BRIEF NOTICE OF

CHINA AND SIAM,

AND THE LABOURS OF PROTESTANT MISSIONARIES IN THESE AND THE ADJACENT COUNTRIES.

Between five and six hundred years have elapsed since the publication of the travels of Marco Polo made the nations of Europe acquainted with the northern portion of the empire of China. Two hundred years afterwards, the Portuguese, impelled by the spirit of maritime enterprise, for which they were then so distinguished, pushing their adventurous way along the African shore, passed the Cape of Good Hope, and discovered the highway by sea to the East Indies. Under the direction of the celebrated Albuquerque, they visited Malacca, Siam, Pegu, and Canton, and made the countries of south-eastern Asia known to the inhabitants of the western world.

In 1516, the Portuguese commenced their traffic at Canton; but it was not until 1614,* that the servants of the English East India Company sought the trade of China. In 1637, the Company's ships anchored off Macao, and afterwards proceeded up the river towards Canton, to open a direct trade with the Chinese; but they were obliged to

abandon the project, and were treated as enemies. Their commercial intercourse with this singular nation commenced in 1683; this intercourse, though attended with many difficulties at first, was afterwards firmly established, and has been maintained with few interruptions ever since. "The English," as Mr. Auber observes, "when they first adventured in the China trade, presented themselves to the notice of the Chinese necessarily under the double disadvantage of being foreigners and merchants; nevertheless, since they have been invested with the character of representatives and servants of a great Company, enjoying the declared and immediate protection of the sovereign of their nation, they have succeeded, by sure though gradual advances, in raising the British trade to a pitch of prosperity, and themselves personally to a degree of respectability in the estimation of the Chinese, which the most sanguine expectations, under a due knowledge of the circumstances of the case, would hardly have anticipated; securing at the same time to the revenues of Great Britain an annual sum, exceeding 3,500,000l. without any charge of collection."* The justness of the above remark will further appear, when we consider that, according to the statement of Dr. Morrison, the Chinese rank in the scale by which they estimate society,—the cultivators of the mind in the first class; the cultivators of the land next; in the third place, the operators on the earth's produce, or the artizans and mechanics; and finally, the trader or merchant.†

Since 1683, our commerce with China has been, with few interruptions, progressively increasing and prosperous. The finest ships which British skill has constructed, and which British enterprise has employed, have traversed half the circuit of the globe to the market of China, and have returned freighted with its merchandise. Of this merchandise, the only port which the unparalleled jealousy of the

* Analysis, p. 151. † Chinese Miscellany, p. 43.
CHINA AND SIAM.

Chinese government allows foreigners to visit, has for some time past exported to England one single commodity,—namely, tea, to such an extent, that the annual sale in England, including what is exported to the continent of Europe, amounts nearly to 30,000,000 pounds weight. The annual sale of this article, in 1825, produced a gross return of upwards of 7,000,000l. sterling, with a net revenue to the government of three millions and a half; besides a stock kept on hand, in the warehouses, equal in value to the above.

Two hundred years ago, the use of tea was unknown in England; but since that period it has been imported to an extent that has entirely changed the domestic habits of our own country, and many parts of Europe. The gratification of the taste thus acquired, has made us dependent on China for much of the comfort of a large portion of society. That this, besides being a source of immense riches to individuals, and of revenue to the government, has been highly beneficial in improving the moral character, and promoting the domestic habits of the nation, cannot be doubted; but notwithstanding these, and other considerations scarcely less important, we are still in a great measure unacquainted with the inhabitants of China, and comparatively uninterested in their circumstances.

Some objects attract attention by the number and diversity of their several parts,—the rarities and excellences they exhibit,—the skill and power by which they are combined,—and the character and extent of their influence; others attract attention from their number, magnitude, and power, the antiquity they claim, the changes they have undergone, or of which they are yet susceptible. All these combine to invite our attention to China, and some of them exist in a degree far surpassing that in which they are found in any other nation of the earth.

The interest from remoteness of situation, which belongs
brief notice of

to China, is heightened by the repulsive policy of its
government, which has peremptorily and steadily inter-
dicted all intercourse with foreigners. This policy has a
natural tendency to excite curiosity, and stimulate desire
to explore a country, the remoteness of whose situation,
and the prohibitions of whose inhabitants, render it to us
comparatively unknown.

No country presents greater diversities in its physical
geography and natural history than this extensive territory,
whether we regard its verdant and cultivated plains, or its
sterile and solitary deserts—its mountains and its valleys
—its gigantic rivers—its cities teeming with intelligent
and civilized inhabitants,—or its mountain fastnesses and
its forests, the abodes of wild beasts or marauding banditti.
Its frontier barrier, and its principal channel of inland
navigation, are justly regarded, from their magnitude and
antiquity, as among the wonders of the world. The former,
their immense wall, carried across rivers and over moun-
tains, extending to the amazing length of 1500 miles, has
been built about 2000 years. Its foundation consists of
large blocks of stone laid in mortar; but all the rest is of
brick. When carried over steep rocks, where no horse
can pass, it is about 15 or 20 feet high; but when running
through a valley, or crossing a river, it is about 30 feet
high, with square towers and embrasures at equal dis-
tances.

Mr. Barrow, in his account of this astonishing production
of human labour, remarks, that if to its prodigious length
of 1500 miles be assumed as true the probable conjecture,
that its dimensions throughout are nearly the same as
where it was crossed by the British embassy, it contains
materials more than sufficient to erect all the dwelling-
houses in England and Scotland, even admitting their
number to be 1,800,000, and each to contain 2000 feet of
masonry. In this calculation, the huge projecting masses
of stone, called towers,

To assist the conception of this singular art, the materials
that were its materials—44 miles long and 4 feet thick, it would
round the globe, at its

The great canal is of

stand unrivalled: it

The mariner’s compre-

France introduced

silks from head to foot

his pillow, and the man

Its climate presents

the southern borders. Its

perhaps than any inhabitant of some parts of the globe
from the rude Cossack to the refined mandarins of the centre
nations, the Chinese, Tartars, and Thibetians.

Its history presents

course of intellect among several departments of
excluded from the in
of its interest has a desire of situation, it to us physical territory, or, or its valleys intelligent races and banditti. Inland trade and the former, or mountains, has consists of rest is of to horse running 30 feet annual distance of length conjecture, same as contains dwelling their 0 feet of masses of stone, called towers, are not included, which of themselves would erect a city as large as London.

To assist the conceptions of the reader still further respecting this singular and stupendous fabric, it is observed, that were its materials converted into a wall 12 feet high and 4 feet thick, it would possess sufficient length to surround the globe, at its equatorial circumference.

The great canal is on the same immense scale, and presents an inland navigation of such extent and magnitude, as to stand unrivalled: its vast channel of water flows with scarcely any interruption for a space of 600 miles. According to Dr. Morrison, 170,000 men were employed in its construction.

The mariner’s compass, the art of printing, the manufacture of gunpowder, were in use in China before discovered in Europe; and, according to Barrow,—“When the king of France introduced the luxury of silk stockings, the peasantry of the middle provinces of China were clothed in silks from head to foot; and when the nobility of England were sleeping on straw, a peasant of China had his mat and his pillow, and the man in office enjoyed his silken mattress.”

Its climate presents every variety of temperature, from the snows of Siberia to the heat of the torrid zone, on its southern borders. Its population, though less varied perhaps than any inhabiting an equal extent of territory in some parts of the globe, presents considerable diversity, from the rude Cossack in the north, to the polished mandarin of the centre and south; comprising among its chief nations, the Chinese, Mauchous, Mongolians, Kalmucks, Tartars, and Thibetians.

Its history presents many who have attained pre-eminence among their contemporaries, and have displayed a high order of intellect;—many whose progress in the several departments of learning, considering them utterly excluded from the influence of advancing literature and
science in other parts of the world, is truly astonishing. As a nation, unacquainted with those models of benevolence and kindness which the Bible presents, and those motives to peace on earth and good-will among men which it implants in the heart, they exhibit an urbanity of manners and a courtesy of behaviour, highly commendable; and in some respects a degree of refinement and civilization, beyond what has been attained by the most intelligent and powerful nations of the earth.

"The Chinese," as Dr. Morrison remarks, "teach contempt of the rude instead of fighting with them; and the man who unreasonably insults another, has public opinion against him; whilst he who bears and despises an affront is esteemed. Even the government is at the utmost pains to make it appear to the people that its conduct is reasonable and benevolent on all occasions. They have found, by the experience of many ages, that this is necessary. To make out the argument, they are not nice about a strict adherence to truth; nor are their reasons or premises such that Europeans would generally admit: but granting them their own premises and statement of facts, they never fail to prove that those whom they oppose are completely in the wrong. A Chinese would stand and reason with a man, when an Englishman would knock him down, or an Italian stab him. It is needless to say, which is the more rational mode of proceeding."

The Chinese system of government, as singular and exclusive as it is organized and complete, has subjected to its influence, or controlled by its power, a larger number of human beings, during a longer period of time, than that of any other nation. Its laws, though based, in many respects, on maxims of wise policy, are often despotic and sanguinary, and executed with great harshness and cruelty. Its form is an absolute hereditary monarchy. The supreme power is vested solely in the emperor; by him the viceroys of provinces are appointed. To him they are responsible, and sometimes it seems, even for the lives of the inhabitants. The few changes that have been introduced during such a number of years, have been made by an immense population, under the same laws, and government, and still offers, as Mr. Barrow observes, of the embassy of the "collective object of commerce or research." — of the most curious notions, of the vast extent of empire existing under a government interesting subject. As a system of policy, it is felt more or less from China. These are peculiar to the philosopher, the scholar, and the traveller, an object of research.

Travellers state, that, in a state of other public edifices, many of the structures to arrest the attention, and the continent of Italy, of which the ground of Italy, in decay and ruin, are remarkable. In which concerns the name of some philosopher, and a memorable action, is not that because to Europe, there are no materials for comparison. Europe excites, to an entertaining such impression, and in search of, from the vast territory that is satisfied with reducing.

On this subject...
of provinces are appointed and removed at pleasure, and to him they are responsible for their conduct, though vice-royalties sometimes include upwards of thirty millions of inhabitants. The stability of the Chinese government, and the few changes that have been made in its institutions for such a number of ages; the vast extent of empire and immense population, forming one society, guided by the same laws, and governed by the will of a single individual, offers, as Mr. Barrow observes, in reference to the account of the embassy to which he belonged, "the grandest collective object that can be presented for contemplation or research,"—the customs, habits, manners, religious notions, of the most ancient society and most populous empire existing amongst men, are without doubt a most interesting subject," while at least its commercial influence is felt more or less in every part of the civilized world. These are peculiarities which render China, to the philosopher, the scholar, the politician, the merchant and the traveller, an object of no common interest.

Travellers state, that there are no ancient palaces, nor other public edifices; no paintings, nor pieces of sculpture, to arrest the attention of the stranger. In travelling over the continent of Europe, and more especially on the classic ground of Italy and Greece, every city, mountain, river, and ruin, are rendered interesting, by something on record which concerns them,—the theme of some poet, the seat of some philosopher or lawgiver, or the scene of some memorable action; and the conclusion has been drawn, that because to Europe the history of China has furnished no materials for the sensation which the classic scenes of Europe excite, the country itself is incapable of communicating such impressions. This may be in part accounted for, from the very limited information which many are satisfied with respecting this extensive empire.

On this subject, though the affairs of Europe are of
comparatively no importance whatever to China; and on
the other hand, the affairs of China do not much concern
Europeans, Dr. Morrison observes:—"The Greeks and
Romans were the ancestors of Europeans. The scenes of
their battles;—the situation and antiquities of their cities;
—the birth-place of their poets, historians, legislators, and
orators,—all possess an acquired interest in the minds of
those whose education has led them to an early acquaintance
with them: but it would be difficult for a Chinese, of the
best talents and education, to acquire in the years of man-
hood a similar interest.

"The Chinese also can point out the scenes of battles
where thousands fought and died; the situation of splendid
courts; the tombs of monarchs; the abodes of historians,
moralists, and poets, whose memory is dear to them, and
which interest their hearts in the antiquities of their fathers.
But what they look upon with interest and pleasure can
certainly have few charms for a foreigner, who is excluded
from their families, and passed from Pekin to Canton in a
boat under military escort;—still from this to deny that
the country possesses any of the charms of Europe, does
not seem a fair conclusion. If the reality of things is to be
judged by the feelings of the inhabitants of a country,
every region of the world, and every state of society, would
in its turn assume the place of high superiority."

The antiquity of China renders it an object of great
interest to the reflecting mind. Without giving the native
chronologers credit for all they claim in this respect,—
that nation cannot be viewed with indifference which pos-
sessed an organized government, an army, a written lan-
guage, historians, and other literati, in a period so remote
as to be coeval with the immediate successors of the in-
spired historian of Creation, and the lawgiver of the ancient
people of God;—among whom the writings of sages, who
lived 600 years before the Christian era, are still extant.

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While the dynasties of Egypt and contemporary nations have ceased from among men, and others more powerful and celebrated have risen and sunk into oblivion, China has continued, extending, and consolidating its power; and her markets, which were the resorts of foreign merchants before the Romans invaded Britain, furnish a part of the lading of almost every vessel that visits the eastern portion of the world.

The geographical dimensions of China are in keeping with its other distinctive features. According to Pinkerton, it may now be considered as extending from those parts of the Pacific Ocean, called the Chinese and Japanese Seas, to the river Sarason, or Sihon, in the west,—a space of eighty-one degrees, equal to 4200 geographical, or 4900 British miles. From north to south, it stretches from the Uralian mountains, in north latitude 50°, to the southern border, about latitude 21°, being twenty-nine degrees of latitude, 1740 geographical, or nearly 2300 British miles.

The written language of China, alike unique and ancient, is, from the singularity of its structure, and the extent to which it is employed, one of the most remarkable that has been used amongst mankind. The knotted cords, originally employed as the record of events by them as well as many other nations, in the first stages of their social existence, were superseded, at an early period in their history, by symbolic records. The founder of letters lived about 1100 years before the Christian era, and the art of printing has been in use among them for 800 years.

Whatever defects may attach to the natives of China,—and their defects are of no common order,—they are not without traits of excellence, among which their general attention to education is most conspicuous. According to Nieuhoff and Kircher, means were provided, by the head of every family, for the instruction of its members in reading and writing, either by the parent, or hired itinerant
teachers. Hence it has followed that the arts of reading and writing are understood and practised to a greater extent than among the inhabitants of any other country. The proportion of the educated to the uneducated men is said to be as four to one. This proportion is much larger than that given by Dr. Morrison, who states, that though there is a great number of teachers, and the rudiments of learning may be obtained at so low a rate as two dollars a year, not more than one half of the community is able to read. The government supports schoolmasters for the soldierly, but not for the children of the poor generally.* It is, however, stated, that the government encourages education, not only by the bestowment of offices, but of literary rank, with badges of distinction. Commissioners or inspectors travel through the provinces, to inquire into the state of education, and examine candidates for literary honours. Besides this, there are other examinations, held triennially, in which the highest literary rewards are distributed. One is held in the public halls of the cities of the empire, and the other only in the imperial city. This has created such a general competition for literary distinction, that the public reading of essays, prepared for this purpose by those by whom they are read, is an exhibition of almost constant occurrence, and takes place at least twice in every month in all the principal towns in China. All their legal inquiries are also pursued by writing, and their decisions formed on documentary evidence. The writings of some of their most distinguished sages are directed to the encouragement of the pursuit of letters; the advantages of which are set forth, and motives to diligence enforced, by striking examples. Among the latter, the following, from a small book, on the utility and honour of learning; which, though the author is not known, is considered as ancient and excellent of its kind, will not be uninteresting:—

* Horæ Sinicae, p. 3.

"Che-yin, when the season of winter, light of a glow-worm, read his book. Though their family was poor, his parents had no wood round the town, At last he became "Sun-king subjunctive of the house, to practice by study.

The literati apply for the numerous class in the empire, by great influence. They are learned of other nations in some extent, and, by admittance of a class, which, than that of any country to Dr. Morrison's nation is vast. They are numerous in many respects. So given of the genealogy 2200 years before their ancestors, in T'ang 3114 and 3254 before.

They possess an abundance, an universal in their taste; with the record and native ancient of their own part geographical illustrative of men and manners of murders, and the bloody civil wars.

† Morrison's Views
"Che-yin, when a boy, being poor, read his book by the light of a glow-worm, which he confined. And Sun-kang, in winter, read his book by the light reflected from the snow. Though their families were poor, they studied incessantly.

"Chu-mai-chin, though he subsisted by carrying firewood round the town to sell, yet carefully read his book. At last he became capable of, and filled a public office.

"Sun-king suspended his head by its hair to the beam of the house, to prevent his sleeping over his books."**

The literati appear to have been, for a long time past, a numerous class in the community, and to have exercised great influence. Their writings, though inferior to that of other nations in which literature has been cultivated to any extent, and, from a peculiarity of circumstances scarcely admitting of a comparison, are, perhaps, more abundant than that of any other nation. The Chinese press, according to Dr. Morrison, has been prolific, and the accumulation is vast. Their historians have preserved an account, in many respects analogous with that which Moses has given of the general deluge. They place this event about 2200 years before Christ; but their tradition, of one of their ancestors, Nneu-wo-che, who melted stones, and repaired the heavens, carries them back to a period between 3114 and 3254 before the Christian era.†

They possess also ancient and modern literature in great abundance, an unlicensed press, and cheap books suited to their taste; with poetry and music of elegant composition, and native ancient classics. They have copious histories of their own part of the world, with antiquities and topographical illustrations, dramatic compositions,—delineations of men and manners in works of fiction, tales of battles and of murders, and the tortuous stratagems of protracted and bloody civil wars. With all these, and with mythological

* Horse Sinice, pp. 15, 16.
† Morrison's View of China for Philological Purposes, pp. 58, 59.
BRIEF NOTICE OF

legends for the superstitious, the Chinese, and kindred nations, are by the press most abundantly supplied. Nor is their literature destitute of theories of nature, and descriptions of her various productions, the processes of the pharmacologist, and the history and practice of medicine.

There is also a large portion of the gentry of China devoted to letters, in order to qualify themselves to fill the offices of magistracy; and such learning as government has deemed proper for that end is encouraged and rewarded, either by honorary rank, or by actual office. It is also stated, that candidates for public offices are examined in poetry, on the ground that poetry leads to an acquaintance with the passions of men.

Besides these, they have what are deemed sacred writings, being a compilation of the works of ancient authors of the age of Confucius. The following is the character given of these books by Dr. Morrison:

"These consist of the writings or compilations of the ancient moral philosophers of the age of Confucius (B.C. 500), with numerous notes and comments, and paraphrases on the original text, with controversies concerning its genuineness, the order of particular words or phrases, and the meaning of obscure passages. The text of the Woo-king, which name denotes five sacred books, and of the Sze-shoo, or four books, which are compiled by four of the disciples of Confucius, contain the doctrines or precepts which their master, Confucius, approved and communicated to them. In respect of external form, the five books (Woo-king) of the Chinese, correspond to the Pentateuch of Moses, and the four books (Sze-shoo), in respect of being a record of the sayings of a master, compiled by four disciples, have a slight resemblance to the four Gospels. But the contents—how different! With the exception of a few passages, in the most ancient part of the Woo-king, which retain seemingly something of the knowledge which Noah must have communicated to his sons, the system of personal, as well as superstition, is not only from the pride or present expedience of their Almighty God, arrayed in the firmament, wise and good, to enable the nations of the earth in general to support their hopes of immortality in the enjoyment of everlasting happiness, or wanting in these and other advantages.

The religion and system of the Chinese, cheerless system, belief in the existence of the Supreme Being, the influence of nature, and the laws of the universe, are to a certain extent and completeness as complete as the entrance of sin has ever entered into the heart of mankind. Millions of mankind have been saved through a long, unending process, from their own ignorance, to the knowledge of their own vainglory, vanity, folly, ignorance, and wretchedness. Such a period, while it, like a flood, has carried away the foaming waves of their own vain imaginations, has not left behind a better state of things than what they were in before, but has given them rain from heaven in their seasons; it has filled their hearts with food and drink, has filled them with the spirit of wisdom, and has given them the power to understand and to do all things. And all this has been done without the help of any divine agency, or the intercessions of any mediators. The language of Dr. Morrison is the most simple, the most unprejudiced, the most truth-loving, the most free from all the vices of the world. He does not wish to be supposed to be a man of any particular religious persuasion, or to be led by any personal vanity or ambition; but he is a man of truth, of honesty, of integrity, and of integrity in everything.
communicated to his children, the rest appears a godless system of personal, domestic, and political moralities, drawn only from the pride of the human heart, the love of fame, or present expediency. The sanctions of the Eternal and Almighty God, arrayed with every natural and moral perfection, wise and good, just and merciful, and the fears and hopes of immortality, and the grace of a Saviour, are wholly wanting in these ancient Chinese works."

The religion and mythology of the Chinese is a dark and cheerless system, blending, with anomalous incongruity, atheism, and the lowest kinds of polytheism; presenting one of the most affecting spectacles in the universe, of the extent and completeness of the calamity by which the entrance of sin has been attended to our race, shewing millions of mankind joined in one social compact, passing through a long, uninterrupted series of ages, untaught of life to come, unsanctified, unsaved; following the delusions of their own vain imaginations, or "worshipping the creature rather than the Creator," who hath "not left himself without witness among them, in that he did them good, gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness." Their creed presents no proper object of reverence, hope, confidence, and love; affords no balm for the troubles of the mind; no support under the ills of life; no hope for the future: their highest prospect is annihilation, or a change by transmigration to the body of some other being in creation. In the language of Dr. Morrison, China is full of dumb idols, is estranged from the true God, and hates and persecutes the name of Jesus; and well may he exclaim, "China, the wonder and the pity of Christians!"

Neither the one nor the other of these emotions will be diminished, by a consideration of the extent to which the language in which this "atheistical, pantheistical system" is preserved, disseminated, and inculcated, is understood. In
his exceedingly interesting philological work, the " Chinese Miscellany," Dr. Morrison states, that the " Chinese language is now read by a population of different nations, amounting to a large proportion of the human race, and over a very extensive geographical space,—from the borders of Russia on the north, throughout Chinese Tartary on the west, and in the east as far as Kamchatka; and downwards through Corea and Japan, in the Loo Choo Islands, Cochin China, and the islands of that Archipelago, on most of which are Chinese settlers, till you come down to the equinoctial line at Penang, Malacca, Singapore, and even beyond it on Java. Throughout all these regions, however dialects may differ, and oral languages be confounded, the Chinese written language is understood by all. The voyager and the merchant, the traveller and the Christian missionary, if he can write Chinese, may make himself understood throughout the whole of eastern Asia."*

The amazing extent to which this language is understood, and is the medium through which mind operates on mind, darkening, bewildering, and destroying all that yield themselves to the influence of the impious and delusive theories, includes other nations besides those comprising China. Various estimates have been given of the amount; and we are not surprised that, to cool and reflecting minds, the numbers presented by the Chinese authorities, should appear startling, and beyond credibility; and that on these accounts many writers on statistics should have presented a total much below that claimed by the Chinese themselves. In this, however, they seem to have been misled by their own opinions, or the authorities on which they relied.

The following is a statement of the Population of China and its Colonies, according to a census taken in the eighteenth year of the reign of Kea-king, A.D. 1813, and under the authority of his Imperial Majesty.

<table>
<thead>
<tr>
<th>Provinces, &amp;c.</th>
<th>No. of Individuals</th>
<th>Families</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chihle</td>
<td>27,990,871</td>
<td>—</td>
</tr>
<tr>
<td>Shantung</td>
<td>28,958,764</td>
<td>—</td>
</tr>
<tr>
<td>Shanse</td>
<td>14,004,210</td>
<td>—</td>
</tr>
<tr>
<td>Honan</td>
<td>23,037,171</td>
<td>—</td>
</tr>
<tr>
<td>Keangseo</td>
<td>37,843,501</td>
<td>—</td>
</tr>
<tr>
<td>Ganhwuy</td>
<td>34,168,059</td>
<td>—</td>
</tr>
<tr>
<td>Keangse</td>
<td>30,426,999</td>
<td>—</td>
</tr>
<tr>
<td>Fuhkeen</td>
<td>14,777,410</td>
<td>—</td>
</tr>
<tr>
<td>Formosa (natives)</td>
<td>1,748*</td>
<td>—</td>
</tr>
<tr>
<td>Chekeang</td>
<td>26,236,784</td>
<td>—</td>
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<tr>
<td>Hoopih</td>
<td>27,370,098</td>
<td>—</td>
</tr>
<tr>
<td>Hoonan</td>
<td>18,652,507</td>
<td>—</td>
</tr>
<tr>
<td>Shenese</td>
<td>10,207,236</td>
<td>—</td>
</tr>
<tr>
<td>Kansuh</td>
<td>15,193,125</td>
<td>—</td>
</tr>
<tr>
<td>Barkoul and Oroumtsi</td>
<td>161,750</td>
<td>—</td>
</tr>
<tr>
<td>Szechuen</td>
<td>21,435,678</td>
<td>—</td>
</tr>
<tr>
<td>Kwangtung or Canton</td>
<td>19,174,036</td>
<td>—</td>
</tr>
<tr>
<td>Kwang-se</td>
<td>7,313,895</td>
<td>—</td>
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<tr>
<td>Yunnan</td>
<td>5,561,320</td>
<td>—</td>
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<tr>
<td>Kweichow</td>
<td>5,288,219</td>
<td>—</td>
</tr>
<tr>
<td>Shing-king, or Leaou-tung</td>
<td>942,003</td>
<td>—</td>
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<tr>
<td>Kirin</td>
<td>307,781</td>
<td>—</td>
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<tr>
<td>Kihlung-keang, or Teitihar, &amp;c.</td>
<td>—</td>
<td>2,398</td>
</tr>
<tr>
<td>Tsinghac, or Kokonor, &amp;c.</td>
<td>—</td>
<td>7,842</td>
</tr>
<tr>
<td>Foreign Tribes under Kansuh</td>
<td>—</td>
<td>26,728</td>
</tr>
<tr>
<td>Ditto, ditto, Sze-chuen</td>
<td>—</td>
<td>72,374</td>
</tr>
<tr>
<td>Thibetan colonies</td>
<td>—</td>
<td>4,889</td>
</tr>
<tr>
<td>Ele and its dependencies</td>
<td>—</td>
<td>69,644</td>
</tr>
<tr>
<td>Turfan and Lobnor</td>
<td>700*</td>
<td>2,551</td>
</tr>
<tr>
<td>Russian Border</td>
<td>—</td>
<td>1,900</td>
</tr>
<tr>
<td><strong>Individuals</strong></td>
<td>361,693,879</td>
<td>188,326</td>
</tr>
</tbody>
</table>

| Individuals at 4 in each family | 753,304 |
| Add individuals                  | 361,693,879 |
| **Total individuals**            | 362,447,183 |

* These are the numbers, not of individuals, but of effective men.
The above table is copied from the "Companion to the Anglo-Chinese Kalendar for 1832," edited by the son of the Rev. Dr. Morrison, John Robert Morrison, Esq., who, treading in the steps of his honoured father, is devoting his energies to the benefit of China. "This statement is contained in the last edition of the Ta-tsing Hwuy-leên, or collection of statues of the Ta-tsing dynasty, published in 1825, and," as Mr. Morrison observes, "will probably serve to set at rest the numerous speculations concerning the real amount of population in China. We know, from several authorities, that in China the people are in the habit of diminishing, rather than increasing their numbers, in their reports to government. And it is unreasonable to suppose, that, in a work published by the government, not for the information of curious inquirers, but for the use of its own officers, the numbers so reported by the people should be more than doubled, as the statements of some European speculators would require us to believe."

"Whatever view we take of China, whether we regard it in all its vastness of dimensions and amount of population, the singularity and extensive use of its written language, the varieties of its literature, its early acquaintance with the arts, and most useful inventions of civilized life, the stupendous monuments of its skill and power, its high and venerable antiquity, the nations now amalgamated in its gigantic empire, or the important changes it has undergone,—it is impossible to contemplate it without intense and mingled emotions. The consideration of the vicissitudes to which it has been subject, affords but little satisfaction in the retrospect. "They have been partially and completely conquered; have delivered themselves, and have been conquered again; and the divisions of their country have undergone a thousand different changes."

All these have produced no emancipation of the mind of the Chinese. The debasing domination of superstition and delusive idolatry, or the introduction of no solid knowledge, and opened no paths to the Deity. They have left China in the power of Satan, and of Jesus Christ increased the degradation given additional power future that we derive of that joy, and we are cheered by certain sources, that a momentous conflict will take place, which shall determine the possession of all the principle of the inspired declaration, 'Great is the Lord.'"

In summing up their character, the following conclusion is reached:

"The good traits in the Chinese are evident by their deportment. Their language yields to what appears splendid and splendid of juniors; respect for their superiors, speaking of public opinion, which, although often more show than any deep-rooted feeling, are not very seldom. The Chinese are specious, but not always truthful; distrustful to a high degree. They are far from being indisputable in their opinions, but rather atheistical spirit of the nation, such as one would naturally suppose from his knowledge of the country so far as it extends. Sacred Scripture, is despised by them; science has but little check, and their explanation is much more of personal interest than of argumentative investigation."
CHINA AND SIAM.

delusive idolatry, or the withering influence of scepticism, have introduced no solid foundation for virtue and happiness, and opened no prospect of blessedness hereafter. They have left China ignorant of the only true and living God, and of Jesus Christ, whom he hath sent, and have only increased the degradation of her mighty population, and given additional power to her destroyers. It is from the future that we derive our hopes in regard to this country; and we are cheered by expectations, drawn from no uncertain sources, that a mighty deliverance yet awaits these victims of delusion, and that a moral renovation shall soon take place, which shall raise the natives of China to the possession of all the privileges and enjoyments comprised in the inspired declaration, "Blessed is the people whose God is the Lord."

In summing up their character, Dr. Morrison arrives at the following conclusion:—

"The good traits in the Chinese character, amongst themselves, are mildness and urbanity; a wish to shew that their conduct is reasonable, and, generally, a willingness to yield to what appears so; docility, industry, subordination of juniors; respect for the aged, and for parents; acknowledging the claims of poor kindred. These are virtues of public opinion, which, of course, are, in particular cases, often more show than reality; for, on the other hand, the Chinese are specious, but insincere; jealous, envious, and distrustful to a high degree. There is amongst them a considerable prevalence of scepticism, of a Sadducean, and rather atheistical spirit; and their conduct is very generally such as one would naturally expect from a people whose minds feel not that sense of divine authority, nor that reverence for the divine Majesty and goodness, which, in Sacred Scripture, is denominated the 'fear of God.' Conscience has few checks but the laws of the land; and a little frigid ratioecination on the fitness of things, which is
not generally found effectual to restrain, when the selfish and vicious propensities of our nature may be indulged with present impunity. The Chinese are generally selfish, cold-blooded, and inhumane."—He might, with great propriety, have added, that in the punishment of criminals, in the infliction of tortures, they are barbarously cruel; that human suffering or human life are but rarely regarded by those in authority, when the infliction of the one, or the destruction of the other, can be made subservient to the acquisition of wealth or power.

The need in which China stands of the change which the gospel only can effect, is clearly evident, when, in addition to the oppression and violence under which the nation groans, the fraud and lying practised by system, the bribery and injustice which fills her courts, the deception that characterises all her dealings,—is added their complicated system of false religion, presenting, as Dr. Milne observes, scarcely any thing but darkness, confusion, and absurdity; the multitude of her idols, which, according to the expression of one of her sects, are as numerous as the sands of the Hang river. Her necessity in this respect appears more urgent, when we consider the moral character and habits of the millions constituting her vast population. Vice exists in all its diversified forms; crimes of the most debasing character are perpetrated with a frequency unequalled perhaps in any other part of the world; the tender sympathies of the heart are counteracted or destroyed by familiarity with cruelty, and selfishness. The female sex, as in every other heathen country, is subjected to the most humiliating degradation; allowed, indeed, to be human beings, but compared with the inferior orders of creation.

A Chinese writer, quoted by Dr. Milne, speaking of the ignorance of Chinese females, and consequent unamiableness of wives, exhorts husbands not to desist from teaching them, for even "monkeys may be taught to play antics; dogs may be taught to run round a cylinder; but let us look well to it, for though our children may be taught to understand our wise and prudent advice, they will never learn to understand that it may be for their own good; and that no complaint is to be made of their being brought up in the same habits and manners as of the young of wild animals, for, to be sure, they are not so, they are beings." This is a Chinese maxim.

Arising in a great measure from some of the abominations of female infanticide, the practice is carried among ferocious savages, to a degree of cruelty among them to a degree of cruelty, to be patronized by the women, to be a point of importance among the inhabitants of the country. In China, the female genitalia are sometimes cut in two, and the two parts afterwards tied together with a strong cord, to prevent the woman from engaging in sexual intercourse, with the express and express permission of the husband. The first born child is sometimes burnt alive, and the second child is cut in two, to prevent the recurrence of the first. The strangulation of the child, and the cutting off the child's head, are the two principal means of effecting these purposes. As a custom, the practice is very rare; it is rather a ruinous speculation, which may be carried on by a man for the sake of the wealth which may be obtained by the sale of the human beings. The Chinese are a people of great cunning, and are not afraid to make use of all means to gain wealth and power.
dogs may be taught to tread a mill; rats may be taught to run round a cylinder; and parrots may be taught to recite verses; since then it is manifest that even birds and beasts may be taught to understand human affairs, how much more so may young wives, who, after all, are human beings." This is a Chinese philosopher's defence of women.

Arising in a great measure from the degradation to which these views have reduced the females of China, and from some of the absurd dogmas of their mythology, female infanticide, the most unnatural crime that prevails among ferocious savages and cannibals, is perpetrated among them to a degree almost beyond belief. This practice is carried to such an extent, that it may almost be said to be patronized by the government, which does not interfere to prevent, and therefore may be said to give it countenance. It is, according to Barrow, tacitly considered a part of the duty of the police of Pekin, to employ certain persons to go their rounds at an early hour in the morning with carts, in order to pick up the bodies of such infants as may have been thrown out into the streets in the course of the night. No inquiries are made; but the bodies are carried to a common pit without the city walls, into which all those that are living, as well as those that are dead, are said to be thrown promiscuously.* The Roman Catholic missionaries attended at the pit daily, for the purpose of rescuing some of the victims, and bringing them up in the Christian faith. Mr. B. observes, that those of the missionaries with whom he had daily conversation during a residence of five weeks within the emperor's palace, assured him that the scenes sometimes exhibited were such as to make the feeling mind shudder with horror. Dogs and swine are let loose into the streets of the capital at an early hour, before the police carts go round. Barrow gives the average number as about 24

* Barrow, p. 168.
daily, or nearly 9,000 for the capital annually, and sup-
poses an equal number are thus destroyed in other parts of
the empire. Those who reside on the water throw their
infants into the river, with a gourd tied round their necks.
The number given above is reduced by the fact, that in
Pekin infants who have died, or are still-born, are exposed
in the streets to be carried away by the police-carts, to
avoid the expense of burying them. This, the writer
above referred to supposes, may reduce the number of
murdered infants to 4,000 in the capital.

The statement of this revolting practice is confirmed by
Mr. Gutzlaff, who more than once refers to the subject,
and who, besides, speaking of the apathy with which they
regarded the exposed body of a lovely and but recently
murdered infant, by remarking, in reply to his observation,
that it was only a female, states, in reference to the people
of Amoy, "That it is a general custom among them to
drown a large portion of the new-born female children;"
and continues,—"This unnatural crime is so common
among them, that it is perpetrated without any feeling,
and even in a laughing mood." But without proceeding
to a further detail of their barbarities and sufferings,
how affecting the illustration they supply of the truth
of the Scripture, that "the dark places of the earth are
full of the habitations of cruelty!" and how appalling
the spectacle, in extent of crime and of misery, even in
regard to the present life, which China presents! But
when contemplated by the Christian in connexion with the
truths of revelation, by which its inhabitants appear under
the power of Satan, "having the understanding darkened,
alienated from the life of God through the ignorance that is
in them, without hope and without God in the world," it
becomes increasingly impressive. And when under these
deceptions, the Christian views successive generations of
its mighty population, comprising one-third of our species,
as having been moving onward under atheism or idolatry
during a greater number of centuries than any other com-
community now numbered among the nations of the earth has
existed, he beholds an object which it is scarcely possible,
excepting in the absence of all correct Christian sentiment
and feeling, to contemplate without pain. Could this view
of China be brought fully and distinctly before the free and
enlightened nations of Christendom, it would not allow
them to remain contented with having begun to apply the
only effectual remedy, and could not fail to excite an
interest so deep and extensive, to inspire prayer so unre-
mitted and fervent, and stimulate to efforts, for the moral
and spiritual renovation of China, so vigorous and per-
severing, as to bear some relation to the magnitude of its
claims, and to their own responsibility and resources.

The state of the nations to the south of this empire,
including Cochin-China, Cambodia, Laos, and Siam, is in
no respect better than that of China. They are all less
civilized, but equally wretched; their governments arbitrary
despotisms, sanguinary and rapacious; and their arrogance
is equalled only by their deceitfulness and treachery. The
merciless tyranny of the inferior officers, their extortion
and bribery; the jealousy and pride of the rulers, and the
abject and humiliating bondage of the people, are truly
affecting; while the frequent and heartless application of
excruciating tortures, and the savage punishments inflicted
on the unhappy wretches who are criminals, exhibit an
accumulation of misery, and a destruction of human life
that is truly appalling. Their ignorance is gross; for
though education is encouraged, it is not calculated to
promote the happiness of the people,—a motive that never
influenced the mind of a despot, but is regarded as an
instrument of rule, and is secured by the few for the more complete subjection of the many. They are the victims of a heartless atheism, or absurd and demoralizing superstition; vice of every order luxuriates in all the rankness of filthiness, debasement, and cruelty, while the future unfolds no brighter hope than annihilation, or the transmigration of the soul. The land is full of idols; the inhabitants, morally and spiritually regarded, are walking in darkness, sitting in the region of the shadow of death.

Next to China, the Siamese nation is most prominently brought before us in Mr. Gutzlaff’s narrative, as the chief scene of his labours before undertaking the voyages which his journal describes. Siam is an important country, and in many respects an object of peculiar interest to the Christian. Its extent and population are considerable.

According to Mr. Crawford’s accounts, from which the subjoined notices are chiefly selected, the present Siamese empire is composed of the following parts, viz.: Siam, or the proper country of the Siamese race; a large portion of Laos, a portion of Cambodia, and certain tributary Malay states. Its limits in this wide acceptance may be stated as follows:—Its farthest southern boundary, on the western shore of the Malayan Peninsula, is Kurao, in about the latitude of 5° north. Its boundary on the eastern shore is Kamamang, in nearly about the same parallel. The northern boundary, in the present state of our information, is very little better than conjecture, but probably extends to about 21°; so that the dominions of Siam have a range of no less than 16° of latitude.

The extreme western limits of Siam, including some desert islands in the bay of Bengal, are nearly in 97° 50’ east longitude. Its eastern boundary probably extends to at least 105°; so that it has a range of about 7° of longitude. Its area may be estimated at 190,000 geographical miles.

The country, though presenting occasionally extensive and rich alluvial plains, is intersected by the numerous mountains stretch through in ranges nearly parallel, at a short distance from the 18° of north latitude, an elevation of 5,000 feet, well watered. The Mekong river of second or third order, is the most important river. Siames is the valley of the river; the southern extremity, does not exceed about 360 miles in length. Bangkok, which is situated here, is about two miles and a half in breadth. The palace stands on the left side of the river, about a mile in breadth, having towers, and floating houses. The city extends from six to ten fathoms in depth during its course to the bar, at its junction with the river, being swathed in drapery among the Chinese merchants, and cheerful air to the eye.

Mr. Tomlin, in his report, gives the following account of the city:

“The view of the seat of the king’s residence is a pleasing one. The suburbs of the capital are but a few miles’ distance: the scenery is diversified, and presents objects of great beauty. The king’s palace is situated on a hill covered with luxuriant luxuriant foliage, the surrounding scenery is adorned with the gorgeous colors of all the trees, and the surrounding landscape is filled with the soft, soothing, and gaseous exhalations of the lowlying atmosphere, which is peculiar to the climate of the city. The palace is surrounded by a wall of stone, and is approached by a broad avenue, which leads to the palace gate. The palace itself is a magnificent edifice, built of stone, and covered with a roof of ancient tiles. The walls are adorned with large windows, which permit a free circulation of air, and the interior of the palace is decorated with paintings and sculptures of great beauty. The palace is surrounded by a park, which is filled with trees of various kinds, and is shaded by a canopy of foliage. The palace is the residence of the king and his family, and is the scene of all the ceremonies of state.”
and rich alluvial plains, is generally mountainous. The mountains stretch through the country from north to south in ranges nearly parallel; one chain, extending from within a short distance of the coast on its southern limits, in 11° to the 18° of north latitude, is said to reach, in some places, an elevation of 5,000 feet. The country appears to be well watered. The Menam, literally, Mother of Waters, a river of second or third rate magnitude among Asiatic rivers, is the most important. The proper country of the Siamese is the valley of the Menam, which, at its southern extremity, does not exceed 60 miles in breadth, and is about 360 miles in length. The present capital of Siam is Bankok, which is situated on the banks of the Menam, and is about two miles and a half long, and a mile and a half in breadth. The palace and chief part of the city is on the left side of the river, which is, at this place, nearly half a mile in breadth, having a large space at the side, occupied by floating houses. The depth close to the bank varies from six to ten fathoms, and this appears to be its general depth during its course for about 40 miles from the capital to the bar, at its junction with the ocean. The number of boats moving to and fro on the river, and the bustle among the Chinese mechanics and traffickers, give a lively and cheerful air to the city.

Mr. Tomlin, in his Journal of his Visit to Siam, in 1828, gives the following account of its appearance:

"The view of the city suddenly opened upon us at two miles' distance: the scenery and dwellings on either side became more varied and beautiful as we advanced towards the capital. In one part, a temple, resembling a village church, with some light elegant houses, half shaded by the foliage of acacias, presented a lovely and rural scene. Canals and small streams, branching off from the river, overhung by bamboos and willowy shrubs, present themselves to the eye for a considerable distance, and open
beautiful vistas. There was a busy and lively scene on the river—innumerable boats and canoes passing to and from the city; a long line of junks, most of them laid up on the left side of the river; a little retired from the bank, Chinese smiths' and carpenters' shops; behind these, the Episcopal Romish Chapel, surrounded by glittering pagodas.

The palace, considering the country, is a respectable building, but the habits of the people in general are neither suited to cleanliness, comfort, nor durability. Many of them are constructed of the most combustible materials, and the inhabitants are often exposed to extensive and destructive conflagrations. Of one of these occurrences, to a European so unaccustomed to fire, the late excellent Mrs. Gutzlaff has given in a letter, written to a friend in the beginning of 1831, the annexed graphic description. After speaking of being awaked at midnight by the noise, and called to look out of the window of their dwelling, she continues:—

"The whole city of Bankok seemed to be one flame; but it being about a mile and a half from us, and the wind being rather light, we hoped for safety; we had, however, scarcely uttered our hopes, before the wind blew strongly towards us. The houses in and about Bankok are nothing more than a miserable pile of either wood, or bamboo and attap, so that a spark sets them on fire in a moment. The fire increased rapidly; and there seemed but little hope for the safety of the Chinese part of the city, which lies between us and Bankok. Suddenly the fire divided; one mass seemed to recede farther from us, while the other appeared to approach. We called up our people to make preparation for leaving, but the flames advanced with such swiftness, that I wrapped a blanket around me, and after praying to God for the sufferers, as well as for our safety, we ran out. Mr. G. calmly resigned all to God, and prepared for the loss of every thing. We perceived that the mass of fire approached the floating houses, which were not taken fire, but threatened destruction. I stood outside with a box of the sparks to our protection in the window ready to throw; but continued unabated; it is true that although the smoking burning bamboo, wood, etc., around us in every direction, and we watched with the Chinese piles, with the Chinese fire, and which seemed to extinguish the flame as the wind blew. As soon as it had fairly brought God for his protection, which which seemed to wretched and appeared spread to the wretched have been some say that seven or eight of the city were burnt, by the dexterity of the Chinese.

Mr. Tomlin has given a description of the Siamese capital in

Chinese (paying
Descendants of
Cochin Chinese
Cambojans
Siamese
Peguans
Laos (lately con
Ditto (old resi
the mass of fire approaching us consisted of a number of floating houses, which had been set adrift in order to prevent the fire communicating to others; four of them had not taken fire, but several were wrapt in flames, and threatened destruction to every thing they approached. I stood outside with an old Chinaman to watch the approach of the sparks to our roof, while Mr. G. and others stood at the window ready to throw out the boxes. The wind continued unabated; and it appears to me like a miracle, that although the sparks from the immense masses of burning bamboo, wood and attap houses, were flying around us in every direction, not one fell upon our hut; and we watched with tolerable composure the burning piles, with the Chinese in boats around, striving to extinguish the flame as the blazing mass floated down the river. As soon as it had fairly passed we fell on our knees to bless God for his protection. The fire that had receded from us, and which seemed to be in the city itself, continued to rage, and appeared spreading against the wind. Several poor wretches have been to us this morning for medical aid; some say that seven or eight streets in the Chinese part of the city were burnt, but that few lives were lost, owing to the dexterity of the Chinese in swimming.”

Mr. Tomlin has given the following as the population of the Siamese capital in the year 1828:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinese (paying tax)</td>
<td>310,000</td>
</tr>
<tr>
<td>Descendants of Chinese</td>
<td>50,000</td>
</tr>
<tr>
<td>Cochin Chinese</td>
<td>1,000</td>
</tr>
<tr>
<td>Cambojans</td>
<td>2,500</td>
</tr>
<tr>
<td>Siamese</td>
<td>8,000</td>
</tr>
<tr>
<td>Peguans</td>
<td>5,000</td>
</tr>
<tr>
<td>Laos (lately come)</td>
<td>7,000</td>
</tr>
<tr>
<td>Ditto (old residents)</td>
<td>9,000</td>
</tr>
</tbody>
</table>

Carried forward . . 392,500
A poll-tax, amounting to about three dollars, is levied upon every Chinaman on first entering the country, and re-collected triennially. This secures to them the privilege of exercising any craft, or following any trade they please, and exempts them from the half-yearly servitude required by the king from every other oriental stranger resident in Siam.

According to the data on which Mr. Crawford made his calculations, seven years before, the population of the Siamese empire was—

<table>
<thead>
<tr>
<th>Population</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Siamese</td>
<td>1,260,000</td>
</tr>
<tr>
<td>Laos</td>
<td>840,000</td>
</tr>
<tr>
<td>Peguans</td>
<td>25,000</td>
</tr>
<tr>
<td>Cambojans</td>
<td>25,000</td>
</tr>
<tr>
<td>Malays</td>
<td>195,000</td>
</tr>
<tr>
<td>Chinese</td>
<td>440,000</td>
</tr>
<tr>
<td>Natives of Western India</td>
<td>3,500</td>
</tr>
<tr>
<td>Portuguese</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,790,500</strong></td>
</tr>
</tbody>
</table>

Though the nations inhabiting the tropical regions between Hindostan and China differ widely in language, religion, institutions, manners, and physical character, from the inhabitants of the countries adjacent, in some respects they greatly resemble each other.

The Siamese, in stature, are shorter than the Chinese and Hindoos, but taller than the Malays. Mr. Crawford found the average head of the Chinese, from his cranial capacity, to be 300 cubic inches, or slightly smaller than that of the Siam, and this, together with the natural resources.
found the average height of twenty men, taken indiscriminately, to be 5 feet 3 inches. This would make them taller than the Malays, and shorter than the Chinese. Their lower limbs are well formed; contrary to what obtains among the natives of Hindostan, their hands are stout, destitute of the softness and delicacy which characterise those of the Hindoos; their persons in general are sufficiently robust and well-proportioned, wanting, however, the grace and flexibility of their neighbours in the west; their complexion is a light brown, perhaps a shade lighter than that of the Malays, but many shades darker than that of the Chinese, yet never approaching to the black of the African or Hindoo.

Several writers have remarked, as the most characteristic features in the Siamese countenance, the height and breadth of the cheek-bones, which give to the face the form of a lozenge, instead of the oval of western Asia or Europe; and it is added that, though, according to our ideas, beauty is not seen among them, yet we meet with many countenances not disagreeable, and they are said to be a handsomer race than the Chinese or Indian islanders. The aspect of the Siamese is, however, stated to be rather sullen and cheerless, while their gait is sluggish and ungraceful. Their dress, with the exception of the priests, is scanty, and inferior to that worn by the Hindoos or Chinese; in general it consists in a piece of silk or cotton round the loins, leaving the legs and upper parts of the body uncovered, excepting when a narrow scarf is thrown over the shoulder. Their dress is usually dark, white being the colour of the habiliments of mourning. No turban or other covering is worn on the head by either sex, excepting on occasions of formal court ceremonies, when a singular conical cap is used by the chiefs.

Notwithstanding the fertility, abundance, and value of the natural resources of the country, and the antiquity of
the nation, the Siamese have made but little progress in civilization. A gloomy superstition and an ignorant despotism are alike opposed to all culture of the intellect and increase of knowledge. With the sciences of astronomy, geography, navigation and medicine, they are unequipped. The Siamese are fond of music. Louhere, who visited them in 1688, speaks of their admiration of the trumpets of the French, as so much better than their own; and most writers bear testimony to their superiority in this respect as compared with that of other oriental nations. Their melodies are often wild and plaintive, but more frequently brisk and lively, resembling Scotch and Irish airs, and pleasant to an European ear. Mr. Gutzlaff, however, in his journal, speaking of the music of the Laos, describes their organ made of reeds as among the sweetest instruments to be met with in Asia; and adds, “Under the hand of an European master it would become one of the most perfect instruments in existence.”

The habits of the Siamese are described as filthy and indolent. Of any knowledge of the useful arts they appear to be almost wholly destitute; those that are found among them being practised chiefly by the enterprising and industrious Chinese settlers.

The government is absolute and rapacious; imperious and vain, in proportion to its ignorance and impotence. Titles and homage, scarcely less impious than those claimed by the sovereign of the celestial empire, are assumed and required by its rulers, and rendered by the people. When he is spoken of, it is as “Sacred Lord of Heads,” “Sacred Lord of Lives,” “The Owner of all;” and other epithets, equally impious and absurd. He is also designated the “Lord of the white elephant;” this animal being regarded as one of the greatest treasures of the kingdom, the banner of the nation is a white elephant on a crimson field. The government is administered by four chief officers; these,
as well as every other public functionary, take the oath of allegiance, which is repeated every succeeding year. The ceremony takes place at the palace, and in administering the oath, the king plunges his sword, the appropriate sceptre of Siam, into a jar of water, of which every one taking the oath must drink; to the officers at a distance a portion of this water is sent. The servility of the people is abject, and the exactions of the government oppressive; their use of torture truly barbarous, and their punishments sanguinary. Of the former, the late Mrs. Gutzlaff has recorded the following affecting instance, as inflicted on a poor unhappy lunatic:—

"About four months ago, one of the princesses died. In a neighbouring province there dwelt a young female, who fell into a trance, and who, on recovering, after having remained in that state above two days and nights, declared herself the identical princess who had died. To prove her assertion, she maintained that she could mention every article which the princess had possessed during her lifetime. It is reported that her enumeration of these was correct, although she had never known the princess. The governor of the province thought this fact so extraordinary, that he sent the poor creature to the king of Siam. One of the princes was appointed to examine her. She persisted in the fact that she was the princess, his sister, and again recounted the possessions of the aforesaid princess, adding that a mighty power had transformed her; stating, that previously to her trance she was very dark, but that since that period she had become fair. Both the king and prince were so indignant, that they ordered her to receive thirty lashes, and have the instruments of torture applied to her hands and head. That used for the head consists of two flat pieces of wood; the head being placed between these pieces, the ends are gradually drawn together, so tightly as to force the eye-balls from their sockets, and
cause an effusion of blood from the ears. Smaller pieces of wood are placed between the fingers and drawn together, so as to cause blood to start from the finger-nails. These tortures were applied, the thirty lashes given, and borne in the presence of hundreds, without a sigh or a groan. Two days afterwards, she was re-examined; and persisting in the same assertions, was sentenced to receive fifty lashes, and again to submit to tortures: such was the quiet fortitude with which she bore it, that the people declared that she must be superhuman. At the end of each punishment she mildly said, 'I have told you, and do tell you again, I am the princess.' To render the situation of this wretched individual still more distressing, one of the king's telepoys (priests) told his majesty, that the sacred books contained a prophecy, that whenever such a person should arise, the kingdom of Siam would pass to another nation. This raised the king's wrath to despair: a grave council was summoned to devise fresh punishment; sequestration, with the extermination of her family, was proposed; but instead of this, she was sentenced to receive ninety lashes, which last she bore with the same fortitude as before. It was then decreed that she should be seated on a raft of bamboo, and turned adrift on the open sea. But the above-mentioned telepoy, touched with compassion, interposed in her behalf, saying, 'Who could tell whether this were the very person of whom the book spoke?' This allayed the wrath of the king, and the poor woman was sentenced to grind rice in the king's kitchen during the remainder of her life!''

The horrible barbarities practised in their iniquitous war with Laos,—their treatment of the king and his family, who were basely betrayed into their hands,—afford a melancholy exhibition of their ferocity. The situation of the captives is thus described by Mr. Tomlin, who was residing as a missionary at Bankok when they were brought in:—
"The king of Laos and his family, when taken prisoners, were brought here in chains, and exposed to public view for a fortnight, in a large iron cage! The news of their arrival caused great joy; the Prah Klang and other high personages were long busied in devising the best mode of torturing and putting them to death." Mr. Tomlin, who went to see them, observes, "We were disappointed in not seeing the king. Nine of his sons and grandsons were in the cage; most of them grown up, but two were mere children, who deeply affected us by their wretched condition, all having chains round their necks and legs; one particularly, of an open cheerful countenance, sat like an innocent lamb, alike unconscious of having done any wrong, and of the miserable fate which awaited him. Two or three, however, hung their heads, and were apparently sunk into a melancholy stupor. Now and then they raised them, and cast a momentary glance upon us, their countenances displaying a wild and cheerless aspect. The sad spectacle they exhibited was heightened rather than alleviated by the laughter and playfulness of the Siamese boys who went to see them. Close by are the various instruments of torture in terrific array. A large iron boiler for heating oil, to be poured on the body of the king, after being cut and mangled with knives! On the right of the cage a large gallows is erected, having a chain suspended from the top beam, with a large hook at the end of it. The king, after being tortured, will be hung upon this hook. In the front there is a long row of triangular gibbets, formed by three poles joined at the top, and extended at the bottom. A spear rises up from the joining of the poles a foot or more above them. The king's two principal wives, and his sons, grandsons, &c., amounting in all to fourteen, are to be fixed on these as upon a seat. On the right of the cage is a wooden mortar and pestle, to pound the king's children in. Such are the means these
unsophisticated children of nature employ to maintain their superiority over one another,—such the engines of power despotism employs to secure its prerogative,—and such the worse than fiendish cruelty of man towards his fellow-man, when left to the unsoftened dictates of his own depraved heart! Shortly afterwards, the old Laos king expired, and thus escaped the hands of his tormentors. He is said to have gradually pined away, and died broken-hearted. His corpse was removed to the place of execution, decapitated, and hung on a gibbet by the river side, a little below the city, exposed to the gaze of every one passing by, and left a prey to the birds. His son afterwards escaped, but on being pursued, put an end to his existence. Of the fate of the others we have not heard."

The use of letters has long prevailed in Siam; the knowledge of reading and writing, a most important fact in connexion with missionary efforts, is generally diffused. But their literature is comparatively worse than useless. It contains no treasures of valuable knowledge; nothing to invigorate and expand the faculties of the mind, or to improve the heart. It consists of the trifling amusements of mental imbecility and indolence, or comments on the tenets of Buddhism, the national religion of Siam, as well as the adjacent countries. The deadly influence of this atheistical system, combined with the tyranny of the government, completes the mental and spiritual wretchedness of the people. Such is the power of this system, that most of the male population at one period or other during life belong to the priesthood. According to the information received by Mr. Crawford, the telepays or priests in the capital amounted to 5,000, and in the whole of the kingdom to 50,000; nearly one-fortieth of the Buddhist population. The influence of so large a portion of idle mendicants must operate with prodigiously destructive force on the industry of the people; and their maintenance must be an intolerable burden, while their ignorance and mental weakness of the people.

In morals, the Siam is, than in civilization. The most odious forms; gain of opium, augment the appearance as universal as sin. observes Mr. Gutzlaff, man; sordid oppression, baseness and filth, are everywhere.

Such are some of the facts and circumstances of the most important of which are probably applicable to inhabitants of the adjacent number of points deeply objects more worthy of the enlightened and

Although the country has received a measure of study overlooked by the explorers. Scarcely had the Portuguese discovery and commerce in the sixteenth century countries, than the Church of ecclesiastics to come to the Romish faith. In the Romishism, in some respects, centuries before, had it the zeal of their zealots and the of Jesuits, the unwearied asiduity of the degree of success that called the attention of their minds.
burden, while their ignorance seals and perpetuates the mental weakness of the nation.

In morals, the Siamese appear scarcely more advanced than in civilization. Debauchery appears to exist in its most odious forms; gaming, and intoxication from the use of opium, augment the misery, while fraud and falsehood appear as universal as they are offensive. "I regret," observes Mr. Gutzlaff, "not to have found one honest man; sordid oppression, priestcraft, allied with wretchedness and filth, are everywhere to be met with."

Such are some of the principal features in the character and circumstances of the Siamese,—next to China, one of the most important of the ultra-Gangetic nations. These are probably applicable, with slight variations, to the inhabitants of the adjacent countries; and while they present a number of points deeply interesting, the world exhibits few objects more worthy of the prayers, solicitude, and exertions of the enlightened and Christian portions of mankind.

Although the countries beyond the Ganges have not received a measure of attention equal to that which has been given to some parts of the world, they have not been overlooked by the communities professing Christianity. Scarcely had the Portuguese, in that spirit of adventurous discovery and commerce by which they were characterised in the sixteenth century, opened an intercourse with these countries, than the Catholics of Europe sent forth a host of ecclesiastics to convert the nations of the East to the Romish faith. In the enterprise they manifested an enthusiasm, in some respects resembling that which, a few centuries before, had induced them to send forth the rabble of their zealots and the flower of their chivalry for the recovery of Palestine. The learning, talents, address, and unwearied assiduity of many of the missionaries, secured a degree of success that drew upon them a large measure of the attention of their respective countries, and the civilized
world. Ecclesiastical history preserves the record of their perseverance and their triumph. But though Protestants have in these parts of the world engaged with avidity and zeal in the pursuits of commerce for nearly two centuries, as our first intercourse with Siam appears to have taken place in 1612, there is no memorial of their efforts to communicate the gospel to the nations of the East, for more than an equal period after they had emerged from the darkness of Popery, and had obtained free access to the oracles of truth. This renders it, as one of our own prelates* has observed, no small reproach to the Protestant religion, that to our unwearied endeavours to promote the interest of trade in foreign parts, there hath not been joined a like zeal and industry for propagating the Christian religion. It is only recently, and within the present century, that British churches have endeavoured to communicate to the millions inhabiting south-eastern Asia, the knowledge of the living God.

The first effort of Protestant Europe to communicate the gospel to the millions of China, was made by the Christians of England united in a voluntary association, designated The Missionary Society. This institution was formed in the year 1795, by the union of clergymen and laymen of the Episcopal and other denominations of Christians; and its sole object was to spread the knowledge of Christ among heathen and other unenlightened nations. Some distinct appellation having since been found necessary, without the slightest change of constitution, principle, or object, the original designation has been altered to that of The London Missionary Society.

Soon after the establishment of this Institution, its attention was directed to China; but the vastness of the work here presented, the difficulties and perils of every order which attended any endeavour to gain access to the

* Tillotson.

people, acquire their lessons of the gospel, were such as to make the attempt. The breadth of policy of the government also to be such as the attempts, and visible manifesta mountable. It was, therefore, made the attempt. Dr. was selected as an important mission, could be confided, and the work for the work were made by sending forth of several and associates of Mr. Coxe onwards relinquished, and alone.

Uncertain where his hand and bigotry would permit him to remove; whether friends and Christians, or still relying on the faithful, "I am with you and to your chief design, forth, the Directors of mission, observe:—" We to your continuing in your great object of done, you may probably the attainment into a direction to the world. Perhaps with a Chinese Dictionary than any preceding one, indicating the Sacred Scriptures of the third part of the human
people, acquire their language, and introduce the doctrines of the gospel, were such as to repel rather than invite to the attempt. The barriers to success, from the principles and policy of the government, and other sources, appeared also to be such as to prove, in the absence of the direct and visible manifestation of Divine power, almost insurmountable. It was, however, deemed a solemn duty to make the attempt. Mr. Robert Morrison, then a student, was selected as an individual to whom the important trust could be confided, and all the means available in preparing for the work were made use of prior to his departure. The sending forth of several individuals was at first contemplated, and Dr. W. Brown, the present Secretary of the Scottish Missionary Society, was chosen as one of the associates of Mr. Morrison; but this intention was afterwards relinquished, and ultimately the latter embarked alone.

Uncertain where his lot would be cast; whether jealousy and bigotry would permit him to remain in China, or force him to remove; whether he should be cast among friends and Christians, or strangers and enemies, he went forth relying on the faithfulness and power of Him who had said, "Lo, I am with you always, even unto the end." Referring to their chief design, and to their hopes in sending him forth, the Directors of the Society, in their letter of instruction, observe:—"We trust that no objections will be made to your continuing in Canton, till you have accomplished your great object of acquiring the language; when this is done, you may probably soon afterwards begin to turn this attainment into a direction which may be of extensive use to the world. Perhaps you may have the honour of forming a Chinese Dictionary, more comprehensive and correct than any preceding one; or the still greater honour of translating the Sacred Scriptures into a language spoken by a third part of the human race." How satisfactorily, by the
Divine blessing, these works have been accomplished, will be shown hereafter.

In the month of January, 1807, Mr. Morrison left his native land, and was viewed by some, probably by many, as a weak, infatuating, enthusiastic, but regarded by others as bound on an errand the most benevolent and important that had ever been undertaken. He was followed by the warm affection and the fervent prayers of many of the most pious and devoted ministers and members of the British churches. The following is the record he has preserved of his feelings on taking his leave of the shores of Britain:—"This is in all probability (but God alone knows) the closing prospect of a land I shall visit no more. O may the blessing of God rest upon it! The land that gave me birth!—the land that till this hour has nourished me!—the land of my fathers' sepulchres!—a land I esteem most precious, because there I trust I was born again, and there the saints in numbers dwell! Happy land! May the light of the gospel never be removed from thee! The prayers of a departing missionary are ended. Amen and Amen." Mr. Morrison sailed by way of America, and the sympathy, kindness, and attention he received from devoted Christian friends, during the period of his short sojourn there, were of the greatest service to him in the early period of his residence at Canton.

By the care of a gracious Providence he reached the shores of China, in September, 1807. Here an unexplored field, an untrdden path, and a work, the vastness and perplexities of which would have been appalling to an ordinary mind, appeared before him. He had difficulties to contend with that no future missionary will meet; and labour to perform, which, once achieved, will serve for all who may follow in his train. Keeping his eye steadily fixed on the great object of his mission, as soon as he reached his destination he pursued, under circumstances of great privation, the study of the language of the people, the best assistance the native country. Having entered and in dependence on the help of the difficulties of his path, careful and unremitting labour, unrelaxed by the difficulties of his way, and the earnestness with which he bore upon the fact of his speech, eating, and sleeping in the Chinese costom, with his countryman who taught him.

"He felt a zeal which was not by the blessing of God, but to acquire the language the Almighty were of thy past retirement is often a sort of regard for his existence.

"At this time, with greatest caution, so unwitting notice of the people of his house. He felt it necessary; but it was not.

His health began to break; his walk across the road, he ventured out in it was in a moon-light.

The friendly regard has been already noticed East India Company.
the study of the language, which he had commenced, with the best assistance he could procure, before leaving his native country. He was favoured with the blessing of health, and in dependence on the Divine blessing, he grappled with the difficulties of his work. By a circumspection the most careful and unremitting, he escaped interruption from the suspicious jealousy of his enemies; and by persevering labour, unreaxed and undiverted, he finally overcame the difficulties of his task. The self-denial which he imposed, and the earnestness with which he sought to make every thing bear upon the object of his mission, will appear from the fact of his spending the day with his teacher, studying, eating, and sleeping, in a room underground—adopting the Chinese costume—foregoing the pleasure of intercourse with his countrymen, and taking his meal with the Chinese who taught him the language. As Mr. Milne remarks, "He felt a zeal which bore up his mind, and enabled him, by the blessing of God, to persevere. So desirous was he to acquire the language, that even his secret prayers to the Almighty were offered in broken Chinese. The place of retirement is often fresh in his memory, and he always feels a sort of regard for it as being the childhood of his Chinese existence.

"At this time, so strong was his sense of the necessity of caution, so unwilling was he to obtrude himself on the notice of the people of Macao, that he never ventured out of his house. He carried this precaution further than was necessary; but it seemed better to err on the safe side. His health began to suffer from it, so that he could scarcely walk across the room with ease to himself. The first time he ventured out in the fields adjoining the town of Macao, was in a moon-light night, under the escort of two Chinese.

The friendly regard of the Americans resident at Canton has been already noticed. The gentlemen connected with the East India Company were many of them not less attentive.
In the close of the year 1808, Mr. Morrison received an appointment in the Honourable Company's factory, which he has held, to the present time, with credit to himself, satisfaction to the Company, and without neglecting the great object of his mission,—the communication of the gospel to the Chinese. Intent on this, as soon as he was sufficiently acquainted with Chinese, his endeavours were directed to the communication of divine knowledge to those who taught him the language of their country. The religious instruction given on the Sabbath to the few Chinese who could be induced to attend, has, excepting under unavoidable interruptions, been continued to the present time.

The labours to which all who devote themselves to the service of Christ among the heathen look forward with strong anticipations of pleasure, were pursued under very different circumstances from those which have attended the efforts of the Christian missionary in other parts of the world. The latter has generally, when master of the language of the people, been permitted, as often as his strength and other means would admit, to repair to the highways, the bazaars, the festivals and temples of idolatry, and lifting up his voice amidst the crowds gathered around him, declare unto them the unspeakable riches of Christ. "Instead of this," as Dr. Milne observes, in his Retrospect of the Mission, "all that the missionaries to China could frequently do, was to address an individual or two with fear and trembling, in an inner apartment, with the doors securely locked." To persevere under such discouragements required no common strength of principle, no faint and wavering love to Christ and love to souls, and no more transient impulse of desire for their salvation.

After this experiment had been continued nearly three years, this devoted missionary tried the practicability of printing part of the Scriptures. He had obtained in England a copy of the Acts of the Apostles,—the translation of which had been the work of a missionary; as his knowledge of Chinese was not good, he revised this for printing. The effort was successful.

A Grammar was next undertaken.

In 1811, within four years from the foundation of the translation of the Scriptures, they were printed; and other books, of a more devotional kind, were published. The attention chiefly to this object, and this great work was completed.

In the early part of 1813, the Scriptures was finished, but were forwarded to the British and Foreign Bible Society. On their receipt the Society sent £500, towards the payment of the Scriptures in Chinese.

Hitherto Mr. Morrison was not alone, a circumstance which is not unfrequent even under these circumstances. But difficulties were not wanting to the practicability of the enterprise. He had solicited assistance from Mr. Milne, who had been appointed to be his successor. Before Milne, he reached Calcutta (1813), was welcomed with ardent joy; but with the jealousy and intrigues that remained in the year 1816, the Portuguese government...
of which had been the work of some Roman Catholic missionary; as his knowledge of Chinese increased, he had revised this for printing, and it was his first undertaking. The effort was successful, and encouraged him to persevere. A Grammar was next prepared.

In 1811, within four years after his arrival in the country, the translation of the Gospel of Luke was finished and printed; and other smaller works, of the catechetical and devotional kind, were prepared. Directing, however, his attention chiefly to the translation of the Sacred Scriptures, this great work was carried forward with diligence and care.

In the early part of 1813, another portion of the Sacred Scriptures was finished and printed, and a few copies forwarded to the Directors of the London Missionary Society. On their presenting a copy to the British and Foreign Bible Society, that Institution, with a degree of liberality which has characterised all its proceedings, voted 500l. towards the printing and circulation of portions of the Scriptures in China.

Hitherto Mr. Morrison had pursued his arduous labours alone, a circumstance which adds to the difficulties, and diminishes the facilities for usefulness in any mission. But even under these disadvantages he had proved that the difficulties were not insurmountable, and had shown the practicability of the object proposed by its establishment. He had solicited assistance, and in 1812, the Rev. W. Milne, who had been preparing for missionary service, under the able tuition of the late Rev. Dr. Bogue, was appointed to be his companion. Accompanied by Mrs. Milne, he reached Macao in July of the following year (1813), was welcomed by Mr. Morrison with sincere and ardent joy; but within two or three days after his landing, the jealousy and intolerance of the Papists prohibited his remaining in the place, and a peremptory order from the Portuguese governor of Macao required him to embark in a
vessel then leaving the harbour. Entreaty and remonstrance were useless; he was under the necessity, in about a fortnight afterwards, of separating from his wife, and proceeding to Canton, where, as he expresses it in his Retrospect of the Mission, he found among the heathen that hospitality which had been denied him in a Christian colony. For perils among pagans he had endeavoured to prepare himself, but this was a trial which he did not expect. Deprived of the encouragement, counsel, and assistance of his predecessor, at a period when his experience, his acquaintance with the genius and character of the Chinese, appeared so indispensable, he pursued alone, with the few aids within his reach, the study of the language, until he was joined by his predecessor at Canton. For three months he enjoyed every advantage which the instruction and guidance of Mr. Morrison could afford; and while employed in the laborious task of acquiring the language, every other kind of mental employment was suspended, and the energy of all his faculties devoted exclusively to this great object.

The season during which the gentlemen connected with the East India Company remain at Canton was closed, and Mr. Morrison was about to return with them to Macao. The jealous suspicion of the Chinese authorities rendered it unsafe for him to remain at Canton during the whole year, and the Portuguese refused him admittance to Macao. Under these circumstances, it was agreed between his fellow-labourer and himself that he should undertake a voyage to Java, and other principal Chinese settlements in the straits, to distribute the Holy Scriptures, and select a spot on which the objects of the Chinese mission might be pursued under more favourable auspices.

By the close of 1813, the translation of the whole of the New Testament was finished and revised. This was the most important work that had yet been achieved in behalf of China. With great circumspection and many fears from the jealousy of the Chinese, 400 copies was printed, along with a catechism. With the care, Mr. Milne embarked, 500 in the same ship, and at Amsterdam, had the pleasure of distributing copies of the New Testament in the congregations.

On reaching Java, Mr. Morrison, in the company of an English philanthropist, the late Governor of Java, and other friends in the place. Encouraged to travel over great parts of the island, ascertaining the knowledge of the Chinese, and distributing copies of the New Testament, which he had also carried with him. He also visited, for the benefit of the inhabitants of Madura. At Malacca, he met the resident and consular, and having accomplished his object, returned to China in the autumn of 1815.

Seven years had now elapsed since the Protestant missionary landed at Canton; during this period he had laboured with unceasing toil, the opportunity afforded, the resources of the British and American Missionary Societies, having been small. Much useful and important intelligence had been communicated, and received by the Chinese; yet hitherto no conversion of the whole of the nation, while the hearts of the people were cheered by the diffusion of the knowledge.
the jealousy of the Chinese government, an edition of 2,000 copies was printed, also 10,000 of a tract, and 5,000 of a catechism. With the greater part of the edition under his care, Mr. Milne embarked for Java in February, 1814. Between 400 and 500 Chinese emigrants to Banca sailed in the same ship, and among them this enterprising missionary had the pleasure of distributing many tracts, and a number of copies of the New Testament, probably the first complete New Testament in the Chinese language ever put into circulation.

On reaching Java, Mr. M. received the greatest attention and kindness from that enlightened and distinguished philanthropist, the late Sir Stamford Raffles, Lieutenant-Governor of Java, and from a number of respectable residents in the place. Encouraged by the facilities afforded, he travelled over great part of Java, visiting the most important places, ascertaining the circumstances and disposition of the Chinese, and distributing liberally among them copies of the New Testament and other religious publications. He also visited, for the same purpose, the adjacent island of Madura. At Malacca, he was cordially welcomed by the resident and commandant, Major W. Farquhar; and having accomplished the object of his visit, returned to China in the autumn of 1814.

Seven years had now passed away, since the first Protestant missionary landed on the shores of China. During this period he had laboured in hope, breaking up, with unremitting toil, the fallow ground, and scattering, as opportunity offered, the incorruptible seed of the divine word. Much useful and important instruction had been communicated, and received by many with attention and seriousness; yet hitherto no decisive result had appeared. But while the hearts of the devoted servants of the Redeemer were cheered by the facilities afforded for the wider diffusion of the knowledge of Christ, it was their happiness to
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behold it made, they had reason to believe, the power of God unto salvation. The concealed, though extreme vigilance of the government, their known hostility to the Christian religion, the severe and intimidating edict of the emperor, in 1812, had, it was presumed, deterred some from making a profession of their faith, who were convinced of the truth of Christianity, and desirous to place themselves under its influence. In this year Tsaæ-a-ko, a Chinese, in the vigour of life, being twenty-seven years of age, after becoming acquainted with the doctrines of the gospel, made known his desires to be admitted to share the privileges of the people of God; and, after what was deemed satisfactory evidence, received the ordinance of Christian baptism.

After copying his confession of faith, and accompanying it with an outline of his character, Mr. Morrison, in forwarding to England the account of this interesting event, continues:—"At a spring of water, issuing from the foot of a lofty hill by the sea-side, away from human observation, I baptized, in the name of the Father, Son, and Holy Spirit, Tsaæ-a-ko, whose character and confession have been given above. O that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart by the influences of his Holy Spirit! May he be the first-fruits of a great harvest; one of millions, who shall believe and be saved from the wrath to come!" Four years afterwards he was removed by death, but maintained until that period, so far as it was known, a holy, blameless, and consistent life.

Besides the Grammar already noticed, Mr. Morrison prepared, as he proceeded in the study of the language, materials for a Chinese and English Dictionary. The East India Company, on its having been recommended to their notice, were so deeply impressed with the importance and value of this work, that they readily undertook its publication; and in Sept. having been distributed, instant orders were received for a second, in a smaller cut for an edition in 12mo, and the expense were made by the Society. A generous increment of Mr. Morrison 1000 dollars to the blessed religion. This success in printing this smaller edition.

It has been already stated, Mr. Milne’s visits to the China Archipelago, was to ascend the Chinese mission country, from the constant alarms and dangers were exposed. Malacca, comparative salubrity of the country, and the facilities it afforded the Sacred Scriptures.

In the month of April the great hospitality from friends removed to Malacca, which, by the resident, Major B——, manifested the utmost satisfaction of his mission. Chapel of the station, Mr. B—— took to the establishment of a printing press and new station among the fact, that, for a year, much attention.
publication; and in September, 1814, printing presses, types, &c., arrived at Macao for this purpose. Besides thus defraying the entire charge of printing, the Honourable Company generously gave to the able compiler 500 copies of the work for his own use.

The chief part of the first edition of the New Testament having been distributed, it was deemed requisite to prepare for a second, in a smaller size. Blocks were accordingly cut for an edition in 12mo, and liberal grants for defraying the expense were made by the British and Foreign Bible Society. A generous individual* had also bequeathed to Mr. Morrison 1000 dollars, to diffuse the knowledge of our blessed religion. This sum was appropriated chiefly to the printing this smaller edition of the New Testament.

It has been already stated, that one of the objects of Mr. Milne's visits to the Chinese settlements in the Malayan Archipelago, was to ascertain in what spot the chief seat of the Chinese mission could be placed, so as to be exempt from the constant alarm and peril to which its members were exposed. Malacca was selected, on account of the comparative salubrity of its climate, its proximity to China, and the facilities it afforded for the extensive distribution of the Sacred Scriptures.

In the month of April, 1815, after having experienced great hospitality from friends in Canton, Mr. and Mrs. Milne removed to Malacca, where they were cordially welcomed by the resident, Major Farquhar, who, on every occasion, manifested the utmost regard to Mr. Milne, and to the objects of his mission. Besides performing the duties of chaplain at the station, Mr. Milne's first efforts were directed to the establishment of a free-school for the Chinese. Some idea of the difficulties attending missionary operations in a new station among this people, may be gathered from the fact, that, for a year, many kept their children away from

* W. Parry, Esq., one of the East-India Company's factory.
suspicion that the offer to teach originated in some improper motive. At length two gave in their names, and ultimately fifteen were on the list. The school was opened in August, 1815, with five scholars, but the number was afterwards increased. The difficulties attending it were less formidable than had been apprehended. Christian books were introduced. The master and scholars were induced to attend daily the worship of the true God. The missionary was cheered by the encouragement and liberality of Christian friends, by whom the expense of the school was amply provided for, and went forward with gratitude and hope. The education of the Chinese youth in Malacca, thus commenced, was afterwards extended by the formation of other schools, and has been continued unto the present time. Other departments of labour received a share of his attention proportioned to their importance and utility.

In the month of September, of this year, Mr. Milne was joined by Mr. Thomsen, who directed his attention to the acquisition of the Malay language, with a view of communicating the gospel to the Malays.

In 1816, Mr. Milne visited Penang, where he was treated with the greatest hospitality and kindness by the members of the government, and the European residents. He obtained from the government a grant of land for the Malay mission, and thus secured the means of uninteruptedly pursuing its great objects.

While thus engaged, Mr. Milne had the satisfaction of beholding the Divine blessing attending his labours in the conversion of a Chinese, who had accompanied him from Canton, and been diligent in attending the duties of his station, but whose heart the Lord appeared to have opened to receive the truth in love. Satisfied of his sincerity, and his just views of the ordinance he now desired, Mr. Milne admitted into the visible church the first-fruits of his labours among the Chinese, by the rite which was designed

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...
to be a formal renunciation of heathenism, and an avowal of Christian discipleship. This interesting event took place on the 3d of November, in a private room in the mission-house, and according to the wish of the convert, precisely at mid-day. The ordinance, Mr. M. observes, was dispensed with mingled affection, joy, hope, and fear. Those who have not been placed in similar circumstances, can form no adequate idea of the deep, but varied feelings, which such an event is adapted to excite. The joys it imparts are peculiarly a missionary's own; and the hopes it inspires can only be duly estimated by those by whom they are experienced.

Eighteen years have now passed away since this event took place. The devoted servant of Christ, who was honoured to turn this deluded idolater from darkness to light, has been removed to his rest and his reward, but his son in the faith still survives, and has maintained his profession of discipleship unsullied and unimpaired. His life has been devoted to the service of his Redeemer in the instruction of his countrymen. The beneficial effects of his example and labours, in writing and distributing religious books, and copies of the Scriptures, and teaching, though for the most part probably unknown to himself, have been frequently manifest in those who have renounced their idols, and yielded themselves to God. He has several times written to the friends of the Society, through the instrumentality of whose missionary he was made acquainted with the gospel; and his letters evince, in a remarkable degree, the correctness of his views of divine truth, the simplicity and sincerity of his piety, and the animating hope of future blessedness which the gospel has inspired. The following is a copy of the last letter received from him; it is dated, and is addressed to the Treasurer of the London Missionary Society:—

"Leangafa, with a respectful obeisance, presents this
letter before the honoured presence of the venerable Mr. Wilson, wishing him a golden tranquility.

"For several years past, I have had to be grateful for our Lord and Saviour's gracious protection, and bestowment of the Holy Spirit to open my heart and form my will.

"I have always received great kindness from Dr. Morrison, in giving me instruction, by which I have attained to some knowledge of the mysteries of the gospel. I have also preached the gospel, and exhorted for several years the people of my native place; and have had the happiness of receiving the Lord and Saviour's great grace in saving some out of the hands of the devil, turning them from depravity to righteousness, casting away their idols, and serving the living and true God, obeying and believing in the Lord and Saviour, and hoping for the salvation of their souls.

"During this year, several persons have obeyed, and believed in the Saviour, and entered the general church of the reformed holy religion. There are upwards of ten of us who, with one heart and united minds, continually serve the Lord, and learn and practise the holy doctrines of the gospel. Every holy Sabbath-day we assemble together to praise the Saviour for the mighty grace of redemption.

"Happily, the Lord most high has graciously granted us protection, so that we have enjoyed hearts at peace and in tranquil joy; therefore I respectfully prepare this slip of paper, with writing on it, to inform you, venerable Sir, of these things, and to pray that you would, as is right, joyfully praise our heavenly Father for converting us by his great grace.

"Further, I look up and hope that you, venerable Sir, will pray to our Lord and Saviour for us, that he will confer the Holy Spirit's secret aid, to influence and rouse our hearts, that from first to last we may, with one mind, and persevering intention, cultivate virtue, and persuade the men of the world even to serve the Lord, that in his heavenly regions, and as in his presence, shall praise God, throughout never to be.

"Just as in 1 Cor. xii. we see through a glass darkly, so who in this world receive the Saviour, although we have a honoured countenance of life that is to come we are separated as far as the extreme opposite, and proper persons, still we are in the presence of our great power for ever.

"My special wish, Sir, is with joy and delight to serve the Lord; then, in that day, will I bestow a crown of righteousness on the Lord and Saviour's apostle.

"This letter is respectfully of the chair of..."

Messrs. Morrison and unshakable ardour and activity by the liberal aid afforded the Society with which the generous grants of the Religious Tract Societies of the missionary month of June, in the been appointed to co- Malacca, where he was
the men of the world every year to come in greater numbers
to serve the Lord, that we may together ascend to the
heavenly regions, and assemble with the vast multitude who,
in his presence, shall praise the self-existent and ever-living
God, throughout never to be exhausted, never ending ages.

"Just as in 1 Cor. xiii. 12, holy Paul says, 'For now
we see through a glass darkly, but then face to face:' we
who in this world reverently believe in our Lord and
Saviour, although we cannot, with fleshly eyes, see the
honoured countenance of our heavenly Father, still in the
life that is to come we shall be able to view, face to face,
the majesty of our heavenly Father. Though you and I
are separated as far as one boundary of the sky to its
extreme opposite, and cannot see each other in our own
proper persons, still we hope to meet and see each other
in the presence of our heavenly Father, and praise his
great power for ever.

"My special wish, Sir, is, that in this life you may leap
with joy and delight to assist in the concerns of our high
Lord; then, in that day, the Lord of general judgment will
bestow a crown of righteousness on those who love our
Lord and Saviour's appearing. (See 2 Tim. iv. 8.)

"This letter is respectfully presented on the right side
of the chair of the venerable Mr. Wilson."

Messrs. Morrison and Milne pursued the work with
unabated ardour and activity, and were greatly encouraged
by the liberal aid afforded by other institutions, as well as
the Society with which they were connected; especially
the generous grants of the British and Foreign Bible and
the Religious Tract Societies. Early in 1817, the opera-
tions of the missionary press were commenced. In the
month of June, in the same year, Mr. Medhurst, who had
been appointed to co-operate with Mr. Milne, arrived at
Malacca, where he was cordially welcomed by the founder
of the mission, whom the affliction of his beloved wife, and the failure of his own health, obliged to visit China in the end of the year. On the 24th of Dec. 1817, the Senatus Academicus of Glasgow unanimously conferred the title of Doctor in Divinity on Mr. Morrison, in token of their approbation of his philological labours; and in 1820, the same was presented to his colleague, Mr. Milne. In 1818, Mr. and Mrs. Milne returned to Malacca, where they found Mr. Thomsen, who had been, on account of Mrs. Thomsen's illness, obliged to visit Europe. On his return, he had been accompanied by another missionary; and in the month of September the mission was further strengthened by the arrival of Messrs. Milton, Brighten, and Ince.

Mr. Milne's visit to China had enabled him to confer with his colleague, Dr. Morrison, on a number of subjects connected with the mission; and among the comprehensive views they entertained of the best means of giving stability, efficiency, and permanence, to their labours, was the establishment of the Anglo-Chinese College, for the purpose of blending the culture of Chinese and European literature, and rendering this subservient to the advancement of the cause of Christ in China. Towards this noble object, of which he was at once the projector and the founder, Dr. Morrison contributed 1000l. with an annual subscription of 100l. for five years. Though the generous contributions of the friends of this important institution have been equal to the operations hitherto carried on, they have been altogether inadequate to the extent of those contemplated, and the managers are exceedingly anxious to extend its benefits as soon as more ample means shall enable them to do so. The foundation stone of the college was laid on the 11th of November, 1818.

The nature and design of the Institution, the necessity for its establishment, and the benefits that may be expected ultimately to result from its influence, are stated with great ability and force by the Rev. Mr. Thomsen, delivered in the presence of the societies, and a numerous audience, in laying the foundation of a school for the education of the young, respecting the nations beyond the seas; and in respecting Christian nations, and of a grave Chinese author. The nature of his own nation, which he was not born in our barbarous world, is chiefly valuable, as it is open to God, and to make him think of mighty things about which our minds are exhausted, are destined to drive them round in the flames of the world, and to distinguishable from the others.
ability and force by the late Dr. Milne, in an address, delivered in the presence of the English and Dutch authorities, and a numerous assemblage of friends, on the occasion of laying the foundation-stone of the building. After speaking of the want, in Europe, of enlarged information respecting the nations beyond the Ganges, and the extreme ignorance of even the accomplished scholars of China respecting Christian nations, as shewn by the sentiments of a grave Chinese author, profoundly skilled in the literature of his own nation, congratulating himself that he was not born in our barbarous countries of the West; and who observes, "for then I must have lived in a cave underground, —eaten the bark and roots of trees,—worn leaves and long grass for my covering, and been really a beast though in the shape of a man;" Dr. Milne points out the desirableness of introducing the Chinese to the ample stores of western knowledge, and shews that this knowledge is chiefly valuable, as it "points upward to the Deity, and forward to eternity. It is intended to conduct man to God, and to make him happy for ever. Most of those things about which our thoughts are now engrossed, our talents employed, our property expended, and our time exhausted, are destined to perish:

"MORTALIA FACTA PERIBUNT.

"We can look forward to a period when the most magnificent works of art, on which the skill and wealth of nations have been exhausted, shall be destroyed, and not a single vestige of human greatness or human science left about them; and when the richest and most extensive collections of books, and curiosities, and apparatus, which literary, philosophical, and antiquarian industry has heaped together, through a long succession of ages, shall be melted down in the flames of the dissolving universe, and no longer distinguishable from the confused mass of its ashes!"
The number of students in the college has varied at different periods, and when the last accounts were forwarded, amounted to thirty. The advantages for obtaining general knowledge afforded to a number of Chinese youths by the college have been highly important; and the Institution on this account, as well as others, is entitled to the approval and support of all who are concerned for the welfare of China. Mr. Marjoribanks, in describing what he saw when on a visit to the Institution, observes,—"The son of a Malacca peasant derives an enlightened education denied to the son of the emperor of China." Besides these and other minor benefits, all favourable to the accomplishment of the great object, several instances have occurred in which the inmates of the college have attained that knowledge which has made them wise for eternity. It was in the college that the devoted Afa first professed his attachment to Christ. He, a native teacher, who recently returned to China, avowed himself a Christian, so far as education is considered. A devoted Chinese teacher is labouring with the American missionaries in Burmah, who was formerly a pupil in the college, and has since professed his faith in Christ; and five Chinese Christians, from the college, are now actively employed in diffusing the knowledge of Christ among their countrymen.

Penang is the next important station. In 1816, Dr. Milne visited this island with a view to ultimate exertions for the spiritual benefit of its inhabitants. In 1819, Mr. Medhurst visited it, and succeeded in establishing two Chinese schools, for the support of which a grant was made by the government, and in the same year missionary operations were commenced among the Malays by Mr. Beighton, and the Chinese by Mr. Ince. After a short but faithful career of devotedness to the Saviour, Mr. Ince was removed by death, in April 1825. Mr. Dyer has since laboured with great diligence in the Chinese department.

The mission has been enabled to render and effective aid in the conversion of the heathen among the heathen.

Besides the efforts made at Malacca, and Penang, the work was commenced by the Rev. W. H. Mossman on the populous island of Johore, to which it was transferred by the sanction of the extraordinary and excellent Sir Stamford, whose life was cut off by death in 1817. Under the guidance of the Rev. W. H. Mossman, the efforts that have been attended with so much success, have been earnestly desired and encouraged, and the fact that they have been in a small village and 200,000 books and tracts of them printed at the mission to circulate, besides numerous copies of Scriptures, in Malay and other languages, besides volumes, besides prayer books, besides the Honourable East India Company's official journals, besides the Commercio and Economic Society's journals, besides the Macao. In October 1822, the mission was opened at Singapore, by the Rev. W. H. Mossman, who have been chiefly among the Catholics, and amongst the Chinese, whose acquaintance with the language and literature of the press and preparation of the Bible and translation, has been made in which department ourselves have been chiefly occupied. When the mission commenced, the population was about 5,000, half of whom were Chinese. By 1822, the Chinese settlers had increased to 6,500, and the Chinese of the adjacent islands.
The mission has been continued, and has rendered important and effective aid in diffusing the knowledge of the gospel among the heathen residents and traders visiting this land.

Besides the efforts that have been made at Canton, Malacca, and Penang, in 1814 missionary operations were commenced by the Rev. J. C. Supper, at Batavia, in the populous island of Java, under the protection, and favoured by the sanction of the governor, the late enlightened and excellent Sir Stamford Raffles. Mr. Supper was removed by death in 1817. In 1822 the station was occupied by the Rev. W. H. Medhurst, who has continued to labour with diligence and fidelity. Although his efforts have not been attended with that visible success which he has so earnestly desired and sought, he is not without evidence that they have been highly serviceable. Between 100,000 and 200,000 books and tracts in different languages, many of them printed at the Mission press at Batavia, have been circulated, besides numerous copies of portions of the Scriptures, in Malay and Chinese. In addition to his other labours, Mr. Medhurst has prepared a Japanese and English Vocabulary, a Fokeen-Chinese and English Dictionary; the latter work, in testimony of their approval, the Honourable East India Company printed at their press in Macao. In October, 1819, a mission was commenced at Singapore, by the Rev. C. H. Thomsen, whose labours have been chiefly among the Malays, and whose intimate acquaintance with their language has qualified him for the translation or preparation of books for the use of the people, in which department of labour he has, through the medium of the press at Singapore, rendered important services. When the mission commenced, the population of Singapore was about 5,000, half of whom were Chinese; in 1830 it was estimated at between 16,000 and 17,000, of whom 6,500 were Chinese, 5,000 Malays, and the rest natives of the adjacent islands.
In 1823 the attention of the Directors of the London Missionary Society was turned towards Siam, and they decided, in dependence on Divine Providence, to attempt a translation of the Scriptures into the language of its inhabitants as soon as practicable. About this time Mr. Milton, then one of the missionaries at Singapore, commenced the translation of portions of the Scriptures, and also the compilation of a Siamese dictionary, towards which 13,000 words were alphabetically arranged.

In 1826 Mr. Medhurst proposed a visit to Siam for the distribution of copies of the Scriptures, and Tracts, &c., but was prevented, and it was not until August 1828, that Mr. Tomlin, one of the missionaries of the Society, and Mr. Gutzlaff, formerly connected with the Netherlands Missionary Society, embarked from Singapore for Siam, and arrived in safety at Bankok, the capital, after a voyage of seventeen days. They were kindly received by the Phrah Klang, or Minister of his Siamese Majesty, and were treated with great attention and kindness by the Portuguese consul. After remaining actively and usefully employed in this important field six months, they returned to Singapore. An interesting account of their proceedings, written by Mr. Tomlin, is already before the public. In February, 1830, Mr. Gutzlaff returned to Siam, and pursued with unwearied devotedness his delightful work, until the spring of the following year, when he undertook a voyage to China. He has prefixed an interesting account of these labours to the narrative of his voyages.

Mr. Gutzlaff is a native of Stettin, in Prussia. In early life he gave indications of a spirit of adventurous enterprise, which was the means of procuring royal favour and patronage, which opened before him the fairest prospects in his native land; but these were to him less attractive than the privilege of preaching Christ to the Heathen. Before proceeding to his distant field of labour, he visited England, became acquainted with the missions, and among other things took to his native land the snare of future labours. They have endowed him with the important work of a good constitution, and the privations and fatigue of a new language, a talent of communicating with himself to his circuit to appear natural to the child, that, while the recognition as a child, who had emigrated to the Knowledge of the healing, his steadiness of aim, and credit to the communicable riches of Christ.

On his return to the country he entered into the mission, who had been employed by the Society, in the superintendence was like-minded with the companion of his first voyage to Siam, and during the months were permitted to proceed cordially and successfully in the languages of the people of sick, translating the Bible, for instruction. After his return as missionary and his return to England to pursue the
became acquainted with many friends and supporters of missions, and among them, Dr. Morrison, then on a visit to his native land; he displayed the most commendable diligence in seeking information likely to be useful in his future labours. The great Head of the Church appears to have endowed him with qualifications peculiarly suited to the important work to which his life is devoted. To a good constitution, and a frame capable of enduring great privations and fatigue, he unites a readiness in the acquirement of language, a frankness of manner, and a freedom in communicating with the people, a facility in accommodating himself to his circumstances, blending so much of what appeared natural to the Chinese, with what was entirely new, that, while they hailed him in some parts of the coast as "the child of the western ocean," they professed to recognize him as a descendant of one of their countrymen, who had emigrated to some distant settlement. His knowledge of the healing art gave him access to all classes, and his steadiness of aim has enabled him to render all subservient to the communication to the Chinese of the unsearchable riches of Christ.

On his return to Singapore, after his first visit to Siam, he entered into the marriage relation with Miss Newell, who had been employed under the London Missionary Society, in the superintendence of female schools. She was like-minded with himself, and every way suited to be the companion of his joys and toils. She accompanied him to Siam, and during the twelve interesting months they were permitted to cooperate in labour there, she united cordially and successfully in all his pursuits, studying the languages of the people around them, administering to the sick, translating the Scriptures, and teaching all who came for instruction. After the labours of the day, this devoted missionary and his beloved wife were accustomed in the evening to pursue their literary engagements. Many tracts
have been written, a Siamese and Cochin Chinese dictionary framed, and the Scriptures partially or wholly translated into five dialects. On the 16th of February, 1831, Mrs. Gutzlaff was summoned by death from the church militant to the church triumphant. The memory of the just is blessed; and her works of faith and labour of love will not be forgotten, especially by the people who were accustomed to call her “the woman amongst ten thousand.” Shortly after this afflictive event, to which he more than once makes a touching allusion, Mr. Gutzlaff commenced those attempts to introduce the gospel to China, of which the following journals contain valuable and instructive accounts.

Soon after the departure of Mr. Gutzlaff for China, Mr. Tomlin, and Mr. Abeel, a missionary from America, arrived, and prosecuted the work until the former returned to Singapore, and the latter was under the necessity of seeking the restoration of health by a voyage to a more temperate climate.

In 1831, the Directors of the London Missionary Society appointed two missionaries to Siam; but the afflictive bereavements by death which the mission in Bengal experienced, rendering it necessary to reinforce the latter, their destination was altered, and no subsequent appointment was made until June, 1833, when two missionaries were sent out by the American Board of Commissioners for Foreign Missions to commence a permanent mission in this important part of south-eastern Asia.

Mr. Gutzlaff has made three voyages to the northern ports of China, and it is ardently to be hoped that his enterprise and perseverance will, in the course of Divine Providence, be rewarded by the privilege of entering the country in his proper character,—as a Christian Missionary,—and proclaiming among its inhabitants the glad tidings of salvation.

The churches of the West have evidences of this devotion, and the enterprise was made to enter the service of the cause of Christ in the name of direct communication with the inhabitants of the Far East.

The enterprise was calculated, not to create danger, not to affect the peace of the empire. The object of it was noble; his aim was worthy of the most ardent devotion. It was realized in eternity. His feelings and views of the first voyage, without his having reflected upon the value of the mission with which he was charged, as a career, and the hardships it involved, and the trials it experienced, were a hundred such attempts, not to convey opium, but to bring light, knowledge, and religion of foreign visitors.—

The comparative wealth and the spiritual necessities of the nation, the obligations of a nation philanthropic, the alleviation of those necessities, are more than the justifiable in us, as the American nation, as a humble fact, that China now to cease, and the opinion of the nation for nearly twenty years. (Duties on the import of cotton, 3,000,000 annually, who have been led to compare the objects than those of the past, and to leave the inhabitants of China to the influence of Christianity, as it has reached the shores. The labour
The churches of Christendom are under lasting obligations to this devoted missionary, for the exertions he has made to enter the empire of China, and to facilitate the more direct communication of the gospel to its inhabitants. The enterprise was perilous in the highest degree;—the danger, not imaginary, but actual and imminent; he embarked alone, amidst cold-blooded, treacherous barbarians; he went, emphatically, with his life in his hand;—but his aim was noble; his object, in its magnitude and importance, was worthy of the risk; and its results will only be fully realized in eternity. No Christian will read the account of his feelings and views, when entering and pursuing his first voyage, without becoming sensible of the efficacy and the value of the motives which could impel him onward in such a career, and the principles which could support him amidst the trials it imposed. Happy would it be for China were a hundred such men now hovering around her coasts, not to convey opium, or ardent spirits, or other means of demoralization and crime,—too frequently the chief traffic of foreign visitors,—but the knowledge of the gospel.

The comparative indifference with which the moral and spiritual necessities of the Chinese, and the solemn obligations of a nation professing Christianity, to attempt the alleviation of those wants, have been regarded, is as unjustifiable in us, as it has been injurious to them. It is a humiliating fact, that were our commercial relations with China now to cease, after having traded with this singular nation for nearly two centuries, (to such an extent, that the duties on the imports, in one single article, have exceeded 3,000,000 annually,) we should, but for the labours of men who have been led to this country by other motives and objects than those of buying and selling, and getting gain, leave the inhabitants of China as ignorant of all the verities of Christianity, as if no Christian had ever visited their shores. The labours of Drs. Morrison and Milne, and
their companions, especially in the translation of the Holy Scriptures, though often regarded with ridicule or contempt, will remain the most honourable and imperishable memorials of British intercourse with China. They have, as far as their limited numbers admitted, redeemed the character of their country from the charge of a practical declaration that it was destitute of all religion, or regarded religion, in comparison with the emoluments of commerce or the trophies of war, as unimportant to itself and useless to others. They have also rendered the path of all future missionaries to the nations by whom the Chinese language is spoken comparatively easy; this will be discovered by those labourers from America now entering the field, and others who may follow them, while the Chinese will continue to derive benefit from their labours, even to the latest generations.

Should the changes in our trade facilitate more direct intercourse with the people, China will be one of the most imposing and commanding objects ever presented to the attention of Christian nations. While the commercial world is all activity and enterprise, in the expectation of securing, from the changes, speedy and abundant wealth, may the churches of Christendom remain vigilant and active to secure more important ends;—May the colleges of our land send forth her pious and devoted sons; the merchants facilitate their passage to the vast and important field; the churches support them by their offerings, and follow them with their prayers;—may the Lord open before them a wide door and effectual; and the influence of the Holy Spirit make the preaching of the gospel a means of spiritual benefit to thousands!

That the inhabitants of China will ultimately become a Christian people, no one who believes the Bible can entertain a doubt; and in effecting this we have no reason to believe that any other order of means will be employed besides those now acting. Sacred Scriptures, and what results might be expected from a vigorously and extensively translating them. The labour hitherto has been preparatory; and these toil and self-denial, though no great results become certain. This is certain.

China has been the subject of resolutions, and has changed the chief feature of its policy in intercourse with other nations. The genius of the West has been sent to its imperial declarations of amity and perseverance to the advantages of its honourable and secure that intercourse, the reciprocity of interest between each other. China has not a proachable supremacy in any other respects. This feeling of contentment, in all probability, been have been, the gospel to the Chinese with that of them, that while the most one blood all nations on earth. The gospel, therefore, are one in circumstances of sympathy with others.
besides those now applied; viz. the distribution of the Sacred Scriptures, and the instruction of christian teachers. What results might have followed, had these been more vigorously and extensively employed, it is not easy to say. The labour hitherto performed, though vast in itself, and essential to all stability and efficiency, has been chiefly preparatory; and the labourer may yet be called to much toil and self-denial, and patience and peril, before any great results become generally visible, although, ultimately, this is certain.

China has been the frequent scene of invasion and revolutions, and has changed its masters, without altering the chief feature of its policy—its determined refusal of intercourse with other nations. The science, learning, and genius of the West have unfolded their attainments and excellences;—select and splendid embassies, from the most distinguished sovereigns of the civilized world, have been sent to its imperial court, charged with the strongest declarations of amity; commerce has applied its enterprise and perseverance to the task, and has disclosed the advantages of its honourable pursuit;—but all have failed to secure that intercommunication, and the recognition of that reciprocity of interests, which bind civilized nations to each other. China still proclaims her proud and unapproachable supremacy, and disdainfully rejects all pretensions in any other nation to be considered as her equal. This feeling of contemptible vanity Christianity alone will, in all probability, be able to destroy. Where other means have failed, the gospel will triumph; this will fraternize the Chinese with the rest of mankind; and will teach them, that while there is one true God—God hath made of one blood all nations of men for to dwell on the face of the earth. The gospel, while it will unfold to them that they are one in circumstances and in destiny, will link them in sympathy with other portions of their species, and thus add
to the triumphs it has achieved, and the glory of Him who
is its author and its end,—who regards the human race as
his family, and is hastening on the period, when all its
varied tribes shall, through the Redeemer, acknowledge him
as their Father and their God.