? And who will not esteem it an honour and a privilege to help it forward?

Again, the secretary says, speaking of some new converts, "No persuasive power led them to the Saviour,—*it was the simple word of God preached in much weakness*." Truly, we see in China, as in England, that it is "not by might nor by power, but by my Spirit saith the Lord." In China, as in Asia Minor, at the first, "by the foolishness of preaching he saves them that believe;"—and as then, so now, in the land

of *Sinim*, they preach in the shops, streets, and markets, the unsearchable riches of Christ.

“The necessity that something ought to be done for the females,” is a matter of pressing interest, and constitutes a special claim on the sympathy of the women of Britain; the simple letter from the “female disciple, Laou,” shows what may be done among her fellow country-women. The Lord is raising up labourers in this country: an English christian female, well qualified for the task of scriptural instruction, has already offered herself for the work, and the matter is under consideration; while a servant of the Lord, a perfect master of the Mongolian language, has also offered himself for that department, and only waits for the Lord to provide the means for his voyage out. So that the indications of the Lord’s hand are manifested in various ways, to our encouragement, and the confirming of our faith. Many have felt especial blessing in their own souls, since they have been engaged in helping in this labour of love; indeed, there is action and re-action in things spiritual as well as natural. Love to the Lord draws out the heart in action, and service to the Lord brings down the rich reward. “He that watereth others, shall be watered also himself.”

RICHARD BALL.

*Greenway Cottage, Taunton, Feb., 1850.*

*Feb. 20, 1850.*—These Letters are just arrived through Dr. Gutzlaff.

# I.

This happy letter is forwarded to the Western Countries, and presented to the various honourable pastors that they may open it.

The various brethren of the Chinese Union send this.

We have heard that the Gospel of the kingdom of heaven is the mystery of God’s truth, which was promulgated more than a thousand years ago by the Saviour. No matter what kingdom or what tribe: all those that have in them the breath of life can surely participate in its grace. Those, however, who are disobedient to the same, bring down upon themselves the wrath of God, and will go to perdition.

We were formerly blind; but since we have learned this doctrine, and believed in these words, our wickedness has been taken away; we have found salvation for ourselves and our souls, and look forward now to everlasting life. We, therefore, also exhort our fellow-men to worship and adore (the Redeemer) that they may participate in the glory. We are persuaded that, by the promulgation of the doctrine of our Lord and Saviour, sinners obtain forgiveness, and that thereby not only our happiness is greatly promoted, but that the whole Empire at a future period will enjoy these blessings.

Our teacher has now returned to the Western Countries, and will visit the place where our Lord and Saviour was born. It would have been our duty to follow him, in order to receive further instruction. But hills and rivers separate us who are far away from you: it is on this account that we wrote this letter to pay our humble respects before the tribunal of all the teachers and pastors of your honourable country, wishing you happiness and eternal life, and requesting your intercession that the Holy Spirit may descend to convert our central empire, that the hard heart may be changed and we escape the torments of damnation. We trust that those who are far, and those that are near, with one heart may continue to pray; every one will know how to repent; and all will understand how God so intensely loved our nation as to send his Son to become a sacrifice for the redemption of mankind. Thus, our empire and all countries, with one heart, will serve the Triune and true God; and this is what we earnestly desire.

Whilst we wish all happiness and peace by this to the various honourable Pastors of the Western countries, we address this to you.

CHAI CHANG CHING,

From Singan, in Kwong Choo District (who wrote th's), knocks his head (salutes you), and pays his respects.

## II.

The enclosed letter we beseech to hand over to the various teachers of the churches of Jesus in the Western countries for their perusal. This letter is sent from the Church at Hong Kong.

Fung Roaw, Kwo Yaon, and Wang Fung Tsing knock their heads (salute you), and send this letter to the worthy and reverend teachers.

## A RESPECTFUL COMMUNICATION.

We, your brothers, are very stupid and ignorant, without the least knowledge. We have passed our time in a desultory manner; spent our lives in vanity, without knowing the way of repentance or the means of escaping the misery of condemnation. We feel the deepest obligation to you, honorable countries, that you look upon our empire as the same family, and on all people as constituting one whole. Relying on the power of God, who preserves the lives of his creatures, you do not consider the wide ocean too great an obstacle for spreading every where in the central empire the grace of the redemption by our Lord and Saviour. We, having embraced these doctrines, repented, and were renewed. Teacher Kwo,\* to whose services we owe our instruction, has brought us in the way we follow: we now trust to the energy of all you teachers, that these doctrines may be widely promulgated. Our central empire has for ages abandoned the strait road; and this habit has become inveterate, so that a change cannot be effected within a single morning or evening: the country is moreover large, the population dense; and if there are not a great many people to give exhortation to repentance, their efforts will prove inadequate. Though we belong to those that go out, still the mystery (of the dispensation with respect to conversion of China), we cannot fathom. You, perhaps, will be able to communicate to us the meaning of this mystery, that we may not prove defective in our exhortations to repentance; and with all our strength endeavour seriously to avoid any thing that might injure the churches. It will depend on the infinite grace of our Lord and Saviour that the inhabitants of the whole empire will do homage to truth; but the exertion and

\* Dr. Gutzlaff.



assistance of you, the teachers, will likewise be wanted. Whilst thus respectfully presenting our regards, we pray reverently for your peace, and request you to throw a glance on this crude (letter).

The disciples,

FUNG RAOW, KWO YAON, & WANG FUNG TSING,  
Knock their heads (salute you).

P.S. The following communication from two German Missionaries, which is just now sent me, is so confirmatory of the correctness of the documents I have previously published, that I have thought it best to print it entire.

The tide is now turning; unkind surmisings and suspicions have been silenced by facts—the originating cause of opposition has been made apparent, and the statements we have made concerning the origin, progress, character, and extent of the work (small as it is, in comparison with the vastness of the sphere), have been verified by many and independent witnesses; and the broad seal of the Divine approval is brought in clearer relief, in proportion to the darkness of the back ground.

The tide is now turning, and new dangers threaten, *even the perils of prosperity*. Adversity drives us to the Lord; prosperity too frequently begets forgetfulness of him. As associated in this “work of faith,” we have never before had such need of watching unto prayer—of depending wholly upon God—of remembering the solemn announcement—“Cursed be the man that trusteth in man, and maketh flesh his arm, and whose *heart* departeth from the Lord.” May we be more than ever cast upon God, and find his grace sufficient in every temptation, as it has been in every trial.

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A translation of a letter received by the Rev. J. A. Jetter, from the brethren Lunten and Hamberg, missionaries of the Basle Society:—

“Hong Kong: Feb. 25, 1848.

“MY DEAR MR. JETTER,

“I am in possession of a letter which you wrote to Dr. Barth, under date of the 7th December, 1847, which has reference to Mr. Gutzlaff and his Missionary operations in China. As you may know already, we German Missionaries of the Basle and Burmese Missionary Societies,

are in intimate connection with the Chinese Association; having been sent hither on purpose to assist its worthy director in carrying out his benevolent objects. It is with pleasure that I give you the most faithful and particular account of the existence and proceedings of this association, and sincerely wish that it may serve as a means of correcting some misunderstanding, which, partly from ignorance of circumstances, and partly, alas! from want of Christian love, have found their way to England, and likewise satisfy your mind on this subject. Since, according to Dr. Steanes' note, the whole appears to be considered in England as little better than a deception; I will trace the existence and activity of the Native Chinese Missionary Association to its very first establishment, and this shall be done with the greatest conscientiousness and truth. In the year 1844, when first several Chinese, anxious to know the truth as it is in Jesus, collected themselves around Mr. Gutzlaff, and wished to be baptized, he endeavoured to render his instructions to them the more effectual by making them declare in his presence the truths of the salvation in Christ with suitable practical remarks to their own countrymen. And, however slender the degree of knowledge of these first converts, and their Christian experience may have been in the commencement, the Lord owned their work, and blessed the word spoken by them to the awakening of others; and thus clearly shewed 'His strength is made perfect in weakness.' And then the work began to spread by means of this little band, among the millions of Chinese. Mr. Gutzlaff, enabled by the emoluments of his office, under the English Government, to provide these men with means, sent them into the various places from whence they came; providing them with books, in order to give them to such, who, by their preaching, might be induced to seek for further information about the Christian religion. And I ought to mention that Mr. G. sent only such from among the converts, in the manner just stated, of whom he had a conviction that they could make their way without his presence, and in reliance on Divine grace, and by a godly walk, could convey the treasure vouchsafed to them to their fellow sinners.

"In this manner the work was extended; these heralds of the Gospel sent those who became anxious for the salvation of their souls, through their preaching, to Mr. Gutzlaff, who, having in-

structed them, introduced them into the Christian church by baptism. Whilst the work developed itself by degrees in this manner, by the blessing of the Lord it has advanced, so that now in seventeen Provinces out of the eighteen, and in the islands Hainam and Formosa, besides the kingdom of Tonkin, the Gospel is proclaimed by native preaching, and the printed Scriptures are disseminated among the people. There are at this time, as there have been, people from the different provinces of the empire, under the training of Mr. Gutzlaff, with a view to be baptised by him. Others have been baptised by the native preachers, the difficulties being too great to admit of their coming here. The whole number of members belonging to the Chinese Christian Union, amounts now (February, 1848), to upwards of 900, or nearly 1000. And these members consist of various grades of people; as for instance, learned men or graduates, mandarins, doctors, and merchants, tradespeople and peasants. Gutzlaff carries on a constant correspondence with the members at a distance, and communicates to us the letters and journals constantly. During the last year eleven editions of the New Testament were carried through the press in different provinces, and three million of leaves of different parts of the Holy Scriptures and Tracts were distributed.

“Although the Association has no means, we are, nevertheless, steadily proceeding; being persuaded that the Almighty, who has thoughts of peace, likewise, with regard to China, has marked our path. And though there are no small obstacles in our way,—our union being misunderstood by many, nay, despised, by such of whose kind support, and intercession, and prayer, we ought to be able to calculate—we feel ourselves bound in the Spirit to go forward, in the confidence that the Lord, as the head of the Church, will manifest his great power yet more than he has done in the weakest of his servants, so that his name may be glorified throughout the empire of China. Hitherto, I have simply stated the actual facts, as I have learned them by my own experience, and expressed the sentiments of the Chinese Union, and acquainted you with our principles. But, a passage in your letter runs thus—‘I have nothing against his rash proceedings and quick baptizings, but against his representations, which appear to surpass the actual state of things.’ Should you find these representations not agreeing with other

accounts that may have reached you, I can say nothing more than that *they are* facts, that they are credible, and be it far from us that the representations should depart from the actual state of things. I might, therefore, close here, for I can assure you *solemnly*, that in this matter there prevails *neither deception nor delusion*. However, in reference to the above mentioned note of Dr. Steanes,' and your own expressed apprehensions, I allow myself to add the following observations :—

“ 1. Regarding the internal solidity of the Association, or the degree of advancement in Christian experience in individual members of it, in order not to give a partial statement, or present only the fair side of the question, I must say that it certainly appears surprising at home, and almost incredible, to hear of such wonderful progress of the Gospel among the Chinese. But you justly add, ‘ The Chinese must be a more susceptible people than other Gentiles;’ and I would say, moreover, that there are not the same obstacles in their way to embrace Christianity, as is the case among the Hindoos of India, or the tribes of Africa, &c. However, you must not think that these 900 or 1000 people, belonging to the Union are established Christians. Already, in regard to their instructions, which hitherto rested altogether upon Mr. Gutzlaff (since Mr. Roberts [Aloks in Chinese] no longer co-operates with him), there remains much to be wished; and the fact, that the means of the candidates for baptism generally oblige them to continue but a short time at Hong Kong, renders it necessary to impart unto them the essential truths only regarding the salvation of their souls. Mr. G. cannot accompany these Neophytes on their various ways, but can only pray for them, and commend them daily to the great shepherd and bishop of our souls. The whole, therefore, is, in this respect, in every sense only a beginning; Mr. G. is deeply conscious of this, and would be very thankful if Christian friends would come to his aid, and enable him to carry it out to a greater degree of maturity. How long he stretched out his hand to Germany, till they sent him at last four brethren! And from the first moment of our arrival, he has placed us right in the midst of the Chinese, whose dress and pig-tails we have adopted; and it was our task, first by example, and now also by instruction and oversight, to be rendered a blessing to the baptised, or

The translator and receiver of this letter would add, that, though he is not personally acquainted with the writer, independent of its internal truthfulness, and plain unadorned matter of fact statements, he knows, from most unquestionable sources, that the writer states the truth, and nothing which cannot be substantiated by a candid inquiry into the subject on the spot.

*Holbrook, Ipswich, May 29th, 1848.*

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*N.B. To save the great expense of postage, the Tracts will, in future, be sent on sale at the Booksellers; and the friends of the work will kindly remember that it is very important to diffuse the information they convey as widely as possible. There is now in the press, a reprint of all the China Tracts, up to No. 5, inclusive; to be had, not only separately, but also in a neat pamphlet, containing the entire series, price 6d., or 4s. per dozen.—London Publishers, Messrs. PARTRIDGE & OAKEY, Paternoster Row.*

RICHARD BALL, *Secretary.*

*Greenway Cottage, Taunton,  
1st March, 1850.*









