for twenty years under the editorship of Messrs. Bridgman and Williams, and contains a history of foreign intercourse and missions during its existence. The Chinese Recorder has since chronicled the latter cause and the China Review taken the literary branch.

In 1834 Dr. Parker joined the mission at Canton, and opened a hospital, in October, 1835, for the gratuitous relief of such diseases among the Chinese as his time and means would allow, devoting his attention chiefly to ophthalmic cases and surgical operations. This branch of Christian benevolence was already not unknown in China. Morrison in 1820 had, in connection with Dr. Livingstone, commenced dispensing medicines at Macao, while T. R. Colledge, also of the East India Company, opened a dispensary at his own expense, in 1827, and finding the number of patients rapidly increasing, he rented two small houses at Macao, where in four years more than four thousand patients were cured or relieved. The benevolent design was encouraged by the foreign community, and about six thousand five hundred dollars were contributed, so that it was, after the first year, no other expense to the founder than giving his time and strength. It was unavoidably closed in 1832, and a philanthropic Swede, Sir Andrew Ljungstedt, prepared a short account of its operations, and inserted several letters written to Dr. Colledge, one of which is here quoted:

To knock head and thank the great English doctor. Venerable gentleman: May your groves of almond trees be abundant, and the orange trees make the water of your well fragrant. As heretofore, may you be made known to the world as illustrious and brilliant, and as a most profound and skilful doctor. I last year arrived in Macao blind in both eyes; I have to thank you, venerable sir, for having by your excellent methods cured me perfectly. Your goodness is as lofty as a hill, your virtue deep as the sea; therefore all my family will express their gratitude for your new-creating goodness. Now I am desirous of returning home. Your profound kindness it is impossible for me to requite; I feel extremely ashamed of myself for it. I am grateful for your favors, and shall think of them without ceasing. Moreover, I am certain that since you have been a benefactor to the world and your good government is spread abroad, heaven must surely grant you a long life, and you will enjoy every happiness. I return to my mean province. Your illustrious name, venerable sir, will extend to all time; during a thousand ages it will not decay. I return thanks for your great kindness. Impotent are my words to sound your fame and to express my thanks. I wish you everlasting tranquillity.
Presented to the great English doctor and noble gentleman in the 11th year of Tankwang, by Ho Shuh, of the district of Chau-ngan, in the department of Changchau in Fuhkien, who knocks head and presents thanks.

Another patient, in true Chinese style, returned thanks for the aid he had received in a poetical effusion:

This I address to the English physician: condescend, sir, to look upon it. Diseased in my eyes, I had almost lost my sight, when happily, sir, I met with you. You gave me medicine; you applied the knife; and, as when the clouds are swept away, now again I behold the azure heavens. My joys know no bounds. As a faint token of my feelings, I have composed a stanza in heptameter, which, with a few trifling presents, I beg you will be pleased to accept. Then happy, happy shall I be!

He lavishes his blessings, but seeks for no return;
Such medicine, such physician, since Tsin were never known:
The medicine—how many kinds most excellent has he!
The surgeon’s knife—it pierced the eye, and spring once more I see.
If Tung has not been born again to bless the present age,
Then sure ‘tis Sia reanimate again upon the stage.
Whenever called away from far, to see your native land,
A living monument I’ll wait upon the ocean’s strand.

When Dr. Parker’s scheme was made known to Howqua, the hong merchant, he readily fell in with it and let his building for the purpose, and after the first year gave it rent free till its destruction in 1856. It was opened for the admission of patients November 4, 1835. The peculiar circumstances under which this enterprise was started imposed some caution on its superintendent, and the hong merchants themselves seem to have had a lurking suspicion that so purely a benevolent object, involving so much expense of time, labor, and money, must have some latent object which it behooved them to watch. A linguist’s clerk was often in attendance, partly for this purpose, for three or four years, and made himself very useful. The patients, who numbered about a hundred daily, were often restless, and hindered their own relief by not patiently awaiting their turn; but the habits of order in which they are trained made even such a company amenable to rules. The surgical operations attracted much notice, and successful cures were spoken of abroad and served to advertise and recommend the institution to the higher ranks of native society. It is difficult
at this date to fully appreciate the extraordinary ignorance and prejudice respecting foreigners which the Chinese then entertained, and which could be best removed by some such form of benevolence. On the other hand, the repeated instances of kind feeling between friends and relatives exhibited among the patients, tender solicitude of parents for the relief of children, and the fortitude shown in bearing the severest operations, or faith in taking unknown medicines from the foreigners' hands, all tended to elevate the character of the Chinese in the opinion of every beholder, as their unfeigned gratitude for restored health increased his esteem.

The reports of this hospital in Sin-tau-lan Street gave the requisite information as to its operations, and means were taken to place the whole system upon a surer footing by forming a society in China. Suggestions for this object were circulated in October, 1836, signed by Messrs. Colledge, Parker, and Bridgman, in which the motives for such a step and the good effects likely to result from it were thus explained:

We cannot close these suggestions without adverting to one idea, though this is not the place to enlarge upon it. It is affecting to contemplate this Empire, embracing three hundred and sixty millions of souls, where almost all the light of true science is unknown, where Christianity has scarcely shed one genial ray, and where the theories concerning matter and mind, creation and providence, are wofully destitute of truth: it is deeply affecting to see the multitudes who are here suffering under maladies from which the hand of charity is able to relieve them. Now we know, indeed, that it is the glorious gospel of the blessed God only that can set free the human mind, and that it is only when enlightened in the true knowledge of God that man is rendered capable of rising to his true intellectual elevation; but while we take care to give this truth the high place which it ought ever to hold, we should beware of depreciating other truth. In the vast conflict which is to revolutionize the intellectual and moral world, we may not underrate the value of any weapon. As a means, then, to waken the dormant mind of China, may we not place a high value upon medical truth, and seek its introduction with good hope of its becoming the handmaid of religious truth? If an inquiry after truth upon any subject is elicited, is there not a great point gained? And that inquiry after medical truth may be provoked, there is good reason to expect; for, exclusive as China is in all her systems, she cannot exclude disease nor shut her people up from the desire of relief. Does not, then, the finger of Providence point clearly to one way that we should take with the people of China, directing us to seek the introduction of the remedies for sin itself by the same door through which we convey those which are designed to mitigate or remove its
evils? Although medical truths cannot restore the sick and afflicted to the favor of God, yet perchance the spirit of inquiry about it once awakened will not sleep till it inquires about the source of truth; and he who comes with the blessings of health may prove an angel of mercy to point to the Lamb of God. At any rate, this seems the only open door; let us enter it. A faith that worketh not may wait for other doors. None can deny that this is a way of charity that worketh no ill, and our duty to walk in it seems plain and imperative.¹

This paper was favorably received, and in February, 1838, a public meeting was convened at Canton for the purpose of forming a society, "the object of which shall be to encourage gentlemen of the medical profession to come and practise gratuitously among the Chinese by affording the usual aid of hospitals, medicines, and attendants; but that the support or remuneration of such medical gentlemen be not at present within its contemplation." Some other rules were laid down, but the principle here stated has been since adhered to in all the similar establishments opened in other places. It has served, moreover, to retain them under the oversight and their resident physicians in the employ of missionary societies. No directions were given by the framers of the first society concerning the mode of imparting religious instruction, distributing tracts, or doing missionary work as they had opportunity. The signers of the original paper of suggestions also issued an address, further setting forth their views and expectations:

To restore health, to ease pain, or in any way to diminish the sum of human misery, forms an object worthy of the philanthropist. But in the prosecution of our views we look forward to far higher results than the mere relief of human suffering. We hope that our endeavors will tend to break down the walls of prejudice and long-cherished nationality of feeling, and to teach the Chinese that those whom they affect to despise are both able and willing to become their benefactors. They shut the door against the teachers of the gospel; they find our books often written in idioms which they cannot readily understand; and they have laid such restrictions upon commerce that it does not awaken among them that love of science, that spirit of invention, and that love of thought which it uniformly excites and fosters whenever it is allowed to take its own course without limit or interference. In the way of doing them good our opportunities are few; but among these that of practis-

FORMATION OF MEDICAL MISSIONARY SOCIETY.

ing medicine and surgery stands pre-eminent. Favorable results have hitherto followed it, and will still continue to do so. It is a department of benevolence peculiarly adapted to China.

In the department of benevolence to which our attention is now turned, purity and disinterestedness of motive are more clearly evinced than in any other. They appear unmasked; they attract the gaze and excite the admiration and gratitude of thousands. Heal the sick is our motto, constituting alike the injunction under which we act and the object at which we aim; and which, with the blessing of God, we hope to accomplish by means of scientific practice in the exercise of an un búsqueda and untiring kindness. We have called ours a missionary society because we trust it will advance the cause of missions, and because we want men to fill our institutions who to requisite skill and experience add the self-denial and high moral qualities which are looked for in a missionary.

The undertaking so auspiciously begun at Canton, in 1835, has been carried on ever since, and was the pattern of many similar hospitals at the stations afterward occupied. The greatest part of the funds needed for carrying them on has been contributed in China itself by foreigners, who certainly would not have done so had they not felt that it was a wise and useful charity, and known something of the way their funds were employed. The hospital at Canton has exceeded even the hopes of its founders, and its many buildings and wards attest the liberality of the community which presented them to the society. The native rulers, gentry, and merchants are now well acquainted with the institution, and contribute to carry it on. During the forty-five years of its existence it has been conducted by Drs. Parker and Kerr, nearly all the time, who have relieved about seven hundred and fifty thousand patients entered on the books; the outlay has been over one hundred and twenty-five thousand dollars. Several dispensaries in the country have also been carried on with the society's grants in aid. A separate hospital was conducted in Canton from 1846 to 1856 by B. Hobson, F.R.C.S., who has left an enduring record of his labors in eighteen medical works in Chinese, many of them illustrated. J. G. Kerr, M.D., has also issued several small treatises, and the publications of this kind in Chinese suitable for the people, issued by them and other missionary physicians, already number nearly fifty.

In these details of the inception of the plan of combining

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medical labors with the work of Christian missions in China, it will be seen how the confined position of foreigners at Canton proved to be an incentive and an aid to its prosecution for some years—long enough to show its place and fitness. On the cessation of hostilities between China and Great Britain in 1842, other fields were opened, where its benefits were even more strongly shown. The war had left the people amazed and irritated at what they deemed to be a causeless and unjust attack by superior power. This was the case at Amoy, where no foreigners had lived until the British army took possession in August, 1841. In February, 1842, Revs. D. Abeel and W. J. Boone went there and made the acquaintance of the people on Kulang su, who were much pleased to meet with those who could converse with them and answer their inquiries. Dr. Cumming was able, by their assistance, as soon as he opened his dispensary, to inform the people of his designs; and the missionaries, on their part, preached the gospel to the patients, distributing in addition suitable books. The people were so ready to accept the proffered relief that it was soon impossible for one man to do more than wait upon the blind, lame, diseased, and injured who thronged his doors. A few months more equally proved that while the physician was attending to the patients in one room, the preacher could not ask for a better audience than those who were waiting in the adjoining one. An invitation to attend more formal services on the Sabbath was soon accepted by a few, whose curiosity led them to come and hear more of foreigners and their teachings. The reputation of the hospital was seen when taking short excursions in the vicinity, for persons who had been relieved constantly came forward to express their heartfelt thanks. Thus suspicion gave way to gratitude, enemies were converted to friends, and those who had enjoyed no opportunity of learning the character of foreigners, and had been taught to regard them as barbarians and demons, were disabused of their error. The favorable impression thus made at Amoy, forty years ago, has never been suspended, and numerous native churches have been gathered in all that region. Just the same union of preaching and practice was begun at Shanghai by Dr. W.
Lockhart after the capture of that city in 1844, and has been continued to this time. Ningpo and Fuhchau received similar benefits soon after; these and many others have received aid from foreigners residing in the Empire. Several thousand dollars were sent from Great Britain and the United States to further the object, and one society was formed in Edinburgh in 1856 to develop this branch of missionary work.

The proposition in the original scheme of educating Chinese youth as physicians and surgeons has not been carried out to a great extent. The practising missionary has hardly the time to do his students justice, and unless they show great aptitude for operations, the assistants get weary of the routine of attending to the patients and go away. Dr. Lockhart speaks of his own disappointments in this respect. Dr. Parker had only one pupil, Kwan A-to, who took up the profession among his countrymen. Dr. Wong A-fun received a complete medical education in Edinburgh, and rendered efficient help for many years in the hospital at Canton till his death. The college at Peking has now a chair of anatomy and physiology, which will aid in introducing better practice. Dr. Kerr gives some other reasons for the small number of skilled physicians educated in the missionary hospitals, yet some of his pupils had obtained lucrative practice. Others had imposed themselves in remote places on the people as such, who had only been employed as students a few months—a gratifying index of progress. It is not likely, however, that the Chinese generally will immediately discard their own mode of practice and adopt another from their countrymen so far as to support them in their new system. They have not enough knowledge of medicine to appreciate the difference between science and charlatanism; and a native physician himself might reasonably have fears of the legal or personal results of an unsuccessful or doubtful surgical case among his ignorant patients, so far as often to prevent him trying it.

The successive annual reports issued from the various missionary hospitals in China furnish the amplest information concerning their management, and numerous particulars respecting the people who resort to them. At the Missionary Cou-
ference in Shanghai (1877) Drs. Kerr and Gould presented papers relating to this branch of labor in all its various aspects. The latter discussed the advantages of hospital versus itinerancy practice; the modes of bringing the patients under religious instruction; how to limit their number so as to not wear out the physician; oversight of assistants and education of pupils; how far this gratuitous relief should be extended; what was the best mode of getting a fee from those natives who were able to pay something; and, finally, the reasons for not uniting the ministerial functions with the medical. These various points show clearly how the experience of past years had manifested the wisdom and foresight of those who originated the work, and the manner it has developed in connection with other branches. If kept as an auxiliary agency, there seems to be no reason for reducing the efforts now made by foreign societies until native physicians and surgeons are able to take up this work, just as native preachers are to oversee their own churches.

Another benevolent society, whose name and object was the Diffusion of Useful Knowledge in China, was established in December, 1834. The designs of the association were "by all means in its power to prepare and publish, in a cheap form, plain and easy treatises in the Chinese language, on such branches of useful knowledge as are suited to the existing state and condition of the Chinese Empire." It published six or eight works and a magazine during the few years of its existence, and their number would have been larger if there had been more persons capable of writing treatises. Since then this kind of mission work has been taken up by various agencies better fitted to develop its several departments, and, excepting newspapers, the preparation of suitable histories, geographies, and scientific books has been done by Protestant missionaries. The Chinese government has directed its employés in the arsenal schools to translate such works as will furnish the scholars with good elementary books.

Their usefulness as aids and precursors of the introduction of the gospel is very great. Among a less intelligent population they are not so important until the people get a taste for knowledge in schools; but where the conceit of false learning
and pride of literary attainments cause such a contempt for all other than their own books, as is the case in Chinese society, entertaining narratives and notices of other people and lands, got up in an attractive form, tend to disabuse them of these ideas (the offspring of arrogant ignorance rather than deliberate rejection) and incite them to learn and read more. The influence of newspapers and other periodical literature will be very great among the Chinese when they begin to think for themselves on the great truths and principles which are now being introduced among them. They have already begun to discuss political topics, and the great advantage of movable types over the old blocks tends to hasten the adoption of foreign modes of printing. It may, by some, be considered as not the business of a missionary to edit a newspaper; but those who are acquainted with the debased inertness of heathen minds know that any means which will convey truth and arouse the people tends to advance religion. The influence of the Dnyanodya in Bombay, and other kindred publications in various places in India, is great and good; hundreds of the people read them and then talk about the subjects treated in them, who would neither attend religious meetings, look at the Scriptures, nor have a tract in their possession. The same will be the case in China, and it is not irrelevant to the work of a missionary to adopt such a mode of imparting truths, if it be the most likely way of reaching the prejudiced, proud, and ignorant people around him. When the native religious community has begun to take form, this mode of instruction and disputation will be left to its most intelligent members.

In January, 1835, the foreign community in China established a third association, which originated entirely with a few of its leading members. Soon after the death of Dr. Morrison, a paper was circulated containing suggestions for the formation of an association to be called the Morrison Education Society, intended both as a testimonial of the worth and labors of that excellent man, more enduring than marble or brass, and a means of continuing his efforts for the good of China. A provisional committee was formed from among the subscribers to this paper, consisting of Sir G. B. Robinson, Bart., Messrs. W. Jardine, D.
W. C. Olyphant, Lancelot Dent, J. R. Morrison, and Rev. E. C. Bridgman; five thousand nine hundred and seventy-seven dollars were immediately subscribed, and about one thousand five hundred volumes of books presented to its library. This liberal spirit for the welfare of the people among whom they sojourned reflected the highest credit on the gentlemen interested in it, as well as upon the whole foreign community, inasmuch as, with only four or five exceptions, none of them were united to the country by other than temporary business relations.

The main objects of the Morrison Education Society were "the establishment and improvement of schools in which Chinese youth shall be taught to read and write the English language in connection with their own, by which means shall be brought within their reach all the instruction requisite for their becoming wise, industrious, sober, and virtuous members of society, fitted in their respective stations of life to discharge well the duties which they owe to themselves, their kindred, their country, and their God." The means of accomplishing this end by gathering a library, employing competent teachers, and encouraging native schools were all pointed out in this programme of labors, whose comprehensiveness was equalled only by its philanthropy. Applications were made for teachers both in England and America; from the former, an answer was received that there was no likelihood of obtaining one; a person was selected in the latter, the Rev. S. R. Brown, who with his wife arrived at Macao in February, 1839. In the interval between the formation of the Society and the time when its operations assumed a definite shape in its own schools, something was done in collecting information concerning native education and in supporting a few boys, or assisting Mrs. Gutzlaff's school at Macao. The Society's school was opened at Macao in November, 1839, with six scholars; four years afterward it removed to Morrison Hill in Hongkong, into the commodious quarters erected by its president, Lancelot Dent, on a site granted by the colonial government for the purpose. In 1845 Brown had thirty pupils, who filled all the room there was in the house. He stated in his report of that year, as a gratifying evidence of confidence on their part, that no parent had asked to have his child leave
during the year. "When the school was commenced," observes Mr. Brown, "few offered their sons as pupils, and even they, as some of them have since told me, did it with a good deal of apprehension as to the consequences. 'We could not understand,' says one who first brought a boy to the school, 'why a foreigner should wish to feed and instruct our children for nothing. We thought there must be some sinister motive at the bottom of it. Perhaps it was to entice them away from their parents and country, and transport them by and by to some foreign land.' At all events, it was a mystery. 'But now,' said the same father to me a few weeks ago, 'I understand it. I have had my three sons in your school steadily since they entered it, and no harm has happened to them. The eldest has been qualified for service as an interpreter. The other two have learned nothing bad. The religion you have taught them, and of which I was so much afraid, has made them better. I myself believe its truth, though the customs of my country forbid my embracing it. I have no longer any fear; you labor for others' good, not your own. I understand it now.'"

This suspicion was not surprising, considering the common estimate of foreigners among the people, and indicates that it was high time to attempt something worthy of the Christianity which they professed. The school was conducted as it would have been if removed to a town in New England; and when its pupils left they were fitted for taking a high rank in their own country. Their attachment to their teacher was great. One instance is taken from the fourth report: "Last spring the father of one in the older class came to the house and told his son that he could not let him remain here any longer but that he must put him out to service and make him earn something. His father is a poor miserable man, besotted by the use of opium, and has sold his two daughter into slavery to raise money. The boy ran away to his instructor and told him what his father had said, adding, 'I cannot go.' Willing to ascertain the sincerity of the boy and the strength of his attachment to his friends, his teacher coolly replied, 'Perhaps it will be well for you to go, for probably you could be a table-boy in some gentleman's house and so get two dollars a month, which is two more
than you get here, where only your food is given you.' The little fellow looked at him steadily while he made these remarks, as if amazed at the strange language he used, and when he had done, turned hastily about and burst into tears, exclaiming, 'I cannot go; if I go away from this school I shall be lost.' He did not leave, for his father did not wish to force him away."

Another case shows the confidence of a parent on the occasion of the death of one of the pupils, his only child: "He heard of his son's illness too late to arrive before he died, and when he came it was to bury his remains. He was naturally overwhelmed with grief at the affliction that had come upon him, and his apprehensions of the effect of the tidings upon the boy's mother were gloomy enough. After the funeral was over, I conversed with him. To my surprise he made not the least complaint as to what had been done for the sick lad, either in the way of medical treatment or otherwise, but expressed many thanks for the kind and assiduous attentions that had been bestowed upon him. He said he had entertained great hope of his son's future usefulness, and in order to promote it had placed him here at school. But now his family would end in himself. I showed him some specimens of his son's drawing, an amusement of which he was particularly fond. The tears gushed faster as his eyes rested on these evidences of his son's skill. 'Do not show them to me,' said he; 'it is too much. I cannot speak now. I know you have done well to my son. I pity you, for all your labor is lost.' I assured him I did not think so. He had been a very diligent and obedient learner, and had won the esteem of his teachers and companions. He had been taught concerning the true God and the way of salvation, and it might have done him everlasting good. As the old man was leaving me, he turned and asked if, in case he should adopt another boy, I would receive him as a pupil, to which I replied in the affirmative."

An assistant teacher, Wm. A. Macy, joined Mr. Brown in 1846; the latter returned to America in 1847, and the school was closed in 1849, owing chiefly to the departure of its early patrons from China and the opening of new ports of trade, scattering the foreign community so that funds could not be
obtained. Mission societies began to enlarge their work at these ports and occupy the same department of education as the Morrison School. It, however, did a good work in its education of half a score of men who now fill high places in their country's service, or occupy posts of usefulness most honorably to themselves. The boy mentioned in a previous paragraph afterward went through a medical course at Edinburgh, became a practising surgeon and physician at Canton, and died there in 1878, honored by foreigners and natives during a life of usefulness and benevolence. In that year Mr. Brown visited China for his health, and was received by this Dr. Wong and others of his old pupils with marks of regard honorable and gratifying to both; they fitted up a house there for him, presented him with a beautiful piece of silver plate, and paid his passage up to Peking and back to Shanghai.

The efforts of Protestants for the evangelization of China were largely of a preparatory nature until the year 1842. Most of the laborers were stationed out of China, and those in the Empire itself were unable to pursue their designs without many embarrassments. Mrs. Gutzlaff experienced many obstacles in her endeavors to collect a school at Macao, partly from the fears of the parents and the harassing inquiries of the police, the latter of which naturally increased the former; partly again from the short period the parents were willing to allow their children to remain. The Portuguese clergy and government of Macao have done nothing themselves to impede Protestant missionaries in their labors in the colony since 1833, when the governor ordered the Albion press, belonging to Dr. Morrison's son, to be stopped, on account of his publishing a religious newspaper called the Miscellanea Sinica; and this he was encouraged to do from knowing that the East India Company was opposed to its continuance. The governor intimated to one of the American missionaries in 1839 that no tracts must be distributed or public congregations gathered in the colony, but no objection would be made to audiences collected in his own house for instruction. No obstacle was put in the way of printing, and the press that was interdicted in 1833 was carried back to Macao in 1835, after the dissolution of the East
India Company, under the direction of the American mission. Several aids in the study of the Chinese language were issued from it during the nine years it was there under the author's charge.

The city of Canton was long in China one of the most unpromising fields for missionary labors, not alone when it was the only one in the Empire, but until recently. This was owing to several causes. The pursuits of foreigners were limited to trade. Their residence was confined to an area of a few acres held by the guild of hong merchants allowed to trade with them, and all intercourse was carried on in the jargon known as *Pigeon-English*. They were systematically degraded by the native rulers in the eyes of the people, who knew no other appellation for the strangers than *fan-kwoi*, or 'foreign devil.' The opium war of 1839-42 had aroused the worst passions of the Cantonese, and their conceit had been increased by the unsuccessful attempts to take the city in 1841 and 1847 by the English forces. Since 1858 the citizens have been accessible to other influences, and learned that their isolation and ignorance brought calamity on themselves.

When Morrison died, Dr. Bridgman and the writer of these pages were the only fellow-laborers belonging to any missionary society then in China; the Christian church formed in 1835 contained only three members. It was indeed a day of small things, but from henceforth grew more and more bright. The contrast even in twelve years is thus described in Dr. Hobson's report of his hospital; the extract shows the little freedom then enjoyed in comparison with what it now is, nearly forty years after:

The average attendance of Chinese has been over a hundred, and none have been more respectful and cordial in their attention than those in whom aneurism has been cured or sight restored, from whom the tumor has been extirpated or the stone extracted. These services must be witnessed to understand fully their interest. Deep emotions have been awakened when contrasting the restrictions of the first years of Protestant missions in China with the present freedom. Then, not permitted to avow our missionary character and object lest it might eject us from the country; nor could a Chinese receive a Christian book but at the peril of his safety, or embrace that religion without hazarding his life. Now he may receive and practise the doctrines of Christ,
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and transgress no law of the Empire. Our interest may be more easily conceived than expressed as we have declared the truths of the gospel, or when looking upon the evangelist Liang A-fah, and thought of him fleeing for his life and long banished from his native land, and now returned to declare boldly the truths of the gospel in the city from which he had fled. Well did he call upon his audience to worship and give thanks to the God of heaven and earth for what he had done for them. With happy effect he dwelt upon the Saviour's life and example, and pointing to the paintings suspended on the walls of the room, informed his auditors that these were performed by his blessing and in conformity to his precepts and example. Portions of the Scriptures and religious tracts are given to all the hearers on the Sabbath, and likewise to all the patients during the week, so that thousands of volumes have been sent forth from the hospital to scores of villages and to distant provinces.

Before the capture of the city the people had become quite friendly to all missionary labors, through the ameliorating influences of the hospitals. While the city was beleaguered by the insurgents in 1855, the wounded soldiers were attended to by Dr. Hobson, who sometimes had his house full. After Canton was occupied by the allies in 1858 there was an enlargement of mission work in the city and environs, which has been growing in depth and extent till the changes draw the attention of the most casual observer. Foreigners are now seldom addressed as fan-kwei, and their excursions into the country and along the streams are made in safety. The Germans have established stations in many places between Canton and Hongkong, and easterly along the river up to Kia-ying, where the people are more turbulent than around the city or toward the west.

The occupation of Hongkong in 1841 induced the American Baptists to make it a station immediately, and Messrs. Roberts and Shuck began the mission work, followed by the London Mission two years after, when Dr. Legge removed there from Malacca. The Roman Catholic missionaries also moved over from Macao at the earliest date. The colonial authorities in time began a system of common schools for all their subjects, so that mission schools have been less necessary since that date, but are still opened to some extent. The benevolent labors by German, British, and American missionaries in Hongkong and its vicinity have been zealously carried on in harmony, and
there are fully fifty separate stations on the mainland northerly from the island which are worked from this colony. The number in the whole province of Kwangtung amounts to more than seventy-five, all of them efficiently established since 1858.

The mission at Amoy was commenced in 1842 by Messrs. Abeel and Boone under the most favorable auspices. The English expedition took that city in August, 1841, and on leaving it stationed a small naval and military force on the island of Kulang su. The people of Amoy and its environs cared perhaps little for the merits of the war then raging, but they knew that they had suffered much from it, and no interpreters were available to carry on communication between the two parties. Both these gentlemen could converse in the local dialect, and were soon applied to by many desirous of learning something of the foreigners or who had business with them. The Chinese authorities were also pleased to obtain the aid of competent interpreters, and the good opinion of these dignitaries exercised considerable influence in inducing the people to attend upon the ministrations of the missionaries. Both officers and private gentlemen invited them to their residences, where they had opportunity to answer their reasonable inquiries concerning foreign lands and customs, and convey an outline of the Christian faith. One of these officers was Sen Ki-yu, afterward governor of the province and author of the Ying Hwan Chi Lioh, in which he mentions Abeel's name and speaks of his indebtedness to him in preparing that work. The number of books given away was not great, but part of every day was spent in talking with the people; when the hospital was opened by Dr. Cuming, greater facilities were afforded for intercourse. The irritation caused by what the people naturally looked upon as an unprovoked outrage was gradually allayed. There had been no long education of intercommunication between natives and foreigners in Amoy as at Canton. The work so pleasantly begun in 1842 in Kulang su has extended over most parts of the province of Fuhkien, and westward into the prefecture of Chauchau in Kwangtung. There are more converts, native pastors, and schools in this province than any other in China.

Its capital was never visited by a foreign enemy, nor did it
suffer from the Tai-ping rebels, so that the gentry of Fuhchau have never been scattered nor their influence broken, like those of many other provincial centres. The mission work was commenced there in 1847 by Rev. Stephen Johnson, from Bangkok, who was soon joined by other American and English colleagues. He speaks of the great prejudices against all foreigners among the citizens in consequence of the evil effects of opium-smoking, which destroyed the people who would not cease to buy it. An experience of thirty years has not altogether removed this dislike, which even lately found an opportunity to exhibit itself in removing the Church Missionary Society's mission from the Wu-shih Hill, where it had rented buildings for that period and "injured the good luck of the city." These prejudices will gradually give way with a new generation of scholars and merchants, and we can afford to be patient with them when we reflect on their slow progress in other things.

The American Board, American Methodist, and Church Missionary Societies have each extended their stations beyond the city into the country almost to the borders of Chekiang and Kiangsi, occupying in all nearly two hundred localities with their assistants. Besides these agencies, the China Inland mission has occupied three cities on the eastern coast and about sixteen other stations. The whole number of places in the province of Fuhkien where Protestants have opened their work in one form and another is now over two hundred and fifty, under seven separate societies. In most of these towns the good will of the people has remained with them when their objects have been fully understood; and the contrasts of destroying their chapels or book-shops, as at Kien-ning, have been found to be mixed up with other causes. Since the year 1863 the island of Formosa has been occupied by two or three British societies, and the work of their missionaries in the chief towns has been greatly prospered. Dr. Maxwell has carried on his hospital at Taiwan with eminent success as a means of winning the good opinion of suspicious natives and aborigines and inclining them to listen to the gospel. Native churches have been gathered in various parts remote from the coast, and thirty-five stations are now worked by the two British societies which have taken up
this field. This progress has not been without opposition, for two of the converts were martyred a few years ago by their countrymen.

The first missionary efforts north of Canton of a permanent nature were made in 1840 by Dr. Lockhart, in the establishment of a hospital at Tinghai in Chusan. They were resumed by Milne in 1842, and while the island was under the control of British troops, Gutzlaff occupied the office of Chinese magistrate of Tinghai in 1842, and endeavored to hold meetings. Milne left Ningpo in June, 1843, and came to Hongkong overland dressed in a native costume. After his departure, some time elapsed before his place was supplied. The journal of his residence in that city indicated a great willingness on the part of people of all ranks to cultivate intercourse with such foreigners as could converse with them. Drs. Macgowan and McCarty went there in 1843 and 1844 to open a hospital, and were followed by Messrs. Lowrie, Culbertson, Loomis, and Cole, the latter in charge of a printing office of English and Chinese type and a type foundry. Religious services are held at the hospitals in that city, and Dr. Macgowan says: "Each patient is exhorted to renounce all idolatry and wickedness and to embrace the religion of the Saviour. They are admitted by tens into the prescribing room, and before being dismissed are addressed by the physician and the native Christian assistant on the subject of religion. Tracts are given to all who are able to read." The more such labors are carried on the better will the prospect of peace and a profitable intercourse between China and western nations become; the more the people learn of the science and resources, the character and designs, and partake of the religion and benevolence of western nations, the less chance will there be of collisions, and the more each party will respect the other. The fear is, however, that the disruptive and disorganizing influences will preponderate over the peaceful, and precipitate new outbreaks before these influences obtain much hold upon the Chinese.

The occupation of Ningpo in 1841 by the British troops, and their excursions into the country, had the effect of preparing the people of Chekiang province to listen to foreigners. The mis-
Missions in Chekiang Province.

Mission work begun at Ningpo by three or four societies in 1842-48 has been carried on with marked success and completeness in its agencies. The various missions have taken different parts of the province for their particular fields, and by means of chapels, hospitals, schools, printing offices, itinerating and preaching excursions, and the sale of religious books, have made known the truth. A large part of the province was ravaged by the Tai-ping rebels, and after their dispersion in 1867 Hangchau and Shauking were occupied. These two cities were well nigh destroyed, but their inhabitants are learning that no force or governmental influence accompanies the preaching of the doctrines of Jesus. This idea has considerable strength among all the Chinese, and no disclaimer or explanations have much effect at first. The people of Chekiang province have less energy and individuality than their countrymen in the southern provinces, but they have received the faith in simplicity, maintaining its ordinances and bearing its expenses in many cases without foreign aid. In the seventy stations now occupied by six societies from England and America, the advance is seen to be great since the capture of Ningpo and Tinghai forty years ago, even by the confession of those who still hold aloof. The good reputation of the missionaries was shown in the amicable settlement of an irritating question in Hangchau city in 1874. It arose from the occupation of the hillside by the Americans, who had bought the spot when it was bare of houses and erected their own dwellings. These were deemed to be detrimental to its prosperity, and a riot arose which was quelled by the authorities. A proposal was then made by the gentry to remove them by getting another site in the lower city, and this harmonized all parties while establishing a good precedent for future observance.

The great city of Shanghai was almost unknown to foreign nations until the treaty of Nanking opened it to their trade in 1842. Its inhabitants suffered greatly at its capture, but the growing commerce ere long brought prosperity. As soon as arrangements could be made the London Mission moved its hospital from Chusan Island to Shanghai (in 1844), and Dr. Lockhart immediately commenced his work. His rooms were thronged, and it is stated that ten thousand nine hundred and seventy-
eight patients were attended to between May, 1844, and June, 1845. The knowledge of this charity spread over the province of Kiangsu, and removed much of the ill-will and ignorance of the people toward foreigners. One effect in the city was to incite the inhabitants to open a dispensary during four summer months, for the gratuitous relief of the sick. It was called Shi I Kung-kiuh, or 'Public Establishment for Dispensing Healing.' It was attended by eight or nine native practitioners, who saw the patients once in five days; this attendance was gratuitous on the part of some of them, and was paid for in the case of others. The medicines are supplied from the different apothecary shops, one furnishing all that is wanted during one day, which is paid for by subscriptions to the dispensary. The patients vary from three hundred to five hundred. The reason given for the recent establishment of this dispensary for relieving the sick is that it has been done by a foreigner who came to reside at the place, and therefore some of the wealthy natives wished to show their benevolence in the same way." Such a spirit speaks well for the inhabitants of Shanghai, for nothing like competition in doing good has ever been started elsewhere, nor even a public acknowledgment made of the benefits conferred by the hospitals.

During the voyage along the coast of China made by Messrs. Medhurst and Stevens, in 1835, they visited Shanghai; and an abstract of Medhurst's interview with the officers on that occasion is taken from his journal. He had already been invited by them to enter a temple hard by the landing-place, to the end that they might learn the object of the visit, and was conversing with them.

The party was now joined by another officer named Chin, a hearty, rough-looking man, with a keen eye and a voluble tongue. He immediately took the lead in the conversation, and asked whether we had not been in Shantung and had communication with some great officers there? He inquired after Messrs. Lindsay and Gutzlaff, and wished to know whither we intended to proceed. I told him these gentlemen were well; but we could hardly tell where we should go, quoting a Chinese proverb, "We know not to day what will take place to-morrow." But, I continued, as your native conjurors are reckoned very clever, they may perhaps be able to tell you. "I am conjuror enough for that," said Chin; "but what is your profession?" I told him that I
was a teacher of religion. . . . After a little time a great noise was heard outside, and the arrival of the chief magistrate of the city was announced, when several officers came in and requested me to go and see his worship. He appeared to be a middle-aged man, but assumed a stern aspect as I entered, though I paid him the usual compliments and took my seat in a chair placed opposite. This disconcerted him much, and as soon as he could recover himself from the surprise at seeing a barbarian seated in his presence, he ordered me to come near and stand before him, while all the officers called out, "Rise! Rise!" I arose accordingly, and asked whether I could not be allowed to sit at the conference, and as he refused, I bowed and left the room. I was soon followed by Chin and Wang, who tried every effort to persuade me to return; this, however, I steadfastly refused to do unless I could be allowed to sit, as others of my countrymen had done in like circumstances.

Having been joined by Mr. Stevens (who had been distributing books among the crowd without), we proceeded to converse more familiarly and to deliver out books to the officers and their attendants, as well as to some strangers that were present, till they were all gone. A list of such provisions as were wanted had been given to Wang, whom we requested to purchase them for us, and we would pay for them. By this time the articles were brought in, which they offered to give us as a present, and seeing that there was no other way of settling the question, we resolved to accept of the articles and send them something in return. The rain having moderated, we arose to take a walk and proceeded toward the boat, where the sailors were busy eating their dinner. Wishing to enter the city we turned off in that direction, but were stopped by the officers and their attendants, and reluctantly returned to the temple. After another hour’s conversation, and partaking of refreshments with the officers, they departed. On the steps near the boat we observed a basket nearly full of straw, and on the top about half a dozen books torn in pieces and about to be burnt. On inquiry, they told us that these were a few that had been torn in the scuffle, and in order to prevent their being trodden under foot they were about to burn them. Recollecting, however, that Chin had told his servant to do something with the books he had received, it now occurred to us that he had directed them to be burned in our presence. On the torch being applied, therefore, we took the presents which were lying by and threw them on the fire, which put it out. The policeman, taking off the articles, applied the torch again, while we repeated the former operation; to show them that if they despised our presents, we also disregarded theirs. Finally the basket was thrown into the river and we left, much displeased at this insulting conduct.  

This extract might be thought to refer to an event which took place in the days of Ricci instead of one within the memory of the living. The progress and changes since it occurred in that city typify what has been going on throughout the

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whole land. Medhurst came back to Shanghai to live, within nine years after this incident, and when his failing health compelled his retirement in 1856, he closed an honorable service of thirty-nine years in the mission field. His dictionaries, translations, and writings in Chinese and English (ninety-three in all) indicate his industry; and through them he, being dead, yet speaketh to the Chinese upon his favorite themes of redemption. The work which he began was reinforced by colleagues from Great Britain and America until the whole population was reached, and towns lying south of the Yangtse' River were all visited. After the rebellion was quelled in 1867 other cities were occupied, until about forty-five localities in all parts of Kiangsu are now held as preaching stations. People are returning to their deserted homes, and lands that lay fallow for years are retilled; thither foreign and native preachers and colportors bring the living word without hindrance.

The consequences of the introduction of the gospel into China are likely to be the same that they have been elsewhere, in stirring up private and public antagonism to what is so opposed to the depravity of the human heart. There are some grounds for hoping that there will not be much systematic opposition from the imperial government when once the chiefs of the nation learn the popular sentiments and will. The principal reasons for this are found in the character of the people, who are not cruel or disposed to take life for opinions when those opinions are held by numbers of respectable and intelligent men. The fact that the officers of government all spring from the body of the people, and that these dignitaries are neither governed nor influenced by any State hierarchy—by any body of priestly men, who, feeling that the progress of the new faith will cause the loss of their influence and position, are determined to use the power of the State to put it down—leads us to hope that such officers as may adopt the new faith will not, on account of their profession, be banished or disgraced. Such was the case with Sü, who assisted and countenanced Ricci.

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1 In this connection the work of Dr. Lockhart (Medical Missionary in China, London, 1861) may profitably be read for the details and results of mission labors in Shanghai.
The general character of the Chinese is irreligious; and they care much more for money and power than they do for religious ceremonies of any kind; they would never lose a battle as the Egyptians did because the Persians placed cats between the armies. There are no ceremonies which they consider so binding as to be willing to fight for them, and persecute others for omitting, except those pertaining to ancestral worship;—these are of so domestic a nature that thousands of converts might discard them before much would be known or done by the people in relation to the matter. The conscientious Christian magistrate would be somewhat obnoxious to his master, and liable to be removed for refusing to perform his functions at the ching-hwang miao before the tutelar gods of the Empire. These and other reasons, growing out of the character of the people and the nature of their political and religious institutions, lead to the hope that the leaven of truth will permeate the mass of society and renovate, purify, and strengthen it without weakening, disorganizing, or destroying the government. There are, also, some causes to fear that such will not be the case, arising from the ignorance of the people of the proper results of Christian doctrines; from a dread of the government respecting its own stability from foreign aggression; from the evil consequences of the use of opium, and the drainage of the precious metals; and from the disturbing effects of the intercourse with unscrupulous foreigners and irritated natives often leading to riots and the interference of government authorities.

The toleration of the Christian religion had been allowed throughout the Empire by imperial edicts issued in the reign of Shunché and his son; and often and often discountenanced and persecuted after those dates. The governmental policy had been long settled to disallow its profession by its subjects or the residence of the Roman Catholic missionaries in its borders. In 1844 the French envoy, M. de Lagrené, brought their disabilities to the notice of Kíying, who memorialized the throne and received the following rescript, which reversed the bloody decrees of 1722 and later years. For his efforts in this matter he deserves the thanks and remembrance of every friend of Christianity and the Chinese.
K'iying, imperial commissioner, minister of State, and governor-general of Kwangtung and Kwangsi, respectfully addresses the throne by memorial.

On examination it appears that the religion of the Lord of Heaven is that professed by all the nations of the West; that its main object is to encourage the good and suppress the wicked; that since its introduction to China during the Ming dynasty it has never been interdicted; that subsequently, when Chinese, practising this religion, often made it a covert for wickedness, even to the seducing of wives and daughters, and to the deceitful extraction of the pupils from the eyes of the sick, government made investigation and inflicted punishment, as is on record; and that in the reign of Kiaking special clauses were first laid down for the punishment of the guilty. The prohibition, therefore, was directed against evil-doing under the covert of religion, and not against the religion professed by the western foreign nations.

Now the request of the French ambassador, Lagrené, that those Chinese who, doing well, practise this religion, be exempt from criminality, seems feasible. It is right therefore to make the request, and earnestly to crave celestial favor to grant that, henceforth, all natives and foreigners without distinction, who learn and practise the religion of the Lord of Heaven, and do not excite trouble by improper conduct, be exempted from criminality. If there be any who seduce wives and daughters, or deceitfully take the pupils from the eyes of the sick, walking in their former paths, or are otherwise guilty of criminal acts, let them be dealt with according to the old laws. As to those of the French and other foreign nations who practise the religion, let them only be permitted to build churches at the five ports opened for commercial intercourse. They must not presume to enter the country to propagate religion. Should any act in opposition, turn their backs upon the treaties, and rashly overstep the boundaries, the local officers will at once seize and deliver them to their respective consuls for restraint and correction. Capital punishment is not to be rashly inflicted, in order that the exercise of gentleness may be displayed. Thus, peradventure, the good and the profligate will not be blended, while the equity of mild laws will be exhibited.

This request, that well-doers practising the religion may be exempt from criminality, I (the commissioner), in accordance with reason and bounden duty, respectfully lay before the throne, earnestly praying the august Emperor graciously to grant that it may be carried into effect. A respectful memorial.

Taufkwang, 24th year, 11th month, 19th day (December 28, 1844), was received the vermilion reply: "Let it be according to the counsel [of K'ying]." This is from the Emperor. 1

1 This is thus explained by a Chinese: "It is a custom with the priests who teach this religion, when a man is about to die, to take a handful of cotton, having concealed within it a sharp needle, and then, while rubbing the individual's eyes with the cotton, to introduce the needle into the eye and puncture the pupil with it; the humors of the pupil saturate the cotton and are afterward used as a medicine." This foolish idea has its origin in the extremeunction administered by Catholic priests to the dying. See, moreover, the Lettres Édifiantes, Tome IV., p. 44.

This rescript granted toleration to the Christians already in the country, known only by the term Tiên Chu kiao, or ‘Religion of the Lord of Heaven,’ and referring only to those persons who profess Catholicism. Subsequently the French minister was asked to state whether, in making this request of the Chinese officers, he intended to include Christians of all sects, as there had been some doubts on that point. He therefore brought the subject again before Kiying, who issued an explanatory notice, without making a second appeal to his sovereign. It is not necessary to quote the entire reply, which granted as complete toleration to all Christian sects as its writer was able to do from his knowledge of their differences. The term Yêsu kiao, since adopted for Protestants, was not then current. After quoting the purport of M. de Lagrené’s communication, Kiying thus sums up his conclusions:

Now I find that, in the first place, when the regulations for free trade were agreed upon, there was an article allowing the erection of churches at the five ports. This same privilege was to extend to all nations; there were to be no distinctions. Subsequently the commissioner Lagrené requested that the Chinese who, acting well, practised this religion, should equally be held blameless. Accordingly, I made a representation of the case to the throne, by memorial, and received the imperial consent thereto. After this, however, local magistrates having made improper seizures, taking and destroying crosses, pictures, and images, further deliberations were held, and it was agreed that these [crosses, etc.] might be reverenced. Originally I did not know that there were, among the nations, these differences in their religious practices. Now with regard to the religion of the Lord of Heaven—no matter whether the crosses, pictures, and images be reverenced or be not reverenced—all who, acting well, practise it, ought to be held blameless. All the great western nations being placed on an equal footing, only let them by acting well practise their religion, and China will in no way prohibit or impede their so doing Whether their customs be alike or unlike, certainly it is right that there should be no distinction and no obstruction.—December 22, 1845.

The sentence in this document which speaks of local magistrates making improper seizures probably refers to something which had occurred in the country. At Shanghai the intendant of circuit issued a proclamation in November, 1845, based upon the Emperor’s rescript, in which he defines the Tiên Chu kiao “to consist in periodically assembling for unitedly worshipping the Lord of Heaven, in respecting and venerating the
cross, with pictures and images, as well as in reading aloud the
works of the said religion; these are customs of the said reli-
gion in question, and practices not in accordance with these
cannot be considered as the religion of the Lord of Heaven." The
various associations and sects found throughout China are
all included under the vague name of kiao, or 'doctrine;' they
are an annoyance to the government and well disposed people,
and are referred to and excepted against in this proclamation.
In a decree received by K'iyong at Canton, February 20, 1846,
relating to the restoration of the houses belonging to Roman-
ists, the views of the Chinese government respecting the for-
eign missionaries were further made known.

On a former occasion K'iyong and others laid before Us a memorial, re-
questing immunity from punishment for those who doing well profess the
religion of Heaven's Lord: and that those who erect churches, assemble to-
gether for worship, venerate the cross and pictures and images, read and ex-
plain sacred books, be not prohibited from so doing. This was granted. The
religion of the Lord of Heaven, instructing and guiding men in well-doing,
differs widely from the heterodox and illicit sects; and the toleration thereof
has already been allowed. That which has been requested on a subsequent
occasion, it is right in like manner to grant.

Let all the ancient houses throughout the provinces, which were built in
the reign of Kanghi, and have been preserved to the present time, and which,
on personal examination by proper authorities, are clearly found to be their
bona fide possessions, be restored to the professors of this religion in their re-
spective places, excepting only those churches which have been converted into
temples and dwelling-houses for the people.

If, after the promulgation of this decree throughout the provinces, the
local officers irregularly prosecute and seize any of the professors of the reli-
gion of the Lord of Heaven, who are not bandits, upon all such the just pen-
alties of the law shall be meted out.

If any, under a profession of this religion, do evil, or congregate people
from distant towns, seducing and binding them together; or if any other sect
or bandits, borrowing the name of the religion of the Lord of Heaven, create
disturbances, transgress the laws, or excite rebellion, they shall be punished
according to their respective crimes, each being dealt with as the existing stat-
tutes of the Empire direct.

Also, in order to make apparent the proper distinctions, foreigners of every
nation are, in accordance with existing regulations, prohibited from going into
the country to propagate religion.

For these purposes this decree is given. Cause it to be made known.
From the Emperor.  

1 Chinese Repository, Vol. XV., p. 155, where the original is given.
The directors of Protestant missions did not think it right to violate the last paragraph in this rescript, and confined their efforts to the open ports, where their agents had much preliminary work to do. This went on quietly, and on the whole peaceably, as the inhabitants found that the missionaries were their friends. Chapels, schools, hospitals, printing offices, and dwellings were erected at all the ports, so that by the year 1858 about one hundred Protestants were carrying them on. The number of converts was few, and there was not much result to show in tabular lists. It was a time of seed-sowing.

In 1849 the adherents of Hung Siu-tsun began to make trouble in the west of Kwangtung, and to be called the Shangt'ie huwei; and the Peking authorities were unable to distinguish them from Protestants, who had thus rendered the name for God in the version of the Bible used by these misguided men. Their rapid successes against the imperial troops soon roused the utmost energies of the government to suppress them and retake Nanking. In 1856 a more dangerous struggle was precipitated by the impolitic action of Yeh Ming-chin, the governor-general at Canton, in respect to the Arrow, a smuggling lorchia carrying the British flag, which ended in a declaration of war against China. When hostilities ceased in 1858 by signing treaties of peace at Tientsin with envoys of the four nations there assembled, it was deemed to be a favorable time to introduce some definite stipulations respecting the toleration of Christianity in China. The rescripts of the Emperor Tau-kwang in 1844 had never carried any real weight among rulers or people, nor had the Romanists ever been able to re-possess their old churches and other real estate taken from them. The largest part had long been occupied or destroyed.

Any opposition to such a proposal was not likely to be very persistent on the part of the Chinese plenipotentiaries in face of the force at the call of those who had just captured the forts at Taku and held the city of Tientsin under their guns. The four nations, Great Britain, France, the United States, and Russia, were, as representatives of Christendom, in the providence of God brought face to face with China, the representative of paganism. They came to demand an arrangement of
commercial, diplomatic, civil, and ex-territorial rights, and the introduction of religious privileges did not enter into their plans. The war on the part of the two first-named powers had no reference to religion, and their two colleagues would doubtless have omitted the articles on toleration if the Chinese had held out on those alone. At this singular and most unexpected correlation of moral and physical forces among the nations of the world, involving the greater part of its inhabitants, the freedom of the rising church of Christ in China was quietly secured by the four following articles of toleration inserted in the treaties signed in June, 1858. They are here given in the order of their dates:

**Russian. Art. VIII.**—The Chinese government having recognized the fact that the Christian doctrine promotes the establishment of order and peace among men, promises not to persecute its Christian subjects for the exercise of the duties of their religion; they shall enjoy the protection of all those who profess other creeds tolerated in the Empire. The Chinese government, considering the Christian missionaries as worthy men who do not seek worldly advantages, will permit them to propagate Christianity among its subjects, and will not hinder them from moving about in the interior of the Empire. A certain number of missionaries setting out from the open ports, or cities, shall be provided with passports signed by Russian authorities.

**American. Art. XXIX.**—The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested.

**British. Art. VIII.**—The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to
the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.

French. Art. XIII.—La religion Chrétienne, ayant pour objet essentiel, de porter les hommes à la vertu, les membres de toutes communions Chrétiennes joindront d’une entière sécurité pour leurs personnes, leurs propriétés, et le libre exercice de leurs pratiques religieuses; et une protection efficace sera donnée aux missionnaires qui se rendront pacifiquement dans l’intérieur du pays, munis des passeports réguliers dont il est parlé dans l’Article VIII. Aucune entrave ne sera apportée par les autorités de l’Empire Chinois au droit qui est reconnu à tout individu en Chine d’embrasser, s’il le veut, le Christianisme et d’en suivre les pratiques, sans être passible d’aucune peine infligée pour ce fait. Tout ce qui a été précédemment écrit, proclamé, ou publié en Chine par ordre du gouvernement contre le culte Chrétien, est complètement abrogé, et reste sans valeur dans toutes les provinces de l’Empire.

An article similar to these in its general import has been inserted in nearly all the treaties subsequently signed with the Chinese. They contain as much freedom of faith and practice by converts as could be desired by any reasonable man; but many missionaries were disappointed that their provisions were violated or disregarded by native officials. These sanguine persons often forgot that forbearance and time were both needed to bring the people and their rulers up to an appreciation of the new liberties and obligations contained in the treaties, and that their ignorance would be best and thoroughly removed by the living evidences of the purity and power of Christianity among its converts. These have already begun to show their faith by their works.

The only additional action of the Chinese government in this direction that needs to be noticed is Article VI., agreed upon with the French envoy and contained in the convention signed at Peking in October, 1860, in relation to the restoration of property once owned by the Romanists. The translation is as follows:

Art. VI.—It shall be promulgated throughout the length
and breadth of the land, in the terms of the imperial edict of February 20, 1846, that it is permitted to all people in all parts of China to propagate and practise the teachings of the Lord of Heaven, to meet together for preaching the doctrines, to build churches and to worship; further, all such as indiscriminately arrest [Christians] shall be duly punished, and such churches, schools, cemeteries, lands, and buildings as were owned on former occasions by persecuted Christians shall be paid for, and the money handed to the French representative at Peking for transmission to the Christians in the locality concerned. It is in addition permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure.\footnote{This sentence in italics is not contained in the French text of the convention; but as that language is made, in Art. III of the Treaty of Tientsin, the only authoritative text, the surreptitious insertion of this important stipulation in the Chinese text makes it void. The procedure was unworthy of a great nation like France, whose army environed Peking when the convention was signed.}

In carrying out the details of this article, so much injustice and violence were exhibited by native Romanists, supported by the missionaries in claiming lands alleged to have belonged to them as far back as the days of Ricci and in the Ming dynasty, and forcing their owners and occupants to yield them without any or sufficient compensation, that riots and hatreds arose in many parts of China. Temples, houses, and shops which had been in the legal possession of natives for one or two centuries were claimed under this stipulation, and they forcibly resisted the surrender. The discontent became so great that the French minister at last issued a notice, about 1872, that no more claims of this kind would be received from the missionaries, and further complaints ceased. The imbroglio was heightened by the murder of two or three missionaries in Kweichau and Sz’chuen during the previous years, and the escape of the guilty parties into other provinces.

The feelings of all the Romish missionaries at the removal of the many disabilities under which they had long lived and bravely suffered were expressed by the Bishop of Shantung in
an encyclical letter to his people, in which he exhorts them to "maintain and diligently learn the holy religion. . . . Let them also pray that the holy religion may be greatly promoted, remembering that the kind consideration of the Emperor toward our holy religion springs entirely from the favor of the Lord of Heaven. After the reception of this order, let thanks be offered up to God for his mercies in the churches, for three Lord's days in succession. While the faithful rejoice in this extraordinary favor, let Ave Marias be recited to display grateful feelings."

The subject of the thorough revision of the Chinese Bible had long occupied the thoughts of those best acquainted with the need of such a work; and when the English missionaries met at Hongkong in 1843, a general conference of all Protestant missionaries was called to take measures for the preparation of so desirable a work. The version of Morrison and Milne was acknowledged by themselves to be imperfect, and the former had begun some corrections in it before his death. Messrs. Medhurst, Gutzlaff, Bridgman, and J. R. Morrison had united their labors in revising the New Testament, and published it in 1836.

The greatest harmony existed at this meeting, and the books of the New Testament were distributed among the missionaries at the several stations without regard to denomination. Some discussion arose as to the best word for baptism, for all agreed that it could not well be transliterated. The question was referred to a committee, which, finding itself unable to agree upon a term, recommended that in the proposed version this word should be left for each party to adopt which it liked. The term si li, which had been in use to denote this rite since the days of Ricci, by Romanists of all opinions, had been taken by Morrison and Medhurst, and by those associated with them. Marshman preferred another word, tsan, which was so unusual that it would almost always require explanation; and in fact could only be fully explained by the ceremony itself. Some of the American Baptist missionaries have taken Marshman's term, and others have proposed a third one, yuh. Their joint action with their brethren in regard to a common version was after-
ward repudiated by the societies in the United States, which directed them to prepare separate translations.

The question of the proper word for God in Chinese was also referred to a committee at this meeting in Hongkong, which reported its inability to agree; and this point, like the word for baptism, was therefore left to the decisions of the respective missions, after the version itself was finished. The delegates on the projected translation were chosen by the body of missionaries at each station, and met at Shanghai in June, 1847. They consisted of Rev. Messrs. Medhurst, J. Stronach, and Milne from the London Missionary Society, and Rev. Messrs. Bridgman, Boone, Shuck, Lowrie, and Culbertson from American societies; of the last five, Culbertson took Lowrie's place after his death, and Bp. Boone was never able to take an active share in the work. The New Testament was finished July 25, 1850, and was published soon after with different terms for God and Spirit.

The Old Testament was translated by the three first named in 1853; while another, more adapted to common readers, was completed in 1862 by Messrs. Bridgman and Culbertson. Gutzlaff also issued two or three revisions by himself. In 1865 a committee was formed in Peking for the purpose of making a version of the SS. in the Mandarin dialect, especially that prevalent in the northern provinces. It was done by Rev. Messrs. Blodget, Edkins, Burdon, and Schereschewsky; the New Testament was completed by them jointly in 1872, and the Old Testament in 1874 by the last named alone. It made the sixth complete translation of the Bible into Chinese during this century. Other translations have been made into the five southern patois of several books of the Bible—and at Ningpo and Amoy they are issued in the Romanized letters, and not in the Chinese character. These last, of course, are unintelligible to all natives not taught in mission schools.

The influence and labors of female missionaries in China is, from the constitution of society in that country, likely to be the only, or principal means of reaching their sex for a long time to come, and it is desirable, therefore, that they should engage in the work by learning the language and making the acquaint-
ance of the families around them. No nation can be elevated, or Christian institutions placed upon a permanent basis, until females are taught their rightful place as the companions of men, and can teach their children the duties they owe to their God, themselves, and their country. Female schools are the necessary complement of boys', and a heathen wife soon carries a man back to idolatry if he is only intellectually convinced of the truths of Christianity. The comparatively high estimation the Chinese place upon female education is an encouragement to multiply girls' schools. The formation of mission boards in western lands, conducted entirely by women, has made these schools and medical work among women in China both practical and necessary. No large mission is now regarded as complete without one or more women to carry on such parts of the work as belong to them; and this is true of the Romish missions as well as Protestants.

The advance in the work of evangelization since the opening of the Empire in 1842 by the Treaty of Nanking has been in the highest degree encouraging. It was soon ascertained that the hatred and contempt of foreigners which were supposed to dwell in the minds of all Chinese, needed only to be met with kindness and patient teachings to give place to respect and confidence. The sufferings from the war with England, and the evils resulting from the smuggling and use of opium among the people, had embittered the minds of dwellers along the coast; but as most of this was local, the enlargement of mission work did much to remove the ignorance which nursed the dislike. The free relief of disease and pain in the hospitals aided greatly to improve intercourse, so that at this day the natives in and around the open ports have become entirely changed in their feelings.

This outline of Protestant mission work in China may be closed by a notice of the conference held at Shanghai in May, 1877, at which one hundred and twenty-six men and women, connected with twenty different bodies, assembled to discuss their common work in its various departments. The report of their proceedings gives fuller statistics of the work then going on than is to be found elsewhere, and the twenty-seven papers
read and discussed in the three-days' sessions contain the ripened views of competent thinkers upon the most serious questions connected with the welfare of China. The following table has been taken from this report, and exhibits a remarkable development in education and preaching, considering that most of the stations have been opened since 1860.

STATISTICS OF PROTESTANT MISSIONS TO CHINA FOR THE YEAR 1877.

<table>
<thead>
<tr>
<th>Branches of Mission Work</th>
<th>American</th>
<th>British</th>
<th>Continental</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stations where missionaries reside</td>
<td>41</td>
<td>43</td>
<td>8</td>
<td>92</td>
</tr>
<tr>
<td>Out-stations</td>
<td>215</td>
<td>290</td>
<td>27</td>
<td>532</td>
</tr>
<tr>
<td>Organized churches</td>
<td>150</td>
<td>156</td>
<td>12</td>
<td>318</td>
</tr>
<tr>
<td>(a) Wholly self-supporting</td>
<td>11</td>
<td>7</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>(b) Partially self-supporting</td>
<td>115</td>
<td>149</td>
<td></td>
<td>264</td>
</tr>
<tr>
<td>Communicants</td>
<td>3,117</td>
<td>4,504</td>
<td>667</td>
<td>8,308</td>
</tr>
<tr>
<td>(f) males</td>
<td>2,183</td>
<td>2,440</td>
<td>584</td>
<td>5,207</td>
</tr>
<tr>
<td>Pupils in 31 boys' boarding-schools</td>
<td>347</td>
<td>154</td>
<td>146</td>
<td>647</td>
</tr>
<tr>
<td>(1) 177 boys' day-schools</td>
<td>1,255</td>
<td>1,470</td>
<td>265</td>
<td>2,991</td>
</tr>
<tr>
<td>(1) 39 girls' boarding-schools</td>
<td>464</td>
<td>206</td>
<td>124</td>
<td>794</td>
</tr>
<tr>
<td>(1) 82 girls' day-schools</td>
<td>957</td>
<td>385</td>
<td>15</td>
<td>1,397</td>
</tr>
<tr>
<td>(1) 21 theological schools</td>
<td>94</td>
<td>120</td>
<td>22</td>
<td>236</td>
</tr>
<tr>
<td>(1) 115 Sunday-schools</td>
<td>2,110</td>
<td>495</td>
<td></td>
<td>2,605</td>
</tr>
<tr>
<td>Pastors and preachers ordained</td>
<td>42</td>
<td>28</td>
<td>3</td>
<td>73</td>
</tr>
<tr>
<td>Assistant preachers</td>
<td>212</td>
<td>273</td>
<td>34</td>
<td>519</td>
</tr>
<tr>
<td>Colportors</td>
<td>28</td>
<td>40</td>
<td>3</td>
<td>71</td>
</tr>
<tr>
<td>Bible women</td>
<td>62</td>
<td>28</td>
<td>2</td>
<td>92</td>
</tr>
<tr>
<td>Church buildings for worship</td>
<td>118</td>
<td>118</td>
<td>15</td>
<td>248</td>
</tr>
<tr>
<td>Chapels and preaching places</td>
<td>183</td>
<td>249</td>
<td>25</td>
<td>457</td>
</tr>
<tr>
<td>In-patients, 1 in 18 hospitals, 1876</td>
<td>1,390</td>
<td>3,905</td>
<td></td>
<td>5,295</td>
</tr>
<tr>
<td>Out-patients, 1</td>
<td>47,635</td>
<td>41,170</td>
<td>88,805</td>
<td></td>
</tr>
<tr>
<td>Patients treated in 24 dispensaries, 1876</td>
<td>25,107</td>
<td>16,174</td>
<td>41,281</td>
<td></td>
</tr>
<tr>
<td>Medical students</td>
<td>19</td>
<td>13</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>Contributions of native Christians, 1876</td>
<td>4,482</td>
<td>5,069</td>
<td>0,571</td>
<td></td>
</tr>
</tbody>
</table>

The total number of men who have joined the Protestant missions to the Chinese up to 1876, as nearly as can be ascertained, has been 484. Of these 41 were laymen, chiefly physicians, and no women or natives are included. Twelve American societies had sent out 212 ordained missionaries, and the same number of British societies had sent 196; all the agents of the 8 or 10 continental societies amounted to 35. The number in 1847 was 112 of all nations; in 1858, this figure had increased to 214; and a table made out in 1877 by the Shang-
hai Conference gives 473 as the total number of persons then engaged in active missionary work in China, including 15 not employed by any of the 25 societies enumerated. Of these 210 belonged to 10 American, 242 to 13 British, and 26 to 2 German societies; 172 of the whole number being wives of missionaries, and 63 unmarried females.

No one acquainted with the practical evangelical work in China needs to be told that these statistics give no idea of the character and attainments of the fourteen thousand converts which have joined native churches, or the extent and thoroughness of the education given the five thousand seven hundred children counted in. Those who look for more than the merest beginnings of faith and culture in the minds of natives just brought out of the ignorance, sottishness, and impurity of heathenism into the brightness of Christianity, or those who harshly criticise these results of mission work, will do well to examine for themselves more fully the limitations and nature of all its branches.

No mention is made in these items of the amount of printing done at mission presses, for those particulars are scattered over hundreds of reports issued during the last score or two years. The presses formerly conducted by Williams, Wylie, and Cole at Canton, Shanghai, and Hongkong during an aggregate of nearly forty years, have been superseded by more and larger establishments; moreover, the facilities for transporting books render their issues more available at the remotest parts of the country. The manufacture of Chinese and Japanese types by the Presbyterian Mission press and foundry furnishes native workmen with the means of printing newspapers and books, which otherwise could never have been done (so as to become self-supporting) by means of blocks. At this establishment over thirty millions of pages are annually sent forth, and this amount is more than doubled by all the other mission presses. The effects of this literature upon the native mind, which these agencies are scattering wider every year, will be apparent in the near future.

The worth and labors of many men comprised in this number of missionaries have long been known to the Christian pub-
lic. Milne and Collie ardently longed and labored diligently for the coming and extension of the kingdom of Christ in China, though not allowed to live in its borders. Few men in the missionary corps have exceeded Edwin Stevens in sound judgment and steady pursuit of a well-formed purpose, which in his case was to aid in perfecting the version of the Bible. He was employed nearly three years as seamen's chaplain at Whampoa before entering the service among the Chinese, and his labors in that department were highly acceptable to those who frequented the port.

The warm-hearted, humble piety and singleness of purpose of Samuel Dyer were also well known to every one engaged with him. His long and assiduous labors to complete a fount of Chinese metallic type, amid many obstacles and hindrances, were prompted by the hope that, when once finished, books could be printed with more elegance, cheapness, and rapidity than in any other way. He lived to see it brought into partial use, and to satisfy himself concerning the feasibility of this plan. If the impulses of private friendship and the esteem generally entertained for David Abeel should prompt a notice of his character and labors, it would soon extend to many pages; they have been well worthy the fuller notice which is given in his memoir. Among other biographies may be mentioned those of Walter M. Lowrie, William C. Burns, D. Sandeman, J. Henderson, Samuel Dyer, E. C. Bridgman, and W. Aitcheson, which will furnish information upon the details of their labors. Female missionaries have also done much, and will do more, in this work, which requires minds and labors in large variety. Mrs. Mary Morrison, Mrs. Sarah Boone, Mrs. Theodosia Dean, Mrs. Lucy Ball, Mrs. Henrietta Shuck, Mrs. Doty, and Mrs. Pohlman, all died in China before 1846—the first of scores of honorable women who have since thus ended their lives.

Before closing this brief sketch of Christian missions among the Chinese, it may be well to mention some of the peculiar facilities and difficulties which attend the work. The business of transforming heathen society and reconstructing it on Christian principles is a great and protracted undertaking, and is to
be commenced in all communities by working on individuals. The opposition of the unregenerate heart can be overcome only by the transforming influences of the Spirit, but the intellect must be enlightened, and the moral sense instructed by a system of means, before the truths of the Bible can be intelligently received or rejected. This opposition is not peculiar to China, but it will probably assume a more polemic and argumentative cast there than in some other countries. The proud literati are not disposed to abase Confucius below the Saviour, but rather inclined to despise the reiteration of his name and atonement as a seesaw about "one Jesus who was dead, whom we affirm to be alive." Medhurst notices a tract written against him by a Chinese, in which it is argued that "it was monstrous in barbarians to attempt to improve the inhabitants of the Celestial Empire when they were so miserably deficient themselves. Thus, introducing among the Chinese a poisonous drug, for their own benefit to the injury of others, they were deficient in benevolence; sending their fleets and armies to rob other nations of their possessions, they could make no pretentions to rectitude; allowing men and women to mix in society and walk arm in arm through the streets, they showed that they had not the least sense of propriety; and in rejecting the doctrines of the ancient kings they were far from displaying wisdom; indeed, truth was the only good quality to which they could lay the least claim. Deficient, therefore, in four out of the five cardinal virtues, how could they expect to renovate others? Then, while foreigners lavished money in circulating books for the renovation of the age, they made no scruple of trampling printed paper under foot, by which they showed their disrespect for the inventors of letters. Further, these would-be exhorters of the world were themselves deficient in filial piety, forgetting their parents as soon as dead, putting them off with deal coffins only an inch thick, and never so much as once sacrificing to their manes, or burning the smallest trifle of gilt paper for their support in the future world. Lastly, they allowed the rich and noble to enter office without passing through any literary examinations, and did not throw open the road to advancement to the poorest and meanest in the land. From all these, it ap-
peared that foreigners were inferior to Chinese, and therefore most unfit to instruct them."

To these arguments, which commend themselves to a Chinese with a force that can hardly be understood by a foreigner, they often add the intemperate, immoral lives and reckless cupidities of professed Christians who visit their shores, and ask what good it will do them to change their long-tried precepts for the new-fangled teachings of the Bible? The pride of learning is a great obstacle to the reception of the humiliating truths of the Gospel everywhere, but perhaps especially in China, where letters are so highly honored and patronized. The language is another difficulty in the way of the diffusion of the Gospel, both on the part of the native and the missionary. The mode of education among the Chinese is admirably fitted for the ends they propose, viz., of forming the mind to implicit belief and reverence for the precepts of Confucius, and obedience to the government which makes those precepts the outlines of its actions, but it rather weakens the intellect for independent thought on other subjects. The language itself, as we have had opportunity to observe, is an unwieldy vehicle for imparting new truths, either by writing or speaking, chiefly because of the additional burden every new character or term imposes upon the memory. The immense number, who read and speak this language, reconciles one, however, to extra labor and patience to become familiar with its forms of speech, and ascertain the best modes of conveying truth.

When the five ports were opened in 1845 to practical missionary work among the two or three millions of people living in and around them, it was soon found that they were tolerably well-disposed to foreigners when they understood what was said to them. Fifteen years of constant labor changed the ignorance and suspicion with which they regarded the first missionaries, into respectful regard if not acceptance of their message. At the end of this period, the capture of Peking and the ratification of the treaties of Tientsin completed the opening of China to such labors as far as diplomatic agency could go. Congregations are now collected, and truth explained to them with a good degree of acceptance every Sabbath, and all that is wanted
to get more congregations is more preachers; long before missionary labors are accomplished in all the ports, the whole land will afford every choice of climate and position. Facilities for learning the language are constantly increasing. Dictionaries, vocabularies, phrase books, grammars, and chrestomathies in all the dialects will soon be prepared; and the list now is not small. They have all, with few exceptions, been made and printed by Protestant missionaries.

Churches have increased since the first one was formed in Canton in 1835, and some of them are served by native evangelists, two of whom, Liang A-fah and Tsin Shen, of the London Mission, deserve mention as among the first of their countrymen who became educated, earnest preachers of the gospel. The future is full of promise, and the efforts of the church with regard to China will not cease until every son and daughter of the race of Han has been taught the truths of the Bible, and has had them fairly propounded for reception or rejection. They will progress until all the cities, towns, villages, and hamlets of that vast Empire have the teacher and professor of religion living in them; until their children are educated, their civil liberties understood, and political rights guaranteed; their poor cared for, their literature purified, their condition bettered in this world by the full revelation of another made known to them. The work of missions will go on until the government is modified, and religious and civil liberty granted to all, and China takes her rank among the Christian nations of the earth, reciprocating all the courtesies due from people professing the same faith.