CHRISTIANITY IN CHINA.

CHRISTIANITY, that heavenly gift, has been graciously bestowed on many nations. The first disciples were deeply imbued with zeal for the conversion of the world; and so long as the Holy Spirit actuated them, Christianity was extended. Congregations sprang up among most of the nations known at that time to the civilized world; but we have no account that the truth of the gospel penetrated as far as China. Afterwards, when the church was rent by the disputes of cold-hearted orthodoxy, and the Nestorians were persecuted by the other parties, many subjects of the Roman empire, who confessed this creed, fled to Persia, or went from Armenia to the regions of the "inaccessible Caucasus." From hence they promulgated their faith among the Tartars of those extensive steppes, which form a barrier to the Chinese empire. That Christianity should thus have found its way to China is by no means incredible; and seems to be probable from some remarks of the early traveller, Marco Polo, who frequently mentions the Nestorian heretics whom he met, as well in Tartary, as in other parts of Asia which he visited. Some missionaries from the Syrian churches of Hindostan or India might also have entered China. This the Jesuits strive to prove from a Syriac inscription, found at Se-gnan-foo, in Shense province. Though we rather doubt the authenticity of much of this inscription, we do not consider it improbable
that some Christian missionaries entered a country, to which teachers of heathenism were invited from Hindostan. The silence of the Chinese historians on so important an event, tends not at all to discredit the supposition; for, on that ground, we might as well deny that popery ever entered China, during a later period, because their annals scarcely mentioned the fact. The coincidence of many pagan rites with the ceremonies of a corrupted Christian church, makes us firmly believe, that Christianity in a most corrupt form was once known to a few individuals. It was afterwards blended with Buddhism and Taoism, tincturing some of the tenets of those systems. That most lamentable state, into which many inhabitants of the Caneacus have fallen, who were formerly Christians, is an example corroborative of the truth of our conjectures. But the efforts of the Nestorians to extend Christianity could be but feeble; their ignorance prevented them from proclaiming the whole gospel; they mistook a mere acceptance of their creed for living faith; they taught ceremonies instead of pure and undefiled religion, and the traces of such missionary efforts must necessarily have been soon effaced. When the Christian world had to contend with the almost irresistible torrent of Mohammedanism, nothing could be done for China, except by the isolated efforts of Nestorians. The empire of the Monguls was afterwards extended over a great part of Asia, under the banner of the celebrated Gen-ghis-khan. China was subjected to the sway of the grandson of this great warrior, CUBLAI, or, as the Chinese call him, Hurih-peib-lee, (1296.) The Monguls in the west soon came into contact with the Europeans, who were threatened with invasion. Pope Innocent IV. therefore sent them an embassy (1246) to persuade the Mongal emperor, Kayer-khan, to become a convert. Visionary as such a scheme might appear, it was worth the trouble to try to accomplish by persuasion what arms could not effect. Though with disdain, yet the western strongly empire soon were called crusaders to repel the impudent daners, the enemies both of the ambassador passed between Louis, then on a crusade, standing emboldened Louissi, to the grand Khan to all these efforts proved abortive, towards this distant land name of the empire of K. Marco Polo, of his travels wars confirmed by the traveller, Hayton, greatly explore this wonderful country.

From the moment when India, a new era began Malacca when they sent strengthen a treaty of commerce, established themselves at We see now issuing from the countries of Europe, a band to China. Amidst so great a band of great talents, fervent together with many stupid labourers. Though all the taking a large share in mission so able agents as that of superintendence of schools, deep knowledge of human proper agents for the work deputed. It would be very all; the grace of God m...
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could not effect. Though the message was then rejected with disdain, yet the western Mongul rulers of their unwieldy empire soon were forced to request the aid of the crusaders to repel the impetuous assaults of the Mohammedans, the enemies both of heathens and Christians. Several ambassadors passed between the grand Khan and Saint Louis, then on a crusade. This mutual friendly understanding emboldened Louis to send Rubruquis, a Capuchin friar, to the grand Khan to attempt his conversion. Though all these efforts proved abortive, the attention of Europe towards this distant land, which now began to bear the name of the empire of Katay, was constantly kept alive. The authentic, though marvellous accounts published by Marco Polo, of his travels in this empire, which were afterwards confirmed by the reports of the royal Armenian traveller, Hayton, greatly roused the spirit of discovery to explore this wonderful country.

From the moment when the Portuguese found the way to India, a new era begins. They had scarcely taken Malacca when they sent several ships to China (1517), to form a treaty of commerce. After many reverses they established themselves at Macao (1537).

We see now issuing forth from all the Roman Catholic countries of Europe, a host of missionaries to convert China. Amidst so great a variety of character were men of great talents, fervent zeal, and exemplary patience, together with many stupid, bigoted, and worldly-minded labourers. Though all the orders vied with each other in taking a large share in missionary labours, none could send so able agents as that of the Jesuits; for they had the superintendence of schools in Europe, they possessed a deep knowledge of human nature, and always selected proper agents for the work or trust to which they were deputed. It would be very uncharitable to condemn them all; the grace of God must have been stronger in the
hearts of some than Jesuitism. Should we not believe that their cheerful endurance of sufferings, yea, of death, was founded on better principles than blind and headstrong adherence to superstitious tenets? We leave this to the Judge of the world to decide, whilst we humbly hope that their unwearied zeal will find many imitators among Protestant missionaries, who, with simplicity and truth in their hearts and lips, will show greater fervour and wisdom in proclaiming the glorious gospel, than their predecessors did in propagating the legends of saints, and establishing the ceremonies of the Romish church.

Francis Xavier, the man who first attempted to enter China, surely possessed a warm heart, and a mind patient to endure all sufferings for the cause which he had espoused. When dying in the sight of that land for which he had prayed so earnestly, he left to his followers his zeal and perseverance for imitation. That he has been canonized and deified was no fault of his; he was a most extraordinary man, but only an instrument of the Lord; and his name had better have been buried in oblivion on earth, while written with glowing letters on the book of life in heaven.

The Portuguese, always anxious to promote the tenets of their religion, had established several ecclesiastical dignitaries in India, as well as at their new-founded city, Macao. Alexander Valignan, Superior-general of the missions of India, who resided at Macao, expressed his deep regret that so large a country as China should not be enlightened by Christianity. Subsequent events show that his zeal, though misguided, was sincere. The success of his efforts to surmount forbidding obstacles proves that ardent zeal, coupled with perseverance, may effect the most difficult enterprises. What would have been the glorious result if these men had promoted the kingdom of Christ, instead of extending the dominion of the pope; if they

had taught the word of God to nations of men!

Alexander Valignan chose the establishment of the missions of M. Ricci, by stratagem and gained a footing in China, at last. To zeal and prudence, to thorough knowledge of the language and acquaintance with many of the mathematical sciences, he himself into favour. His words and tongue are truly astonishing in elegance on several subjects of religion. He was abundantly able to hit off no loss how to put down to appear to have been numerous the first scene of his labours; the and afterwards settled at Nan- people came to hear him; Presents to a large amount of Peking. He had every where labour no where with so much success! Even several mandarins became converts increased number of converts increased a confession made by candid received the ordinance. It is the faith of the Pope! We cannot perceive the word "Son of God" as the only proof of the confession of idolatry, without the Roman Catholic creed.

Among his most illustrious followers was minister of the cabinet. Through the profession, and became an apostle of the Roman Catholic creed.
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had taught the word of God, rather than the commandments of men!

Alexander Valiglan chose the most able men for the establishment of the mission in China. M. Ruggiero and M. Ricci, by stratagem and by the greatest sacrifices, gained a footing in China, and the latter persevered to the last. To zeal and prudence well balanced, he joined a thorough knowledge of the religion which he promulgated, and acquaintance with mankind. He was well versed in the mathematical sciences, and knew how to insinuate himself into favour. His acquisitions in the Chinese tongue are truly astonishing, for he wrote with classical elegance on several subjects, and discussed philosophy and religion. He was abundant in resources, and seemed at no loss how to put down his inveterate enemies, who appear to have been numerous. Canton province was the first scene of his labours; thence he removed to Keang-se, and afterwards settled at Nanking, whither multitudes of people came to hear him, and to admire his talents. Presents to a large amount opened the way for him to Peking. He had every where made converts, but he laboured no where with so great success as at the capital. Even several mandarins believed his doctrines, and the number of converts increased daily. There is still extant a confession made by candidates for baptism, before they received the ordinance. It is very probable that Ricci drew it up. We cannot perceive that lively faith in the Saviour constitutes the marrow of these confessions. It is a renunciation of idolatry, without a reception of the "faith of the Son of God" as the only preservative against it.

Among his most illustrious converts was Paul Syu, a minister of the cabinet. This man was constant in his profession, and became an able defender and supporter of the Roman Catholic creed. Having received this religion
from conviction, he maintained it against all the assaults of its enemies; while he valued its doctrines, he showed a superstitious regard for its ministers. His youngest daughter, Candida, improved upon the zeal of her father. During these abundant labours of Ricci, others of his fellow-labourers had entered into the harvest. For these she obtained permission to stay; she protected them against the extortions of the mandarins; she herself founded thirty handsome churches in different parts of the province. The province of Keang-nan alone contained ninety churches, forty-five oratories, and three kinds of congregations. The missionaries translated into Chinese, "Reflections upon the Evangelists;" "Scholastic Summary of St. Thomas;" "The Commentaries of Borodius;" with sundry lives of saints; all together, one hundred and thirty volumes. These she printed at her expense. Alas! the pure gospel, without comment, was never published. The lives of saints were distributed to the people, but not the life of the adorable Saviour of mankind. Not satisfied with common means to propagate the doctrines of the church, she persuaded some blind persons, who stood at the public places, and told fortunes, to preach the tenets of popery, instead of continuing to impose upon the credulity of the people. She ordered them to be properly instructed for this purpose. When they had sufficiently exhorted their auditors, they bade them repair to the missionaries. After having received the most distinguished marks of imperial favour, and bestowed upon the embellishment of altars, and for the relief of the poor, the ornaments presented her from the emperor, she died, the most celebrated patroness which Romanism ever numbered in China.

Agatha, a female of equal rank, and wife of a mandarin who had been viceroy of four different provinces, imitated her zeal, and frequently incurred the attacks of fanatic heathens.

The missionaries were, however, powerless against superstitions, as well as against the decrees of the church. While they had been making converts, the mandarins had high assembles where they harangued the people upon the sufferings and persecution worthy of all Christians.

The unconfessed zeal of the missionaries for the protection of life in order to propagate the gospel, has been described to bigotry. Some of these institutions have become extinct. A crude rubbish of "wood, hay, and stubble" was found, also, some "gold and silver towers." The rapid progress of the Christian religion, and especially of the Catholic, has been checked by the persecutions of the mandarins against the new religion, of the other Sects. The Jesuits, the only order permitted to found any missions in China, have been in contempt of all the other sects, and have been able to subvert the Chinese religion. The Jesuits have clouded their prospects, and have been obliged to the most of the converts. The Jesuits, who arrived at Canton, have been beaten to death.
her zeal, and frequently protected the teachers against the attacks of fanatic heathen.

The missionaries were desirous to introduce all the superstitions, as well as the excellent institutions of their church. While they held assemblies, and instituted congregations, in honour of the holy Virgin, they had also assemblies where the most fervent Christians meditated upon the sufferings and death of our Saviour; a meditation worthy of all Christians.

The unconquered zeal, which prompted them to hazard life in order to promote religion, cannot be entirely ascribed to bigotry. Some heavenly flame must have burned in the hearts of some individuals, else the fire would soon have become extinct. Though there is an immense rubbish of "wood, hay, and stubble," there will surely be found, also, some "gold, silver, and precious stones."

The rapid progress of the missionaries drew forth a persecution against them from the priests of Budha and Tao. Yet, as these have never much influenced government, it had scarcely any serious consequences. Their most dangerous enemies were the priests of their own religion, of the other different orders, all hostile to the Jesuits, the only order which at the commencement had any missions in China. Their arrogance, cunning, and contempt of all the other orders, who were indeed very far inferior to them, procured them many most inveterate enemies. Even during the life-time of Ricci, their animosities broke out at Macao; and a friar was mean enough to accuse them to the government, of a conspiracy to subvert the Chinese empire. A heavy tempest now clouded their prospects; but it was averted by a mandarin, who arrived at Canton, and successfully refuted this calumny; but not till Martinez, a very worthy man, had been beaten to death as a traitor. Shortly after, Ricci
died (1610), lamented both by Christians and heathen. He had introduced the lax rule, of permitting Chinese converts to retain some superstitious rites in honour of Confucius, and of their ancestors, that they might the more easily be gained over: for a true Chinese will hardly part with the worship of his fathers. This indulgence became subsequently the source of innumerable evils, and ended in the annihilation of very many missions.

The approaching armies of the Tartars, which threatened utter subversion of the empire, caused the emperor, Wan-leih, to recall the missionaries, whom he had expelled, at the instigation of a mandarin at Nanking, who had very cruelly persecuted them. Shortly afterwards the great Father Schaal was called to Peking, in the reign of Tsung-ching, (1628). He was a man equal in perseverance and zeal to Ricci, and superior in scientific acquirements. Towards the close of the Ming dynasty, robbers laid the country waste, and the Tartars were invited to assist the Chinese in expelling them. They readily agreed to free the Chinese from these lawless bands, but at the same time they conquered those to whose aid they had come. The adherents of the Ming dynasty established themselves in the southern provinces, and chose an emperor from the imperial family. The mother, son, and wife of this emperor, Yung-leih, were Christians, and many ladies of the court followed this religion. They even wrote a letter to Pope Alexander VII., in which they showed their submission to the church, and their gratitude for being numbered with the holy flock. Though their influence very soon ceased—for their state was conquered by the Tartars—yet the reigning Tartar emperor, Shun-che, showed great respect towards Adam Schaal, who rendered himself highly useful as a mathematician.

To him it was owing that a numerous host of mission-
aries were invited, with great, professions. Among them, who subsequently gained the favour of Shun-che, a persecutor of all the provinces: even he had been appointed to all parties. Verbiest was at court, and accompanied the usages of the Chinese, as a number of French Jesuits were Gerbillon, Tachard and the emperor heard of them, and made several of his joys and his peace vacated by the hereditary nobility had rendered the emperor. Scarcelyly had the confessor of Portugal, returned, when the viceroy of the them a fiercer persecution than he had previously suffered. He issued edicts against Christians, and the state, vigorously exerted, but received no answer; for in his persecutions, punishment of the members, and several petitioning, the mission received a favourable edict from the murmurs of the true protector and friend. Patriotism began to triumph.
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aries were invited, who spread themselves into all the provinces. Among them, was Father Verbiest, a man who subsequently gained so great renown. At the death of Shun-che, a persecution shook the christian churches in all the provinces: even Schaal was imprisoned, and sentenced to death. However, he triumphed over his enemies, gained the favour of the new emperor, Kang-he, to whom he had been appointed instructor, and died esteemed by all parties. Verbiest trod in his steps, ingratiated himself at court, and accommodated himself still more to the usages of the Chinese. The persecutions had ceased, and a number of French Jesuits entered China, among whom were Gerbillon, Tachard, Bouvet, and Le Compte. When the emperor heard of their landing at Ning-po, he sent for them, and made several of them the constant companions of his joys and his troubles. These men filled up the place vacated by the death of Verbiest (1688), on whom hereditary nobility had been conferred, for his services rendered the emperor. But their enemies also never slept. Scarcely had the conflict ceased between the Pope and the king of Portugal, respecting the investiture of bishops, when the viceroy of Chi-keang province raised against them a fiercer persecution than any which they had previously suffered. He insisted upon enforcing all the old edicts against Christianity. So-san, a powerful minister of state, vigorously expostulated against it. At first, he received no answer; and the viceroy grew more furious in his persecutions; pulled down the churches, imprisoned the members, and seized on the preachers. After long petitioning, the missionaries succeeded in obtaining a favourable edict from the emperor, who, notwithstanding the murmurs of the tribunal of rites, showed himself their protector and friend. From this moment, Roman Catholicism began to triumph. The Jesuits built a splendid
church within the palace, which drew upon them the
denunciation of the imperial censors; but they were not
dismayed, so long as they possessed the imperial patronage.
Unhappily for the progress of their doctrines, another dis-
pute broke out, between the Jesuits and Dominicans,
which threatened the entire extirpation of Christianity.
The old questions were revived, whether the worship at
the tombs, and the honours bestowed on Confucius, and
the adoration of Teen, were not real idolatry? An un-
biased mind would have answered, Yes; and would have
added, that the denomination Teen, heaven, was under-
stood as the material heaven; for most of the Chinese
have no idea of an invisible world. Yet the Jesuits found,
that if they acted on these rigorous rules, they would lose
all which they had gained with so immense trouble, and
therefore connived at these superstitious rites in their
converts. Even the holy father, and his legate Tournon,
who had come to China expressly to settle these disputes,
could not succeed. The Jesuits maintained their ground,
while their opponents contested every inch with them.
Finally, Mezzabarba arrived in China (1720), and issued
the strictest orders to discontinue all superstitious worship
and rites: but as no one wished to yield, the matter was
never adjusted. The death of Kang-he put a stop to all
these contentions: the most flourishing congregations were
very soon scattered; for Yung-ching, who succeeded to
the throne in 1722, was the declared enemy of Christianity,
and persecuted it systematically. Upon an accusation
brought before the viceroy of Fuhkien province, the
missionaries were banished from the country, and their churches
were condemned to be demolished. In vain they struggled
to protect their numerous congregations, which had spread
through all the provinces: their intrigues, their prayers,
and all their endeavours proved ineffectual. From other
persecutions the church received a death-blow. The multi-
country secretly, and nearly every year was added by
native teachers. The number of learned men was decreasing; and when, after many years, a learned European was at last
established, there were no longer any converts to maintain the respectable character of the society. For so some missionaries always had and still have it in their power to make any progress in their civilization.

Keen-lung, who as a young man was more inclined to a
better life, was afterwards the object of the most ardent endeavours of the Jesuits to win over to Christianity.
Notwithstanding the hatred and persecution of Keen-lung showed the Jesuits that all was not lost, and that they could give the caprice of the lord to them with great fury.

The Jesuits had a second opportunity when the emperor of China (1795), the successor of Keen-lung, turned far more to suffer; for he had a great number of his predecessors, many were most interiorly afflicted, and again paganism for the Christian faith was dispersed, and only a few of the most imprudent act of making a signal to decide their conversion. But their operations, roused to the pitch of jealousy. It was favoured by every means to destroy the Christians. They had not long flourished. The number of Christians, as soon as they were discovered, was comparatively
persecutions the churches had recovered; but this was a death-blow. The missionaries continued to enter the country secretly, and to promote their religion by means of native teachers. Yet the congregations were always decreasing; and when the order of the Jesuits was abolished, there were no men of great talent, who could maintain the respectability of a teacher at court. Though some missionaries always resided at court, as mathematicians and artisans, yet they were too closely watched, to make any progress in the work of teaching religion.

Keen-lung, who ascended the throne in 1736, was far better inclined towards Europeans; yet reiterated persecutions disturbed the peace of the Christians, and rendered the most ardent endeavours of the missionaries abortive. Notwithstanding the many marks of private regard which Keen-lung showed them, they remained, as a sect, exposed to the caprice of the local mandarins, who often persecuted them with great fury. After the coronation of Kea-king (1795), the successor of Keen-lung, the missionaries had far more to suffer; for he hated Christianity more bitterly than any of his predecessors had done. The sufferings of many were most intolerable. Many congregations were again paganized for want of teachers; others were dispersed, and only a few could maintain themselves. An imprudent act of making maps of the empire, from which to decide their contentions respecting the sphere of their operations, roused the cruel monarch to the highest pitch of jealousy. He punished the author, and endeavoured by every means to repress the efforts of the missionaries. Since the accession of the present emperor, Taou-kwang (1821), nothing serious has befallen the Christians. They have been tolerated, but not encouraged. The number of missionaries now sent from Europe, is comparatively small. The French send the
largest number; the Roman "Propaganda" next; the Spanish recruit their missions in Fukkeen province from Manilla. The Portuguese were permitted to maintain a mission at Peking, while the French claim Se-chuen as their sphere. Till this day, the Italians, Spanish, Portuguese, and French, keep up expensive establishments at Macao, in order to maintain their missions in the interior. Taou-kwang has never denounced Christianity; he has rather connived at it silently; but has never showed any predilection for it, or wish to know its doctrines.

Protestant nations for more than a century had reaped the benefits of trade with China, before attempting to bless her in return by introducing the gospel. This heavy debt which pressed upon them, was either unthought of, or they imagined it useless to attempt any thing while the country was shut against foreigners. The example of the Catholic missionaries showed facts in opposition to such opinions. If they could penetrate China, if by perseverance they had gained access to all the provinces, why should Protestants despair, without one trial, of an enterprise like this?

As soon as the God of all grace had moved the minds of his people, in Great Britain, to send abroad the heralds of salvation, China was also remembered. But it was so late as 1807, when the London Missionary Society sent the first messenger of peace to this benighted country. They found in Dr. Morrison, a man eminently fitted for the great work. He had an ardent desire to serve his Saviour, and perseverance to continue the labours which his zeal for the salvation of souls had projected. Under the guidance and help of his Lord, who graciously protected him from numerous enemies, he studied, without being discouraged, the Chinese language, which offers great difficulties to the student; and has translated the Holy Scriptures, a work which had been in progress during their labours for thirty-five years. The British, who had never executed so much exposed to the British factory in Canton, and who, without the expense of publication. This book, and has already proved itself an efficient means of paving the way of the gospel in China.

In the year 1813, a second missionary, George Will, a man of great piety and learning, who came at the invitation of the British and Foreign Bible Society, was sent to China. He subsequently went to Amoy, at which latter place it was anticipated he would continue the work. This has been eminently successful. Dr. Will was the first of a party of numerous teachers who were sent to China, and the number of schools distributed all over the country has increased from twenty to hundreds of schools in various parts of China. A college was founded, and the establishment of Dr. Will was carried on by the munificence of Dr. Low and others. The Chinese lads both in the north and south, in the interior and in the north, in the interior and in the south, and that both may be brought to a knowledge of the truth. It has grown rapidly, and has assisted many in the study of the Chinese language, while it has been a support to the Chinese lads both in the north and south. Numerous schools were founded, and the most judicious and judiciously conducted schools in the mission of Christianity, other than those under the care of Dr. Collie, at Malacca, as
Scriptures, a work which the Roman Catholic missionaries, during their labours for more than two hundred years in China, had never executed. His appointment of translator to the British factory in China, secured to him a place not so much exposed to the malice of his enemies. He completed also a dictionary under the patronage of the East India Company, the directors of which defrayed the expenses of publication. This will always remain a standard work, and has already been one of the most effectual means of paving the way for others to acquire the language.

In the year 1813, a second labourer arrived. Dr. Milne, a man of great piety and talent, reached Macao, from which he was driven away by order of the Portuguese government. He subsequently visited Java and Malacca, at which latter place it was finally resolved to fix a station. This has been eminently blessed by becoming the depository of numerous tracts and Bibles, which have been distributed all over the Indian Archipelago, and in some parts of China. A college has also been established here, by the munificence of Dr. Morrison and other persons who took an interest in the welfare of China. The object of this institution was to teach the English language to Chinese, and the Chinese to European and other students, and that both may be benefited by religious and scientific knowledge. It has greatly aided the cause of Christianity, and has assisted many Europeans to acquire the Chinese language, while it has also constantly instructed some Chinese lads both in their own and the English language. Numerous schools were established; new labourers arrived; and though Dr. Milne sunk into the grave, after the most judicious and persevering exertions for the diffusion of Christianity, others carried on the work undismayed. Collie, at Malacca, as a scholar, and Medhurst, at Java,
as a scholar and labourer, will always rank high as Christian missionaries. Other stations were established at Rhio, Batavia, Singapore, and Penang; finally, a mission to Siam was undertaken and will be maintained.

At the present time it appears probable that our great Lord and King will shortly open the door to China. Though many true Christians may consider that this is not soon to be expected, we are of a different opinion; although conversant with the almost insurmountable obstacles which oppose, we humbly trust that an Almighty hand will remove them.

The authority of our Saviour, who is exalted above all principalities and powers, and has received all power in heaven and earth, whilst he has given his promise that the earth shall be filled with his knowledge, warrants to us the happy issue of every endeavour made in his name to promote his eternal glory. We would earnestly beseech Christians at home, to send out new labourers, filled with the Holy Spirit, imbued with humility, willing to suffer and to die for the great cause. There is nothing impossible with God. A soul fully penetrated with his eternal

* The American churches have also taken up the cause of China. Messrs. Bridgman and Abel were their first missionaries. Mr. Stevens has also arrived at Canton, intending to preach to the European and American seamen at that port, and also to prepare himself for missionary labour among the Chinese. Messrs. Tracey and Williams have just sailed from America on the same benevolent enterprise. Mr. Bridgman has a lithographic press, which he is using in printing scripture-sheet, and other tracts. He has also contemplated publishing an edition of the Chinese Bible, at the expense of American Christians. The labours of these zealous missionaries have been recently encouraged by a grant of three thousand dollars from the American Bible Society, and of two thousand dollars from the American Tract Society. And several private individuals, in America, have cheerfully pledged themselves to Mr. Gutzlaff, to supply his whole demands of medicines and books, to be distributed by himself for the temporal and spiritual welfare of the Chinese.
love, and living in constant communion with Him, knows
the extent of the divine promises, which never mention
impossibilities. O, we wish to see such labourers in the
vineyard! If the Romish missionaries could brave the
dangers of penetrating into the heart of China, under the
auspices of some tutelar saint, how much more may we,
by trusting the living God, who created heaven and earth
and all the powers therein! It is our earnest wish, our
constant prayer, our feeble endeavour, to convince our
fellow Christians, that China is not inaccessible to the
operations of missionaries.

THE END.