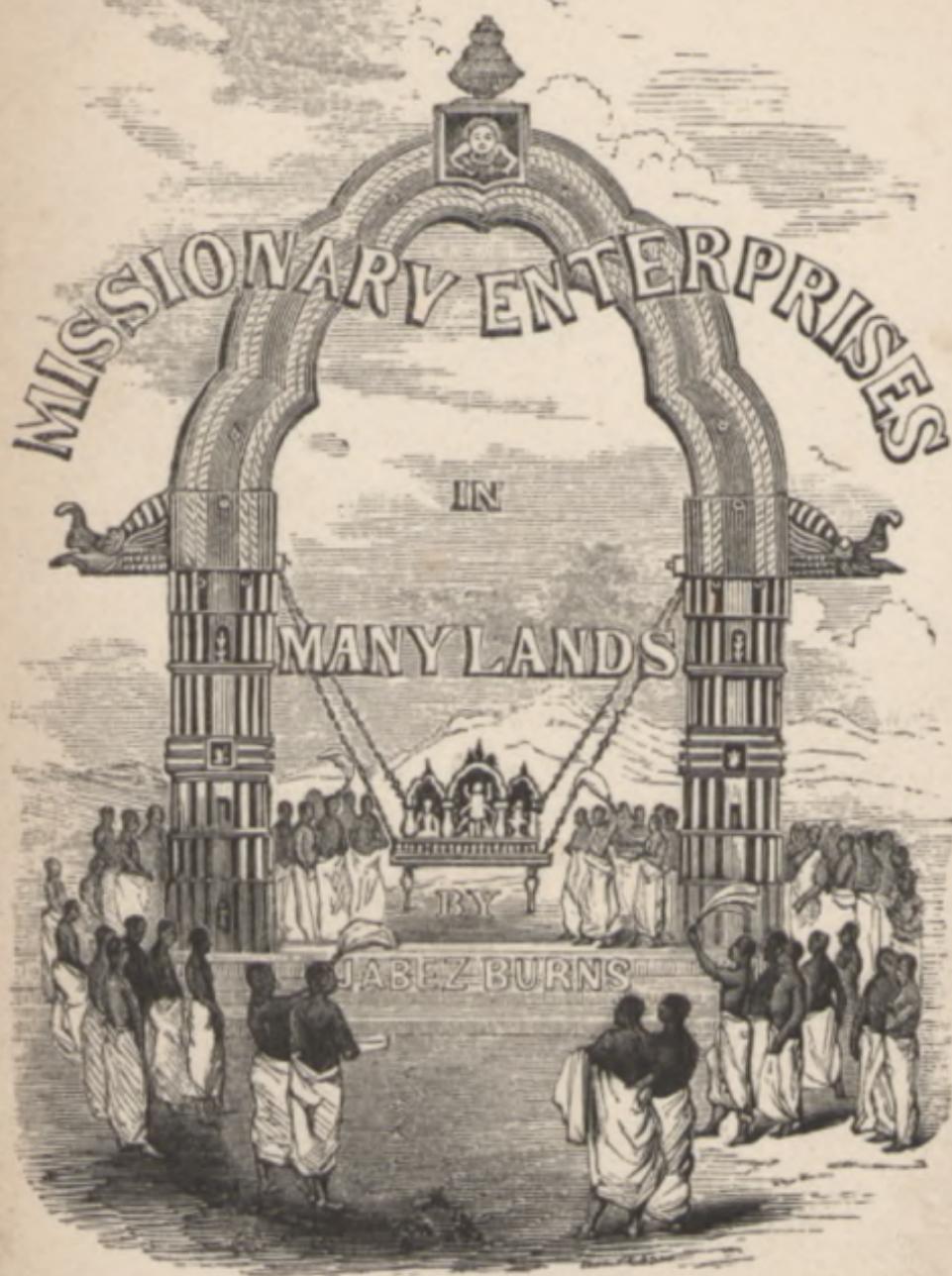


E. Brady

MISSIONARY ENTERPRISES IN  
MANY LANDS.



FESTIVAL IN HONOUR OF CHRISHNA.

See p. 260.

# MISSIONARY ENTERPRISES

IN MANY LANDS.

BY THE

REV. JABEZ BURNS, D.D.



London:

PUBLISHED BY KNIGHT AND SON,  
11, CLERKENWELL CLOSE.

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MISSIONARY ENTERPRISES  
IN MANY LANDS.

WITH A BRIEF ACCOUNT OF

The Rise and Progress of Missions.

BY THE

REV. JABEZ BURNS, D.D.

THIRD EDITION,

ILLUSTRATED BY ENGRAVINGS ON WOOD.

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## LONDON MISSIONARY SOCIETY.

IN 1795, the "London Missionary Society" was formed. This was a noble expression of Christian benevolence, in which were united several liberal-minded clergymen, and the principal ministers of the Independent denomination; with several of the Scotch Secession, and of the Calvinistic methodists.

At their first annual meeting, in May, 1796, it was resolved, that, "to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society, that its design is not Presbyterianism, Independency, Episcopacy, or any other form of church order; but the glorious gospel of the blessed God to the heathen; leaving the converts to the Scriptures for church government." This Society originated in a great measure with Dr. Edward Williams, an Independent minister of Birmingham, publishing an address to his brethren in the ministry, in the Evangelical Magazine in 1794, established in that year. By this address, the servants of God were led to take measures for this institution. Dr. Williams, Dr. Haweis, Dr. Boque, Messrs. Eyre, Rowland Hill, Matthew Wilkes, and Burder, were among its founders. The South Sea islands were the station first chosen, and thirty missionaries were sent in the ship *Duff*, in 1796.

From that period it has been extending its operations, and at the present time its missions exist in the Georgian, the Society, the Hervey, the Samoan, the Paumotu, the Loyalty, and the New Hebrides groups, with numerous other islands of the South Seas; many important stations in Northern and Southern India, at Canton, Hong-kong, Amoy, and Shanghai, and at many im-

portant positions in China. A large number of its agents are stationed in South Africa and the Mauritius, and also at Jamaica, Berbice, and Demerara, in the West Indies. These important spheres of labour are occupied by 170 European missionaries, who, in most instances, receive the invaluable assistance of their devoted wives. These, with upwards of 700 native teachers, form a body of 1000 agents sustained by the Society. The churches of Christ gathered by this agency in heathen lands are 150, containing, exclusive of the Christians in Madagascar, 16,000 members.

In addition to a large number of Sunday scholars, the Society's agents superintend 400 day-schools, in which 30,000 young people are receiving instruction. There are also 32 boarding or home schools in India, China, and Polynesia, containing 595 girls, and 254 boys. The most important of the Society's educational establishments are eight for the training of native evangelists and pastors; and in these, at the present time, there are 155 students. The zeal and liberality of Christians at the mission stations is strikingly shown by the fact, that, aided by the generosity of European Christian residents, they annually contribute upwards of £12,000 for the furtherance of the gospel. In addition to their other labours, the missionaries of the Society have translated the Scriptures, in whole or in part, into the Chinese, Mongolian, Urdu, Bengali, Teloogoo, Canarese, Tamil, Guzurattee, Malayalim, Tahitian, Rarotongan, Samoan, Sitchuana, and Malagasy. Some of these languages they have reduced to a written form; in others they have prepared grammars and dictionaries, and in all a large supply of Christian books and tracts have been printed and widely circulated.

year, adults and children; about 107,000 attendants on Christian worship; and about 40,000 scholars under Christian instruction. Its income that year from all sources was £120,932 3s. 11d. The expenditure of the year was £118,257 16s. 1d.

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THE "General Baptists" have missionaries and native teachers in Orissa and China. The "Church of Scotland," the "United Presbyterian Church," and the "Free Church," have missionaries in various parts of the East, and in the West Indies. The "Methodist New Connexion," have missionaries in Canada, and Ireland. The "Wesleyan Association," also, have missionaries in the West Indies, etc. The "Primitive Methodist," in America, Australia, etc. There are also other Societies for propagating the gospel in our colonies, and among the Jews, etc.

#### THE HOME MISSIONARY SOCIETY.

THE Home Missionary Society was instituted in 1819. Its design is the "Evangelization of the unenlightened inhabitants of the towns and villages of Great Britain, by preaching the gospel, the distribution of religious tracts, and the establishment of prayer-meetings, and Sunday schools; with every other scriptural method for the accomplishment of this important object."

The necessity for the Home Missionary Society is evident to every intelligent Christian, and amply proved by the remarkable documents in its reports. To detail the beneficial operations of this Society is altogether impossible in this place; but it appears to have the strongest claims upon the patriots of Britain. It has received the generous support of some pious members of the

church of England, and from several of the Evangelical clergy. The income of the Society, in 1853, was £6,899 17s. 10d.

#### THE LONDON CITY MISSION.

THIS valuable Society was established through the instrumentality of that devoted philanthropist, Mr. Nasmith, in the year 1835; and was designed to supply the metropolis with faithful labourers—men who should visit the alleys and crowded districts of the poorer localities, and impart religious instruction to the inhabitants. The monthly accounts of this excellent institution, as published in their magazine, present a most fearful picture of the moral wretchedness of thousands in this great city.

From the Report of 1853, the income of the Society appears to have been £26,481; and 297 missionaries were employed in this truly noble and Christian work. In March 1854, the number of missionaries had increased to 324.

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IN Ireland various efficient societies are labouring with much success; as the "Baptist Irish Society," "Irish Evangelical Society," and other Church of England and Ireland societies, which employ Scripture readers, and Protestant teachers and catechists.

For the conversion of the Jews, also, renewed and additional efforts have been made by the "Church of England," "Free Church of Scotland," and the "British Society," which includes Christians of various evangelical denominations.

he had spoken to me—that he had a load on his mind—felt assured that the Mohammedan religion was false—he acknowledged Jesus to be the Lord, and spoke of the Holy Spirit; but said he dared not openly confess Christ before his countrymen. After giving him the best counsel I could, he said, ‘I do not, sir, speak falsely. I can appeal to God, who knows all things, that I do not lie. Do you think I speak contrary to truth?’ I told him that he confessed to me that he believed in Jesus as the great Lord and only Saviour, and I had no reason to doubt his sincerity, as his confession was voluntary. ‘But what shall I do,’ he asked, ‘if I confess Christ openly? I have a wife and eight children alive—I have buried four—I shall be visited with the heavy wrath of the Mohammedans, and my family be exposed to beggary.’ I inquired what his employment was, spoke to him concerning persecution for the sake of Christ, and the doom of all who are ashamed to confess him before men. He replied, ‘Sir, you have been fishing here for many years. I remember you twelve years ago; but how many fish have you caught? I can tell you there are hundreds of fish now near the surface of the water, ready to leap out of their own accord; they are only fearful of the dry land: I know many who think as I do myself.’

“I told him it would afford me unspeakable pleasure to see hundreds and thousands of his countrymen confessing Christ openly, for Mohammedanism was the certain road to misery. I could not from the whole tenor of the conversation do otherwise than indulge the hope that truth had in some measure laid hold of his conscience; but I have been mistaken before in so many who promised well, that I rejoice with trembling.”



PART OF THE GREAT WALL OF CHINA.

## CHINA.

CHINA PROPER, the principal part of the large empire of that name, is situated on the eastern side of Asia. It is bounded on the north by Mongolia and Mantchoo Tartary; on the east, by Whang Hai, or Yellow Sea, and the Tung Hai, or Eastern Sea, both connected with the Pacific Ocean; on the south, by the China Sea and Tongking; and on the west, by the Burman empire and Thibet. China has been reckoned to contain an area of 1,300,000 square miles. Dr. Morrison fixes its population at 150,000,000.

The general face of the country is flat, occasionally varied with upland scenery. China is

watered by numerous rivers: the two principal are Hoang-ho and Kiang-keon. The chief cities are Peking, Nankin, and Canton. Peking is the residence of the emperor, and is situated in the province of Pe-che-lee, near the blue mountains of Tartary: it contains nearly three millions of inhabitants. The city has two great streets, running through its whole extent, crossing one another, and dividing it into quarters: the other streets are narrow. A number of triumphal arches, having one large gateway in the centre, with a smaller one on each side, adorn various parts of the capital. The second city in importance is Nankin, called by the Chinese Kiangning-fou: it was formerly the capital, but is now greatly dilapidated. Canton is the most considerable port in the empire, and was the only mart for Europeans before the late war. It stands on the river Pekeang, and is surrounded by a wall five miles in circumference.

The government is a purely patriarchal despotism. The emperor is at once the only sovereign, and, on great occasions, the only priest. At the "Temple of the Sky" he offers up, at the winter and summer solstice, oxen, sheep, goats, and hogs, that have been previously killed. The principal sects of the tolerated priests are those of Buddha and Tao-tse: the number of temples dedicated to the former deity is very great; but none can be built without special license from the government, and they are treated with comparative indifference both by the rulers and the people. The principal festivals, which are both of a civil and religious nature, are those of the New Year, the Feast of Lanterns, and of the Full Moon: this last is generally confined to noisy mirth all night among the common people.

The Feast of Lanterns commences two days before, and continues two days after, the first full moon of the new year.

Of the missionary efforts made in this vast and interesting empire, Dr. Morrison, writing September 4th, 1832, says:—

“Twenty-five years have this day elapsed, since the first Protestant missionary arrived in China, alone and in the midst of perfect strangers, with but few friends, and with many foes. Divine Providence, however, prepared a quiet residence for him; and by the help of God he has continued to the present time, and can now rejoice in what God has wrought. The Chinese language was at first thought an almost insurmountable difficulty. That difficulty has been overcome. The Holy Scriptures in Chinese, by Morrison and Milne, together with religious tracts, prayer books, etc., have been published; and now, thanks be to God, missionaries from other nations have come to aid in their distribution and explanation. The London Missionary Society’s Chinese press, at the Anglo-Chinese College, Malacca, and Mr. Medhurst’s in Java, have sent forth millions of pages containing the truths of the everlasting Gospel; and that institution has given a Christian education to scores of native youths. There are also native Chinese, who preach Christ’s Gospel, and teach from house to house. Such is a general outline of the progress of the mission.

“Missionary voyages have been performed, and the Chinese sought out, at various places, under European control, in the Archipelago; as well as in Siam, at the Loochoo islands, at Corea, and along the coast of China itself, up to the very walls of Pekin. Some tracts, written by Protestant missionaries, have reached and been read

by the emperor himself. Still this is but the day of small things.

“Only ten persons have been baptized. Two of them owed their religious impressions to the late Dr. Milne, at the Anglo-Chinese college, where they were printers. Another was a student, and still retained in the college.

“About ten years after the Protestant mission was established in China, a chaplain for the British factory was sent out from the Episcopal church in England; and about twenty years from the commencement of the mission, a seaman's chaplain was sent out from the American Seamen's Friend Society. The servants of our Lord, engaged in this mission, although from different nations, and connected with different churches, have cherished reciprocal affection, and united in the most cordial co-operation. By this brief exposition, they wish to call the attention of the churches, throughout the whole of Christendom, to the evangelization of at least four hundred millions of their fellow-creatures and fellow-sinners, in eastern Asia, comprehending China and the surrounding nations. Ye Christian churches, hear your Saviour's last command, ‘Go ye into all the world, and preach the Gospel to every creature!’”

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#### PUTO-PENANG, OR PRINCE OF WALES' ISLAND.

A PERSON applied to our missionary for some medicine; and on being asked if he ever thought on the family he had left in China, he replied in the affirmative, and added that he intended in the course of the ensuing year to return and visit them, as he had three sons and one daughter who were married. “I had another daughter,”

he observed, "but I did not bring her up." "Not bring her up!" exclaimed Mr. Medhurst; "what then did you do with her?" "I smothered her," he replied; "and on hearing by letter that another daughter was born, I sent word to have that smothered also, but the mother has preserved it alive."

"I was shocked at this speech," says Mr. Medhurst, "and still more at the horrid indifference with which he uttered it. 'What,' said I, 'murder your own children? Do you not shudder at such an act?' 'Oh, no!' he replied, 'it is a very common thing in China. We put the female children out of the way, to save the trouble of bringing them up; some people smother five or six daughters.' My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China with impunity, which must be the case when they are related without fear of detection, as the common occurrences of life.

"I felt that I had a murderer by my side, who without repentance must inevitably perish; and I told him plainly that he had committed a most dreadful sin, and was in danger of eternal wrath. But though I said this with the greatest seriousness and earnestness, he at first only laughed, and it was some time before he would acknowledge that he had done wrong; however, afterwards he seemed to feel a little concerned, and I hope affected.

"What an awful view does this present of the celestial empire, loaded with crime, deluged with blood, and ripe for destruction! O that God would translate them from darkness to light, and from the power of sin and Satan unto himself!"

## INFANTICIDE IN CHINA.

MR. MEDHURST says, "The prevalence of infanticide in China, has been adduced by some as a proof of that empire's extreme populousness. While, however, we would by no means argue that this abominable practice is kept up in order to keep down the population, or that it has any considerable influence in diminishing the numbers of the people, we may still contend that infanticide in China is more the result of poverty than prejudice, and has to do with economical rather than religious considerations.

"In the first place it is to be observed, that infanticide in China is wholly confined to the female sex: boys, it is imagined, can provide sufficiently well for themselves; are likely to repay by their labour the care and expense bestowed on them; and contribute to the building up of the family name and fortunes: in all of which matters girls are of little value. Hence the birth of a son is hailed in every Chinese family with delight; while the house is only filled with lamentation on the appearance of a wretched daughter. A son is therefore valued and cherished, while a daughter is despised and neglected. This feeling, carried to excess, leads many in extreme poverty to perpetrate infanticide in the one case, and to practise forbearance in the other.

"Again, the abominable custom alluded to, is not taught or enjoined by any religious system prevalent in China: either Confucianism, Taouism, or Buddhism. It is not done to propitiate the gods, as was the case formerly, amongst the cruel worshippers of Moloch; nor do the natives

expect to reap any spiritual advantage by giving 'the fruit of their body for the sin of their soul!' But the Chinese people perpetrate this infernal custom merely from parsimonious motives, and just to save themselves the care and expense of bringing up a useless and troublesome being, who is likely to cost more than ever she will fetch, on being sold out in marriage. It prevails therefore in proportion to the general indigence of the people; and affords by its prevalence a criterion by which to judge of the density of the population, and the poverty of the inhabitants. Hence we find that it obtains more in the southern provinces, where the numbers of human beings exceed the powers of the soil to produce sufficient sustenance; or in a crowded capital, where the myriads of citizens find hardly room to live or to breathe.

"In the southern parts of the empire, the natives themselves, who might be supposed anxious to conceal the fact, bear ample testimony to its existence, and that in a proportion which it is fearful to contemplate; while the lightness with which they treat the murder of female infants, shows that it must have prevailed in no ordinary degree, in order so far to blunt their sensibilities on the subject, as to lead them to contemplate the drowning of a daughter as far more excusable than the treading of printed paper under foot!

"The extent of infanticide in the capital has been calculated by the number of infants thrown out every night, and gathered by the police in the morning, to be buried in one common hole without the city. One writer informs us, that ten or a dozen infants are picked up every morning in Peking alone: hence the murders in that city must amount to several thousands annually."

## CHINESE CONVERTS.

MR. MEDHURST, in his work on China, observes :—“In the summer of 1816, a more than usual attention to the truth was paid by one of the Chinese printers, who professed his determination to take up the cross and follow the Saviour. The following extract from Mr. Milne’s journal, refers to this individual:—

“Nov. 3rd. At twelve o’clock this day I baptized, in the name of the adorable Trinity, Leang Kungfah, commonly called Leang Afah. The service was performed in a room of the mission house. Care had been taken, by previous conversation and prayer, to prepare him for this sacred ordinance; and finding him still stedfast in the faith, I baptized him. The change produced in his sentiments and conduct is, I hope, the effect of Christian truth; yet who of mortals can know the heart? Several searching questions were proposed to him, and an exercise suited to a candidate for baptism composed and given to him to meditate on.’

“He belongs to the province of Canton, is about thirty-three years of age, can read a plain book with ease, and is of a steady character and frugal habits. His temper is not so sociable as that of many other Chinese; he was formerly obstinate, and occasionally troublesome, but of late there has been scarcely any thing of this kind to complain of.

“With respect to his former life, he observed, ‘I rarely went to excess in sin; yet I have occasionally been guilty of drunkenness and other kindred vices. Before I came hither I knew not God; but now I desire to serve him.’ He wished

to be baptized exactly at twelve o'clock, when, to use his own words, 'the shadow inclines neither one way nor the other.'

"At baptism the following questions were proposed to him, to which he answered as follows:—

*Question.* Have you truly turned from idols, to serve the living and true God, the Creator of heaven and earth?

*Answer.* This is my heart's desire.

*Q.* Do you know and feel that you are a sinful creature, totally unable to save yourself?

*A.* I know it.

*Q.* Do you really believe that Jesus Christ is the Son of God and the Saviour of the world; and do you trust in him alone for salvation?

*A.* This is my heart's desire.

*Q.* Do you expect any worldly advantage, profit, or gain, by your becoming a Christian?

*A.* None; I receive baptism because it is my duty.

*Q.* Do you resolve from this day until the day of your death, to live in obedience to all the commandments and ordinances of God; and in justice and righteousness before men?

*A.* This is my determination, but I fear my strength is not equal to it.

"On my part, the ordinance was dispensed with mingled affection, hope, and fear. May he be made faithful unto death; and, as he is the first fruits of this branch of the mission, may an abundant harvest follow, to the joy of the church and the honour of Christ."

His account of his own experience is as follows:—"Before I believed in the Saviour, though I knew myself to be a sinner, I did not know how to obtain pardon, I used to go every new and full moon to the temple, and prayed to the gods

to protect me; but though my body worshipped the gods, my heart still cherished evil thoughts and desires, together with designs of cheating and lying which never departed from my mind.

“After a time I was brought to Malacca in the family of a missionary, who used to preach to his domestics the doctrine of salvation through Jesus. I attended his ministrations, but my heart was not engaged. Sometimes I looked at the Scriptures, and heard them explained, but I did not fully comprehend the meaning. Hearing the missionary exhort men not to go and worship the gods, I used to say, ‘This is a strange kind of doctrine. According to this, gilt paper and sacrificial candles, gold flowers and paper money, must be useless and sinful. I fear that Buddha will soon bring punishment and death on such an opponent of the gods, and then we shall see whether he will continue to preach these doctrines.’

“A few months afterwards, a priest of Buddha came from China, and lived in the temple of Kwan-yin, hard by. He visited me frequently, and I asked him how I was to obtain the pardon of my sins? He answered, ‘Daily recite the true forms of devotion, and Buddha, who resides in the western heavens, will remit the sins of your whole family. If a person give a little money to the priest to chaunt the prayers for him, he will in the next life be born into a rich family, and will not be sent to hell to suffer misery.’ When I heard this, I desired to become a follower of Buddha. The priest immediately sent me a volume of prayers, and desired me to repeat them; saying, that if I recited them a thousand times, I should cancel all the debts of my former

life. I accordingly began to repeat the prayers ; but one evening, while sitting alone, it came into my mind that I had committed many real sins, and could hardly expect by reciting prayers, without performing a single virtuous action, to obtain forgiveness.

“ In the meanwhile I heard the missionary preach the doctrine of atonement through Jesus, and at my leisure I examined the Scriptures, which forbade uncleanness, deceit, and idolatry. Then, I thought, these are good books, exhorting men to depart from iniquity ; moreover, the doctrines are attested by the miracles of Jesus, therefore this book must certainly be true. I then listened to the explanation of the Scriptures, and on the Sabbath-day read the Bible more attentively ; requesting the missionary to explain it to me. I asked what was meant by Jesus making atonement for sin. The missionary told me that Jesus was the Son of God, sent into the world to suffer for the sins of men, in order that all who believe in Him might obtain salvation. Feeling myself to be a sinner, I asked how I was to obtain pardon ? The missionary said, ‘ If you believe in Jesus, God will receive you as his adopted son, and in the world to come bestow on you everlasting life.’ On returning to my room, I thought within myself I am a great sinner, and if I do not depend on the merits of Christ how can God forgive me ? I then determined to become a disciple of Jesus, and requested baptism. After receiving this rite, I employed my mind diligently in guarding my life and actions, and became more and more fond of reading the Scriptures. I prayed to God to drive all evil thoughts out of my mind, and cherish good desires within me. I now not only refrained

from worshipping images myself, but pitied those who did, and sought to instruct them in the way of salvation. With this view, I made a small book, exhorting men to worship God and believe in Jesus; and on my return to my native village in China, I printed a hundred copies, for the purpose of distribution, when one day I was suddenly apprehended by the police, who brought me before the mandarin. He said that my believing in Jesus, and printing Christian books, were both violations of the law, and ordered me into confinement. While there, I thought with myself, this book contains the true doctrine of Jesus, the Saviour of the world, who exhorted men to become good—why then should I be persecuted for printing it? I suppose it is because my sins have provoked God to punish me. Therefore, I heartily repented, and prayed that God would pity and pardon me.

“The missionary afterwards interested some persons to speak to the mandarin on my behalf; who, after giving me thirty blows with the bamboo on the soles of my feet, till the blood flowed, liberated me. The police officers also extorted from me seventy dollars. After I had suffered this persecution and loss of property, I did not dare to turn my back on the Lord Jesus, but accounted that I suffered the just punishment due for my sins.”

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LAE SANTSOO.

MR. MEDHURST says, “When one day sitting in my study during the heat of the meridian sun, I observed a stranger enter and sit down by my side. Having been frequently interrupted by stragglers, who came merely to waste time, no

notice was taken of the visitor, and the usual studies were pursued. After waiting awhile, the stranger broke the silence, by asking what he must do to obtain the salvation of his soul. I laid down the pen, and thought of that passage, 'When the Lord bringeth back the captivity of Zion, we were like them that dream.' It appeared so like a dream to hear a sceptical Chinese enquire about the salvation of his soul. They seldom believe that they have a soul, and still less concern themselves about its destinies. He was of course directed to the right source for help, and pointed to the 'Lamb of God, which taketh away the sin of the world,' John i. 29. He heard with attention and interest.

"His abode was discovered and frequently visited. His name was Lae Santsoo. He grew rapidly in spiritual knowledge; and drew up a sketch of his views on religion. Speaking of trusting to Christ and not to our own merits, he said, 'How can a man think of trusting to his own righteousness? Why, it is like seeking shelter under one's own shadow; we may stoop to the very ground, and the lower we bend we find the shade still beneath us; but, if a man flee to the shadow of a great rock, or a wide-spreading tree, he will find abundant shelter from the rays of the noon-day sun. So, human merits are unavailing, and Christ alone able to save to the uttermost those who come unto God by him.'

"This man was early removed by a stroke of apoplexy, which carried him so suddenly away, that the missionary was not aware of his illness before he heard that he was gone."