[2d Edition, Aug. 1820.

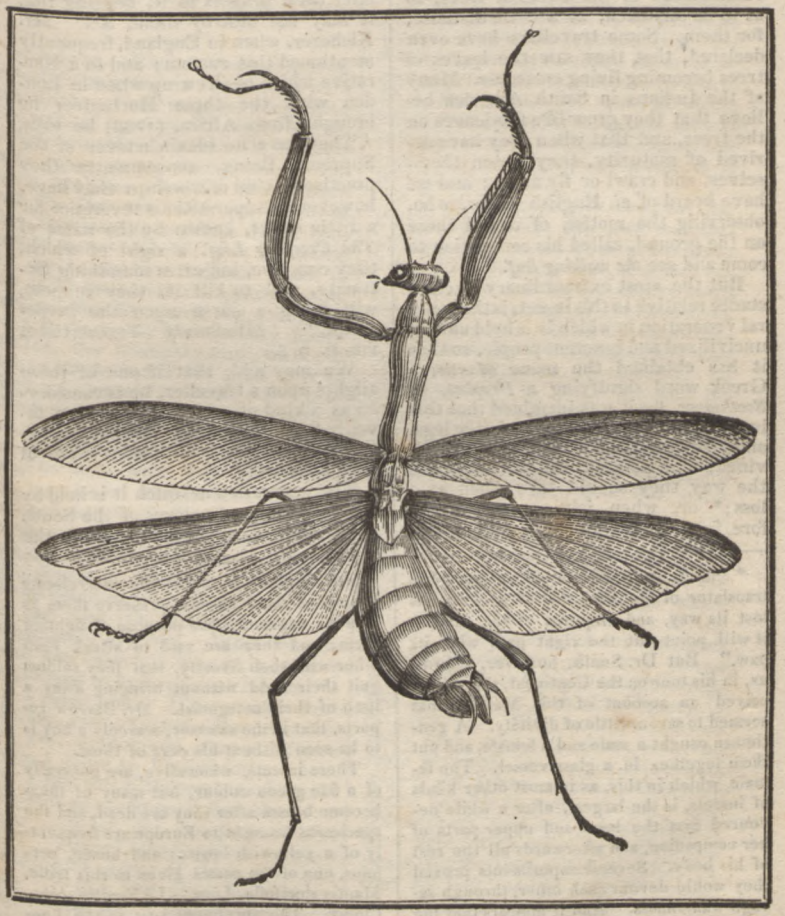
Missionary Sketches, No. II.

For the Use of the Weekly and Monthly Contributors to the Missionary Society.

Mantis, the Soothsayer;

OR, THE HOTTENTOTS' GOD.

A Conversation between a Missionary and a Hottentot; with an Account of the Insect.



THE MANTIS, in Zoology, is a genus of insects belonging to the order of *Hemiptera*; of this genus there is a great variety of species, called by different names, of which the *Mantis Fausta*, and the *Orator Mantis*, or *Mantis Precaria*, are chiefly noticed. Their general characters are these:—the head is unsteady, being but slightly attached to the thorax, which is very long. The mouth is armed with jaws, and has its feelers filiform. The wings are four, membranaceous and convolute; the under ones plaited or folded. The

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fore legs are compressed, armed on the under side with teeth like a saw, and terminated by a single claw. The hind legs are smooth, and formed, in some of the species, rather for moving slowly than for leaping. This is thought to be one of the most singular genera in the whole class of insects, and the imagination can hardly conceive shapes more strange than those exhibited by some particular species.

These insects are found in several of the warmer parts of Europe, in Africa, and in South America; and have obtained much notice (especially the *Mantis siccifolia*) by their general resemblance to the leaves of trees, so as to be mistaken, at a little distance, for them. Some travellers have even declared, that they saw the leaves of trees becoming living creatures. Many of the Indians in South America believe that they grow like the leaves on the trees, and that when they have arrived at maturity, they loosen themselves, and crawl or fly away; and we have heard of an English sailor, who, observing the motion of one of these on the ground, called his companion to come and see *the walking leaf*.

But the most extraordinary circumstance relative to this insect, is the general veneration in which it is held among uncivilized and ignorant people, so that it has obtained the name *Mantis*, a Greek word signifying a *Prophet*, or *Soothsayer*, for it was imagined that this insect, when resting on its hinder legs, and stretching out its two fore feet, divined, and pointed out to enquirers the way they should take when at a loss;* or, when joining together its fore feet, and holding them up, it was engaged in prayer; hence the common people in Languedoc (a province of France), where it is very common, call it *Le Prie Dieu*—as if it *prayed to God*; and in allusion to this notion, Linneus gives it the name of *Mantis oratoria*, the *praying Mantis*. Dr. Vanderkemp, in his account of Caffraria, inserted in Missionary Transactions, (vol. i. p. 464.) describing this insect, says, "the Caffres call it *Oumtoanizoulou*, that is, *The Child of Heaven*. This animal (the *Mantis*) appears to have been held in some reverence, as its name seems to import. The Hottentots consider it almost as a Deity, and offer their prayers to it, begging that it may not destroy them, &c." Mr. Kicherer, when in England, frequently mentioned this custom; and in a Narrative which he drew up when in London with the three Hottentots he brought from Africa, (1783) he says, "They have no idea whatever of the Supreme Being, consequently they practise no kind of worship: they have, however, a superstitious reverence for a little insect, known by the name of *The Creeping Leaf*, a sight of which, they conceive, indicates something fortunate, and to kill it, they suppose, will bring a curse upon the perpetrator." (Missionary Transactions, vol. ii. p. 6.)

We may add, that if one of these alights upon a traveller, he is considered as a kind of saint, having been favoured by a celestial visitant; even the sight of one is deemed a token of good fortune.

The veneration in which it is held by the poor ignorant natives of the South of Africa will strikingly appear in the

* "It is so divine a creature (says the translator of Mouffet) that if a child has lost its way, and enquires of the Mantis, it will point out the right path with its paw." But Dr. Smith, however, informs us, in his tour on the Continent, that he received an account of this Mantis, that seemed to savour little of divinity. A gentleman caught a male and a female, and put them together in a glass vessel. The female, which in this, as in most other kinds of insects, is the largest, after a while devoured first the head and upper parts of her companion, and afterwards all the rest of his body. Several experiments proved they would devour each other, through savage wantonness. And it appears that the posture we have noticed, and to which superstition has ascribed so much, is no other than that which it assumes for the purpose of seizing upon its prey, for which, after fixing its eyes upon it, it will patiently wait, even for some hours.

The Chinese, aware of the quarrelsome temper of these insects, preserve them in bamboo cages, for the purpose of fighting them; and they are said to attack each other with such ferocity, that they seldom quit their hold without bringing away a limb of their antagonist. Mr. Barrow reports, that in the summer, scarcely a boy is to be seen without his cage of them.

These insects, when alive, are generally of a fine green colour, but many of them become brown after they are dead, and the specimens brought to Europe are frequently of a yellowish brown; and hence, perhaps, one of the names given to this tribe, Mantis siccifolia, *Linn.*—La Feuille sèche. *Cuvier.* The specimens sent to the London Missionary Society by one of their Missionaries in Africa, now in their Museum, and from one of which this print is copied, (of the size of the insect,) retain their green appearance.-(See Encyclopedia Britan. and Bingley's Animal Biography.)

following conversation, held between Mr. Evan Evans, a Missionary belonging to Bethelsdorp, and the driver of his waggon, which fully confirms the estimation in which this insect is held, and from which it has obtained the name of the *Hottentots' God*.

CONVERSATION

WITH A CONVERTED HOTTENTOT,

On his former State of Ignorance,

AND HIS WORSHIP OF THE MANTIS.

(Extracted from the Journal of Mr. Evan Evans, July 15, 1817.)

"July 15.—Experienced much pleasure this morning in conversing with the driver of our waggon, concerning the state of ignorance in which his nation was involved, before the Missionaries came among them. He showed me a small insect, which the farmers call *The Hottentots' God*, and which, in fact, they used to worship. This man said to me, "Oh, Sir! it is impossible for me to say how thankful I am to the good men over the great waters, because they have sent you, their servant, to teach poor Hottentots. But it is God, the Almighty God, who put this in the hearts of the good men in England; he said to them, 'The poor Hottentots in Africa know nothing of me, the true God; they worship a poor insect, that even they themselves can tread to death with their naked feet; yes, here he is! here he is! This was our god before God's servants came among us. Yes, the farmers told us, before you came, that we were nothing but baboons or monkeys; and if they saw us listening when they were reading the book (the Bible), they would immediately cry out, 'What do you want, you baboons? begone, you have no business to look into our houses.'*

"I asked him, 'Did you ever worship this insect then?' He answered, 'O, yes, a thousand times; always before I came to Bethelsdorp; whenever I saw this little creature, I would fall down on my knees before him, and pray.' 'What did you pray to him for?' 'I asked him to give me a good master, and plenty of thick milk and flesh.' 'Did you pray for nothing else? 'No, Sir, I did not then know that I wanted any thing else.' 'Did not you know then that you had an immortal soul?' 'Oh, no; the farmers used always to say that Hottentots had no souls, and that they were made by the devil, and not by the God of the Christians. They would never allow us to go to church; I was never in a church till I came to Bethelsdorp, nor never heard one word out of the book (the Bible). Before I came there, I was as ignorant as these oxen, and knew nothing. Whenever I used to see this animal [holding the insect still in his hand] I used sometimes to fall down immediately before it; but if it was in the waggon-road, or in a foot-path, I used to take it up as gently as I could, to place it behind a bush, for fear a waggon should crush it, or some men or beasts should tread it to death. If a Hottentot, by some accident, killed or injured this creature, he was sure to be unlucky all his life-time, and could never shoot an elephant or a buffalo afterwards.'

"It is impossible to describe the thankfulness which this poor man manifested, because the Lord had remembered his wretched and despised nation, and had sent his servants to teach them the knowledge of the true God, and the way of salvation through Jesus Christ, instead of worshipping this poor creature, which, as he observed, he could squeeze to death between his fingers and which could not deliver itself out of his hands. How true are the Apostle's words! 'For ye see your calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.' Who more foolish, who more weak, who more base, and who more despised, than poor Hottentots were? yet I have no doubt that they would be able to confound many wise philosophers, princes, and warriors, if they were set to converse with them, respecting the things of God. Although they are poor, and as 'the offscouring of all things,' yea, though they 'are not,' as it were, yet I doubt not there are hundreds of them rich in grace and faith, heirs of everlasting glory, who shall be for ever rich, even when the riches of this world shall be consumed. I never saw the beauty of this passage so much, as since I came to South Africa."

* This, however, is by no means the character of the boors (or African farmers); many of them are pious and benevolent, and encourage the instruction of their Hottentot servants.

No. II.

Missionary Intelligence lately received.

SOUTH SEAS

EIMEO.—By advices from Eimeo, which come down so late as the 22d of September, 1817, we learn, that Mr. and Mrs. Ellis arrived safe in that island on the 13th February, and Mr. and Mrs. Orsmond on the 27th April of that year. Messrs. Davis, Crook, and Ellis, were settled at Afareaitu, where the printing-press was fixed for a time. They had met with much kindness from the chiefs and people, who had assisted them in preparing their dwellings, and erecting a printing-house, &c. They had printed about 2600 spelling-books—the king Pomare worked off the first three sheets. They were just finishing an edition of 2300 of the Taheitean catechism with additional lessons, of which latter they had printed 1100 extra copies. A new and improved translation of the Gospel of Luke was about to be printed; more than two-thirds of that of Matthew was translated, and the Acts commenced. The eagerness to receive instruction was increasing. The congregations are large, and consisted of from 3 to 700 natives, according to circumstances. Some of the Brethren were about to settle in Otaheite, and some in the Leeward Islands. Messrs. Orsmond and Ellis were labouring diligently to acquire the language. Mr. Crook was extremely useful to the natives, as well as to the Missionaries, in his medical capacity. Pomare talked of visiting England.

N. B. *Mr. and Mrs. Threlkeld expected to sail from Port Jackson for the Islands, in the Active, about the 25th of August last.*

EAST INDIES.

CALCUTTA.—Advices, dated January last, mention the establishment, on the 19th of December, of a *Bengal Auxiliary Missionary Society*. A sermon was preached by Mr. Townley on Christmas evening; the collection amounted *sicca rupees* 231. 4, donations 1495 *ditto*;—the whole of their fund was about £252. sterling. The Missionaries were not labouring in vain. Their prospects were very encouraging, and they call loudly for more help. We are happy to state that Messrs. Hampson and Trawin, from the Seminary at Gosport, are preparing to depart from England to assist in this mission.

CHINSURAH.—By letters from Mr. May we have the pleasing information, that his native schools are increased to 36, and the number of children to nearly 3000. He is very anxious for more assistance. The Missionaries were all well.

MADRAS.—By letters, dated the 15th of January, 1818, we learn, that the mission at this station continued to prosper. One after another is brought "*out of darkness into marvellous light.*" The congregations were increasingly interesting. The Tamul congregation consisted of from 30 to 60. The schools flourished. The children under instruction were increased to 500. Some of the boys in the Sunday School were able to repeat the whole Gospel of Matthew. A *Bible Association* had been formed in conjunction with the Church Missionary Brethren and Mr. Lynch, the Wesleyan Missionary. A *Tamul* (or Native) *Bible Association* had also been formed, of which Mr. Rhenius, the Church Missionary, is President. The *Missionary Auxiliary Society* continued to flourish, for which £140. had been received during the preceding year, besides £150. towards the support of the chapel and the two English Schools. Mr. Pritchett, from Vizagapatam, was expected at Madras, to superintend the printing of the Scriptures in the *Gentoo*.

SURAT.—Letters have been received from the Brethren at this station, under date of 6th November, 1817. Mr. and Mrs. Donaldson had arrived there safe from Bombay. Messrs. Skinner and Fyvie were diligently employed in the work of translation, and speaking of the Gospel to the people. The sisters were also making progress in the language. The five books of Moses were translated into the Guzerattee, and correcting for the press. They were preparing a Grammar and Dictionary of that language, and translating Dr. Watts's first Catechism and several Tracts. They had the prospect of receiving important assistance in the mission from a young man who understands printing, and possesses many valuable missionary qualifications.

SIBERIA.

IRKOUTSK.—By a letter, dated 30th March, 1818, we are happy to learn that Messrs. Stallybrass and Rahmn, and their wives, had arrived safe at that place, after travelling about 4000 miles, not only in *good* but *improved* health. They had met with much attention, kindness, and hospitality by the way.

Each person who subscribes to the Missionary Society One Penny per week *or more is entitled to one of these* Quarterly Sketches, *and each person who collects from his friends or neighbours to the amount of* One Shilling per week, or upwards, *for the Society, is entitled to receive the* Quarterly Chronicle of the Society's Transactions. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* by which they are to be forwarded, to Rev. John Arundel, Home Secretary, Missionary Rooms, No. 8, Old Jewry, London.*

* To save expense, it is recommended that they should be forwarded by means of the Booksellers' monthly parcels; in which case, it is requested that the names of the Town and Country Booksellers be communicated.

These Papers may be had of F. Westley, Stationers' Court, Ludgate Hill; and J. Nisbet, Castle Street, Oxford Street.——Price 1d. or 5s. per 100.

Dennett, Printer, Leather Lane, London.

CHINESE TEMPLE, DEDICATED TO THE KING OF MEDICINE.

Explanation.—Above the idol, in the centre, is written, "Universal Relief to Mankind." The idols, at the sides, are attendants on the god. Before them are placed the fragrant matches, which are burned as incense. The flowers placed on the altar are called "Divine Flowers," and are universally used. The door on the left, leads to the apartment of the God of the district. On the lantern is inscribed, "The Temple of Happiness and Virtue." The tablets above the two lanterns are placed there by persons who consider themselves benefited by the god. That on the right says, "His benefits are inexhaustible." The characters on the left side say, "His knowledge of medicine is perfect." The tablets on the pillars say, "His favours are impartial, he ever wishes well to men." "Divinely intelligent, he possesses means to cure the severest diseases." On the lanterns next the pillars is written, "The happy Temple of the King of Medicine."

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Missionary Sketches, No. IX.

BRIEF SKETCH OF THE CHINESE MISSION.

EARLY in the year 1807, the London Missionary Society sent out to China the Rev. Robert Morrison, who had been for some time before a student in the Academy at Hoxton, and in the Seminary at Gosport. For several months previously to his embarkation, he assiduously applied himself to the study of the Chinese language, assisted by Yung Saam Tak, a respectable native of China, then on a visit to this country. During this period he transcribed the Harmony of the Four Gospels, &c. in Chinese, preserved in the British Museum, and improved himself in several useful sciences. He embarked at Gravesend for New York, in the Remittance, Captain Law, on the 31st of January, and from thence for Canton, in the Trident, on the 12th of May following, where he arrived on the 4th of Sept. in the same year. During the voyage he diligently prosecuted the study of the language, and on his arrival in China was assisted therein by a Chinese Roman Catholic. In the prosecution of his studies he derived considerable advantage from the Chinese copy of the Gospels he had taken out with him, and which, from the indications of acquaintance with the language it exhibits, he considered as executed by a native of China. He also received much assistance from an exposition of the Decalogue in Chinese, with which he was furnished by his teacher.

The great object of the Society in sending Mr. Morrison to China, was to prepare a translation of the Holy Scriptures for the use of the vast population of that extensive empire,* or, in the language of a distinguished nobleman, "to open this precious mine, with all its religious and moral treasures, to the largest associated population in the world."

Mr. Morrison was greatly encouraged by the friendly attentions which he received from the gentlemen belonging to the Hon. East India Company's Factory at Canton, as well as from other European and also American gentlemen, to whom he was introduced. He also received many kind attentions from his friend Saam Tak, who had returned to China. Deeply impressed with these and other providential circumstances, which appeared to promise an auspicious result to the mission, he thus wrote to the Directors:—"I am in this distant land overcome with the most grateful emotions. I am grateful to you, dear brethren, on behalf of the heathen; but my gratitude also rises to your Lord and my Lord. It was the spirit of Jesus which moved on the face of the church, on the hearts of his people, and excited the present concern for perishing millions. Hitherto the Lord has helped, 'he has done great things.' We speak not of the wide range of his benefits, which exceed the ken of angels; but of his gracious countenance afforded to the mission to China. Let us, however, 'rejoice with trembling.' Your Missionary sits here to-day on the confines of the empire, learning the language of the heathen; to-morrow he may be removed to another country. Still he would proceed, believing that it is the cause of Him, who can and finally will overturn from its base every the most mountainous difficulty that may oppose the progress of the glorious gospel."

In the year 1808-9, Mr. Morrison was occasionally interrupted in his studies by certain political disputes, which issued in his removal, for a time, together with all the Europeans and Americans, from Canton to Macao.* At this place he was introduced into a respectable and pious Irish family of the name of Morton, and was shortly afterwards united in marriage to Miss Morton.†

At the close of the year 1808, Mr. Morrison wrote the Directors that he had prepared for the press a Grammar of the Chinese Language; that a Chinese Dictionary, which he had commenced, was daily filling up, and that he had revised for printing a part of his translation of the New Testament. The great proficiency he had made in the language, in conjunction with his exemplary conduct, obtained for him, about this time, the office of Chinese translator to the East India Company's Establishment at Canton.

In 1811, Mr. Morrison suffered a severe trial in the long-protracted illness of Mrs. Morrison, whose life was for some time despaired of.

During this year the Directors were highly gratified by receiving copies of a beautiful edition of the Acts of the Apostles, in Chinese, printed by Mr. Morrison, at Canton. On their presenting a copy thereof to the British and Foreign Bible Society, the Committee generously voted £500. for translating and printing the Scriptures in Chinese. By the same opportunity the Directors received from Mr. M. English translations of "Specimens of Chinese Literature," taken from the maxims of Confucius and history of Fûh, the two most celebrated of the *literati*

* The population of China was formerly much over-rated, being usually stated in round numbers at 300 millions. According to a census made towards the close of the last century, the amount did not exceed 146 millions.

* Macao, a Portuguese settlement, is situated at the southern extremity of an island, separated only by rivers from the southern continent of China, not far from Canton. The possession of the small peninsula, on which the town of Macao now stands, was given to the Portuguese in 1586, by the Chinese Emperor, as a reward for their having expelled some pirates from an adjacent island.

† 20th February, 1808.

of China, which, though merely elementary, they ordered to be printed for general perusal. This work was published under the title of *Horæ Sinicæ.*

In the year 1812, an edict was issued under the authority of the Emperor, against Christianity, of which the following is a copy.

Chinese Edict against Christianity.

"*The Criminal Tribunal, by order of the Emperor, conformably to a representation made by* Han, *the Imperial Secretary, (in which he desired that the Promulgation of the Christian Religion might be obviated,) decrees as follows:*

"The Europeans worship God, because, in their own country, they are used to do so; it is quite unnecessary to inquire into the motive: but then, why do they disturb the common people of the interior? appointing unauthorized priests, and other functionaries, who spread this through all the provinces, in obvious infraction of the law; and the common people, deceived by them, they succeed each other from generation to generation, unwilling to depart from their delusion. *This may approach very near to being a rebellion.* Reflecting that the said religion neither holds spirits in veneration, nor ancestors in reverence,—clearly, this is to walk contrary to sound doctrine; and the common people, who follow and familiarize themselves with such delusions, *on what respect do they differ from a rebel mob?* If there is not decreed some punishment, how shall the evil be eradicated? and how shall the human heart be rectified? From this time forward, such European as shall privately print books, and establish preachers, in order to pervert the multitude;—and the Tartars and Chinese, who, deputed by Europeans, shall propagate their religion, bestowing names, and disquieting numbers, shall have this to look to:—The chief or principal one shall be executed; whoever shall spread their religion, not making much disturbance, nor to many men, and without giving names, shall be imprisoned, waiting the time of execution;—and those who shall content themselves with following such religion, without wishing to reform themselves, they shall be exiled to *He-lau-keang,* &c. As for Tartars, they shall be deprived of their pay. With respect to Europeans at present in Pekin, if they are mathematicians, without having other office or occupation, this suffices to their being kept in their employments; but those who do not understand mathematics, what motive is there for acquiescing in their idleness, whilst they are exciting irregularities? Let the Mandarins, in charge of the Europeans, inquire and act. Excepting the mathematicians who are to be retained in their employment, the other Europeans shall be sent to the Viceroy of Canton, to wait there, that, when there come ships from their respective countries, they may be sent back. The Europeans, in actual service at the capital, are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been propagated. In Pekin, where there are no more Europeans than those employed in mathematics, they will not be able clandestinely to spread false religion. The Viceroys, and other Magistrates of the other Provinces, shall be careful and diligent. If they find Europeans within their territories, they shall seize them, and act according to justice, in order, by such means, to exterminate *root and trunk.* You shall conform to this decision of the Criminal Tribunal."

This Edict was directed against the Roman Catholic Missionaries in China. Those in Pekin were silenced, and some of them imprisoned, until an opportunity occurred of sending them to Europe. Mr. Morrison, undismayed, proceeded on his labours, though with his usual caution and prudence. He prepared for circulation, in the Chinese language, a catechism and a tract, 'On the Way of Salvation.' Of the former 5,000 copies were printed, of the latter 10,000 *ditto.* He also exerted himself amongst the European residents at Canton, on behalf of the Calcutta Auxiliary Bible Society, to the Treasurer of which he remitted the sum of 285 dollars.

Mr. Morrison having completed the revision of his Chinese Grammar, it was transmitted to his Excellency Lord Minto, then Governor General of Bengal. An edition of the Grammar was subsequently printed at the Serampore press, at the expense of the Government. In the year 1812-13, a single printed copy of Mr. M.'s Chinese translation of the Gospel by Luke having been received by the Directors, they presented the same to the Committee of the British and Foreign Bible Society, who had previously voted a second donation of £500.

Mr. Morrison having frequently intimated his wish to have a coadjutor in the mission, the Directors, in the year 1812, sent out, with this view, the Rev. Wm. Milne. He arrived at Macao in July, 1813, and was joyfully received by Mr. Morrison, but at the instigation of the Roman Catholic Clergy, the Portuguese Government ordered him to quit the island in 10 days. He now repaired to Canton, and applied himself assiduously to the study of Chinese, leaving Mrs. Milne at Macao with Mr. and Mrs. Morrison, European females not being permitted to reside at Canton. Mr. Morrison afterwards removed for several months to the latter place, during which time Mr. Milne enjoyed his valuable assistance in the study of the language.

The island of Java having in August 1811 fallen under the dominion of Great Britain, Mr. Morrison suggested to the Directors the expediency of establishing a Mission there, which was accordingly undertaken by them in 1814, in which year the Rev. Mr. Supper, since deceased, arrived, and was settled, as their Missionary, at Batavia.

In the year 1813-14, the Chinese translation of the New Testament having been completed, and 2000 copies printed, Mr. Morrison informed the Directors that it had found its way into distant parts of the empire. Mr. M., however, was not himself permitted to go into the interior, nor to preach publicly at Canton, his direct labours being confined to the expounding of the Scriptures and exhortation among his own domestics and a few other persons.

Mr. Morrison's Chinese Dictionary being highly approved by the Gentlemen of the East India Company's Factory, they recommended it in June 1812 to the patronage of the Court of Directors at home, who in consequence sent out to China, not only a press and types, but a person to conduct the printing of the work, which is executed at the sole

expense of the Company, who also generously present to Mr. Morrison 500 copies of each number, as printed, to dispose of according to his own pleasure.

During the year 1814, Mr. Milne performed a voyage to the islands of the Malay Archipelago, where he had numerous opportunities of promoting the circulation of the Chinese New Testament, and especially in the island of Java, where, through the kindness of his Excellency Governor Raffles, he travelled about 1400 miles, distributing the New Testament among all classes of people. During this year, the B. and F. Bible Society voted a third donation of £1000 in aid of the Chinese Scriptures, which was followed, in 1815, by another of the same amount.

It appearing to Mr. Morrison that the object of the Chinese Mission would be greatly promoted by a missionary establishment at Penang or Malacca, Mr. Milne, in the year 1815, removed for this purpose from Canton to the latter place, where he immediately commenced a mission, which has since risen to considerable importance. This year Mr. Morrison baptized Tsae Ako, a Chinese convert, who died in Oct. 1818, Mr. M. found no reason to alter his opinion as to the sincerity of his profession. During this year Mrs. Morrison left China for England, for the benefit of her health, accompanied by her two children.*

In the year 1816 Mr. Morrison received from America £400., collected by Messrs. Bethune and Ralston, towards the Chinese translation of the Scriptures, and in the same year it was determined to print, under the superintendence of Mr. Milne at Malacca, two editions of the Chinese New Testament, one of 1500 copies in 8vo. and 8000 ditto in 12mo. which have since been completed and put into circulation.† In the month of July in this year, Mr. Morrison, who then acted as Translator and Secretary for the Chinese department to the Select Committee of the East India Company's Establishment at Canton, was attached as Interpreter to the British Embassy to Pekin, under his Excellency Lord Amherst, which engagment occupied about six months of his time, during which, if his important labours were suspended, his knowledge of the literature, customs, &c. of China was increased. Mr. Morrison drew up a very circumstantial and interesting Narrative of this Expedition, which has since been printed in England.

In the year 1817, Mr. Milne made a voyage to Canton for the benefit of his health. Mr. Morrison had proceeded, as far as his other engagements would permit, in the translation of the Old Testament into Chinese, and in order to expedite its completion, an arrangement was made with Mr. Milne, in consequence of which each of them agreed to complete certain portions thereof which then remained to be translated. It is probable that by the present time the translation of the Old Testament is finished. During this year, two additional grants, of £1000 each, were made by B. and F. Bible Society, towards printing and circulating the Scriptures in Chinese.

To the books written and published by Mr. Morrison, since his residence in China, already mentioned, it is proper to add,

1. A Collection of Dialogues, &c. *in Chinese and English.*
2. A View of China, for Philological Purposes, *in English.*
3. The Morning and Evening Prayers of the Church of England, *in Chinese.*
4. The Psalter, divided as in the Common Prayer Book, for every day in the month, *in Chinese.*
5. Retrospect of the first Ten Years of the Chinese Mission.

On the 24th of Dec. 1817, the title of Doctor in Divinity was unanimously and gratuitously granted by the *Senatus Academicus* of the University of Glasgow, as a token of their approbation of his philological labours.

In closing the present brief and rapid sketch of this Mission, we cannot refrain from again directing the attention of our readers to the immense population which crowds the vast empire of China, whose "land is full of idols; who worship the work of their own hands, that which their own fingers have made;" or from urging them to fervent supplication for the Divine blessing on the means now employed for emancipating this great people, as well as of other heathens also, from the thraldom of Satan, and their introduction into the kingdom and liberty of the Son of God: and also to make corresponding exertions in promoting the cause of Christian Missions, as one of the chief means for accomplishing the object of their petitions.

* Mrs. Morrison is at present in London, and purposes, her health being restored, to embark, with her children, for China, during the present month.

† The copies of the Chinese Scriptures are circulated among the Chinamen settled in Malacca, Penang, and in the various islands of the Malay Archipelago, and the empire of China itself, by means of the Chinese who visit these places on commercial enterprises.

Dennett, Printer, Leather Lane, London.

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KALEE, THE BLACK GODDESS OF INDIA.

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This goddess may be considered as one of the numerous forms of Doorga, who is worshipped as the great female power, and who is said to bear a resemblance to the *Juno* and *Minerva* of the Greeks. She is represented, as in the above Sketch, as a very black woman, (her name, *Kalee*, signifying *black*, or *ink*,) with four arms; having in one hand a scymitar, and in another the head of a giant, which she holds by the hair; another hand is supposed to be employed in bestowing a blessing, and with the fourth she is forbidding fear. She wears a necklace of human skulls, and her tongue hangs down to her chin; the hands of several giants are hung round her as a girdle. She stands with one foot on the breast of her husband Shivu, and rests the other on his thigh.*

The ancient books of the Hindoos give the following account of the origin of this image, and of the worship paid to it. It seems that there were once certain giants, who, by performing great and meritorious austerities for many thousands of years, acquired a superiority over the gods; began to make war with them, and in several battles became victorious. The gods, being reduced to a deplorable state of wretchedness, solicited the aid of *Bramha* and *Vishnoo*, who referred them to *Shivu* (the husband of Doorga or Kalee.) This goddess encountered two of the principal giants, slew them, and drank their blood. A numerous army of giants then assembled, whose formidable appearance alarmed the gods. One of the giants advanced, encountered Doorga, or Kalee; but though she filled him with wounds, from every drop of blood which fell to the ground arose a thousand giants, equal in strength to himself. She, however, assisted by *Chundee*, another goddess, engaged the giant, and destroyed the whole of his strangely-formed offspring; after which Kalee sat down to feed on the carnage she had made. The gods and goddesses then chaunted the praises of the celestial heroine, and she in return bestowed a blessing on each. After this great victory the sun (Sooryu) shone resplendently forth; the wind (Vayoo) blew salubriously: the air became pure; the gods ascended their thrones; the hydras attended to the duties of their religion without fear; the sages performed their devotions without interruption; and the people at large were restored to happiness.

Kalee was so transported with joy at the victory which she had obtained, that she danced till the earth shook to its centre; and Shivu, at the intercession of the gods, who were greatly alarmed, was compelled to go to the spot to persuade her to desist. He saw no other way, however, of prevailing, than by throwing himself among the dead bodies of the slain, and when the goddess perceived that she was dancing on the body of her husband, she desisted, and was so shocked, that, to express her surprise, she put out her tongue to a great length,* and remained motionless.

In former times, human victims were offered in sacrifice to Kalee, and directions are on record as to the manner of presenting them, which was horribly cruel; and with such sacrifices, especially of three men, the goddess would be pleased 100,000 years. Persons used to draw blood from themselves, or cut off pieces of their own flesh, and present them. These practices are now discontinued, but numerous and expensive offerings are still made. Festivals, at the full moon in the month of Kartiku, or at the decline of the moon in Maghu, are held, and some rich men worship her on the last night of the moon. Mr. Ward, in his Hindoo Mythology, vol. i. p. 154, mentions his being present at one of Kalee's festivals at Calcutta; he witnessed the sacrifice of goats, buffaloes, and rams, the heads of which being dexterously severed at one blow, were carried in an elevated posture by an attendant (dancing as he went), the blood running down him on all sides. "Never (says he) did I see men so eagerly enter into the shedding of blood; the place literally swam with blood. The bleating of the animals, the numbers slain, and the ferocity of the people employed actually made we unwell; and I returned about midnight, filled with horror and indignation."

History mentions a period, when annually the worship of this goddess was celebrated, in one night, in 10,000 houses of a single zillah, and when the

* Shivu (or *Seeva*), the *Destroyer*, or *Regenerator*, is one of the principal deities, resembling Bacchus. He is daily worshipped under the form of an indecent image: the multitude of persons who worship this scandalous figure are far more numerous than the worshippers of all the other gods put together. Festivals, attended with the most abominable and cruel practices, are held in honour of him. *See Missionary Sketches*, No. I. and No. VII.

* When the Hindoo women are shocked or ashamed at any thing, it is their custom to put out their tongues

number of victims could not have been less than 10,000. A certain Rajah immolated 1000 buffaloes, and the same number of sheep. Another Rajah expended 100,000 rupees on the worship of this goddess: among the offerings was a gold necklace, valued at 10,000 rupees. To defray such enormous expenses, some Hindoo Rajahs have expended almost the whole of their estates.

At Kalee-ghatu, near Calcutta, is a celebrated temple of this goddess, with her image in black stone. Here sometimes 1000 brahmins are employed. On special occasions no fewer than 4000 people assemble here. On the market days multitudes present offerings. A Hindoo will go up to the temple, and, with joined hands, will say to the idol, "O, mother! I am going to market for such and such a purpose; if thou grant me success, I will, on the next market day, present offerings to thee to the amount of ——." Others make a vow, while the offering is presented to the image, in such words as these—"O, goddess! mother Kalee, if thou wilt deliver me out of such or such a trouble, or bestow such or such a blessing, I will present to thee ——." (Here the petitioner repeats the names of all the offerings or bloody sacrifices intended.) Silver hands and golden tongues are among the presents made by the rich. Merchants and tradesmen present offerings twice or thrice a-year, to obtain success in their concerns; Sepoys from all parts of India resort to this temple, when they can obtain leave of absence; mothers praying for the recovery of their children, promise to bring the recovered child in their arms when they come to fulfil their vows; servants in search of employment promise to give the goddess a month's wages, if she will raise them to such a situation; in a word, the occasions of drawing people to this famous temple, are as endless as the superstitious hopes and fears, the crimes and wants of the worshippers.

Thieves frequently pay their devotions to Kalee. A gang of ten persons, perhaps, agree to plunder a house; they meet together in a dark night, under a tree, where an image of Siddeshwuree is placed, and bring liquors, fish, &c. A Brahmin goes through the ceremonies; a bloody sacrifice is offered; and the instrument worshipped which is to cut through the wall of the house. The following incantation is then read:—"O Sindhukatee! (the name of the instrument) formed by the goddess Vishaee! Kalee commanded thee to cut a passage into the house—to cut through stones, bones, bricks, wood, the earth, and mountains, &c. Haree-jhee and Chamunda have given this blessing, and Kamakshya (Kalee) has given the command."* After reading this, the thieves sit down to eat and drink of the offerings, and when nearly intoxicated, gird their garments about them, rub their bodies with oil, daub their eyes with lamp-black, repeat an incantation to enable them to see in the dark, and then proceed to the spot, cut through the wall, plunder the house, and sometimes murder the inhabitants.

The serious Christian cannot peruse this account of the worship paid to the black goddess without painful emotions. How is God dishonoured! How are rational creatures deluded and degraded by these foolish and abominable rites! How desirable is it that Christian Missionaries should visit them, and point out a more excellent way—convince them of their guilt and danger as sinners, and direct them to the only true sacrifice for sin—"the Lamb of God, who taketh away the sin of the world." In the populous regions of India, containing more than one hundred millions of souls, there are not one hundred preachers of the gospel—not one Missionary to a million of heathens. Come then, ye who love the Lord Jesus Christ, come "to the help of the Lord against the mighty." Unite your prayers and your efforts, with those of the thousands of your fellow-Christians who long to "pull down the strong holds of Satan" in India, and to build on their ruins temples for our God and Saviour.

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* Mr. Ward observes, (vol. i. p. x.) that he has had many opportunities of witnessing the pernicious effects of the belief (common among the Hindoos) that it is God in man who is the author of every volition, and that evil and good actions are both to be referred to him. A Hindoo, perverted by these ideas, does not perceive the evil of ascribing every villainous action to God; though, when the dreadful and unavoidable result of this doctrine has been pointed out, many revolt from the conclusion. Under the influence of this doctrine, that the human soul is God, the crimes of a malefactor lose their turpitude, and he is bewailed as a person who has acted under unfortunate influence, or as one born with evil destiny. It is also easy to perceive, that where such a belief prevails, all efforts to fly from evil, and to attain moral perfection, are out of the question:—"God does every thing;" my evil destiny follows me every where, as a shadow the body"—is the method by which the Hindoo accounts for all his evil propensities and unjust actions."

No. X.

Missionary Intelligence, lately received.

ULTRA GANGES.

MALACCA.—By a letter recently received from Mr. Medhurst, under date of the 23d November last, we learn, that he had been ordained to the work of the ministry, and that he not only preaches to the Chinese in the town, but also once every month at a village about six miles off, where the people listen very attentively to his discourses. He had lately composed and printed, in Chinese, a Geographical Catechism, accompanied with maps, principally intended for the use of the schools.

JAVA.—By a letter received from Mr. John Slater, dated the 15th of December last, we are very much concerned to hear, that on the 2d of October his house was burnt down. This calamity was the more afflictive, as Mrs. Slater had only been confined about a fortnight, and was in a very weak state. They had, however, in their distress, received much kind assistance from friends, especially from Mr. M'Quoid and his family, who received them into his house. Mr. Slater had since removed to a small house, where he had renewed his studies, but had to lament the loss of his Chinese books, as well as a number of Chinese New Testaments and tracts, which, together with a part of his furniture, were consumed in the flames. The house is supposed to have been purposely set on fire by the servant, to avoid the detection of a theft which he had committed. The affair had been taken up by the Government, and the man was in custody, with a view to trial.

Since the arrival of Mr. Slater at Batavia the beginning of June, 1819, he had been chiefly employed in distributing books among the Chinese, in conversing with them from house to house, and occasionally addressing a number collected around him, from the subject of a tract.

BELLARY.—By a letter from Mr. Hands, dated 19th January last, at Madras, (where he has been for several months superintending the printing of his Canada translation of the New Testament), we are happy to hear that the place of Mr. Taylor, who was about to remove from this station [Bellary] to Complee, a town situated in the midst of a very populous neighbourhood, about 40 miles off, was likely to be filled by Mr. Howell, formerly a member of Mr. Loveless's church, and since of that at Bellary, who, for two or three years past, has been partly employed in missionary labours, and is able to speak fluently all the languages common to this part of India.

Mr. Hands states, that the printing of the Canada translation of the New Testament had advanced as far as the last chapter of St. John's Gospel.

We are much concerned to hear, that the health of Mrs. Loveless had suffered greatly; and also that of Mrs. Reeve, who was about to remove to Madras for a few months, in order to avoid the excessive heat which prevails at Bellary during those of March, April, and May.

In a letter of a prior date, lately come to hand, Mr. Hands thus observes, "The arrival of Mr. Nicholson and his companions is matter of general joy to us. Blessed be God, that while he is calling one and another of our dear fellow-labourers away to their rest, he is raising up others in the great work; but ah! we want more labourers. The fields are white unto the harvest, prospects of success are daily brightening, and the cry of thousands around us is, 'Come over and help us.' The Lord pour out his spirit on the British churches more and more, and send a host of faithful Missionaries to our aid."

London, 16th June, 1820.

Each person who subscribes to the Missionary Society One Penny per week *or more is entitled to one of these* Quarterly Sketches, *and each person who collects from his friends or neighbours to the amount of* One Shilling per week, or upwards, *for the Society, is entitled to receive the* Quarterly Chronicle or the Society's Transactions. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* by which they are to be forwarded, to Rev. Mr. Arundel, Home Secretary, Missionary Rooms, No. 8, Old Jewry, London.*

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J. Dennett, Printer, Leather Lane, London.

Missionary Sketches. No. XX.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

VEESHNOO, or PALPANA SWAMEE, Tutelary Deity of Travancore.

VEESHNOO, OR PALPANA SWAMEE:

TUTELARY DEITY OF TRAVANCORE.

THE annexed print is carefully copied fron a picture painted in India, and sent to the Directors by their Missionaries in Travancore, where the idol which it represents is worshipped as the god to whom they owe their protection.

The learned among the Hindoos suppose there is *One Supreme Being*, whom they call BRAHM, or the GREAT ONE. But the Hindoos never build any temple for him, nor make any image of him, nor pay any sort of worship to him; they consider him to be too great or too spiritual to be the object of human worship, and therefore have chosen such images as their darkness or their passions suggested. This is exactly what St. Paul says of the heathen, Rom. i. 21. that "though they knew God, they did not glorify him as God, neither gave him thanks, but became vain by their own reasonings, and their foolish heart was darkened." They professed to be wise—wise men, or philosophers; but they became such fools as to misrepresent the glory of the incorruptible God by images made like to corruptible man, and to birds, and to four-footed beasts, and creeping things; and of the fancied deities thus represented, they speak of more than 300 millions in number.

When BRAHM, (say they,) the One Supreme, resolved to create, he formed *Veeshnoo*, who lay sleeping on the waters, from whose navel, as in the print, sprung the flower called Lotus; and from that flower sprang the *Brumhu*, the creator. The Lotus, it is said, is to remind the worshippers of the nature of final emancipation; that, as this flower is raised from the muddy soil, and after rising by degrees from immersion in the waters, expands itself above the surface, to the admiration of all, so man is to be emancipated from the chains of human birth.

VEESHNOO is one of the Three most eminent of their gods: VEESHNOO, the *Preserving Power;* BRUMHU, the *Creative Power;* and SEEVA, the *Destructive, Changing*, or *Regenerating Power*. These Three are united in one figure, in a piece of very ancient sculpture, in the Pagoda-Cavern of Elephanta, near Bombay. Veeshnoo is pictured in a great variety of ways, and has no less than a thousand names; his worshippers are distinguished by a mark on their foreheads, consisting of two lines, as in the print annexed.

The Hindoo shasters (or sacred writings) give an account of his ten appearances, or incarnations, which they call *Avaters*, nine of which are said to be past; the tenth is yet to come; and in some pictures of this last *Avater*, he is represented as a Conqueror, leading a white horse with wings. He is drawn in this manner, because they expect him to appear mounted (like the crowned conqueror mentioned in Rev. vi. 2. and xix. 11—16.) on a white horse, with a scymetar blazing like a comet, to mow down all incorrigible offenders who shall then be on earth, and indicating the destruction of all things by fire. These notions were probably borrowed from a copy of the Revelation of St. John, which very early found its way into India.

In pictures of the ten incarnations, the first three are very remarkable, and are evidently derived from traditions handed down from generation to generation. In the first of these, Veeshnoo is represented as issuing from the body of a fish, which, the Hindoos say, is a memorial of his first incarnation, in order to preserve, in an ark, a devout person, with his family, consisting of seven others, and accompanied by pairs of the various animals, from a flood, by which all the wicked were destroyed.

In another picture he is represented as supported on a tortoise, because, in the shape of that creature, he sustained the earth on his back, while the gods churned the sea, and made it cast up the things which it had swallowed.

In a third picture Veeshnoo is represented with the head of a boar, because they believe him to have descended in the form of that animal, to draw up with his tusks the earth, which had been sunk beneath the ocean.

Learned men have given us ingenious explanations of these fables, but the great body of the people consider them as facts, and believe that the globe to this hour rests upon the back of a tortoise.

But it is easy to see that these notions may be traced up to the period of the flood, and that the religion of the Hindoos, like every false religion in the world, is a base corruption of the true religion contained in the Holy Scriptures. Some imperfect notions of the Creation, of the Deluge, and even of the expectation of a Saviour, may be found in almost every nation; indeed, all that there is of truth remaining in the corrupt systems of the heathen, ex-

actly agrees with the sacred Scriptures, and tends to confirm its divine origin.

Veeshnoo had two wives; Lukshmee, the goddess of prosperity, and Suruswutee, the goddess of learning. One of the Hindoo poets, in answer to the question, Why has Veeshnoo assumed a wooden shape? (alluding to the wooden image of Juggernaut) says, "The troubles in his family have turned Veeshnoo into wood: in the first place, he has two wives, one of whom (the goddess of learning) is constantly talking; and the other (the goddess of prosperity) never remains in one place; and, to increase his troubles, he sits on a snake; his dwelling is in the water, and he rides on a bird." All the Hindoos acknowledge that it is a great misfortune for a man to have two wives, especially if both live in one house.

The following is a description of the heaven of Veeshnoo. It is entirely of gold, and is eighty thousand miles in circumference. All its edifices are composed of jewels; the pillars, and all the ornaments of the buildings, are of precious stones. The chrystal waters of the Ganges fall from the higher heavens on the head of Droovu, and from thence into the bunches of hair on the heads of seven Rishees, and from thence form a river in this heaven. Here are also fine pools of water, containing blue, red, and white water-lilies. On a seat as glorious as the meridian sun, sitting on water-lilies, is Veeshnoo, and on his right hand the goddess Lukshmee, from whose body the fragrance of the Lotus extends 800 miles. The goddess shines like a continued blaze of lightning. The Devurshies, &c. constantly celebrate their praises, and meditate on their divine forms. The glorified worshippers constantly serve him. The gods are also frequently employed in celebrating the praises of Veeshnoo; and Guroora, the bird-god, is the door-keeper. The print annexed probably has an allusion to this celestial place.

Who can behold this picture, and read this account, without heart-felt compassion for fellow-creatures so miserably deluded! There are, perhaps, in India alone, one hundred millions of people, bowing down to these "dunghill deities," and praying to gods "who cannot save." And should not these considerations stir us up to constant and fervent prayer that God would send amongst them many Missionaries, who, by his grace, may "turn them from darkness unto light, and from the power of Satan unto God?" that they may no longer serve these lying vanities, but worship God in spirit and truth, and obtain salvation through Jesus Christ.

IMPORTANCE OF NATIVE SCHOOLS FOR FEMALES IN INDIA:

Extracted from a Letter written by a Person in Calcutta to his Friend in England.

"The most effectual method which can be adopted for the conversion of the Hindoos is, no doubt, the establishment of schools. and I heartily rejoice to say, that they are formed in all the environs of Calcutta. The eyes of every denomination of Christians seem turned to this object, and the Bishop * warmly supports the interests of Native Schools. Miss Cooke, who came hither some time since for the purpose of raising Female Schools among the natives, has met with the most astonishing and delightful success. I could weep for joy whilst I communicate to you the intelligence, that she has formed, and that she continues to direct, five Female Schools, containing about a hundred girls. In my estimation, few more promising incidents have occurred in the history of Missions. Oh! that this may be the dawn of a glorious day for the degraded and despised daughters of Hindoostan. It will no doubt excite peculiar interest in the bosom of British ladies; and would to God that it might lead them to fresh exertions in behalf of Institutions like that by which Miss Cooke was sent out."

FIVE PETITIONS FOR MISSIONARY EXERTIONS:

Extracted from the Rev. J. A. James's Sermon, and addressed to those who have never yet subscribed to the Missionary Cause.

The *first* is uttered in the groans of six hundred millions of human beings, who, as they pass before you on their way to eternity, repeat that imploring language, "Come over and help us."

The *second* is from several hundred Missionaries, who, looking around upon the immeasurable scene of their labours, urge the admonition of their Master, "The harvest is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth more labourers into his harvest."

The *third* is from the Directors, "stating, that their expenditure this year has exceeded their receipts *above ten thousand pounds*, and entreating that they may not be forced to slacken their exertions for want of funds to support them, which must inevitably be the case, unless they are encouraged to go forward by increased liberality on the part of their friends."

The *fourth* is from heaven, borne to

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* The late Dr. Middleton.—Ed.

us by the spirits of departed Missionaries, who "beseech us to carry on with renewed vigour that cause in which they sacrificed their lives; and the magnitude and importance of which, amidst all their zeal for its interests, they never perfectly knew, till they were surrounded with the scenes of the eternal world."

The *fifth* is from—will you believe it?—from hell. Yes, directed to your hearts in the shriek of despair, comes the solicitation of many a lost soul in prison: "Oh! send a Missionary to my father's house, where I have yet five brethren, that he may testify to them, that they come not into this place of torment." You cannot reply to this, "They have Moses and the prophets, let them hear them."

"What hearts you must possess, if you can be deaf to such pleas, and can turn away such petitions unrelieved."

Recent Intelligence.

We are deeply concerned to report the death of several of our dear Missionaries. Dr. MILNE, of Malacca, who has been so usefully employed, in conjunction with Dr. Morrison, in the translation of the Old Testament into the Chinese language, and who superintended the printing of it, departed this life, June 2, 1822, in the thirty-eighth year of his age.

Dr. Milne had recently visited the islands of Sincapore and Penang, with a view to the recovery of his health, but, unhappily, in vain. At the latter place he became worse and worse, and therefore earnestly desired to return to Malacca, to see his children, and settle his affairs. There being no merchant vessel at Penang then ready to sail, the Governor generously sent him home in the Nautilus, a vessel belonging to the Honourable East India Company. He arrived, accompanied by Mr. Beighton, at Malacca, on the 24th of May. The best medical attention proved useless; and after becoming daily weaker and weaker, he expired on Sabbath morning, June the 2d, to commence a heavenly Sabbath, which shall never end. He had expressed his hope in the well-known lines of Dr. Watts—

"If I am found in Jesus' hands,
My soul can ne'er be lost."

Mr. Humphreys and Mr. Huttman are at Malacca (Mr. Collie also has since arrived). It is probable that Dr. Morrison, who was about to take a voyage to England, would hear of Dr. Milne's death, before the time of his intended embarkation, and that he would visit Malacca, stay there for a time, and arrange matters for completing the printing of the Chinese Scriptures, and carrying on other useful publications, and for the proper management of the Anglo-Chinese College and the schools.

In Dr. Milne the Society has lost one of its most efficient Missionaries; and four young children are left without father or mother in a distant land.

Information has also just been received from Madras, that Mr. NICHOLSON, one of our Missionaries there, and who had begun to be useful in his work, died lately, after a very short illness.

Mrs. COLLIE also, the wife of Mr. Collie, died at Madras, on the 24th of May, after an illness of fourteen days. She, with Mr. Collie, were on their way to Malacca, where he has since arrived, but deprived of his dear partner.

May we not exclaim, with the Psalmist, "*Help, Lord! for the godly man ceaseth; for the faithful fail from among the children of men.*"

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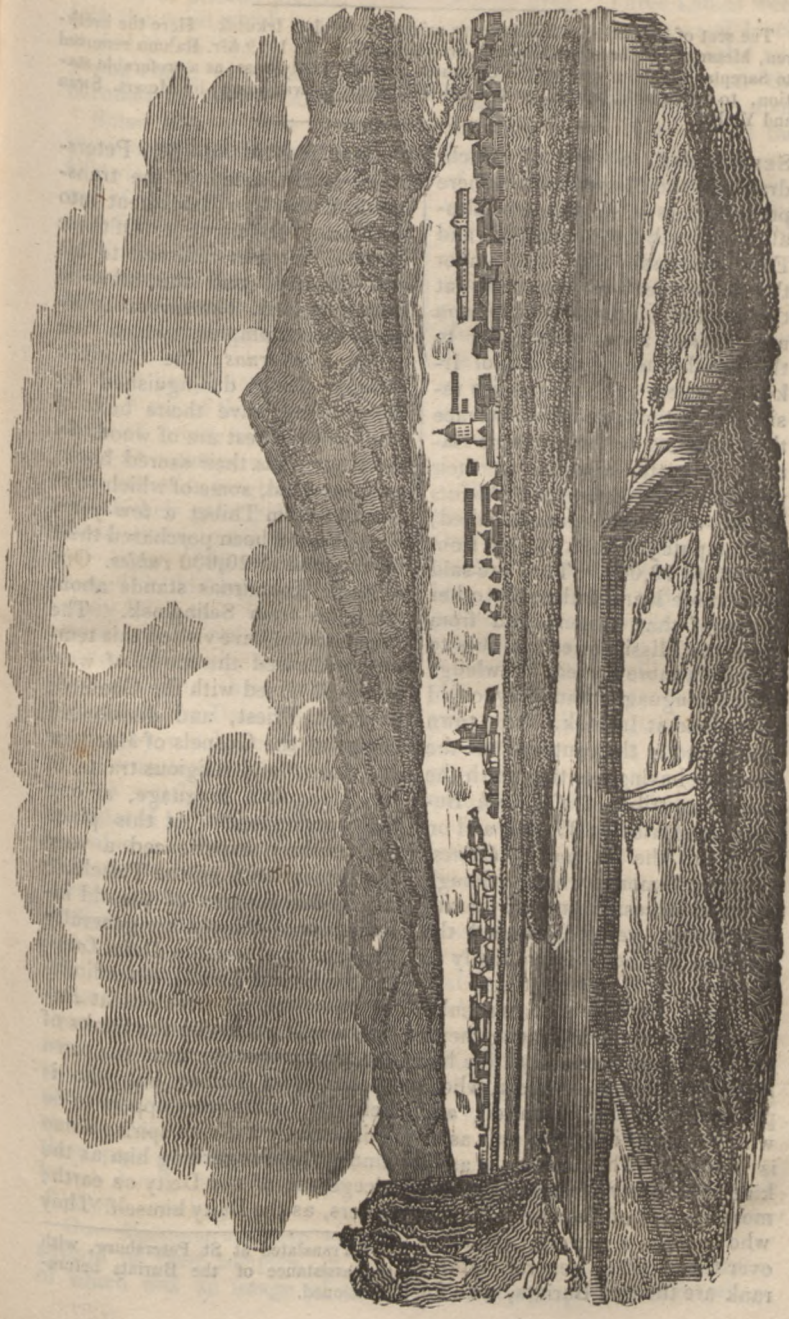
J. Dennett, Printer, Leather Lane, London.

OCTOBER, 1823.

Missionary Sketches, No. XXIII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



VIEW OF SELINGINSK, A STATION OF THE SOCIETY, IN SIBERIA.

SELINGINSK,

A STATION OF THE SOCIETY,

In Siberia.

The seat of the Siberian Mission was originally fixed at Irkutsk. Here the brethren, Messrs. Stallybrass and Rahmn, arrived in 1818. In 1819 Mr. Rahmn removed to Sarepta, to labour among the Calmucs, and Mr. Stallybrass, as a preferable station, to Selinginsk, where, in the following year, he was joined by Messrs. Swan and Yuille.

SELINGINSK, a view of which, drawn by the Missionaries, is here presented, is a small town, situated in North Latitude 51° 6′, and East longitude 106° 19′, under the government of IRKUTSK, at the conflux of the rivers *Selenga* and *Chilok*, about 160 miles to the South East of the city of Irkutsk, where our Missionaries resided for a time; and from whence they removed to their present station, as better adapted to their purpose. The Selinginsk *Buriats* (for so the inhabitants are called) are computed to be in number from 10,000 to 12,000. They are said to be more learned than the other tribes of that nation; and from them the Missionaries are able to acquire a more correct knowledge of the language than they could have done at Irkutsk. The town is situated in the centre of all the Buriats, having on the north the numerous tribe of *Chorinsk* Buriats, computed at 30,000, and on the South the *Mongols of Chinese Tartary*, among whom, though personal access be not at present practicable, yet it is hoped the brethren will be able gradually to circulate the Holy Scriptures.

The Buriats have no particular form of government among themselves, except that every tribe has its chief, called the *Taischi*, whose power is extremely limited, and who possesses influence only as he is beloved. The *Dzaisangs* are a kind of nobility, consisting of the most opulent of the family-heads, who exercise a powerful influence over the people in general. Of this rank are the two Buriats, who for a time resided at St. Petersburg, and assisted in the translation of the New Testament into the Mongolian language. Of these Buriats, one has returned to his own country, and the other is since deceased. The several tribes have their temples, which are called *Koomirnas;* the Chorinsk Buriats being distinguished for their riches, have theirs built of stone, all the rest are of wood. In the Koomirnas their sacred books are preserved, some of which were brought from Thibet a few years since, having been purchased there for the sum of 20,000 *rubles*. One of their Koomirnas stands about 20 miles from Selinginsk. The Missionaries have visited this temple, witnessed the mode of worship, conversed with the Chambâ, or High Priest, and distributed copies of the Gospels of Matthew and John,* and religious tracts, in the Mongolian language, among the worshippers. At this place the brethren experienced a very kind reception from the Taischi.

The descendants of the old inhabitants of Siberia are generally idolaters, and worship *Dalai Lama* (or the Grand Lama), an unlimited Monarch, who resides at *Patoli*, a vast palace on the banks of the *Burrampooter*, near the town of *Lassa*, in Thibet, but who is believed by his worshippers to be animated by a divine spirit; some among them regarding him as the vicegerent of the Deity on earth; others, as the Deity himself. They

* Translated at St. Petersburg, with the assistance of the Buriats beforementioned.

pretend that death, in him, is only a transmigration of the spirit into another body, and the ordinary Lamas, or priests, pretend to detect the spirit which has so transmigrated, in the body of some young child, who from that time becomes the Grand Lama.

Some idea of their deplorable ignorance may be formed from the following passage, translated from one of their religious books, preserved in their temples.

"Three gods created the world. One made all the earth and stone; another all water, and the third, of these elements, formed the universe."

"We saw," say our Missionaries, "one of their idols; it was made of brass, with small blue beads as ornaments. It was about three inches in height, and represented their principal god *Jagjamooni*, sitting cross-legged, with four arms; two of which were clasped in his lap, and the two others lifted up. Upon his head was a cap of a curious shape. The inside of the image was filled with flour and water, said to be mixed and put in by Dalai Lama's own hands, by which act it was in a peculiar manner consecrated."

This worthless little image is considered by the people as equal in value to two horses. They also showed the Missionaries several bones of calves, which had been sacrificed to their gods, and upon which were written prayers in the Mongolian and Thibetan languages. They were told that these were prayers for the dead; such prayers, together with other religious ceremonies performed at the burial of a Taischi, or other rich Buriat, are purchased by a third part of his cattle; such a burial lately cost as much as £10,000. sterling!

Our Missionaries have visited several of their temples, in one of which was an image of their god *Dogshŭr;* it was an ugly figure, about half a yard high, with the head of an ox, and red staring eyes. Three Lamas were attending it, with pieces of black cloth tied over their mouths and noses, lest, on coming near the image, they should breathe upon it. The priests then carried the image on a table, along a row of worshippers, who were prostrate on the ground, and who were forbidden to look up at the time; but the table was made gently to touch the head of each worshipper, as it was carried along; but not one of them saw the mysterious thing which touched them. This ceremony, which is reckoned very important, is never performed more than once a-year.

Their notions of God are various, absurd, and contradictory. One Lama told them that a man's *shadow* is God, who goes with him every where, and is always present, but only visible when the sun shines.

Another Lama told them, that "Every person may be made a god; that when a good man dies he becomes a god, and this he gave as a reason that there are such multitudes of them."

When the brethren asked what became of bad men, and whether they are made gods also? he replied, No—they become brutes. Their souls go into a sheep, a goat, a bird, or some other animal. If a man has been very wicked, his soul perhaps goes into a cow, and when she has a calf, it is taken away from her and killed, which of course makes him suffer greatly. Another wicked man goes into a horse, and the horse is made a lazy one, that he may get the more beating, and so his punishment be the greater.

Such are the poor, ignorant, idolatrous people, amongst whom

our brethren are called to labour. Their whole system is a delusion. They believe a lie; they take pleasure in unrighteousness, and none more than the Lamas themselves. Their books teach them no morality, for they are in an unknown tongue. Their restraints from criminal indulgences are confined to the short time they spend at their temples, and when they return home, it is to commit all uncleanness with greediness.—Their religious services are unmeaning forms, and they hesitate not to confess them to be irksome and disagreeable; but think their performance of them, on this very account, so much the more meritorious.

The Missionaries find it very difficult to get them to listen to the Gospel. They are like the Pharisees of old, "trusting in themselves that they are righteous," and are unwilling to be disturbed. But the brethren patiently continue in well doing. They are diligently employed in the study of the language, continually keeping in view the great work of a complete version of the Scriptures therein. A translation of the Book of Genesis has been commenced by Mr. Stallybrass. The brethren visit the various tribes in the neighbourhood; disperse copies of the Gospels of Matthew and John, and tracts; and converse with the people and priests. Thus they are diligently occupied in endeavouring to break up the fallow ground and to scatter the good seed of the Word, trusting that it will take deep root, and in due season spring up, and bring forth fruit, in some places *thirty*, in others *sixty*, and in others a *hundred* fold. They may be called, however, like the husbandman, who "waits for the early and latter rain," to exercise "long patience," until the influences of the Holy Spirit descend to render fruitful this moral waste, and to convert it into a "garden of the Lord."

For this desired result of their labours, the brethren fervently implore the descent of those heavenly and efficacious influences, sensible that without them they will but exert themselves in vain, and "spend their strength for nought." They also earnestly request the prayers of their friends in Britain. To all who read the intelligence sent home by them, they say, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified."

READER, deny not this request of the brethren, labouring in this remote region, ardently longing, as they do,

To plant successfully sweet Sharon's rose
On icy plains amidst Siberian snows.

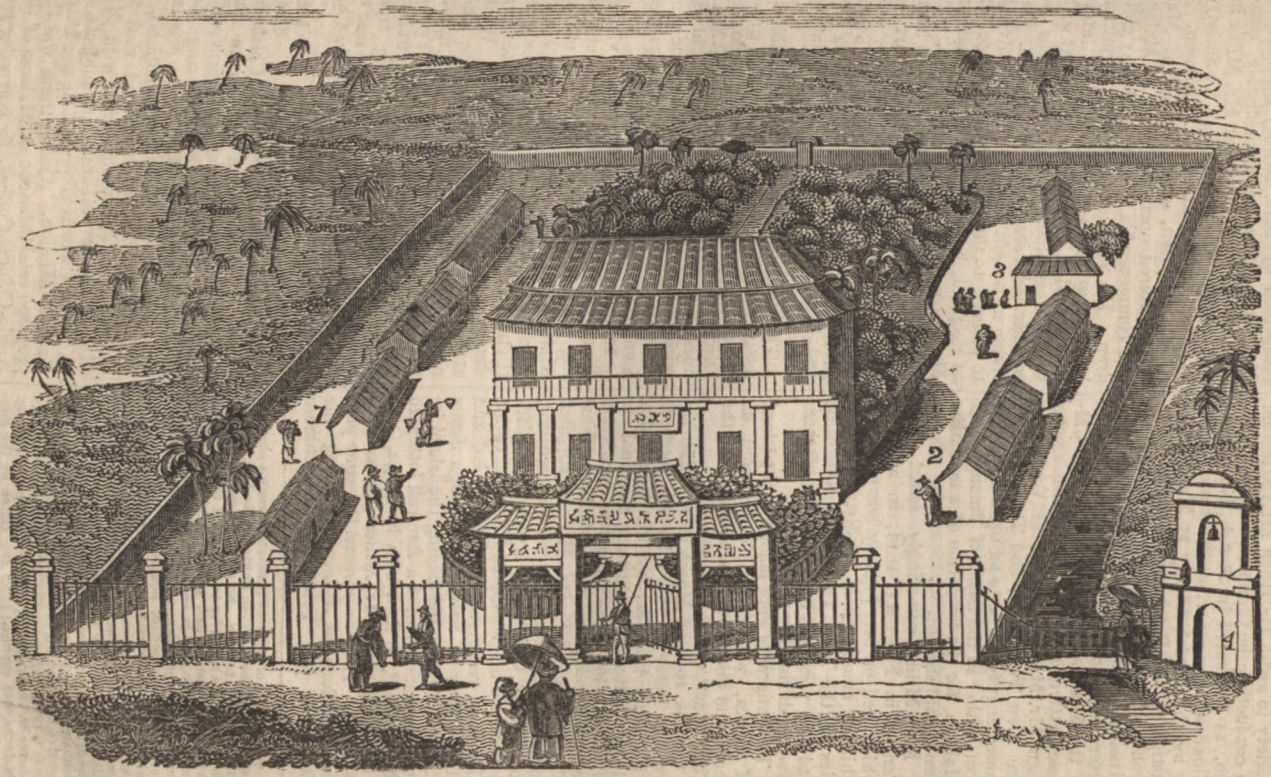
Each person who subscribes to the Missionary Society One Penny per week, *or more, is entitled to one of the* Quarterly Sketches, *and each person who collects from his friends or neighbours to the amount of* One Shilling per week, or upwards, *for the Society, is entitled to receive the* Quarterly Chronicle of the Society's Transactions. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* by which they are to be forwarded, to Rev. John Arundel, Home Secretary, Mission-House, No. 26, Austin Friars, London.*

*To save expense, it is recommended that they should be forwarded by means of the Booksellers' monthly parcels; in which case, it is requested that the names of the Town and Country Booksellers be communicated.

These Papers may be had of F. Westley, Stationers' Court, Ludgate Hill; and J. Nisbet, Berners Street, Oxford Street.——Price 1d. each, or 5s. per 100.

J. Dennett, Printer, Leather Lane, London.

BIRD'S EYE VIEW OF THE ANGLO-CHINESE COLLEGE-HOUSE AT MALACCA.



No. 1. Chinese Printing-Office. No. 2. English Printing-Office. No. 3. Chinese School, No. 4. Western Gate of Malacca.

JANUARY, 1825.

Missionary Sketches, No. XXVIII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

SKETCH OF THE MALACCA MISSION AND ANGLO-CHINESE COLLEGE.*

THE Mission at Malacca was commenced by the late Dr. (then Mr.) Milne, in 1815. Mr. Milne was originally sent out by the Society to assist Dr. (then Mr.) Morrison in conducting the Chinese Mission at Canton, as intimated in Sketch No. IX.—This design, however, was frustrated chiefly by the Popish Clergy at Macao, who instigated the Portuguese Authorities to prohibit his residence as a Protestant Missionary in that island. He therefore determined to visit some of the islands of the Malayan Archipelago, where Chinese settlers reside, to distribute among them Mr. Morrison's Chinese Version of the New Testament, and Tracts in the same language, also to fix upon a suitable spot, either in the island of Pinang, or at Malacca, for the formation of a new Mission Establishment.

Mr. Milne accordingly sailed from Canton, in February, 1814, in a vessel which had on board nearly 500 emigrant Chinese, among whom he distributed copies of the New Testament, which he had the pleasure to see many of them reading during the voyage.

The emigrants were landed at the island of Banca, where Mr. Milne went on shore, and distributed his books among the Chinese settlers on that island.

On the 10th of March Mr. Milne arrived at Batavia, where he was received with great kindness by his Excellency Governor Raffles. During a tour in Java of about 1,400 miles, he put in circulation several hundred copies of Chinese New Testaments and Tracts. He also supplied several Chinese schools with catechisms, &c. The Chinese every where gladly received his books, and listened to his discourses respecting the true God and of the Way of Salvation through Jesus Christ. Prior to his leaving the island he composed and printed a farewell letter to the Chinese, in their own language,

From Batavia Mr. Milne proceeded to Malacca. Here he pursued the same plan he had done in Java, distributing the Scriptures and Tracts to the Chinese Settlers, &c. Mr. Milne rejoined Mr. Morrison at Canton in September.

In the summer of 1815, Mr. Milne (accompanied by Mrs. Milne) returned to Malacca, where he immediately commenced a mission. To assist Mr. Milne in carrying this object into effect, the Society, in 1815, sent out Mr. C. H. Thomsen.

Mr. Thomsen, on his arrival at Malacca, entered upon the study of Malay, and commenced a school for Malay children. He was not, however, permitted long to pursue his labours without interruption. Mrs. Thomsen was attacked with threatening illness. The physicians recommended a sea-voyage to Batavia. Deriving no benefit from this, she was advised to proceed to the Cape of Good Hope, or to England, but died during the passage. Mr. Thomsen, who accompanied her, pursued his voyage to England. While here, he received instructions in the art of letter-founding, which he found very useful on his return to Malacca, for which place he sailed from this country, with Mr. and Mrs. Slater, in 1817, Mr. S. having been appointed to that station.*

The formation of a Printing-Establishment at Malacca being considered of great importance to the success of the Mission, the Directors sent out, in 1816, Mr. H. W. Medhurst, who having been brought up to the business of a Printer, and made some proficiency in the learned languages, proved a valuable acquisition to the Office.

In January, 1816, Mr. Milne visited Pinang, partly for the purpose of obtaining a grant of land, for the use of the Malacca Mission. He was very kindly received by his Excellency the Governor (Petrie) and Council, who with great readiness acceded to his application. While at Pinang, Mr. Milne visited the Chinese, and distributed among them numerous copies of the Scriptures and Tracts, and availed himself of opportunities which offered, by vessels sailing from that island, to send copies of the same to the Chinese settled in Siam, Cochin-China, Rhio, &c.

In 1817, Mr. and Mrs. Milne were both visited with severe indisposition. They successively took a voyage to China for recovery, and returned together to Malacca, both of them much improved in health, in February, 1818. During Mr. Milne's absence, the affairs of the Mission were well conducted by Mr. Medhurst.

While on the last-mentioned visit to Canton, Mr. Milne conferred with Mr. Morrison on several important subjects, as to the best means of promoting the Ultra Ganges' Mission. Among these was the proposed establishment at Malacca of the Anglo-Chinese College, *for instructing pro-*

* The town of Malacca is situated near the southern extremity of the Malayan Peninsula, in N. Lat. 2° 14′, and E. Long. 102° 12′. Ships may ride in safety in the roads; but the river is obstructed by a bar, over which boats cannot pass without great difficulty, except when the tide is above a certain height. The best part of the town, where the Europeans chiefly reside, is composed of houses tolerably well built, with broad and straight streets; but the natives generally dwell in bamboo or mat huts. The country, from eight to ten miles in circumference in the vicinity of Malacca, is pleasant and productive; and though it lies so near the equator, the heat of the climate is moderate, the air being refreshed by successive land and sea breezes. The trade of Malacca was very extensive, until, both as a place of commerce and refreshment, it was superseded by Pinang. Malacca was captured from the Dutch by the English in 1795, but restored at the peace of Amiens. After the renewal of the war, it was re-captured by the English; by a late treaty was again restored to the Dutch; and by a more recent arrangement with the Dutch Government is again restored to the English.

* Mr. Slater continued a few years at Malacca, and afterwards removed to Batavia, where he revived the Java Mission, which had been suspended since the death of Mr. Supper, in 1817.

mising Chinese Youths in English and in the knowledge of Christianity; and Protestant Missionaries and others in the language and literature of China. Towards this object, Dr. Morrison, the founder of the College, generously subscribed £1,000.

In pursuance of a treaty with the British Government, the Dutch re-occupied Malacca on the 22d of September, 1818. It had been agreed by Messrs. Morrison and Milne that the building of the College House should be commenced as soon as possible after this event. Accordingly, on the 11th of the following November, the foundation-stone of the same was laid by Major Farquhar, in the presence of the Dutch Governor, the Hon. J. S. T. Thyssen, and several other Gentlemen, both English and Dutch, belonging to the military and civil Establishments of Malacca and Pinang.*

It was originally intended, to admit, in the first instance, on the foundation of the College, *eight* single men as students. For a time the number was less than this; it has since increased to TWENTY-SIX, besides ten, who only attend in the evening to learn English. There are seven candidates for admission. The students are all Chinese youths. They have ceased to join in the religious ceremonies of their countrymen, and unite in the Christian worship of the College, apparently with zeal and pleasure. They read the Scripture, and sometimes appear much interested in its blessed truths. Their knowledge of Christian doctrine is highly gratifying and encouraging. They engage in the distribution of the Mission Tracts, and almost daily ask for some to give to their relations.

On the 20th of March, 1819, Mrs. Milne died, in the 34th year of her age.

In 1820, Mr. Medhurst having removed to Pinang, Mr. G. H. Huttmann was sent out to take his place in the Printing-Department. Mr. Huttmann has voluntarily dissolved his connexion with the Society.

In September, 1821, Mr. James Humphreys, appointed Missionary at Malacca, arrived there, together with Mrs. Humphreys.

In 1820, the *Senatus Academicus* of the University of Glasgow granted to Mr. Milne the title of Doctor in Divinity, as a token of their approbation of his theological and literary labours, having previously (in December, 1817) granted the same title to Mr. Morrison, as a token of similar approbation. (See Sketch, No. IX.)

The health of Dr. Milne having suffered much by successive attacks of illness, and by his incessant labours, he took, in the early part of 1822, a voyage to Singapore, for its recovery. Perceiving little amendment, he afterwards proceeded to Pinang. Here his disease rapidly increased, and it was thought proper to remove him, without delay, to Malacca. He died on the 2d of June, only six days after his return to that place.

On the 27th of June, Mr. David Collie, Missionary, arrived at that station. Mrs. Collie died at Madras, while on her way to Malacca, on the 24th of the preceding May.

The same month Mr. Thomsen left Malacca, and joined the Mission at Singapore.

In the early part of 1823, Dr. Morrison visited Singapore, where the Society has a promising Mission. Here he had the honour of several interviews with his Excellency Sir Stamford Raffles, Governor of Bencoolen, &c. &c. It was arranged, by Dr. Morrison, with Sir Stamford, the Resident, Lieut-Colonel Farquhar, and the other Gentlemen of the Settlement, that the Anglo-Chinese College should be removed to Singapore, and associated with a Malayan College, under the general designation of THE SINGAPORE INSTITUTION. The plan of this Institution embraces the cultivation of the following languages of the East, viz. Chinese, Malay, Siamese, Bugguese, Arabic, and the language of the island of Bali, languages spoken by not less than 300 millions of people, to whom, more or less, it is designed to communicate, by means of the proposed Institution, the knowledge of Christianity, and the advantages of literature and science.

The foundation-stone of the Institution House was laid by Sir Stamford Raffles on the 4th of August, 1823.

Missionaries of the Society, at present stationed at Malacca and Singapore, have been already appointed to Professorships in the respective Colleges.

In the prospect of removing the Anglo-Chinese College to Singapore, the College-House at Malacca has been valued, and the estimated amount (viz. 4,000 dollars) paid by Dr. Morrison, who has generously presented the College-House to the Society, for the use of the Mission at Malacca. When it shall be so exclusively appropriated, it is to be called the ANGLO-CHINESE MISSION-HOUSE. It is intended that Chinese Youths shall here receive preparatory instruction in divinity, in order to their afterwards being admitted, if found duly qualified, into the Anglo-Chinese College at Singapore.

The proposed removal of the Anglo-

* A bird's-eye view of the College-House forms the subject of the annexed Print. The building was erected on a part of the Society's ground, (which was afterwards given by the Society for the use of the Institution,) and is situated just without the western gate of the town of Malacca, immediately facing the sea, and not far from the beach. The foundations of the house are chiefly of stone. The walls are of brick, and very substantial. The wood work is of a very durable timber, called *Murbow*, which is proof against the attacks of the white ants. The length of the body of the house is 90 feet, and its breadth 34. The height of the side walls, from the level of the ground, is 35 feet. The verandah, which extends round the building, is 16 feet and a half in front and at back, making the whole breadth of the building 67 feet. Exclusive of the garret and verandahs, the house contains 18 rooms, with a spacious hall on the ground floor, and a lobby of the same dimensions on the first floor. The garret, in case of necessity, would furnish 10 or 12 comfortable dormitories for Native Students. The verandahs, when shut in by slight venetians, are convertible to the most convenient purposes for study. A row of trees, planted on the outside of the College Gate, are omitted in the print, as they would obstruct the view of the building.

Chinese College to that island, involves no change in the principles and plans on which it was originally founded, nor will its property be in any degree alienated. As the College is supported by voluntary subscriptions and donations, the liberality of enlightened and zealous Protestants, of all communities, holding the Common Faith, is earnestly solicited in its behalf.*

The establishment of the Anglo-Chinese College at Malacca, added greatly to the stability and importance of the Mission there, and inspired with new energy and zeal the worthy brethren who conducted it. Their plans were now enlarged, their facilities increased, their labours extended. It would, however, be quite impossible, in this brief sketch, to enter into the particulars of their progress. The following Summary of the result of their labours must therefore suffice.

The result of Dr. Milne's labours in the literary department of the Mission, as far as we have been able to ascertain it, is as follows:—

Translation into Chinese of part of the Old Testament, (chiefly the Historical Books,) in conformity to an arrangement entered into with Dr. Morrison.
Translation, into English, of a Volume of Chinese Moral Essays, called the "Sacred Edict."
Exposition of the Epistle to the Ephesians.
Essay on the Nature, Immortality, and Salvation of the Soul.
History of the Life and Doctrine of Jesus Christ.
Twelve Discourses on the most important Doctrines of Christianity, forming a small Volume.
Twelve Short Discourses, forming a Tract.
An Exposition of the Lord's Prayer.
The Duty of Justice in Dealing.
Evils of Gaming.
Help to Candidates for Baptism.
A Brief Sketch of the Kingdoms of the World.
San Paou, or the Three Pearls, containing an Account of the London Missionary, Tract, and Bible Societies.
†‡† The last eleven works in Chinese.
Retrospect of the First Ten Years of the Protestant Mission to China (in English.)

Dr. Milne for several years conducted the *Chinese Magazine*—also, conjointly with Dr. Morrison, another periodical work, in English, called the "Indo-Chinese Gleaner."

The following works, in Malay, were compiled, &c. by Mr. Thomsen and others.

Translation of the Gospel by Matthew.
Ditto of Ten Commandments; with an Introductory Essay, explanatory of their Design, &c.; the latter by Dr. Milne.
Ditto of Dr. Watts's First Catechism.
A Summary View of the First Table of the Ten Commandments.
Four Treatises—On the being of God—On the Scriptures—On the Sabbath—On Baptism and the Lord's Supper.
Malay Spelling Book.
A System of Arithmetic.
Dialogues in Malay and English.
Abridgment of a larger Malay and English Vocabulary.
Malay and English Magazine.
By Mr. Medhurst.
A Geographical Catechism, for the use of the Chinese Schools, in Chinese.
A small Vocabulary of the Fuhkëen Dialect.
By Mr. Slater.
The Foreigner's Visit to Canton, in Chinese.

At the Malacca Printing-Establishment, of nearly all the above works, and, with an exception or two, large editions have been printed, many of which have been widely circulated *in China, Cochin-China, and in numerous Islands of the Malayan Archipelago.* Several works have been also printed, composed by Dr. Morrison and other Missionaries not *immediately* connected with the Malacca station. Of the Chinese Version of the Scriptures the following have been printed at Malacca:—

Numerous copies of Dr. Morrison's Chinese Version of the New Testament.
Ditto of Chinese Version of the Old Testament, executed conjointly by Drs. Morrison and Milne.

The Schools established at Malacca, and in the vicinity, under the wing of the Mission, are—

Seven Chinese Schools, containing together upwards of 200 boys.
A Malabar (or Tamil) School, containing 20 boys.
A School for Malays.
A Malay and English School.
A Female Malay School, under the care of Mrs. Humphreys.

The Chinese Schools were originally under the superintendance of Dr. Milne, who, after a few years, devolved the care thereof on Mr. Medhurst. The Malay and Tamil Schools were under the charge of Mr. Thomsen till his removal to Singapore. All the boys' schools are now under the care of Messrs. Humphreys and Collie.

Christian Worship, in Chinese, Malay, and English, has been usually performed statedly by the Missionaries; English Worship till lately in the Settlement Church. Besides the services performed by the Missionaries, a Chinese Youth, formerly a student in the Anglo-Chinese College, is employed as a Public Reader. He also occasionally assists in the Chinese services of the Mission. The number attending Chinese and Malay worship has been at no time great, but some converts to Christianity from each nation, and several highly promising youths in the College, who have *professedly* embraced the Christian Faith, afford encouragement to expect that the Seed of the Word, which has been, and is still being, extensively scattered by means of oral instruction and the circulation of the Scriptures and Religious Tracts, will at length, through the Divine Blessing, reward the toil of the Sowers, and gladden the hearts of the Reapers with an abundant harvest.

CHRISTIAN FRIENDS,

Let us not fail to pray, with devout, believing, and importunate supplications, that this happy issue may at length crown our hopes. In the mean time let not the Missionaries abroad, nor the Friends of the Society at home, be "weary in well doing," but *be steadfast, immoveable, always abounding in this good work of the Lord, forasmuch as we know that our labours shall not be in vain in the Lord.*

* Subscriptions and Donations will be thankfully received by W. A. Hankey, Esq. Treasurer to the Missionary Society, 7, Fenchurch Street, London; by the Secretaries, at the Mission-House, 26, Austin Friars; and by all the Directors.

London, 10th Dec. 1824.

Bennett, Printer, Leather Lane, London.

APRIL, 1827.

MISSIONARY SKETCHES,

No. XXXVII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

MISSION-CHAPEL AT GEORGE-TOWN, PINANG.

Dimensions, 73 feet by 58.

SKETCH

OF

THE SOCIETY'S MISSION AT PULO PINANG,

OR PRINCE OF WALES' ISLAND.*

THE Society's mission in Pinang was commenced, chiefly by the exertions of the late Rev. Mr. (afterwards Dr.) Milne, who visited the island in 1816, having been previously made acquainted with the wishes of the Directors, in reference to the object.

The Rev. Thomas Beighton and the Rev. John Ince, destined in the first instance to Malacca, but who were eventually stationed in Pinang, embarked on the 18th of February, 1818, on board the *General Graham*, Captain Weatherhead, at Gravesend. They did not, however, finally quit the shores of their native country until the 24th of March, when they sailed from Spithead, with a fair wind. During this interval they were exposed, almost continually, to storms, and particularly to the memorable one of the 4th of March, in which their apparent danger was imminent; but they were providentially preserved, together with all on board. After touching at Madras, they proceeded to Malacca, the place of their immediate destination, where they arrived safe on the 14th of September.

By Mr. Milne's desire, Mr. W. Medhurst, (at present Missionary at Batavia,) in January 1819, visited Pinang, where he commenced two Chinese Schools, for the support of which a grant was made by the Government, to which he had previously presented a memorial,† drawn up by Mr. Milne. Having thus broken the ground, he returned to Malacca, and in the beginning of April Mr. Beighton, accompanied by Mrs. Beighton, proceeded to Pinang. Mr. Beighton, who, while at Malacca, had devoted himself to the acquisition of Malayan, immediately on his arrival at Pinang commenced two schools for the children of Mohammedans. The parents suspected, that his ultimate design was to induce them to change their religion, although pleased with the liberality which proposed to educate their children free of expense. To remove objections, Mr. Beighton issued a printed advertisement in Malayan, drawn up in the Mohammedan style, of which the following is a translation:—

This letter is from Juan Beighton, a white man, making known to all Malays and Klings, in the town of Pulo Pinang, who may wish to send their children to learn to read, and order them to go to the house of Inchi Abdallah, of Malacca, that there is a small house built for that purpose. This letter is sent to give notice of the same to all gentlemen.

"*Hegira*, 1234.

"On the 16th of the moon *Raban*, on the day *Reba*. This is to make evident, that a white man, whose name is Beighton, has built a small house for little children to learn to read the Arabic and Malayan languages, in the town of Pulo Pinang. The house is erected in the compound (Court Yard) Telukaya, belonging to the Chief Sarang. It is designed for all children, whether Malay or Kling, who are desirous to come. Little children, boys and girls, and those in middle life, are invited. They may go to the house of the teacher, whose name is Lebihi Aminudinin, of Malacca. Do not, by any means, Gentlemen, be the least afraid, for it is not designed to teach the ways of wickedness, but only the way to God, who is ever to be praised and most high! to follow the commands, and pay respect to the authority of God, who is ever to be praised and most high!"

"*From my Study, 5 o'clock in the evening.*"

Mr. Ince, accompanied by Mrs. Ince, followed Mr. Beighton in the succeeding June. During his stay at Malacca, he had prosecuted the study of Chinese, and on his arrival at Pinang took charge of the two Chinese Schools commenced by Mr. Medhurst.

Messrs. Beighton and Ince received a very kind reception from His Excellency the Governor, the late Colonel Bannerman, who died in August, the same year, and was succeeded by his son-in-law, W. E. Phillips, Esq., who, as well as his deceased relative, patronised the mission, and uniformly showed kindness towards the missionaries.

In 1820, Messrs. Beighton and Ince had made such proficiency in the languages they had been respectively studying, as to be enabled to commence religious services in Chinese and Malayan. In the same year, the schools for Mohammedan children were increased to four. In this year, also, the missionaries visited the opposite Coast of Quedah, with an ulterior view to the instruction of the natives in Christianity. About the same time Mr. Medhurst again visited Pinang, and, for a short season, laboured at James-Town. In December, the same year, he embarked for Java.

Shortly after the return of Mr. Ince from Quedah, Mrs. Ince became so much indisposed, as to render a sea-voyage necessary for the restoration of her health. On the 28th of June, Mr. Ince, accordingly, embarked with her for Malacca. During the few months of their visit there, Mr. Ince diligently pre-

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* Pulo Pinang *(i. e. Betel-nut Island)* is situated off the western coast of the Malayan Peninsula: its north-eastern point being in lat. 5 deg. 25 min. N., and in long. 100 deg. 19 min. E. It is computed to contain nearly 160 square miles, and, according to the last census, which was taken up to 31st December 1825, a population of 37,962 souls, of whom 13,769 are Malays and Bugguese, and 7,552 Chinese; the rest consist of Chulias, Bengalese, Armenians, English, &c. The principal town in the island, is called George-Town, and it is here that the Society's missionary station is situated.

† This memorial is given at length in the Appendix to the Society's Report for 1820, No. VI.

secuted his Chinese studies, with the valuable assistance of Dr. Milne. In the decline of the year, Mr. and Mrs. Ince, the health of the latter having been considerably restored, returned to Pinang. In the following spring, however, a serious relapse took place, which terminated in her death on the 1st of June, only a few hours before that of the distinguished missionary, whose name we have just mentioned.

In 1823, an English School was commenced; and, in 1824, a Malay Female School, under the superintendence of Mrs. Beighton, who had made considerable proficiency in Malayan. There were then 5 Malayan and 2 Chinese Schools, into all of which the Scriptures and religious tracts had been introduced.

In the same year, Messrs. Beighton and Ince again visited Quedah, in the vicinity of Point Wellesley, which they describe as an inviting field for a Malayan mission. A grant had been recently obtained from the Pinang Government, by A. D. Maingy, of the Hon. East India Company's Civil Service, who was resident there, for the support of four Native Schools, two of which they visited, and were much pleased with the proficiency that, in a few weeks only, had been made by the children.

In October this year, His Excellency Governor Phillips returned to Europe, and was succeeded by the Hon. Robert Fullerton.

Towards the end of the year 1824, the health of Mr. Ince began to manifest symptoms of decline, and on the 24th of the following April this excellent and devoted missionary terminated his earthly career. His loss was deplored by all classes of persons at Pinang. The Rev. Mr. Beighton preached two sermons on the mournful occasion, one in English, and the other in Malayan. The Rev. Mr. Hutchins, Chaplain to the Settlement, also preached an appropriate sermon, in which he paid a deserved tribute of respect to the memory of the deceased.

In 1823 the missionaries had issued printed proposals for the erection of a Mission Chapel in George-Town, in which Christian Worship was to be performed in Chinese, Malayan, and English, alternately. In a short time 3,000 Spanish Dollars were subscribed towards this object, by the European residents at Pinang, of which sum 400 Dollars was contributed by His Excellency Governor Phillips. Among the subscribers were about twenty Mohammedans. The Directors, on the condition that the Chapel, when finished, should be vested in the Society, (which has been since done,) voted £200. towards the expenses of its erection. In the prosecution of the work, the missionaries derived valuable assistance from several official and other gentlemen in Pinang, and particularly from Lieutenant Day, of the Bengal Artillery, who, at the request of Dr. Whitaker, of George-Town, had prepared the plan of the building.

The Chapel (of which a Print is given in the present Sketch) was opened for public worship on the 20th of June, 1824, on which occasion three services were performed, in Chinese, Malayan, and English. The latter service was attended by a numerous and respectable auditory, chiefly composed of European residents. The following account, relating to this occasion, is taken from the *Prince of Wales' Island Gazette* of the 23d of June.

"The new mission in *Farquhar Street*, was opened on Sunday evening last, to a large and respectable congregation. The appearance of this neat and chaste edifice, afforded the highest gratification to those present, who had contributed towards its erection: and the internal arrangements for comfort and convenience, are such as excited equal admiration and satisfaction. Some of the niches in the chapel contain appropriate passages of Scripture, in the English, Chinese, and Malayan languages;* and the whole plan, building, and arrangement, is altogether creditable to the Reverend Gentlemen under whose immediate superintendence it has been so successfully completed.

"The service appointed for the evening was grand and solemn, particularly in the singing of the hymns, in which, it appeared, the whole congregation joined, and had a most pleasing effect. The sermon, preached by the Rev. Mr. Beighton, was taken from the last verse of the 60th chapter of Isaiah, *A little one shall become a thousand, and a small one a strong nation: the Lord will hasten it in his time.*"

A statement of Receipts and Expenditure followed in the Pinang Gazette, from which it appeared that there then remained, against the Chapel, a balance of Sp. Dollars 1.676, or about £400. sterling. With a view to lessen the amount of this balance, the missionaries made a respectful appeal to the Ladies of Pinang, who kindly contributed 450 Dollars. A few more sums have been subsequently received, chiefly from friends resident in England; but the undischarged debt still amounts to between £200. and £300. For the liquidation of this sum, the missionaries depend on the liberality of the friends of Christian Missions at home.

In the autumn of 1825, the ill state of Mr. Beighton's health was such as, in the opinion of his medical advisers, rendered a sea-voyage necessary to its restoration. He accordingly visited Singapore, and, after remaining there a few weeks, returned to his station considerably benefited by the voyage. During his absence, his station at Pinang was supplied by the Rev. Samuel Kidd, from Malacca, aided by a very promising native assistant, named David. It is not improbable that Mr. Kidd will eventually take charge of the Chinese department of the mission at the former station.

Beside preaching in the two languages spoken by the majority of the settlers, viz. Chinese and Malayan, and in English; superintending the Native Schools, &c. the missionaries have compiled several useful elementary books, in Chinese and Malayan, for the use of the schools, and distributed many thousand tracts in these languages, also numerous copies of the Chinese Scriptures, printed at Malacca.

The mission, beside the patronage and aid

* Those in the Chinese and Malayan are the following, *Christ Jesus came into the world to save sinners*; and, *Believe on the Lord Jesus Christ, and thou shalt be saved*: that in English is, *Preach the Gospel to every creature.*

afforded by the Government, has received valuable countenance and assistance from many respectable individuals; among whom may be mentioned the late Sir Ralph Rice, Recorder; the late Hon. John Macalister, Member of Council; the late W. A. Clubbley, Esq., Secretary to Government; the late David Brown, Esq., of Glogau; Dr. Henderson; John Anderson, Esq., &c. &c.

With regard to the benefit hitherto imparted by means of the labours of the missionaries among the Chinese and Malays, independently of the instruction communicated in the schools, it may be observed, that the means of attaining Christian Knowledge has also been put within the reach of those portions of the population, by the circulation of the Scriptures and Tracts, and the ministry of the word, in their respective languages. Upon some among the adults, it is hoped, favourable impressions have been made; and if decided conversion has not yet taken place in any, the minds of not a few appear, at least, to have been considerably imbued with a knowledge of Christianity, and their prejudices greatly, if not entirely, removed. The seed of the word has been to a considerable extent sown; this is the duty of the missionaries; they look forward, in the exercise of faith, for the out-pouring of that influence, which can alone give the increase. That will be the work of God.

The beneficial results of their labours, in reference to the English Congregation, are apparently of a decided and satisfactory character.

Having given the leading particulars of the Society's Mission at Pinang, we shall fill up the remaining part of the present paper with a few interesting extracts from a journal of the deceased missionary, Mr. Ince.

Description of an idolatrous Chinese Festival.

Sept. 4, 1819.—After school went to witness the great idolatrous feast of *Shaou* and *Tseaou*. When we arrived at the temple it was surrounded by a vast concourse of people, whose appearance was very like that of a fair in England. Opposite the temple was a stage erected for play-actors. On one side of the temple there was a large paper idol called *Ta sze yay*, I suppose 11 feet in height, a most distorted figure, painted various colours, with uncommonly large glass eyes. Immediately before this idol was a long table, set out with all kinds of provisions, interspersed with small paper idols. At the end of the table, furthest from the idol, were a number of carpets spread on the ground, on which sat half a dozen priests, worshipping the god, chanting an unintelligible jargon, and bowing themselves to the ground. There were many other smaller paper idols, represented as riding on animals, also made of paper. The whole scene was illuminated by a profusion of lanterns and candles. Behind the great idol was a large quantity of pieces of paper; the most valuable of which were covered with gold leaf. These papers the idolaters burn, and most firmly believe they become money in the world of spirits!

This feast is considered as one of pure benevolence, being celebrated in behalf of those poor bereaved spirits, who have no relations to mourn for them; to supply them with clothes, money, &c.; to rescue them from Tartarus, and exalt them to higher and brighter regions.

I told some who stood around me, that there was one true God, who was not pleased, but angry at such things as these. I asked what their god was made of? They replied, "paper." I expressed surprise at the folly of worshipping a piece of painted paper, adding, that the god they were worshipping had eyes indeed, but could it see? Ears, but could it hear? Hands, but could it handle? Feet, but could it walk? They replied, "Certainly not." I then inquired, what they would do with their god when the feast was over? They answered, "Burn him." I rejoined, he was surely a god of no strength, or he would not suffer that; but the true God was Almighty and infinite in every other perfection. Truly, *darkness hath covered the earth, and gross darkness the people.* Satan hath indeed possession of the minds of men. O, God, make bare thy holy arm, and may the Redeemer ride forth gloriously, conquering and to conquer.

Argument with his Chinese Teacher as to the Transmigration of Souls.

Sept. 17.—This evening I had a long argument with my teacher, in the presence of two other Chinese, on the *Metempsychosis.* I asked him, if he believed in that doctrine? He said he did, assigning as his reason, that he could not conceive how children, when born into the world, should have souls, if there were no transmigration. I asked him whence the first soul came? He said he could not tell, but supposed it made itself! I then asked, if every soul could have made itself, as well as the first? He said he did not know *how* it was, and that he was, in fact, very doubtful whether men possess souls or not. I then asked him, why he doubted whether he had a soul? He said, because he could not see it. I observed, that he could not see England or China; and asked did he, therefore, doubt whether there were such places—he did not see the sun (the sun was now set), but did he doubt whether there was a sun or not? He felt himself unable to reply, and therefore asked, what *we* thought about the doctrine? On which I availed myself of the opportunity of relating to him the account given in the Scriptures respecting the creation, the fall, salvation by Jesus Christ, the death and resurrection of the body, &c.

The privileges of Christians in England, in contrast with the privations and difficulties of the Missionaries.

Oct. 22.—This day our hearts were gladdened with intelligence from England; tears of joy rolled plentifully down our cheeks, and such was the fulness of the heart, that we were quite overcome. England is very dear to us, and in any other cause than that of the blessed Saviour, I, as an individual, would not, if possible, remain in India another hour. O! what do the friends in Britain enjoy while we are, in a measure, destitute of their privileges, and have our minds from day to day unhinged with beholding "abominable idolatries." Our friends in England have no adequate idea of the difficulties missionaries have to contend with. A strange language, deeply-rooted prejudices and superstition, are indeed hills of difficulty. O for strength and grace to struggle with them and overcome them. My firm determination, at present, is to struggle with them until my Heavenly Father shall call me to himself.

Mohammedan Festival.

Oct. 29.—The Island has been this evening turned almost upside down by the Mohammedans, who are celebrating a feast in honour of two of their ancient warriors. Thousands of people are in the streets; the ear is completely stunned by all kinds of noises, proceeding from pans, kettles, drums, horns, pipes, &c.; while large and magnificent cars are carried about, in every direction, with forked torches and blue lights flaming in the air. How much time and expense is wasted upon these fooleries! O when will these things have an end?

> "O'er the gloomy hills of darkness
> Look, my soul, be still and gaze;
> All the promises do travail
> With a glorious day of grace.
> Blessed Jubilee!
> Let thy glorious morning dawn."

J. Deunett, Printer, Leather Lane London.

JULY, 1827.

MISSIONARY SKETCHES,

No. XXXVIII.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.

REPRESENTATION OF THE IDOL KWAN-YIN.

J. Dennett, Printer, Leather Lane, London.

SKETCH

OF

KWAN-YIN, THE MOTHER OF BUDDHA.

THE idol, of which a print is annexed, is intended to represent KWAN-YIN, the mother of Buddha,* who has been long worshipped in the East, with great devotion and many offerings, as the Papists worship the image of the Virgin Mary.

The idol from which the drawing for the annexed print was made, was sent home by the Rev. W. H. Medhurst, missionary at Batavia, in the island of Java, and is now in the Society's museum. The head of the idol is separated from the trunk, as represented in the vignette. The occurrence that led to this serious fracture, is thus related by Mr. Medhurst.

"This idol was formerly looked up to by a poor, ignorant Chinese family, for protection. But, unfortunately, one evening, a cat, or a rat, ran over the goddess and knocked her down, by which accident she broke her neck, and was otherwise materially injured. The man, however, stuck on her ladyship's head again, and was proceeding to pay her the accustomed honours, when I represented to him the extreme folly of his conduct, and the vanity of trusting to such a worthless thing. Upon which he took the goddess off the altar, and gave her into my hands, saying he was certain she must have offended the Supreme Emperor of Heaven in a very great degree, to induce him to cut off her head, and therefore it could not be right, or perhaps safe, in him to continue to worship a decapitated goddess! He therefore surrendered her into my hands, with this injunction however, that I would not ill-use her ladyship publicly, in the sight of the people, lest it should bring a scandal on his religion."

It may not, always, be easy to resist a smile when we think of the extreme absurdity of offering *religious homage* to an image! much more to an image of a creature! still more to an image of an imaginary being; yet the folly of such practices should not be permitted to divert our attention from the deplorable state of intellectual, moral, and spiritual darkness in which those nations are sunk, who practise such superstitious observances; neither should we forget the great obligation every true disciple of Christ is under, to exert himself in every possible way, by his prayers, his efforts and his liberality, to remove the *gross darkness which covers the people* of so large a portion of the habitable globe.

* Buddha, according to the Hindoos, was the last *Avatara*, (or incarnation) of Vishnu. Their identity, however, is disputed by many among the Brahmins and other tribes. The distinguishing tenet of the Buddhists is, that it is sinful to deprive any animal of life; a doctrine that strikes at the root of those gains of the Brahmins, which are derived from human and other animal sacrifices.

SELECTIONS FROM THE SPEECHES DELIVERED AT THE ANNUAL MEETING OF THE LONDON MISSIONARY SOCIETY, HELD ON THE 10TH OF MAY, 1827.

Disproportion in the Scale of Christian Liberality.

The *devotedness* of Christian liberality is too seldom evinced, and how little is the rule of Christian *proportion* observed in the contributions of the upper ranks of Christians, as it regards the measure of claim resulting from the intrinsic nature of the objects which they are invited to support. Custom seems to have established a scale of subscription, which is inadvertently applied to institutions great and small—whether they maintain a village school, or sustain efforts for evangelizing the world. Christian principle must correct this miscalculation, and to effect it will be worthy of the labours of the Christian pulpit.—*From the Speech of the Treasurer.*

Self-denying and Spontaneous Liberality recommended.

It is easy to give of the overflowing of our abundance; but when there must be economizing in order to liberality—when there must be a consciousness of obligation as the basis of all our efforts, it is then I contemplate the triumph of Christian benevolence. It is said of the Macedonians, that in their "deep poverty, their liberality abounded;" and this required not that prodigious and exhausting excitement to draw forth their liberality, which is now so much called for; but the apostle tells us "*they were ready*," and prepared with all their treasures previously accumulated, not depending even on the excitement of an apostolic visitation. They were ready to pour into his lap "their gatherings," and make him at once the almoner of their bounty. This, Sir, was apostolic liberality, and primitive zeal; and if our churches approach the apostolic standard, delightful as is this scene, and hallowed as are the feelings of our hearts this day, we shall not need even Annual Meetings to stimulate us, but shall pour into your treasury the due proportion of that which God has communicated to us. Our liberality will not resemble the meteor which shines for a moment, and expires; nor the morning cloud, and the early dew, which soon pass away; but it will be as the sun rising in his strength, scattering clouds and shadows, as he advances to his meridian, and increasing in splendour, to the perfect day!—*From the Speech of the Rev. Jos. Fletcher.*

Extent of Christian Liberality to be regulated by Circumstances.

Peculiar circumstances demand peculiar services and sacrifices; and the moment seems to have arrived when the friends of this Institution should come forward, devising liberal things; for brass, bring silver, and for silver, gold; aspiring to that highest honour, which the Redeemer conferred upon a generous and unostentatious giver, *She hath done*

what she could. O, Sir, where is the man who is entitled to such an encomium! Where is the man, who, having studied the lessons of self-denial at the feet of Him who, "though he was rich, yet for our sakes became poor, that we through his poverty might be rich," hath bestowed upon this great cause more than *of his abundance?* Where is the man who has deprived himself of any of the ordinary comforts of life to save 600 millions of immortal spirits from perdition, and to advance the great purpose for which the Son of God is invested with supreme glory and universal dominion? --*From the Speech of the Rev. Arthur Tidman.*

The rising Generation the Hope of the Missionary Cause.

In speaking of the necessity of exertion, I might say to my younger brethren, that although it devolves upon all to come forth to the help of the Lord against the mighty, yet is it upon those who are now rising up into life that the friends of this cause must chiefly depend to prevent its decline. And I would ask, where is it possible for character to be so well moulded, as in the service of God, who is the Father of our spirits? Where can intellect find so noble a scope as in the study of those plans which are the result of infinite wisdom, involving the welfare of mankind for both worlds, and connecting themselves with the destinies of immortality! And where can industry find such room for exertion, as in bringing hundreds of millions back into the path which leads to glory and the skies? In proportion as we become connected with this cause, we give dignity to our character and impart to our perishing clay the fragrancy of the rose; for, how can human nature be properly animated and renewed, but by catching the fire from heaven? What was it, think you, (to select a single instance,) that gave to the character of HENRY MARTYN that aspect of moral heroism—that air of sublime and awful tenderness which he possessed? It was his zeal for Jehovah; and did the same spirit that animated him burn in the breasts of those who are now rising into life, other *Martyns* might rise up to the honour of their age and nation, and show how far the character of man may approximate to the character of God.--*From the Speech of the Rev. James Parsons.*

Sublime and benevolent Object of Missionary Efforts described.

What, Sir, I ask, is the cause of this Institution? It is the cause in which all the designs of heaven are to harmonize and be wound up in one glorious consummation. It is the cause which all the attributes of heaven are pledged to support. It is the cause of which prophets in distant ages spake, whilst looking to the future they foresaw its rising glory. It is the cause for which the patriarchs forsook their own land and became pilgrims and strangers in a land not their's It is the cause in which the Apostles engaged when they testified the Gospel of the grace of God to a wondering world. It is the cause in which Deity himself embarked, when He, who was the brightness of his Father's glory, and the express image of his person, sprang to Calvary's summit, and there shed the blood which ransomed the world. It is the cause which all the revolutions of all nations are intended to confirm and establish. It is the cause at the first announcement of which the angels sang glory to God in the highest, and on earth peace, good will towards men; and the cause which shall finally call forth the voice of ransomed heaven in praises to Him who sits in the midst of the throne. To be engaged in such a cause, Sir, cannot be called labour—it is honour: and, Sir, were His Majesty, the King of Great Britain, now seated in that chair, I would tell him that the situation he held would prove the brightest jewel in his crown, and sparkle on the brow of his memory to the latest generations. --*From the Speech of the Rev. John Burnet, of Cork.*

Beneficial Effects of Missionary Labours in Bengal.

The Missionaries employ part of the Sabbath in preaching to their countrymen, and this has been accompanied with a blessing from God. It was one of the most frequent arguments used by the Natives against the Missionaries, that their countrymen were not themselves under the influence of Christianity. Tell your countrymen this (they would say), and when they believe and practise your doctrine, come to us; but now churches have been formed at several stations, and men once distinguished by the impurity of their conduct are now marked by the holiness of their lives and their devotedness to the cause of this Society; and wherever a church is formed, there a Missionary Society is established—there a Missionary prayer-meeting is held—there an intense anxiety for the conversion of the heathen is felt; and several members of churches have given themselves to this work. At our last anniversary, held in imitation of this, upwards of one thousand rupees were collected and placed to the account of the Society. A spirit of inquiry has been also excited among the natives, and many of the Missionaries are employed in composing suitable books for their use, the beneficial result of which will, I doubt not, be seen in the progress of the Missionary cause among them. The objections brought against our publications by the heathen have now died away. Formerly, when a book was brought into a school, if it contained the name of Jesus, the children took the alarm and left the school; but now they read the Gospels, learn the catechisms, and many of them have gained a considerable knowledge of divine truth. With reference to the adults, much useful knowledge has been disseminated amongst them; and near our missionary stations the people have gained a correct acquaintance with the doctrines of the Christian faith. They formerly asked the most frivolous questions, and supposed that Missionaries came merely to teach them those customs in which we differ from them. When we spake to them of the incarnation of the Saviour, they would say, How many hands

or feet had he?--but now they seem to be acquainted with his character, and his design in coming into the world. An extensive dissemination of Divine knowledge, I think, must be a proof that good is being done. Besides, Hindoos have embraced the Gospel, and churches composed of them have been formed at different places. The common people who were once despised and disregarded in India, have begun to decide for themselves with a boldness before unknown to them. The Brahmins formerly claimed to be incarnations of the Deity, and divine honours were paid to them; and even now we see a poor Suttee bowing before the feet of the Brahmin, and begging him to dip his toe in the water which he afterwards drinks; but though they generally adhere to this superstition, thousands now spurn it with detestation. There are many who seem to have a deep acquaintance with the truths of religion, but yet do not practise it--persons who abstain from idolatrous worship, and feel the necessity of the Saviour and the Bible, but they hesitate to make a public profession of it; but the chain of their sins is broken, their character and conduct are improved, and we hail them with delight, hoping that the Church of Christ will from them be recruited. One circumstance more I will mention; some have broken caste, and have been admitted to baptism. I now call upon all you, my Christian friends, to praise that God who has enabled your Missionaries to persevere, and given them, in India, the first-fruits, I trust, of an abundant harvest, which they shall ultimately reap. —*From the Speech of the Rev. John Edmonds, Missionary from Chinsurah.*

The Gospel the only means for putting an end to the Enormities of Superstition and Idolatry.

Can we realize the state of India with its millions of idolaters, and realize it, as, above all others, a land of degradation, without feeling new incitements, in addition to those already urged,* to perseverance and increased exertion in this cause? You are well aware it is there that the widow is still led to be sacrificed upon the pile of her husband. It is there the people perform pilgrimages to Juggernaut, and other idols, which continually destroy their victims. It is there the tender relative by whom consolation is particularly needed, is hurried from home, exposed to the burning heat of the sun, to expire by the side of a river deemed sacred. His feet are plunged into the water of the stream, which is poured upon him till life leaves its seat. There the wretched victim sometimes remains for four or five days, till he is supposed to be sufficiently near death, to authorize force. And what can possibly give the least hope of a change which shall completely abolish these dreadful murders? Is there any thing upon which we can really depend, but the Gospel of the blessed God? Let this word of life once be given to them, and the widow will no longer hearken to the suggestion to mount the burning pile. No man who has ever read the word of life, desires to go on painful and destructive pilgrimages. No person who has read the sacred volume, brings his relatives from their houses and places them by the river to meet their death. Is it possible, then, that you can hesitate as to the path of duty, or be deaf to the calls of the heathen world? And has not Providence given eighty millions of these idolaters to Britain, and made them your fellow-subjects; and has not this been done to stir up the energy of your souls in this great cause? Say for what other purpose a handful of islanders should be called from the farthest part of the sea, and have that empire given them, but to make known to the people the truths of the Gospel? Was there any other end, worthy of a God of love? From the strong holds of superstition in India the streams of delusion have gone forth into all parts of Asia. Give, then, the millions of Hindoos and Mahomedans there the word of life, and quickly will the light break forth on the right-hand and on the left, in those very regions, where the streams of delusion have spread death for so many hundred years.--*From the Speech of the Rev. Dr. Marshman, from Serampore.*

Beneficent Tendency of Missionary Institutions.

The principle in which they [i. e. Missionary Societies] originate is the love of God, the most lovely of all qualities, even in a human being; they achieve the most laudable actions, they diffuse happiness amongst angels and men, they heal the wounds of sickness, supply the tables of poverty, wipe away the tears of bereavement, erect asylums for the destitute, the widow, the orphan, and the forlorn.—*From the Speech of the Rev. Caleb Morris.*

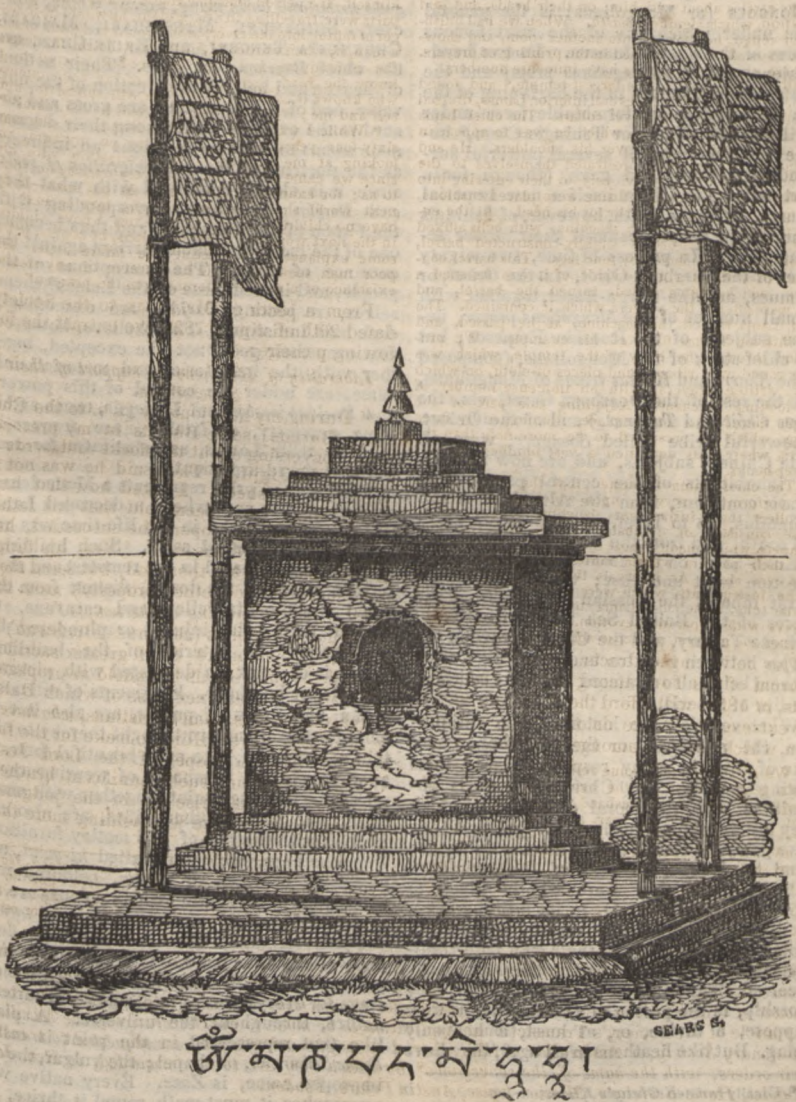
* By Mr. Edmonds, whose representations, as to the change in Bengal, Dr. Marshman confirmed.

OCTOBER, 1827.

MISSIONARY SKETCHES,

No. XXXIX.

For the Use of the Weekly and Monthly Contributors to the London Missionary Society.



REPRESENTATION OF A MONGOLIAN MAUSOLEUM.

SKETCH

OF

A MONGOLIAN MAUSOLEUM,

WITH NOTICES OF THE MONGOLIANS AND THEIR SUPERSTITIONS.

MONGOLS (or Mongolians) is the general name under which one of the most famous nations of the East is known. Its two head-divisions, viz. the *Mongolians proper* and the *Doerboen Oiret*, united in the beginning of the 13th century into one formidable force under the illustrious Gingis or Tshingis Chan,* became the conquerors of several powerful surrounding nations, and gave, (though for a short period,) to China itself a new Imperial dynasty. After the death, however, of Tshingis Chan, these people resumed their former separate state. In process of time, two mighty tribes of the Doerboen Oiret, viz. the *Oeloet*, or Calmucs, and the *Barga-Burát*, together with a small number of the *Mongolians proper*, became subjects of the Russian Emperor; but the chief stock of the Mongolians, (composed of the *Sharra* and *Kalkas* tribes of Mongolians, and the rest of the Doerboen Oiret, viz. the tribes *Chôit* and *Tummut*,) and of the Oeloet, a powerful tribe called *Soongarr*, were all made Chinese subjects, and are now the proper inhabitants of the central part of the Asiatic continent, from the Altaï and Alataï mountains, up to Tibet, in a direction north and south, and from the borders of Bucharia to Koko-noor, on the frontier of China, in a direction west and east; while the Barga-Burát inhabit the Russian territory from the shores of the Baikal Sea to the frontier of Chinese Tartary, and the Calmucs rove in the *steppes* between the Don and the Wolga, some of them being also scattered along the southern frontier of Siberia.†

Whatever view the historian, the antiquarian, the politician, or the philosopher may take of this, in many respects, highly interesting people, the Christian who is acquainted with the moral darkness in which they are enveloped, cannot but feel that they have powerful claims upon his compassion; for what St. Paul once said of the people of Athens, "that they were wholly given to idolatry," is applicable, in its fullest extent, to the whole Mongolian race. They are all idolaters. According to their own both traditionary and legendary belief, they originally received their religion from Tibet, and they worship, in the person of *Dalai Lama*, as they suppose, a divine, or, at least, a heavenly being. But like heathens in all ages, they have *gods many and lords many*, among whom, however, SHIGEMUNI, MANSUSHARI, MAIDARI, CHURMUSTA TENGERI, and ERLIK CHAN, are the chief *Burchans*, or gods. Their notions of heaven and hell, of the creation of the universe, and of a future state, are gross and absurd in the extreme. But among their dogmas none seems to have so injurious an influence as the doctrine of the *transmigration of souls*, since it is closely connected with what they call *Dsaján* (something corresponding with the *Fatum* of the Romans), and thus becomes one of the most formidable barriers against the entrance of truth. The conceptions of the people, and indeed those of the Lamas* themselves, respecting *Dsaján*, are exceedingly dark and indistinct. They believe, however, that even their gods, not one excepted, together with the immaterial and material universe, are under the control of this power; and *Dsajáni jossóor* and *Dsajagár*, terms signifying necessity, or fatality, are frequently used by their Lamas, as substitutes for reason and sound argument.

The annexed print represents a Mausoleum, erected on the spot where a deceased Lama had been burnt, who in his life-time was reputed a distinguished saint. Such buildings are generally situated in the remotest and most retired places of the desert, distant from the usual track of travellers and caravans, to prevent their being injured or plundered by foreigners. The interior of the building, which is of brick, is decorated with pictures of idols, or burchans. Fragments of religious books and forms of prayer, are also left to moulder there, and are thought thereby to obtain re-existence, in a more beautiful form, in another world. Remnants of wearing-apparel of the deceased saint, together with small coins, and various other trifles, are also entombed with the rest of this motley furniture. The four flags, which are called *ki-mani*, are composed of linen or cotton, coloured red, blue, yellow, or white, which colours are all esteemed holy. Upon the flags several *tarnis*, (or prayers,) are written. When these flags are wafted by the wind, it is believed that such prayers ascend to heaven, and procure blessings for every order of intelligent and animate nature, throughout the universe. A place like that represented in the print is called *Sume Suburgan*, or chapel; the vulgar, though improper name, is *Zaza*. Every native who approaches it must walk round it thrice, repeating *Om-ma-ni-bad-me-chom-chra*, prostrate himself before the Burchan, and give an offering of something, even if it be but a pebble, which he casts into this sanctuary. But beside this, no other kind of worship or assembly takes place at these chapels.

* Usually written *Ghengis Khan*.

† The *Barga Burát* and *Mongolians*, who are subjects of Russia, inhabit a country situated nearly between N. lat. 49° to 50°, and E. long. 118° to 137°.

The *Calmucs* dwell chiefly between N. lat. 45° to 49°, and E. long. 58° to 66°.

The *Mongolians, Soongar*, &c. under the Chinese Government, inhabit a country situated in N. lat. from 35° to about 50°, and E. long. from about 95° to about 130°. The longitudes are calculated from the Isle of Ferroe.

* Priests.

In order to enable the reader to understand the explanation of the characters inscribed at the foot of the print, it is necessary, in the first place, to advert to the strange ideas concerning the universe which float in the mind of a Mongolian, and of which the following may serve for a specimen.

According to the traditions of the Lamas, the universe was in the beginning formed on the depth of immense waters, by the power of a dreadful hurricane. First there arose a plain, called *Altan Delekai*, from which sprang up an immense mountain, named *Sumer-ohla*, whose eastern side had the appearance of silver, the northern that of gold, the western that of lazur-blue, and the southern that of purple. Around *Sumer-ohla* were four large peninsulas, each of them connected with the basis of the mountain, and inhabited by beings of the most singular description. A race of beings is also represented to exist, called *Assuri*, who from their original excellence had degenerated into evil spirits. These at first inhabited *Sumer-ohla*, but having become exceedingly wicked, they attacked a race of the heaven-born beings called *Tengeri*, who drove them from the top of Sumer-ohla, and compelled them to retire to its lower regions; they themselves, with their chief *Churmusta Tengeri*, (who is considered as the guardian of the world,) taking possession of the upper regions of that mountain. A continual war is believed still to exist between the Tengeris and the Assuris; and all evil existing in the world is ascribed solely to the influence of the Assuris and another kind of evil beings, known by the name of *Shumnus*, or *Shulmus*.

The Mongolians believe that the *soul* is liable to inhabit matter under every possible modification. When resident in a human body, they consider it in a state, as it were, of equipoise. While in this state, if its acts be virtuous, it will rise into the state of the Tengeris, or Burchans. If, on the contrary, its acts be vicious, it will either be made to transmigrate into some animal, or be placed in *Birid*, (a state nearly corresponding with the purgatory of the Romanists), or in *Tammu*, (i. e. Hell, or Torments). But out of each of these unhappy situations they believe it may be rescued by the interposition and power of some Burchan, or Chubilgan,* in case he condescend to attempt the reformation of the tormented soul; and, whether successful or not, the mere offer of assistance entitles him to the appellation of BODHISADO, or *Saviour*. Nevertheless, in this work of charity every person may render assistance, in various ways, and especially by using that form of prayer, which is expressed underneath the print, in Tibetan characters. It consists of six words, or syllables, and reads thus in English;—OM-MA-NI-BAD-ME-CHOM-CHRA. This is considered to be one of the most powerful *Tarni*, or prayers, which a Mongolian can possibly use, and is in fact the *only* form of prayer which the black, or common people, are taught. It stands as high in their esteem for a catholicon as a *Pater-Noster* or an *Ave-Maria* among the Papists. To read this prayer a certain number of times, counting by the rosary, is believed to have efficacy sufficient to cleanse the soul from sin, to overcome evil spirits, and to obtain blessings in behalf of all animated existence.

What these words literally mean or signify the Lamas never venture to divulge. But in two voluminous Soodras, entitled *Gerreliin Zokso*, and *Gaeguen Töli*, they are thus explained as to their power and efficacy:

OM—prevents peril of death, and backsliding in the region or state of the *Tengeris*.

MA—prevents war and sin in the region and state of the *Assuris*, and serves to subdue and redeem those beings.

NI—relieves in all the miseries of human life, and in the article of death.

BAD—is powerful to save from trouble in the state consequent upon transmigration into *animal bodies*, and even to save from such transmigration.

ME—saves from hunger and thirst in *Birid*.*

CHOM—saves from heat and cold in *Hell!*

CHRA—has no specific meaning; but is added for the sake of euphony.

We shall fill up the remainder of the present Sketch with a few extracts from the Journals of the Missionaries sent by the Society to labour among the Buriats (or Mongolians), which will tend to confirm the representation we have now given of their gross superstitions.

The Rev. Messrs. Stallybrass and Rahmn, who then laboured at Irkutsk, in 1818 visited Selenginsk,† where the present Missionaries ‡ are now stationed. While in that vicinity, they went to view a Buriat Temple, situated about 20 miles from Selenginsk. They arrived at the Lama's tent in the evening, where they were hospitably entertained. The Lama, however, himself, ate separately from his visiters, on the opposite side of the room, and the latter remarked that the inferior Lama always filled his cup before theirs. They were told by the chief Lama that they should see the temple on the following morning. The following descriptions are given of the apartment in which the interview with the Lama took place, and of their visit to the temple.

Description of the Sacred Apartment of a Chief Lama.

"The apartment is about four yards square. It stands near the tent, and appears to be set apart for holy purposes. On its walls were painted several pictures, representing burchans, and not far from the door was one with a cross by it. There was a great variety of mechanical, or, as we supposed, conjuring articles, scattered about the room, and a lamp burning. On the outside of the door stood a pole, to which was fastened a piece of coarse rag, upon which was written a prayer. This rag being agitated by the air, is kept constantly in motion, and thus ascending to the god, spares the Lama, whose duty it is to pray always, *the trouble of so doing!* The Lama was dressed in a large *shoob*, made of yel-

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* *Burchan* is a god. *Chubilgan* is the re-incarnation of a Burchan, and even of a former Chubilgan. Dalai Lama is considered as a Chubilgan, and therefore worshipped as a deity.

* See preceding column.

† We have already given, in Sketch No. XXIII. a description of this station.

‡ Viz. Messrs. Stallybrass, Swan, and Yuille. Mr Rahmn is, at present, in England.

low canvas, lined with fur, with black velvet collar and cuffs. His habits were very simple, but sometimes far from agreeable.

Visit to a Buriat Temple.

"We set out for the temple where we arrived in the course of half an hour. At a house adjoining it resided several Lamas, of inferior order, who opened the gates to us, and took charge of our horses. They afterwards furnished us with some refreshments. When the chief Lama entered, all the other Lamas approached him to receive his blessing; when he laid a cushion, which he always carries about with him, on their heads, and said MUNDOO, which signifies *health*. When we had finished our repast, he took us into another room, and showed us the wooden blocks used in the printing of prayers. Of these prayers the Lamas have immense numbers.

"We now walked to the largest temple,* and found there, waiting our arrival, several inferior Lamas, dressed in yellow shoobs, with velvet collars. The chief Lama took a long red sash, with which he was to appear in the temple, and threw it over his shoulders. He and the inferior Lamas then prostrated themselves to the ground several times, previously to their entering into the temple; for the chief Lama were placed cushions, one for his knees and another for his head. At the entrance of the temple was a machine, with bells affixed to it. It was a sort of slightly-constructed barrel, within a stand supported by four legs. This barrel contained prayers. On the outside of it was fastened a string, which, being pulled, turned the barrel, and thus were offered the prayers which it contained. The chief Lama turned the machine, as he passed, and the inferior Lamas followed his example. We proceeded through the body of the temple, which was hung round with ribands and pieces of cloth, on which were written prayers, with an immense number of ugly-looking burchans. Adjoining this part of the temple there was a smaller place, illuminated by three lamps, which we presumed to be more *holy* than the others, where was deposited a vast number of their prayer-books.

"The chief Lama requested that the Lamas would now perform the service, upon which the latter went to collect their instruments, laughing as they went. These consisted of cymbals, kettles, and two long trumpets, which made a most dismal noise. The Lamas said their prayers with a muttering voice, and with their eyes shut. At intervals they were accompanied by the instruments, which were sounded without any regular tune. The chief Lama stood by, muttering his prayers with apparent devotion. The whole was a scene of the greatest nonsense and confusion."

The following extracts from Mr. Swan's Journal of his Tour among the Chorinsk Buriats, in 1822, will afford the reader an idea of the extreme ignorance on the subject of religion which prevails among that tribe.

"We stopped to take some refreshment at a poor old man's tent, pitched on the bank of the river. An elderly woman, whose husband, as she informed us, went to *God's place* last year, also lived in this tent. Speaking to her concerning a future state, the way of salvation from the punishment of sin, &c. her reply to all we said was, 'I am quite ignorant of these things. How can *I* know any thing of such matters?' She seemed to think it strange that we should speak to a woman on such subjects. The female Buriats, of all ranks, are in a most deplorable state of ignorance respecting every thing beyond their tents and their cattle."

In conversation with several Buriats, whom he met with at an inn, Mr. Swan said—

"If you desire to go to heaven when you die, it behoves you to inquire which is the road that leads to it. 'It is not necessary for *us* to know—the Lamas know, and that is enough,' was the reply. No (it was rejoined), that is *not* enough; every man should know for himself. If a person unacquainted with the road in these parts were travelling in a dark night, he would be in danger of falling into the river; what would you think of such a man, if, when warned of his danger, he should despise the admonition, and say, 'It does not concern me to know the road, there is a Lama of my acquaintance, who knows it, and his knowledge will suffice for himself and me; if I am drowned it will be his fault!'"

"While I write this (says Mr. Swan) an old man, sixty-four years of age, is leaning on my arm, and looking at me writing. In conversation with him since we came in, he put some very curious questions to us; for example, 'I am now an old man—in the next world shall I become a young man again?' 'I have no children in this world—may I have children in the next world?' These questions, of course, led to some explanations respecting the future state. This poor man seemed unable to conceive of any state of existence of a nature different from the present."

From a letter of Mr. Swan to the Society, dated 20th of April, 1822, we extract the following passage:—

Liberality of Heathens in support of their Superstition.

"During my late journey [i. e. to the Chorinsk Buriats] some Buriats in my presence were conversing about the flocks and herds of the Taisha Jigjit.* They said he was not so very rich in sheep. I asked how that happened, since I had been told that his father Damba, to whose property he succeeded, had upwards of ten thousand? 'Yes, his father at one time had ten thousand, but *seven thousand* sheep (beside other property) *were disposed of for the building of the temple!*'

"Shall Christians (continues Mr. Swan) be outdone by heathens? Shall greater sacrifices be made by individuals to uphold or propagate the mass of lies and nonsense of which Dalai-Lamaism consists, than Christians, *who have it in their power*, are willing to make for the furtherance of the Gospel of the Lord Jesus Christ? Will not such munificent heathen-offerings as these rise up in the judgment against those who are withholding more than is meet?"

* There were eleven temples, on a similar plan, so that a description of one of them may suffice for all.

* From recent advices we learn, that *Taisha Jigjit*, whose influence extends over a large portion of the Chorinsk tribe, is now reading the Gospels very attentively, and otherwise improving his superior mind.

Each person who subscribes to the Missionary Society One Penny per week, *or more, is entitled to one of the* Quarterly Sketches, *and each person who collects from his friends or neighbours to the amount of* One Shilling per week, or upwards, *for the Society, is entitled to receive the* Quarterly Chronicle of the Society's Transactions. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of their district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance* by which they are to be forwarded, to Rev. John Arundel, Home-Secretary, Mission-house, Austin Friars, London.*

* To save expense, it is recommended that they should be forwarded by means of the Booksellers' monthly parcels; in which case, it is requested that the name of the Town and Country Booksellers be communicated.

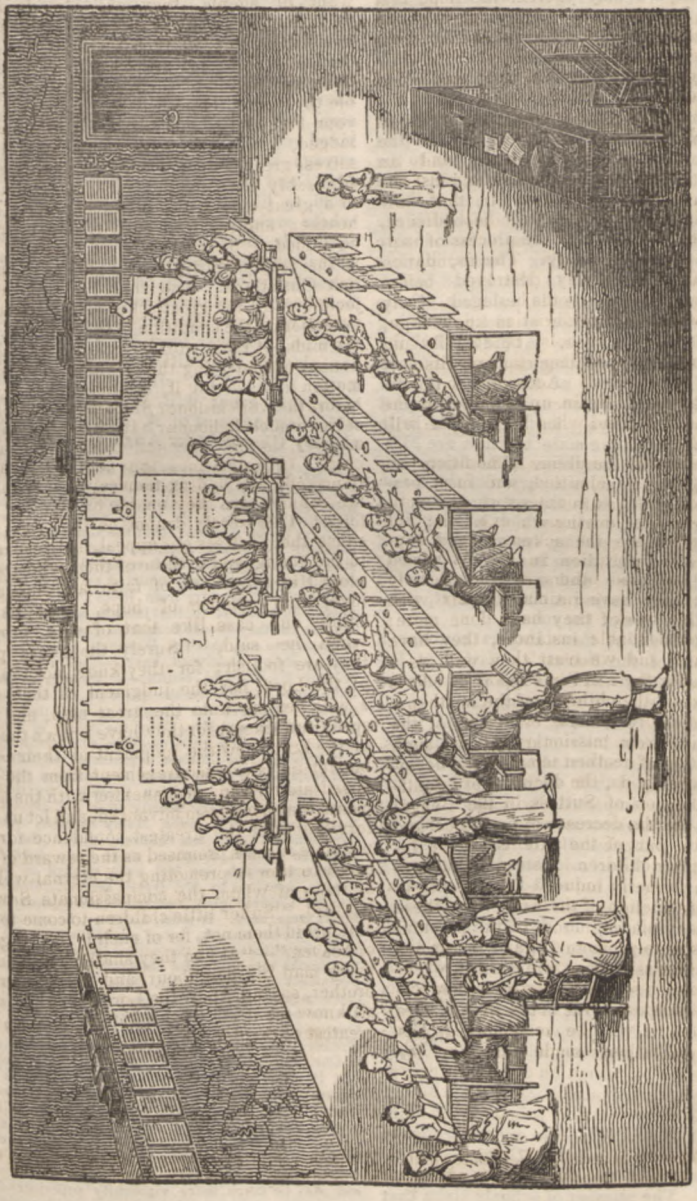
These Papers may be had of F. Westley and A. H. Davis, Stationers'-court, Ludgate-hill; and J. Nisbet, Berners street, Oxford-street.—Price 1d. each, or 5s. per 100.

Dennett, Printer, Leather Lane, London.

No. LI. OCTOBER, 1830.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



INTERIOR OF A MALAY SCHOOL-ROOM AT THE MISSION-STATION AT PINANG.

MISSIONARY SKETCHES, No LI.

OCTOBER, 1830.

THE annexed engraving exhibits the interior of one of the Malay School-rooms, at the Mission Station at Pinang. Our readers will, from the following description, learn the different objects that are presented, and be able to judge, in some measure, of the order and efficiency of the system. The writing-desks, six in number, are placed in the central part of the area, and, counting from the left to the right, the first three are occupied by girls, and the last three by boys. At the back of these desks hang writing-boards, two of which are intended for each scholar. On the farther side of the room are the reading classes, having their attention directed to the lesson-board. The monitor at each stands pointing at the board; the senior monitor is alone, fronting the boys at the last desk. At the head of the desk number one, counting as above, sits the native schoolmistress, at the head of the girls, and her husband occupies a similar post at the head of the boys. In the front, a little to the left of the native male teacher, are Mrs. Beighton and her daughter. The figure immediately in the front, is a person of the name of Daud, or David, as in the act of reading the concluding prayer, during which all the children stand. The reading lessons are hung round the room, and there is a shelf for books immediately above; and a table, on which are some books, having a chair near it, completes the furniture of the room.

No. XXXVII. of these Papers contains a brief Sketch of the Society's mission at Pinang. The reader will there find an account of its commencement, with its progress till about the close of the year 1826. One object, however, viz. affording instruction in the schools, is but incidentally adverted to in that Sketch. It is remarked, "that with regard to the benefit hitherto imparted by means of the labours of the missionaries among the Chinese and Malays *independently of the instruction communicated in the schools*, means of attaining Christian knowledge have also been put within the reach of those portions of the population by the circulation of the Scriptures and tracts, and the ministry of the word in their respective languages." It appears that Mr. Beighton, on arriving at this place from Malacca, in April 1819, found two Chinese schools which had been opened, by Mr. Medhurst. To these he soon added two Malay schools, respecting which he deemed it proper to issue the advertisement quoted in the former Sketch. The two Chinese schools just mentioned, were committed to the superintendence of Mr. Ince, who joined Mr. Beighton at this station, about three months after the arrival of the former. The number of schools since that time, has, from various causes, some of them of an afflictive nature, considerably fluctuated.

The former Sketch closes with an intimation that Mr. Kidd, who had gone from Malacca to supply the place of Mr. Beighton, while the latter took a voyage for the restoration of his health, would probably continue there, and take the charge of the Chinese department of the mission. Mr. Beighton, however, having derived considerable benefit from the short voyage he had taken, resumed his labours here, and Mr. Kidd returned in February, 1826, to his own situation at Malacca. The whole weight of the mission then devolved upon Mr. Beighton, but his health being still precarious, it was determined that as soon as possible help should be sent to him. This help has been afforded in the assistance of Mr. and Mrs. Dyer, who very opportunely touched here on their way from Madras to Singapore, the place of their ultimate destination, in August, 1827. The circumstances connected with this event will best appear from the following account of it, taken from the Missionary Chronicle for August, 1828.

"Mr. and Mrs. Dyer arrived safe at Pinang on the 8th of August, from Madras, on their way to Singapore. Finding, on their arrival there, that Mr. Beighton was so ill as to be unable to attend the business of the mission; that the Chinese branch of it required immediate attention; and learning that the station at Singapore had received a reinforcement from Malacca, not contemplated by the Society at the time of their departure from India; they consented to devote themselves to the labours of the mission at Pinang till they should hear from Europe. It is hardly necessary to say, that the Directors, under the circumstances above mentioned, have judged it expedient to request Mr. Dyer to continue at Pinang, as he would have done had it been the place of his original destination. We have the pleasure to add, that since the arrival of Mr. and Mrs. Dyer, the health of Mr. Beighton has been, in a great measure, re-established.

"Although the Chinese department of this mission had sustained a great loss in the removal by death of Mr. Ince, which had been preceded by that of his amiable wife, yet very shortly after Mr. Dyer's arrival there, besides the seven Malay schools, containing two hundred and ten children, under the superintendence of Mr. Beighton, there were four Chinese schools, of which one had been opened in an idol's temple, previous to Mr. Dyer's arrival. One of them was for Chinese girls, and in all the schools Christian books were used. It must, however, be remarked that these Chinese schools, being established on the native plan, notwithstanding the partial introduction of Christian books into them, did not upon trial realize the expectations or wishes of Mr. Dyer, but rather gave him discouragement. He therefore hired two school-rooms, one for boys and another for girls, in a central part of George-town, for new schools, to be conducted on the British system, and with a view to secure the reading of Christian books only. In a letter, dated 4th Feb. 1828, Mr. Dyer says, 'My two schools on the British system encourage me much. I am particularly pleased with Mrs. Dyer's. The children read nothing but Christian books, and not a single objection has been made to this; not a word is said about their own classical books; indeed, the system effectually remedies the evil which subsisted in my former schools. The schools can also be much more vigorously superintended, on the British system, and they are tenfold more under my controul.'

"Of the Malay schools, Mr. Beighton informs us, in a

letter, dated June, 1828—'The Malay schools are going on much better than formerly; a few months since, by the kind aid of my colleague, Mr. Dyer, one school was re-modelled, and established on the British system of education. This school is in a prosperous state, and contains nearly sixty scholars, thirteen of whom are females. Twelve of the scholars can already read fluently in the New Testament, and several in the Christian catechism, and I sincerely hope that God will render it a great blessing to many. The school-room is also advantageously used as a chapel. I have since established two more Malay schools on the same plan, which I hope will be equally prosperous. The number of Malay females connected with this department of the mission, is fifty-four; and Mrs. Beighton being restored to health, has recommenced her school for Malay females. The girls' school, under the care of Mrs. Dyer, was in a flourishing state in the early part of the year, 1829, but had been unavoidably suspended. It was Mrs. Dyer's intention to revive it as soon as possible. The school-room in which this school is held, erected by some friends at Pinang, at the expense of four hundred dollars, has been presented by them to the Society. The number of Malay schools has been reduced to five, in consequence of a general reduction in the government establishment of Pinang, which has been extended to the allowances made in support of native schools in that Island. It is, however, gratifying to know that education is beginning to be viewed as important by the people themselves. In proof of which it may be mentioned, that Mr. Beighton has lately had four applications for Malay schools, and he feels persuaded that a considerable number of such schools might be established, were adequate funds provided for the purpose."

In connexion with the particular subject of the present Sketch, we would now draw the attention of our readers to the vast importance of education to the children of the heathen.

Do our readers ask, What is the present state of the heathen and their children? The statement of the prophet supplies us with a just description. "The children gather the wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven, and to pour out drink offerings to other gods." Thus are the children systematically trained by their parents in the service of idols; nor is there much hope of things being better, but by the means employed by Missionary Societies. The moral condition of the children of the heathen, and especially of females, is truly deplorable.—Numerous facts of the most painful kind, describing more particularly the condition of females in the East, might readily be adduced.

The following is an Extract from the Report of the Ladies' Committee of the British and Foreign School Society, describing the condition of females.

"It is a well known and deplorable fact, that, throughout the immense and thickly peopled regions of the East, even the progress of the arts and of civilization seems hitherto to have brought few, if any, advantages to women. They are still a degraded class, in all the most important advantages and privileges of society; differing far more from their sisters in Europe, than the men of the East differ from their brethren here.

"Of their condition in Hindostan, the late Bishop Heber thus speaks:

"I observed, by the way, that my chobdar, and the rest of my escort, seemed to think it was strange to give more to a woman than to most of the men; and I had noticed, on many occasions, that all throughout India, any thing is thought good enough for the weaker sex; and that the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows, are generally their portion."

"Yet, compared with the Malayan tribes, the Hindoos are a gentle people, while the Chinese, amidst all their seeming polish and addiction to literature, are perhaps the most barbarous in their notions respecting women: if they do not, like the Turks, wholly deny them the possession of souls, it is only a few of the most virtuous whom they admit to the rewards of their immortality; and even in the case of such, there must be a previous transformation in the nobler sex. Female infanticide still prevails in China; a horrid practice, which would not be tolerated, but for the popular contempt in which the sex is held.

"It ought not to be forgotten, that whenever the female sex becomes thus degraded, it has a fearful revenge in the consequent abuse of its natural influence on the whole condition of society. The first dawnings of reason, with the first development of the fancy and the affections, are in every country greatly subject to the controul of the female mind; and women thus every-where exert a powerful influence on the character in after life.

"The natural influence of females seems no where to be more dismally abused than in the East; in Europe they may choke the growth of virtue, if ever implanted, and may even sow the seeds of vice: but there, in addition to all this, they continue to pervert every faculty of the soul, so as to make it almost incapable of after instruction and improvement, by blending superstitions with its very first actings and emotions. It is thus that the rites and pictures of his horrid mythology are among the first objects entertained by the fancy of the young Hindoo; and a blind prostration of the understanding to whatever meaning he imagines to be wrapt up in them, becomes one of the first movements of the immortal soul. The nursery legend, and the nursery melody are imbued with the same spirit, and abound with allusions to the impure and monstrous fictions which he is taught to reverence as the history of his gods. Nay, superstition is associated with the first appearances of outward and sensible objects, so that the evidence for the existence of the one, comes to be strangely identified with that which satisfies him of the reality of the other, and the peculiar sanctity of particular men, rivers, and places, is as little questioned as the conviction that they do exist.

"The only effectual antidote to such formidable obstacles to the progress of the truth of Christianity, seems to lie in the education of females."

The pious labour of instructing the children of the heathen, has much to recommend it. It is a service that is more easily entered upon than some others. The Missionary, in commencing his labours among the heathen, gives this a portion of his first attention, because it is one, not only in itself important, but that one in which he can most readily become useful to those among whom he is sent. It affords him facilities for acquiring a knowledge of the language, for further usefulness among the adults. In the hope, then, of rescuing the rising race from the effects of idolatry, it is one of his first efforts to establish

a school, or schools, and to introduce religious instruction among them. At one time, there was great forbearance required in contending with the prejudices of the parents, now this obstacle is, in a measure, giving way, the prospect of success brightens, and affords increased encouragement to go forward in this work.

But is it not also a most powerful weapon to secure the overthrow of idolatry and superstition? To say the least of such a means of doing good, particularly among the heathen, we may cherish the hope that if we do not see any immediate fruit in the evident conversion of some one or more to God, we may fairly conclude, that the children so instructed will not be so wedded to idolatry as their parents were. By this means, it is likely the great principles of the Gospel will gain an entrance into the minds of the rising generation, and an important advantage be obtained against the prince of the power of the air, that now worketh in the children of disobedience. This may be compared to the process of sapping when besieging a city. The foundation will be almost entirely destroyed before danger is apprehended by the besieged. Only let the dissemination of Christian knowledge, by means of native schools, be steadily and discreetly pursued, and important results may reasonably be expected. According to the divine declaration, "Train up a child in the way he should go, and when he is old he will not depart from it!"

The propriety of the divine admonition just quoted is generally admitted, and most persons feel disposed to countenance and support this branch of missionary exertion; not only those who are the acknowledged supporters of our Institution in all its varied operations, but also others of the Society of Friends; they have intimated their wish to aid in this work; they have done more; in many commendable instances, they have come forward, and we trust they will, as a body, soon offer their aid in support of efforts made to instruct the children of the heathen.

Among the more general evidences of the good resulting from missionary labour, such as the desertion of heathen temples, the demolition of heathen gods, the decrease of infanticide, the abolition of Suttees in the Bengal Presidency, are the decrease of prejudice, and a desire on the part of the parents for the instruction of their children. Instead of that prejudice which formerly induced the parents to oppose the instruction of their children, there is now, in many places, found in the parental bosom, a desire to promote it; and in various directions the missionaries are earnestly entreated to establish schools in the towns and villages, for that purpose. One of the missionaries on this station, it will be remembered, has had four applications made to him for schools; and it is only the want of funds that prevents him from attending to these cries for help with that promptness that they deserve. Prejudice against the instruction of females, is also declining, and, we hope, will soon expire. Already have the good effects of education presented themselves, even to heathen parents, and there is a great readiness on their part to send their children. The exertions of the missionaries, at most of the stations now occupied, are very much circumscribed in this department, not for want of agents, they are already in the field, but for want of funds. Here then is one departnent of the treasury into which the benevolent of all Christian denominations may cast in of their substance, the humble their mite. Here is a depository into which your first fruits, consecrated to God, may be lodged, and yield, both to others and yourselves, great benefit. Here is a mighty engine, admirably fitted for the purpose of changing, to a great extent, the moral character of the heathen, and shall its activity and operations be impeded by the want of funds? Thus is the responsibility justly placed upon British Christians. And shall they, as the projectors of all the great schemes of benevolence to meliorate the condition of the heathen, fail in the midst of their work? Shall they have the honour of contriving the machine, putting it in motion and leaving it, or suffering it to stand before the work is done? Shall they expose themselves to such dishonour? In attempting to build a tower, do they now find they cannot pay the cost? In going into the field with twenty thousand, and finding themselves unequal for the conflict, are they unable to increase their force? This surely cannot be the case. Our cause then justifies our appeal, more especially to the young, and to those of them who are employed in this work of faith and labour of love, and patience of hope. Let us not think our case like that of the prophet, when he said, "Surely these are poor; they are foolish; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God," but let us take encouragement from the promised aid of God, in connexion with the arguments that have been advanced, and let us look forward with the greatest confidence for the ultimate success promised as the reward of sincere exertion in promoting the eternal welfare of those of whom the compassionate Saviour has said, "Suffer little children to come to me, and forbid them not, for of such is the kingdom of heaven."—"When they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

These Papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill,
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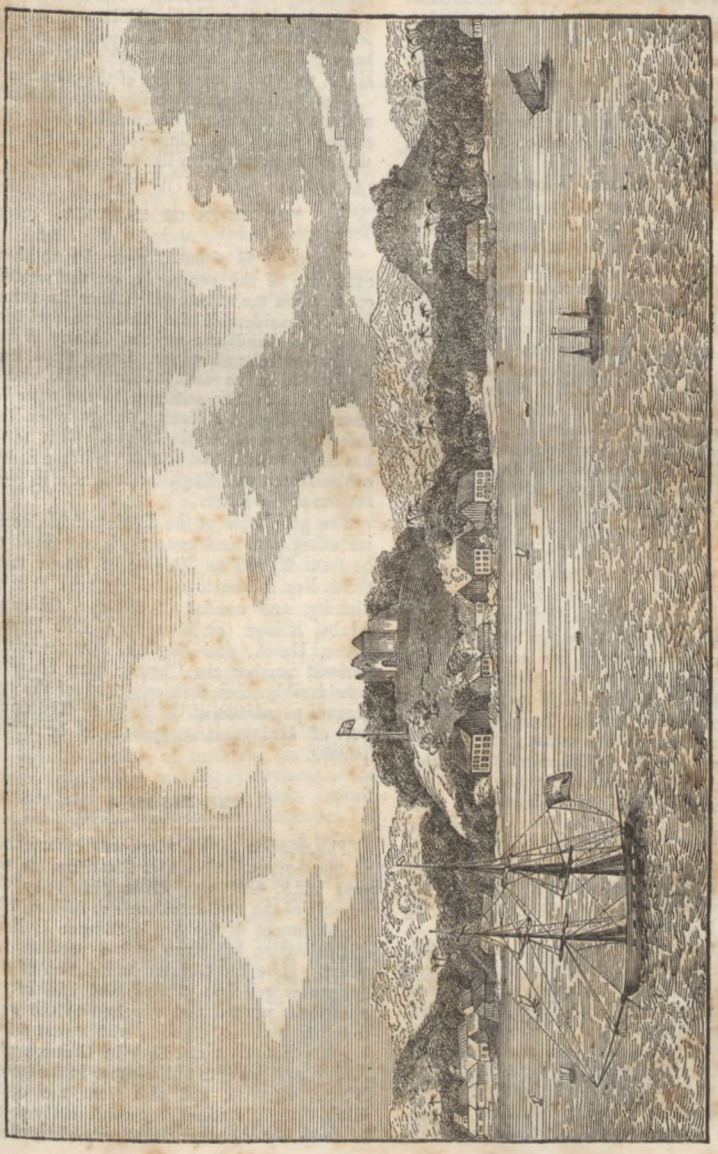
Dennett, Leather Lane, Holborn.

No. LIV. JULY, 1831.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



MALACCA.

MISSIONARY SKETCHES, No. LIV

JULY, 1831.

MALACCA.

In No. XXVIII. of this publication we some time since presented to our readers a view of the Anglo-Chinese College House at Malacca, and, in connexion with that subject, gave then a brief account of the commencement and progress of the Malacca mission. The engraving of the present Sketch represents Malacca itself as viewed from the sea. As some of our readers may be but imperfectly acquainted with this part of India, we shall supply them with some information respecting the country in which this station is situated.

The town of Malacca is the capital of the peninsula of the same name, which peninsula forms the southern extremity of India, and consists of a long narrow strip of land, almost an island (as the geographical term imports), being joined by the isthmus of Kraw, where the land is narrowest, to the mainland, and more immediately to the Birman empire, Siam, &c.; on all the other sides the peninsula is bounded by the Eastern Ocean. In length it may be estimated at 775 miles, and the average breadth is about 125 miles. The isthmus of Kraw is 97 miles in breadth. A range of very bleak mountains runs through this peninsula from one end to the other, giving rise to innumerable streams, which, on each side, fall into the sea, so that the inhabitants are favoured with a good supply of water. It also abounds with wood, being in a great measure covered with a thick and impenetrable forest. There is abundance of fish in the rivers, and the fruits are plentiful and excellent; but there is not sufficient grain for the supply of the country. The inhabitants are for the most part of the race called Malays, and are said to have come originally from Sumatra. Besides the Malays, who inhabit the coast, the interior and the mountains are inhabited by another race, who are supposed to have been the original inhabitants. The Malays call them *Samangs*, and those in the lower districts of the country are somewhat civilized: the Samangs of the mountains, on the contrary, are complete savages, wandering through the forests in search of wood and game, having no fixed habitations.

The Malays, as a people, are exceedingly ferocious and vindictive, faithless and treacherous, fond of conquest and plunder, much given to habits of piracy, and dreadfully cruel to enemies and strangers. They are, however, in some measure intelligent and active, and exhibit evident marks of advancement in the arts of civilization.

The peninsula is besides inhabited by people from several of the neighbouring countries and islands, who have formed colonies there. The prevailing religion is the Mohammedan, as being that of the Malays, who are more numerous than any other people inhabiting the peninsula. The natives were originally, it is probable, idolaters; and the Mohammedan delusion is supposed to have been introduced by the Arabs, when, long since, they took possession of the country.

Near the southern extremity of the peninsula and the western coast, lie a number of islands, among which are Singapore and Pinang, where the Society has likewise stations.

THE TOWN OF MALACCA.

The town is situated near the southern extremity of the peninsula, on the western coast, upon the straits which bear its name. It is of considerable size, having several spacious and handsome streets. Many of the houses are built of stone. Large ships may safely ride in the roads, about a mile and a half distant. The entrance to the river by boats is of great difficulty, except when the tide is above a certain height. This town has been several times alternately in the hands of the Dutch and English: it is now in possession of the latter.

The population of the district of Malacca, including town and country, is computed to be from 25,000 to 30,000; of whom two-thirds live in the town of Malacca and its vicinity, and consist of Malays, Chinese, Arabs, Klings (or *Malabars*), Low Portuguese, Dutch, and English. Of these the greatest number are Chinese, who compose considerably more than one-third of the aggregate population of the district. The number of Malays is supposed to be about 10,000.

THE MISSION.

The mission to this place was commenced at the suggestion of Dr. Morrison, in the year 1815, and was distinguished by the labours of the late excellent Dr. Milne. The establishment of the Anglo-Chinese College at this station has given to it a peculiar interest. Here the Chinese translation of the Scriptures was first printed, and still continues to be printed and supplied to the surrounding stations, together with a vast number of religious tracts, both in Chinese and Malay, and portions of Scripture in the latter. Hence, likewise, and also from the other Ultra-Ganges' stations, are continually poured forth, by any means that may offer, these

invaluable publications, which, there is reason to believe, find their way even into the remote provinces of China itself, besides being freely scattered among the islands of the Indian Archipelago. Mr. Thomsen, our missionary at Singapore, in a letter, dated Feb. 1830, writes, "The Chinese press at Malacca is a powerful means for diffusing the Saviour's knowledge through eastern Asia." Malacca is also the preparatory station for most of our missionaries who go out to labour at the Ultra-Ganges' stations. Here they may enjoy every facility for making progress in the Chinese language, which is so generally spoken in these parts, and may possess themselves of a large stock of valuable information before they enter upon their appointed labours.

As to direct missionary labours pursued at the station, Mr. Kidd had, during the past year, three short services, in Chinese, on the Sabbath, and, besides, had undertaken to perform the duties of English chaplain. The boys of the Anglo-Chinese College, and of the mission schools, were also catechised. There were two Chinese services during the week. Mr. Josiah Hughes, appointed by the Directors to Malacca, by a kind Providence, has arrived in safety at the station. Mr. Kidd much needed the assistance of another missionary.

ANGLO-CHINESE COLLEGE.

This institution still continues to be an instrument of no inconsiderable usefulness. Many youths enjoy its advantages, which are calculated to incline their minds to the truth; and though there may have been but one instance among them of a change of heart, yet we hope the Christian instruction they receive will not be altogether in vain, but, at least, dispose them to listen to the claims of Christianity with much less prejudice when they come to riper years, if it should not now impart to their minds serious impressions, which, by the grace of God, may eventually result in convincing them of sin, and bringing them to the Saviour. May it please the Great Author of all Good so to vouchsafe his blessing upon this interesting institution that it may be an abundant source of light and truth to the benighted Chinese and the inhabitants of the surrounding countries. And great, indeed, are the spiritual wants of those countries. In India beyond the Ganges, alone, the population is said to amount to at least 300,000,000; and the total number of missionaries labouring in that part of the world is—only about *thirty; one to ten millions of souls!*

In closing our notice of this important branch of the mission it may not be unacceptable to our readers to see distinctly the object of the college, which is as follows:—*The reciprocal cultivation of Chinese and European literature. On the one hand, the Chinese language and literature is made accessible to Europeans; and, on the other hand, the English language, with European literature and science, is made accessible to the Ultra-Ganges' nations who read Chinese;* viz. *those of China, Cochin-China, the Chinese colonies in the Eastern Archipelago, Loochoo, Corea, and Japan. The Malay language and Ultra-Ganges' literature, generally, are included as subordinate objects.*

LEANG-A-FA.

The Chinese, Leang-a-Fa, who is now zealously engaged, as an assistant to Dr. Morrison, in preaching the Gospel to his countrymen in China, received his first serious impressions of the truth while engaged as a printer at the Malacca mission.

It was not till the summer of 1816 that any individual of the Chinese, connected with the mission, had manifested a serious wish to make a public profession of Christianity. In that year a more than usual attention to the Gospel was observed in Leang-a-Fa, and he professed his determination to take up his cross and follow Christ. Means were used to inform him more fully on the nature of a true Christian profession. Frequent seasons of private conversation and prayer with him were appointed. At length, after a due course of probation, he was baptized by the late Dr. Milne, on the 3rd of November, 1816, and, according to his own particular wish, at twelve o'clock in the day.

He belonged to the province of Canton, in China, and, at the time of his conversion, was about thirty-three years of age, and unmarried. His only relatives living were his father and brother. He could read a plain book with ease, but had received only a common education. He was of steady character and frugal habits.

With respect to his former life he observed, "I was never much given to idolatry, and seldom went to the temples. I sometimes prayed towards heaven, but lived in careless indifference. Although I rarely went to excess in sin, yet I have been occasionally guilty of drunkenness and other kindred vices. Before I came hither I knew not God. Now I desire to serve him." He arrived at Malacca with Dr. Milne, from Canton, in April, 1815.

EXTRACTS OF A LETTER FROM LEANG-A-FA, RECENTLY RECEIVED.

This letter is addressed to the Directors in Chinese, is dated Dec. 15, 1830, and was accompanied by a translation by Dr. Morrison. It begins,—

"Hereby are presented salutations to all who with warm hearts perseveringly love the Saviour. Venerable sirs, peace and bliss be your's! I, relying upon the name of our Lord, thank and praise the most high God for his great mercy in causing you all to cherish this affection to, and constant belief in, the truths of the gospel of the Saviour; and not only yourselves having this ardent love to the Lord, but being also desirous to propagate the gospel among all nations under

heaven. This is truly loving others as one's self in the highest degree.

"I have this year, with a new believer who is of one heart and mind with me, travelled through several places, distributing little gospel-books, persuading men to believe and trust in Jesus, and honour and receive the gospel. Of these little books we distributed seven hundred. Though many received them, it was difficult to find sincere believers; for in this place there are those who have received the Papa's [Pope's] religion, and they are commonly bought with money to believe and receive the Roman Catholic religion. I could only sow the seed of the gospel and pray for the grace of the Holy Spirit to vivify the gospel seed and convert men's hearts.

"Although at present there are not many who have received the gospel, it is still our's, with great zeal and faith in the Saviour, to persevere every one in the performance of his duty, according to the 9th and 10th verses of the seventh of Gal.—'Let us not be weary in well doing, for in due season we shall reap if we faint not,' &c. These words of holy Paul exhort us with constant hearts to practise goodness; that we should not cease; and in the life to come we shall enjoy happiness that shall never cease—eternal joy!

"At present we live in different places, and cannot see each other; but let us ardently and constantly love the Saviour, and then, though we cannot see each other, our souls can have communion. I desire that in the coming life we may meet above in the heavenly regions to unite in the praises of the Lord. My salutations to all who ardently love the Saviour. The grace of the Lord and Saviour be for ever with you. Amen."

Thus, Christian friends, we have endeavoured to excite your interest in behalf of another of the society's missions; and we would persuade ourselves that some among you are aroused, by the facts we have set before you from time to time, concerning the poor heathens in various parts of the world, to feel more deeply for them in their lost and degraded state—to pray more fervently for them—and to contribute, to the utmost of your means, towards sending to them the gospel of Jesus Christ. And let none of you suffer yourselves to be moved away from this last Christian duty by the notion that your contributions are too small to be of use, or that you are too young to be engaged in such objects, or that you are too poor. Remember that many thousands of pounds of the society's income are made up of *pence* and *shillings;* that we cannot too early be found in the performance of a positive duty; and that of those who cast money into the treasury, when He beheld them who shall judge the world, the *poor* widow only obtained his praise, who "of her want did cast in all that she had, even all her living."

It was recently related by the Rev. Dr. Raffles, at the General Meeting of the Wesleyan Society in London, that at a missionary meeting held at Liverpool, where there are resident many natives of Wales, a Welsh minister was requested to address to those present upon that occasion a few words in Welsh. This he immediately did; and what he said produced such a powerful effect upon his countrymen, that the doctor and others who were ignorant of the Welsh language had the curiosity to ask him what he had said to them. "Oh, I talked to them about the *pennies!*" "The pennies!—and what what did you say about the pennies?" "Why," said he, "I told them, Some of you say, 'We cannot give more than a penny a-week; and what good will a penny do?' As I came over the hills in my way to Liverpool I saw a little rill; and I said, 'Rill, where are you going?' 'Oh, I am going down to the larger stream.' 'Stream, where are you gliding?' 'Oh, I am gliding to the large river Mersey.' 'Mersey, where are you going?' 'Oh, I am going down to Liverpool.' 'And what will you do at Liverpool?' 'Oh, I shall take the ships out of the docks at Liverpool, and carry them out to the sea, and there I shall toss them about like a feather, and carry them away to a distant country; and then, by and by, I shall bring them back again laden with the produce of other lands.' And so I say, 'Pennies, where are you going?' 'Oh, we are going to the Missionary Association.' 'And, shillings, where are you going?' 'Oh, we are going to the Missionary Branch Society.' 'And half-sovereigns and sovereigns where are you going?' 'Oh, we are going to the Auxiliary Missionary Society; and when we get there we shall go to London.' 'And when you get to London what will you do?' 'Oh, we shall take out Missionaries and Bibles, and carry them away to the utmost ends of the earth; that wherever the face of a Briton is seen, Britain's God, and Britain's Bible, may be known and loved.'"

These papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill, Price 1d. each, or 5s. per 100.

J. Westley and Co. 27, Ivy Lane.

No. LVIII. JULY, 1832.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

VIEW OF THE REV. CHARLES GUTZLAFF'S RESIDENCE IN THE VICINITY OF BANKOK, THE CAPITAL OF SIAM.

MISSIONARY SKETCHES, No. LVIII.

JULY, 1832.

ACCOUNT OF THE MISSION TO SIAM.

As far back as the year 1823, the debasing idolatry in which the inhabitants of the kingdom of Siam were sunk, had attracted the attention and excited the compassion of the Directors of the *London Missionary Society*; and they, at that time, resolved, in dependance on Divine Providence, to attempt a translation of the Scriptures into their language, as soon as means and opportunities should be afforded to render it practicable and expedient.

About the same time, Mr. Milton, then one of the Society's missionaries at Singapore, assisted by Siamese, commenced the translation of portions of the Old and New Testaments, respectively, into the Siamese language; and also the compilation of a Siamese Dictionary, towards which 15,000 words in that language were collected, and alphabetically arranged. Mr. Milton, also employed one of his assistants in transcribing various Siamese books, which he considered would be found useful, in the event of a mission being established in Siam.

In 1826, Mr. Medhurst, of Batavia, contemplated a visit to Siam for the purpose of distributing the Scriptures and tracts, chiefly in Chinese, and ascertaining the practicability of commencing a mission there, but various causes, which he could not control, prevented the accomplishment of his design. Mr. Tomlin, of Singapore, having visited Batavia in 1827—8, it was agreed between Mr. Medhurst and him, that the projected attempt should be forthwith made; and, as a favourable opportunity then presented itself, that Mr. Tomlin should proceed immediately to reconnoitre the field. Mr. Tomlin accordingly left Batavia for the island of Rhio, where he joined Mr. Gutzlaff, of the Netherlands' Society, who agreed to accompany him on his intended journey.

On the 28th of June, 1828, Mr. Gutzlaff, while Mr. Tomlin was with him in Rhio, was led earnestly to pray, that the Lord would open a door for the preaching of the gospel in Siam and Cochin China; and on the 2nd of July following, accompanied by three Chinese, two of whom had for some time been under Mr. Gutzlaff's instruction, they embarked for Singapore, whence they shortly after sailed for Siam. Mr. Medhurst expected to have joined them at Singapore, but he did not arrive till some days after their departure.*

It was on the 4th of August, 1828, that Messrs. Tomlin and Gutzlaff embarked for Siam, on board a junk, named the *Kim ching le; Tam Sec*, commander; abundantly supplied, through the kindness and liberality of friends, with provisions; and taking with them twenty-three boxes of books in different languages, intended for distribution; exclusive of several afterwards sent after them from Singapore, of which some were boxes of books brought by Mr. Medhurst from Batavia. They were accompanied by two Chinese servants, of whom it is gratifying to say, that they had previously made considerable progress in the knowledge of the Scriptures—that their minds had been enlightened, and their hearts touched by divine grace—that they made a bold and open confession of the gospel before their own countrymen—that they were both of them men of superior natural understanding, and had unitedly expressed the highest pleasure at the prospect of accompanying Messrs. Gutzlaff and Tomlin.

Our travellers were fifteen days on their voyage to Bankok, during which they had much squally and tempestuous weather; and were annoyed and grieved by the idolaters on board, who sought to avert the terrors and dangers of the elements, by their noisy and superstitious ceremonies.

On the 20th of August, they entered a branch of the Menam* (or *Meinam*), passed gently up the river three or four miles, and cast anchor opposite to Packnam.

"Turning my eyes towards the shore (says Mr. T.) many things reminded me of familiar scenes in my own country. Near the margin of the river, on the green bank in front of the town, Siamese cattle were grazing, and some bay ponies, with boys upon them, trotting along. The spire of a pagoda, rising up above the tops of the trees, like that of a sequestered village church in England; and flocks of rooks flying about, conspired to heighten the deception."

On the 21st (having obtained leave from the governor to pass up to Bankok,† the principal sea-port and present capital of Siam‡), they weighed anchor about noon, and proceeded to move slowly up the river.

"Its course (says Mr. T.) is quite serpentine, winding along in easy elegant sweeps and reaches, each about a mile in length, opening at every successive turn, a new and beautiful scene. The banks are thickly covered with a variety of trees and shrubs, wild and cultivated. All sorts of tropical fruits are seen, particularly cocoa-nuts, plantains, and the betel-nut, in rich abundance. The bread-fruit is also very conspicuous from its singular large jagged leaf, and crooked branches; and the cotton-tree, no less so, by its height and elegant taper form, affording a pleasing contrast to the former, by

* Mr. Medhurst, after this disappointment, proceeded alone on a missionary tour to several places on the eastern side of the Malayan peninsula, and afterwards visited the island of Borneo. His journals of this tour will be found in the Quarterly Chronicle of the Society for January, April, and July, 1830.

* Called also the Siam river.

* The population of Bankok is supposed to amount to upwards of 400,000 souls, of which about one half consists of Chinese.

† The kingdom of Siam is situated E. long. 100° 55′ N. lat. 14° 18′. Its population is computed to be nearly 2,000,000. Siam (*or Juthia*) was formerly the capital, but its population and general importance is now greatly reduced; while, on the other hand, those of Bankok from being a place of trade, has greatly increased.

its straight branches running out, a regular intervals, horizontally from the stem. The slender and elegant bamboo, soaring and bending its head gracefully above the rest of the trees, forms the chief ornament of the grove, and instantly arrests the wandering eye by its beauty. A variety of brilliant flowers also sparkle on the verdant banks, and here and there a shrub, whitened with snowy flowers, meets the eye. Light atap-roofed houses, single, and in clusters of two or three, peep through the dense foliage of trees by which they are shrouded. Here and there a gilded temple, or obelisk, catches the eye, by its glitter amongst the green leaves. Each dwelling is usually accessible by a narrow creek running up to the door, and sufficient to admit a small boat or canoe.

"In the afternoon of the 23rd, we ran up, before a fresh breeze, to Bankok. The view of the city suddenly opened upon us at two miles distance: the scenery and dwellings on either side became more varied and beautiful, as we advanced towards the capital. In one part, a temple, resembling a village church, with some light elegant houses, half shaded by the foliage of acacias, presented a lovely and rural scene. Canals and small rivers, branching off from the river, overhung by bamboos and willowy shrubs, present themselves to the eye for a considerable distance, and open beautiful vistas. There was a busy and lively scene on the river—innumerable boats and canoes passing to and from the city; a long line of junks, most of them laid up on the left side of the river; a little retired from the bank, Chinese smiths' and carpenters' shops; behind these, the Episcopal Romish Chapel, surrounded by glittering pagodas. Just on entering the city, we were hailed by the merry peal of a gong, on board one of the junks belonging to the owner of that in which we sailed. The salute was returned, and both continued for some time responding to each other a sort of 'welcome home.' We dropped anchor about sunset, in the midst of the city."

Messrs. Tomlin and Gutzlaff were kindly received by the *Phrah Klang*, or minister for foreign affairs, and were treated in the most friendly manner by the Portuguese consul, Signor Carlos de Silviera, who for a time accommodated them with lodgings at his own house. At their first interview with the chief authorities, they obtained leave to reside in the capital, and prosecute their labours among the Chinese, who crowd this city in immense multitudes. Wherever they went, they met with a frank and hearty reception; and the demand for books became so urgent and clamorous, that they had sometimes to fly from the people, lest they should endanger their lives. The enemy, as might be reasonably expected, was roused by these things, and the king, fancying the books were the great source of the evil, immediately ordered specimens of them to be translated into the Siamese language. Though it was authoritatively declared that the king found nothing objectionable in the books, it was yet considered best to shelter themselves awhile, till the storm was somewhat blown over. The Lord, however, soon stirred up the hearts of multitudes, to visit them in their obscure little cottage, from all parts of the city and surrounding country; so that, for three months, their cottage was daily crowded from morning to night with visiters wanting either books or medicines. In the midst of this encouragement, the enemy gathered all his forces, and endeavoured to banish them utterly from the country. In this emergency, they appealed to the Phrah Klang, minister of foreign affairs, who espoused their cause and suffered them to remain. At first their applicants were merely Chinese, but the Lord stirred up in succession all the various nations that constitute the mingled population of that country. Cochin Chinese, Burmans, Peguses, Laos, and Cambojans came to them; and some of them, particularly Burmans, in vast numbers. Though they had mainly to do with the poor, yet persons of all ranks, from the prince to the peasant, sought relief at their hands. The number of Chinese in Bankok is such as to stamp their name and character upon the whole population; so that a stranger might naturally enough suppose himself in a Chinese rather than a Siamese city. There are numerous settlements of Chinese in the interior and along the coast; and the junks passing to and from China, Cochin China, and Hainam, afford good opportunities of sending the Scriptures and tracts to various parts of the empire and several other places. At the expiration of six months, Messrs. Tomlin and Gutzlaff returned to Singapore, when the latter was introduced to Miss Newell, afterwards Mrs. Gutzlaff, with whom he re-embarked for Siam, February 12th, 1830. During the twelve interesting months they were permitted to co-operate, she united cordially and successfully in all his labours—studying the various languages of the people around them, administering to the sick, translating the Scriptures, and teaching both the rich and poor who came to them for instruction. Amongst this number, they were peculiarly interested in two young princes, the sons of the Phrah Klang, and some of the head *Telapoins*, or priests of Buddha, Buddhism being the prevailing idolatry of Siam. Little or no opposition was made to them. Mr. Gutzlaff's knowledge of medicine, and fluent use of the native tongues, gained him easy access to the palace; and there and elsewhere he was never backward to proclaim the gospel of peace.

After the labours of the day, they were accustomed to pursue their literary engagements; and with what success we can but faintly describe. Suffice it to say, many tracts have been written, a Siamese and Cochin Chinese dictionary framed, and the Scriptures partially or wholly translated into five dialects. On the 16th of Feb., 1831, it pleased our heavenly Father to summon Mrs. Gutzlaff from the church militant to the church triumphant. The memory of the just is blessed; and her works of faith and labour of love cannot easily be forgotten, especially by that far distant people who were accustomed to call her "the woman amongst ten thousand." Mr. Gutzlaff, at the time of her death, was preparing for a journey through the N. E. part of China, and remained only to baptize *Bun-tae*, a steadfast confessor of the gospel, who is now actively engaged in preaching the truth to others.

Soon after Mr. Gutzlaff's departure, Mr.

Tomlin and Mr. Abeel (an American missionary) arrived to supply his place; and the former, in writing to an excellent clergyman at Singapore, has furnished us with the following very interesting intelligence.

Bankok, August, 1831.

MY DEAR FRIEND.—Since I wrote you by ———, we have entered pretty fully into the Lord's work here; and our labours have multiplied so as to keep us well occupied every day. Sick people come to us from all quarters in such numbers that I am frequently reminded of old times. Our morning and evening excursions among the people in the neighbourhood are a pleasing relief to our sedentary occupations, and have also afforded us satisfaction and delight. We have frequently been surrounded by little groups of attentive listeners, who gave heed to the word of life, and seemed occasionally to feel much of its power. The good seed has already been scattered so plentifully that we have rather to water it than to scatter afresh. There is considerable demand for books among the Chinese. A good number are daily taken away by the sick and other persons that come simply for them. You will rejoice to hear that our new Siamese tract has been in great demand. So that we might have distributed thrice the number, without taking a single copy out of the house ourselves.

As soon as it was known we had tracts for the Siamese, persons of all ranks came to us in crowds eagerly inquiring for them. The greater part of them were respectable persons, many in high stations under government, and also many priests. I trust the Lord will grant his blessing upon this our first effort to benefit this nation, and so prepare the way for his own word of truth. Having got into the hands of several princes, priests, and others, let us hope and pray that the Lord may awaken the heads of this nation as he did the chiefs in the South Seas, and then may we joyfully anticipate the same happy result in seeing "a nation born (almost) in a day!"

In addition to the above cheering intelligence respecting the Siamese, it will delight you to hear that there has been a similar movement amongst the lethargic Malays. A great number have come, and amongst them not a few Hadjees on the same errand, more especially to obtain Testaments from us, and have literally exhausted the whole of our large stock. The poor Burmans also sought the bread of life at our hands, but fared much worse than either of the former, for we had not even a *few crumbs* to give them, but were obliged to feed them on hope. The books sent to Mr. Gutzlaff were all given away. Not *one* had he left for us. I must recur again to our prospects amongst the Siamese—you remember when they stood aloof and hardly came to us but as spies, now they are as frequent visiters as any others. It is especially pleasing to see so many of the priests and young princes friendly towards us and our work. Of the former, there are not less than 10,000 in Bankok;—what a noble army they will be when arranged on the Lord's side! Of the latter, there are half a dozen, including three of the Phrah Klang's sons and nephews, who are in the habit of visiting us, and propose taking lessons in the English language. One of these young princes, the same to whom I gave a pocket-Bible three years ago, introduced himself to me by reminding me of the circumstance the other evening. He is about twenty-one, of an amiable, modest spirit, and converses with us a little in English. We almost daily pray for their conversion, and that all in authority over this people may be enlightened and forsake idolatry.

London, June 7th, 1832.

We shall now return to Mr. Gutzlaff, who, on the 17th of June, 1831, left Bankok, on his long-meditated visit to China, in a Chinese junk belonging to natives on the eastern shores of Canton province, "where (says Dr. Morrison*) he first set foot on Chinese ground."

"From thence (continues the Doctor) they sailed southward, touched at two ports in Fokien, passed Chekeang, and Keanguan provinces, without entering any port, sailed direct for the promontory of Shaantung, from thence to Trentsin on the river that leads to Peking. Here they made some stay; and, last of all, touched at a port on the N.E. of the great wall in Manchow Tartary. Mr. Gutzlaff was in perils by sea; and in perils from wicked men, who twice contemplated murdering him. But, on the other hand, he found friends among the seafaring men who had known him at Bankok, and been relieved by his medical services. He practised medicine wherever he went;—took occasion sometimes to proclaim the true God, and Jesus Christ whom he hath sent;—distributed some Christian books; but, I regret to say, did not find an opportunity to leave behind him the Manchow-Tartar books which he took with him. Speaking the Fokeen dialect, he found the traders at all the northern parts, chiefly men of that province. And those who wanted to befriend him chose to consider him as a descendant of some of their countrymen who had settled abroad. His heart was greatly rejoiced to find himself again among Christians.

"On the 12th of December, about eight o'clock at night, Mr. Gutzlaff made his appearance in a Chinese dress, at my house. He was dripping, and shivering with cold, having fallen into the sea, from a native, in landing. We clothed him again in European garments, and entertained him as a brother and fellow-servant."

This is the latest intelligence received by the Directors concerning Mr. Gutzlaff.

May it not be hoped that the preceding statements will excite in the reader a spirit of fervent charity and earnest prayer, and induce some pious young men to offer themselves to the Society, for the service of the Lord among the heathen? Shall the door which Providence has so wisely and wonderfully opened in Siam be closed because there are no evangelists to send, or because the Society may not possess the means of sustaining them when sent? The salvation of a soul from death is an object infinitely beyond the possession of the world. Let us remember, too, that the Directors have been long anxious to send, if their means allowed, assistance to Mr. Gutzlaff, in carrying forward the Siamese mission. Funds and agents are both wanting; but if each reader of this little paper would, in good earnest, set about doing all that he *could*, there can be no doubt that the Directors would soon be enabled to accomplish their desires relative to the SIAMESE MISSION.

* In a letter dated 22nd December, 1831.

These papers may be had of F. Westley and A. H. Davis, Stationers' Court, Ludgate Hill.

Price 1d. each, or 5s. per 100.

J. Westley and Co. 27, Ivy Lane.

No. LXVIII. JANUARY, 1835.

Missionary Sketches.

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

MISSION CHAPEL, AT BATAVIA.

The Island of Java is one of the most important in the Eastern Archipelago, and is supposed to contain six millions of inhabitants. Batavia, the capital, is the residence of the supreme government of the Dutch possessions in the East, and the chief emporium of their commerce. The city is usually considered unhealthy, but modern improvements have rendered it more salubrious than formerly. By means of visits from the missionaries, and the distribution of books some knowledge of the way of salvation has been communicated, and to the entire population, as well as the inhabitants of the chief city, it is hoped the efforts of Christian benevolence may ultimately be instrumental in extending the blessings of the gospel of Christ.

COMMENCEMENT OF THE MISSION.

The Society's mission to Batavia was commenced in 1814, when the island was in possession of the English, and under the enlightened and liberal Government of the late Sir Stamford Raffles. This mission was undertaken as one of the means whereby it was hoped the Gospel might ultimately be conveyed to China; and when the object was presented to the Directors, they were encouraged by the appearance of suitable instruments who were ready to enter the field.

The Rev. Messrs. Kam, Supper, and Bruckner, who had been educated at Berlin and Rotterdam, under the auspices of the Netherlands Missionary Society, being frustrated in their intention of going out to India by the war prevailing at this time, came to England, and after studying under the patronage of the Society a short time at Gosport, were appointed to Batavia, at which place they arrived on the 26th of May, 1814, and were most kindly received by the Rev. Dr. Ross, the venerable Dutch minister of the city. The Governor, Sir Stamford Raffles, afforded them every assistance in his power, which he generously continued after his removal from Batavia to the Government of Bencoolen, &c. Mr. Kam removed to Amboyna, and Mr. Bruckner, to Samarang. Mr. Supper, at the earnest request of Dr. Ross, remained in Batavia, and became his colleague, regularly officiating in the Dutch Church, for which he was well qualified from his knowledge of that language.

In 1814, the Rev. Dr. (then Mr.) Milne visited Java; travelled over a large part of the island, and by the wide distribution of the Scriptures in Chinese, as well as Tracts and Catechisms in Malay and Chinese, rendered important benefit to the Mission.

Batavia was restored to the Dutch by the Treaty of 1815; but this did not interrupt the work of the Mission, the Dutch Governor, Baron van der Capellan, affording the missionaries his countenance and aid. In the year 1816, Mr. Supper being relieved from his pastoral duties by the arrival of a Dutch minister from Holland, devoted himself entirely to missionary work, holding meetings for prayer, and expounding the Scriptures in his own house to the Portuguese and Malays, conversing daily with the Chinese, and distributing scriptures and other books until 1817, when the Lord saw fit, in his infinite wisdom, to call him to his eternal rest.

ARRIVAL OF MR. MEDHURST.

Early in the year 1822, the Rev. W. H. Medhurst and family arrived from Malacca. Preaching in Chinese was then commenced, and regularly maintained four times a week. In 1823, the labours of the Mission Press were commenced, and two additional schools established. Persevering in his labours, Mr. Medhurst had the happiness, in 1828, after his return from a Missionary Tour to the Eastern Coast of the Malayan Peninsula, and the island of Borneo, to receive an application from a Chinaman for baptism; a work of grace appeared to be begun also in the mind of another young Chinese, and others came forward about the same time, of whom he had reason to hope well. At Depok, also, an adjacent village which Mr. Medhurst frequently visited, he began to receive many proofs of the blessing of God resting upon his labours.

ERECTION OF A NEW CHAPEL.

Through the kind assistance of friends on the spot, a dwelling-house and School-house were erected in 1820, when the latter was opened for the instruction of native children; and in the following year a neat but small chapel was built. The expense of these erections was principally defrayed by means of subscriptions from the English residents. In the close of 1830, through the liberality of the Dutch Government, and the inhabitants of Batavia, a new brick-built Chapel, neat, commodious, and substantial, represented in the preceding page, was erected. It was opened for Divine service in September of that year. The first sermon preached in it was by the Venerable the Archdeacon Scott, who touched at Batavia on his way from New Holland to England. The Building, as it appears in the foregoing sketch, including verandahs, and two small rooms behind, is 56 feet by 42; the part appropriated to Divine worship, 26 feet by 36. The whole cost (6000 florins, silver) has been paid, and the incidental expenses are defrayed by a periodical subscription made by the inhabitants.

GENERAL STATE OF THE MISSION.

The regular duties of the Mission are continued by Mr. Medhurst, and his assistant, Mr. Young, and it is hoped not without the Divine benediction. From the last report of the Station, dated in 1833, it appears that,—

The Malay Services at the Chapel are held every Sabbath noon, and Tuesday evening, at the former of which about 40 and at the latter about 10 persons attend, besides children. Of these attendants about one half are soldiers, who came originally from Menada in the Island of Celebes. On their first arrival, nearly two years ago, they were entirely ignorant of letters, and were subjects of not a little ridicule for their presumption, in aiming to raise themselves from their original ignorance; but by perseverance in attendance at the regimental school, and the religious services at the Mission Chapel, they are able to read and understand the Scriptures. Some have been selected as candidates for Christian baptism, and after much trial, consideration, and prayer, on Lord's day, 29th September, that ordinance was administered to six of them. It was a joyful day, after long waiting, to see in some degree the fruits of our endeavours, and to witness six Heathen coming forward to testify their faith in the Lord Jesus, and their determination, by the strength of Divine grace, to persevere in following Him, even to the end. Tears of joy were shed on earth, and harps of joy were doubtless struck in heaven over these returning and repenting sinners. In addition to these six, twelve more continue as candidates for the same privileges, who attend with great seriousness, and learn with diligence the lessons allotted them. In their quarters they assemble together for mutual instruction and reading the Scriptures, encouraging one another in good things, and bearing with meekness the ridicule cast upon them. We have great reason to hope well of this little group of inquirers, and trust that though the day of small things, it is yet the day of good things to their souls.

In the native Church there has been an increase of one member, and several others stand proposed as candidates for the Lord's Supper, of whom the Missionaries observe, we have every reason to hope well, and who will be to the Lord for a name and for an everlasting sign, which shall not be cut off.

Besides the Malay Services in the Mission Chapel, the usual engagements for the benefit of the Malay Congregation in the Dutch Church, and for the native converts, every alternate Sabbath afternoon, are continued. A Sermon is preached every Friday evening at a school-room near town, at which from 20 to 30 country-born Christians attend; making the whole number of our weekly services to be eight, at which about 500 persons are brought under the sound of the gospel. At Depok, the native Christian congregation in the vicinity, the school children are 40, church members 60, and Catechumens 20; of whom the rising generation are the most promising, exhibiting in their intelligent countenances and ready answers, the striking effects of Christian education.

RECEPTION OF CHRISTIAN BOOKS.

In all our visits to the native population, one great object is the distribution of tracts; whether from house to house, through the streets of the city, or among the crowds who throng the weekly markets. Generally speaking, the tracts are well received both by Malays and Chinese, who frequently ask for them, as they see us going along; no objection seems now to exist against receiving tracts; the very priests, who were formerly so opposed, now eagerly take them, and the High Priest himself does not refuse, while those around him eagerly follow his example.

MOHAMMEDAN PRIESTS.

The High Priest continues to argue the points at issue between us, but the conversations held with him, generally end in nothing. The other Mohammedan Priest, whom I have frequently alluded to as an inquirer, continues an inquirer still. It would take very little trouble, I should imagine, to convince him of the falsity and absurdity of the Mohammedan system; indeed, he already sees many of its inconsistencies; but it would take a great deal, I am persuaded, to bring him to a full assurance of the truth of Christ's divinity, and of the necessity of acknowledging the same in spite of men and devils. He is evidently harrassed on the subject, more at some times than others; and when his convictions are strong, will come to us often with deep and curious questions, which show that he has thought closely on the subject. With regard to his own countrymen he is bold in professing what he knows, and has considerably baffled the Head Priest above alluded to. Let us hope that he will persevere in his inquiries, and not cease till he finds Him of whom Moses and the Prophets did write, Jesus of Nazareth, the Son of God, and the Saviour of men; and let us be earnest in prayer that God would grant him his Holy Spirit, and that in the shedding forth of divine influence on the Mohammedan world, Hadji Palil may not be forgotten.

ENCOURAGING ADDITIONS TO THE CHURCH.

Since the preceding, further interesting accounts have been received from this Station, by which it appears the Lord continues to smile upon the labours of our brethren, bringing into the fold of Christ others of the benighted heathen in that country. Under date of the 10th of April, 1834, Mr. Medhurst thus writes:—

On the 29th of November last one young woman was admitted a member of the native Church, having been several years under instruction, and has ever since continued to adorn her profession; while on the 5th of January of the present year, four men, formerly heathens, natives of Menado, were baptized on a profession of their faith, in the Mission Chapel. Thus does our gracious Lord afford us from time to time proofs of His presence, and gives us to see something of the fruits of our endeavours. Besides these there have been several fresh applicants for admission to the ordinances both of Baptism and the Lord's Supper, and a general inquiry after the knowledge of the truth seems to prevail among the attendants on our Malay Services.

CIRCULATION OF BOOKS.

The labours of the press are continued, and books are sent to many of the adjacent countries in increasing numbers. In his last letter Mr. Medhurst observes:—

The distribution of tracts goes on as usual; during the last six months the issues have been about 4700, besides 6658 Chinese tracts sent to Mr. Gutzlaff in China, thus averaging nearly 2000 monthly, some of these are considerable volumes of from 50 to 100 pages, and most of them upwards of 20 pages each.

The following have been issued from the Society's printing establishment at Batavia, since its commencement in 1823.

Chinese Harmony of the Gospels	1,000
Scripture History	1,000
Lectures on Theology	4,000
Commentary on the Ten Commandments	200
NewSystem of Chronology	1,000
History of Java	200
Doddridge's Rise and Progress	200
Three Character Classic .	750
Catechism of Nature . . .	1,000
Child's Primer	1,100
Assembly's Catechism . .	300
School Books	1,350
Numbers of a Magazine .	36,550
Tracts	19,650
	68,300

Malay Defence of the Gospel against Mohammedan objections	1,000
Life of Christ	1,000
Prayer Book	200
Tune Book	200
Hymns	1,000
Lloyd's Bible Catechism	500
Catechism of Nature . .	500
School Books	2,350
Tracts	7,780
	14,530
Malay, Arabic, and Chinese, Lloyd's Bible Catechism . .	1,000
Javanese Tracts	800
Dutch and Siamese school Books	500
Dutch and Malay Catechisms	1,000
Miscellaneous Books 59,700	
Tracts 29,500	
Catechisms 1,000	90,000
Total	176,330

A Hok-keen Dictionary, and a Vocabulary of the Chinese, Correan and Japanese, are in progress.

The Society's mission in Batavia has been the subject of much solicitude and many prayers, and while the recent manifestation of Divine goodness in blessing the means employed, is such as demands the grateful acknowledgements of all concerned for the advancement of the Saviour's kingdom in that part of the world, the present state and prospects of this mission and other stations in South Eastern Asia, especially their bearing on the circulation of the Scriptures and the introduction of the Gospel into China, present strong motives to more fervent prayer and vigorous effort, that increasing numbers may be brought unto Christ, and partake in all the blessings of his salvation.

Each person who subscribes to the Missionary Society One Penny per week, *or more, is entitled to one of the* Quarterly Sketches. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of the district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance by which they are to be forwarded, to Rev. John Arundel, Home-Secretary, Mission-house, Austin Friars, London.*

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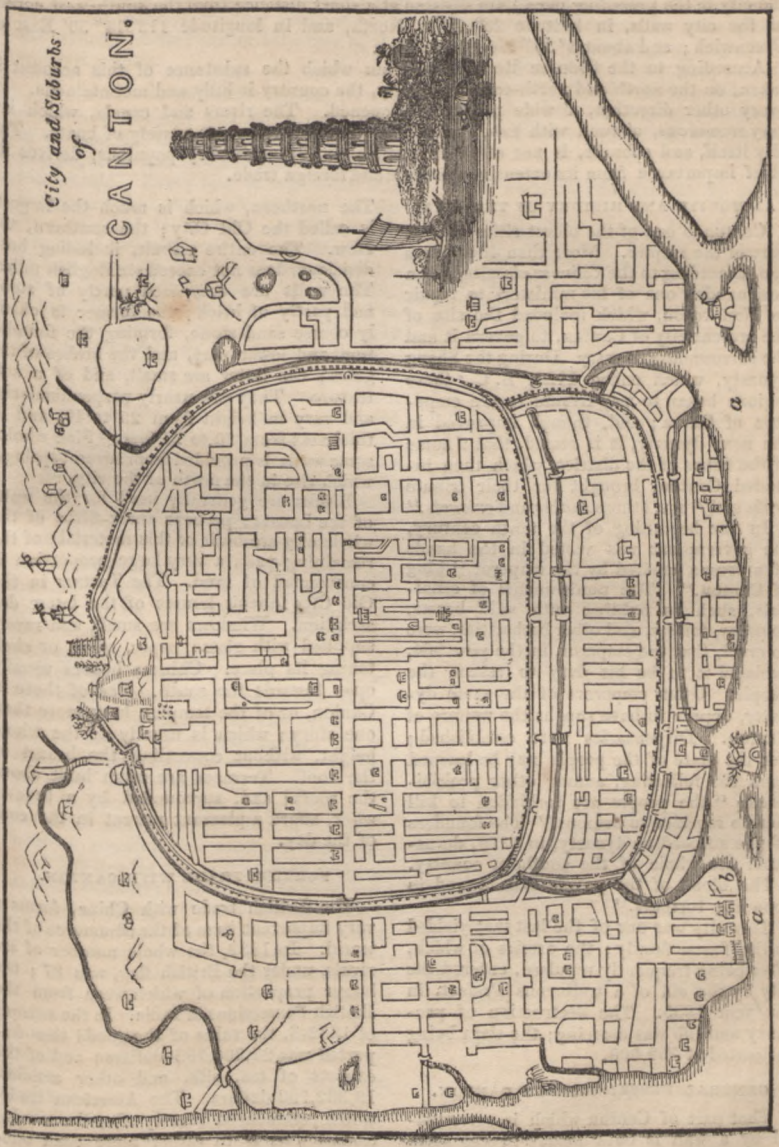
No. LXIX. APRIL, 1835.

Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.



CANTON.

a a The Choo-Keang or Pearl River. *b* Site of the Foreign Factories.

CANTON.

This city, (usually designated by Chinese "Kwang-tung Sang-ching;" the capital of the province of Kwang-tung,) is built on the north bank of the Choo-keang, or Pearl River, about sixty miles from "the great sea." The foreign factories, where the business of the merchants of Europe is transacted, (as represented in the outline of the city in the preceding page,) are situated at a short distance from the south-west corner of the city walls, in latitude 23° 7″ 10′ North, and in longitude 113° 14″ 30′ East of Greenwich; and about 3° 30″ West of Peking.

According to the Chinese Repository, from which the substance of this account is taken, on the north and north-east of the city, the country is hilly and mountainous. In every other direction, a wide prospect is opened. The rivers and canals, which are very numerous, abound with fish, and are covered with a great variety of boats. The city itself, and suburbs, is not of great extent; and, though very populous, derives its chief importance from its extensive domestic and foreign trade.

ANTIQUITY AND HISTORY OF THE CITY.

Canton is one of the oldest cities in this part of the empire. More than 4000 years ago, according to the Chinese classics, Yaou commanded one of his ministers to repair to Nan-keaou, which included the site of the present city of Canton, to govern it and the surrounding country. During the Shang dynasty, which ended 1123, B. C., these regions began to pay tribute to the emperors of China; and, though improved in the next dynasty, it is stated, that "some of the tribes of the district, which then included Canton, brought for their tribute *crabs* and *frogs*, others *snakes* and *crickets*."

In the beginning of the tenth century, the government was vested in the hands of a person created by the emperor "king of Canton." The punishments of criminals, such as fighting with wild beasts, *roasting*, *boiling*, and other barbarities, were so cruel, that the emperor, in the year 964, declared it to be his duty to rescue the people. Other emperors of the same dynasty, appear to have sought the welfare of Canton. Dispensaries were established; but the state of the people may be learned from the following, among other prohibitions; "the people are forbidden to kill men to sacrifice to demons." The founders of the succeeding dynasty, in 1279, devastated the whole of the southern country. "The blood of the people slain flowed in sounding torrents."

This city was one of the last that yielded to the Tartar family; the armies of which, after being frequently repulsed, entered the city by the aid of a traitorous Prefect, in the year 1650. The destruction of property and life was amazing; the slain being estimated at 700,000.

GENERAL DESCRIPTION OF CANTON.

That part of Canton which is surrounded by a wall is built nearly in the form of a square, and is divided by another wall, running from east to west, into two parts. The northern, which is much the largest, is called the Old City; the southern, the New. The entire circuit, including both divisions, does not exceed six English miles. The walls are composed partly of stone and partly of brick; the former is chiefly coarse sand-stone, forming the foundation and lower part, and the arches of the gates; the latter are small, and of a soft texture. They rise nearly perpendicularly, and vary in height from 25 to 40, and in thickness from 20 to 25 feet. Fine wholesome water is provided from several springs, which rise in the north of the city.

Bricks are generally used for the walls of the houses; perhaps three-fifths of the whole city are built of this material; of the remaining part, a very large proportion is constructed of mud. The Tartars in the Old City inhabit houses of the latter description. Windows are small, and rarely supplied with glass; paper, mica, or shell taking its place. Chinese houses usually open towards the south. Few of those in Canton, or of the temples, have more than one story; which is usually of the whole height, without concealing the beams of the roof. Terraces are often built above the roofs; and, surrounded by a breast-work, afford a pleasant retreat in the cool of the day.

FOREIGN TRADE WITH CANTON.

The British trade with China, forms a very important item of the commerce of the world. In 1832, the whole number of arrivals, under the British flag, was 87; the larger proportion of which were from the British Possessions in India. In the seasons of 1832-3, the value of the goods thus imported was 22,304,753 dollars; and of the exports of tea, silk, and other articles, 18,332,760 dollars. The American trade, which commenced shortly after the revolutionary war, is to rather more than one-third of this amount.

The foreign factories are neat and com-

modious buildings. The limited plot of ground on which they stand is owned, as well as most of the factories, by the Hong Merchants. Each factory is divided into three, four, or more houses. They are built either of brick or granite, and present a substantial front; and with the foreign flags, Dutch, British, Swedish, American, French, and Danish, which wave over them, form a striking contrast with the national banner and architecture of the celestial empire.

AMOUNT OF POPULATION.

No inconsiderable part of the population of Canton, live in boats. There are officers who regulate and control this part of the inhabitants. Every boat is registered, and it appears that the whole number on the river adjacent to the city, is 84,000. A very large majority are not more than 12 or 15 feet long, six broad, and so low, that a person can scarcely stand up in them. Whole families live in these boats; and in coops lashed on the outside, they often rear large broods of ducks and chickens, to supply the markets.

Respecting the population, there has been considerable diversity of opinion. 1,236,000 has been given as the probable number of inhabitants in Canton. This number may be far from the truth; but no one passing through its streets, will think of its being much less than 1,000,000.

RECENT CALAMITOUS VISITATIONS.

The inundations of 1833, by their frequent recurrence, and unparalleled height, have produced the most distressing consequences. Boats plied for several days through almost every street in the city and suburbs of Canton. The force of the current was so violent, that many native houses were thrown down, and the city gates could not be closed for several nights. In the country above Canton, which has suffered the most, embankments of stone and earth were broken down, and large portions of rice fields carried away. Most of the neighbouring country was rendered altogether unproductive for the remainder of the year; and the mulberry trees every where received extensive injury. On the 5th and 6th of September, the tide was at the highest; being 7 feet high, at the eastern gates of the city. All business with the shipping was entirely stopped. The water did not return to its ordinary level till the 16th of the same month. Industrious families became public beggars; and many an individual was left in one day, fatherless, childless, houseless, and destitute.

Referring to this fearful visitation, Dr. Morrison observes, in a letter, dated 14th October, 1833: "Awful calamities have this year befallen Canton Province from water; inundations of rivers, and windy storms, with incessant rain. Many thousands have been drowned, or crushed to death by falling houses, or have starved and perished in consequence of being without shelter and without food. Afa's house, among the rest, was washed away. Indeed, throughout the whole of China, in the north by drought and scarcity, and in the south by rain and inundation, in some places by sword and spear, and in the Imperial Harem, by the death of the Empress, there has been a dread and a gloom diffused over the land. I sincerely pray that the afflictions of China may bring her to repentance."

FIRST PROTESTANT MISSION TO CHINA.

The attention of the Directors of the London Missionary Society, was, at an early period of its history, directed to China. The late Dr. Morrison, whose loss the Christian Church has so recently been called to deplore, and whose bereaved widow and fatherless children, with the exception of his elder son, are now in this country, was honoured to be the first apostle of pure and undefiled religion, among this people. The Jesuits, with all their zeal, aided by the support of the highest ecclesiastical authorities of Europe, and the friendship of the Emperor of China himself, did not accomplish what Dr. Morrison and his devoted fellow Missionary Dr. Milne, effected, in giving to the nations of China the entire volume of Divine Revelation. Dr. Morrison left England in January, 1807; and sailing by way of America, reached Canton in September following. On his arrival at Canton, he devoted himself to the study of the language with intense application. Regarded with suspicion by the natives, he confined himself to his room, and for some time did not venture from his house. In February, 1809, he received an appointment in the Honourable Company's Factory; which he held, so long as the Company's Factory continued, with advantage to his country, and credit to himself, yet without neglecting the great objects of his mission. He endeavoured, at an early period, to communicate religious instruction in the Chinese language; and continued these efforts on the sabbath, except under unavoidable interruptions, as long as his life was spared; though he could not preach to multitudes, he was permitted to address a few individuals in an inner apartment.

After he had been three years in China, Dr. Morrison attempted the printing of part of the Scriptures,—the Acts of the Apostles; and produced several smaller works, of a catechetical and devotional kind. These were all subservient to his great work, the translation of the Scriptures.

In 1813 the Rev. Dr. Milne joined Dr. Morrison in the Mission; and, in the following year, the New Testament was finished, revised, and, by the liberal aid of the British and Foreign Bible Society, an edition of 2000 copies printed, beside several thousands of tracts and catechisms.

BAPTISM OF THE FIRST CONVERT.

In 1812, Tsae-a-ko, a Chinese, was privately baptised by Dr. Morrison. He maintained until his death, which occurred four years afterwards, a holy and consistent life.

A life of Christ, by Dr. Milne, was printed at Canton in 1815. In 1816, Dr. Morrison visited Peking, in the suit of Lord Amherst, whom he accompanied as interpreter. During his absence his Chinese and English dialogues were printed by a gentleman connected with the British factory. In 1817, Dr. Milne visited China; and the season spent with his beloved companions was employed in consultation respecting their future labours, and in arranging the translation of the Old Testament, a part of which was executed by Dr. Milne. Dr. Morrison published his view of China for philological purposes, designed to assist in the study of the language: and in the succeeding year, completed a translation of the morning and evening prayers of the Church of England, together with the Psalter. In 1819, he published Miscellaneous Essays on religious subjects.

COMPLETION OF THE BIBLE AND CHINESE DICTIONARY.

On the 23rd of November, 1819, the translation of the whole of the Scriptures was completed. During the season of his residence at Macao, in 1820, he delivered a regular course of theological instruction to a few natives. In the early part of 1822, Dr. Morrison brought to a close his English and Chinese dictionary, the most valuable aid to the study of the language which has ever been given to European scholars.

Between the years 1824 and 1826, Dr. Morrison visited his native country, and on the first Sabbath after his return to China, in September of the latter year, he resumed his accustomed labours. He has since prepared and published several valuable Chinese works. Leang-afa has continued to labour in Canton and the adjacent country. Besides being the instrument of spiritual good to his countrymen by conversation, he has continued the preparation of suitable books against idolatory; which, Dr. Morrison states, are executed in a way which no European could equal. By the arrival of two American Missionaries early in this year, Dr. Morrison was partly relieved from his English labours on the Sabbath.

RETROSPECT OF THE FIRST TWENTY-FIVE YEARS OF THE MISSION IN CHINA.

Under date of September 4th, in the year 1832, Dr. Morrison thus writes:—"Twenty-five years have this day elapsed since the first Protestant Missionary arrived in China—alone, amid strangers. He has continued to the present time, and can rejoice in what God has wrought. The difficulties of the language have been overcome. Dictionaries, grammars, and vocabularies have been printed; and it is not likely that Chinese will ever again be abandoned. The Holy Scriptures, prayer books, and tracts have been published; and the Society's Chinese presses at Malacca and Java have sent forth millions of pages. At the college at the former place, scores of Chinese youths have received a Christian education. There are native Christians who preach the gospel, and go from house to house. Amid many deaths and disasters, the work has gathered strength from year to year. Missionary voyages have been performed, and the Chinese sought out at various places, to the very walls of Peking. Some tracts have reached and have been read by the Emperor himself."

During 1833, Dr. Morrison, though much indisposed, continued his service in Chinese twice, and in English once, on the Lord's day; and in his latest accounts he mentions the continuance of the patient and persevering labours of his native assistants, another of whom was then engaged in printing.

Such is the outline of the labours of that devoted servant of Christ, who has long been as the morning star in the moral horizon of China; and such are some of the results of his influence and efforts, which, by the divine blessing, he was favoured to witness before his departure, which took place on the 1st of August, 1834.

The Directors would intreat the prayers of the Christian church for the son of their departed friend, and for the preservation, steadfastness, and continued success of the small but devoted band of native Christians, each of whom, to the number of about ten, is more or less employed in the dispensation of the gospel; and also, that suitable agents may be raised up by the Great Head of the church, to carry forward wisely and efficiently that work which their departed brother was honoured to commence.

Each person who subscribes to the Missionary Society One Penny per week, *or more, is entitled to one of the* Quarterly Sketches. *Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of the district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance by which they are to be forwarded, to Rev. John Arundel, Home-Secretary, Mission-house, Austin Friars, London.*

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No. LXXIX.—APRIL, 1838.

Missionary Sketches.

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE LONDON MISSIONARY SOCIETY.

CHINESE CEREMONY OF WALKING OVER FIRE.

Tokens for good among the Chinese, at the Ultra Ganges Stations, are, through Divine grace, gradually becoming more numerous and distinct; while the greatness of the work to be accomplished, in reference to the evangelisation of the Chinese generally, increases rather than diminishes, to the view of the devoted Missionaries in that part of the world. The prayers and sympathies of all who are interested in the work of the Lord among the heathen, are much needed on behalf of these brethren and the people to whom they are faithfully devoting their energies and their lives. One of the chief sources of hope, in reference to the Chinese, under their present circumstances, consists in the operations of the Press at Malacca and Batavia; and, by a constant, profuse circulation of the Scriptures and religious tracts, much good has, through the Divine blessing, been already effected. Tracts, directed against some one particular error or superstition, have occasionally been distributed with highly beneficial results. Of this a gratifying instance has occurred in relation to the grotesque, yet painful and pernicious custom, which forms the subject of the present sketch. The superstition now referred to has been observed at Batavia,

by Mr. Medhurst, to whom we are indebted for the annexed account* of its observance, and of the encouraging efforts made, through the medium of suitable tracts, for its eradication.

On the 3rd day of the 3rd moon, the Chinese celebrate a feast called "treading the fire." It has prevailed much in the province of Fokien, and the emigrants from that region have brought the custom with them to the Malayan Archipelago. The writer, having heard that such a feast was to be celebrated in the vicinity of Batavia, where he resided, resolved upon witnessing it. The situation chosen for the observance was a retired spot, surrounded by a jungle, and far removed from the high road. The season of its celebration was the close of the annual rains, which made the journey through a bye-road not a little difficult. After wading through mud and morass for some distance, a temple presented itself, encompassed by tombs. It had been erected to the honour of the ruler of the black heavens, or the god of the north; and was occupied by a number of idols, before whom incense and candles were burning in profusion, and for whose refreshment offerings of fowls, ducks, fruit, and confectionaries, were presented, with the carcase of a pig on the one side, and that of a goat on the other. A number of worshippers were engaged in prostrating themselves before the idols, or in endeavouring to ascertain their future fortunes. The vestibule, in front of the temple, was occupied by a noisy throng, some of whom were partaking of refreshments, others laughing, or quarrelling with each other, others smoking their pipes with the greatest indifference and unconcern. Tracts were distributed among these people, and exhortations addressed to them, setting forth the folly of idolatry: the tracts and books were received with eagerness, and the expostulations and reproofs were taken in good part. Some, however, stood up in defence of their system; others readily acknowledged its absurdity.

In front of the temple was a stage, with a number of female actors performing various theatrical pieces, squalling unintelligible songs, or strutting about the stage in warlike habiliments. These performances were intended, not for the amusement of the men, but the gods; who, according to Chinese ideas, are as much interested in the buffoonery as they are regaled by the refreshments exhibited before them. Beyond the stage, and still in front of the temple, was an open lawn, surrounded by hustings for the accommodation of spectators; and in the centre of the lawn, a large charcoal fire, about fifty feet in circumference, and more than a foot deep. The fire was surrounded by a dense crowd, who were anxious to see the ceremony, but who were obliged to remove every now and then to a greater distance, lest their faces should be scorched.

On one side of the lawn was placed a table, covered with viands and other offerings, surmounted by lighted candles and burning incense, before which stood a priest, of the Taou sect, with bare feet and head, reciting prayers and charms with great earnestness and rapidity. The heat of the fire, combined with that of the burning sun, threw him into a profuse perspiration, while his countenance betrayed considerable mental agitation. He chanted his prayers, and rang his bell; blew his horn, and brandished his sword; and paced frequently round the fire, into which he threw various charms, together with salt and rice, to induce the gods to afford him some protection. After having continued these vociferations and gestures for half an hour or more, he once more walked round the fire, and striking it with his naked sword, whilst his eyes were raised with an imploring look to heaven, he dashed into the midst of the burning charcoal, and with several strides passed over it; this he repeated a second and a third time, and then disappeared amongst the crowd.

Immediately a cry was heard in the direction of the temple, and a company of young men were seen rushing on, with bare feet and dishevelled hair, each carrying an idol, or incense pot, or flag, or other emblem of idolatry in his hands, hurrying towards the fire. The bystanders affected to be alarmed, and pretended to stop their course, by placing poles and bars across the way, entreating them not to proceed. These obstructions were, however, speedily removed, and a clear passage having been afforded, the whole body of them rushed through the fire, and back again, a second and a third time. After this, the gods and idolatrous emblems were carried back to the temple, and replaced in their shrines. One man, however, lost his balance, or his courage, and fell into the fire, god and all: the man, alive to his situation, soon rose and escaped, while the god, less sensitive, remained in the midst of the burning coals, where he would have been soon reduced to ashes, had not a bystander rescued him from his perilous situation. Another man, already exhausted by fatigue and excitement, was accidentally thrown down, and swooned away. The crowd immediately declared that he was possessed, and, taking him up by the arms and legs, carried him to the temple, where they placed him before the gods, expecting them to restore him.

* Missionary Magazine for April, 1837.

The priest was sent for, and required to use his incantations on behalf of the poor man; he chanted, and hallooed, and blew with his horn, and smote the ground several times with a rope, but to no purpose. At length it was suggested that a cup of tea should be given; which being done, the man recovered.

It appeared afterwards, on inspection, that both the priest and his followers were much burned, in consequence of their excursion over the fire; but they accounted for this, by admitting that their hearts were not sufficiently pure; for had they strictly observed the laws of abstemiousness for an adequate period, they felt persuaded that they might have trod the fire with impunity. The priest, however, appeared to be well paid, and his young assistants received a due remuneration for their trouble, while they were satisfied with having displayed much self-devotedness in behalf of their religion; though they hung their heads when charged with unfilial conduct, and with wilfully injuring that body which they had derived whole from their parents, and which ought to have been employed in exertions for their parents' benefit.

The origin of this singular practice appears to be founded on some legendary tales, as incredible as the practice is absurd. Some tracts have been written on the subject, with the view of inducing the deluded natives to abandon so injurious and painful a superstition; and the gracious intervention of the Divine Saviour, who gave himself a ransom for many that he might effect eternal deliverance for us, has been pointed out. These tracts being circulated, have produced a great sensation among the people, leading some to condemn the practice, while others, more nearly interested, or deeply implicated, remain fixed in their prejudices.

W. H. Medhurst.

The latest accounts of the Mission at Malacca are full of interest and eminently encouraging. The brethren express great joy at the signal bestowments of Divine grace on the Chinese there, which at a recent period they have been favoured to behold. In the Anglo-Chinese College, preparation is making for the future preaching of the Gospel in China and the Archipelago; and the progress of the students in that Institution is such as to afford decided promise of their efficiency when they enter on their work. In reference to the baptism of these youths,* the Rev. John Evans thus wrote at the beginning of 1837:—

In the month of May last, I received into the College six Chinese youths. As regards the first whom I baptised, I am happy to state, that several incidents have occurred since his baptism to sustain our belief of his sincerity. It may be truly said that he adorns his Christian profession; he has gained the esteem of our whole family, and of all around him, and his conduct is in every way consistent.

I have since had the happy privilege of baptising three more of the Chinese youths under my care, together with one Siamese. They had been for some time receiving preparatory counsels and instructions, and they have given satisfactory evidence of their sincerity by renouncing their own native superstitions and idolatry, and embracing the Christian religion.

As the greater part of the congregation present on the occasion consisted of Chinese, a large portion of whom were adults, this renunciation of idolatry occurred in the presence of a very large number of idolaters; upon many of whom, it is hoped, a salutary and lasting impression has been made.

These youths, having been admitted into the pale of the visible church of Christ by baptism, continue as inmates in the College; and, under my care and instruction, are preparing for the ministry of the Gospel among their countrymen. Since they were baptised, two other youths residing in the College have boldly, and in a most gratifying manner, come forward and renounced their superstitious and idolatrous ways, and prayed to be also received into the church of Christ by baptism. As they have already been instructed in the "good way," I hope soon to baptise them.

Thus the Lord is pleased to encourage our hearts, by giving to his church and people another pledge of the ultimate fulfilment of the promise—"*the idols he shall utterly abolish;*" for, as the darkness of the night is succeeded by a faint and glimmering ray in the distant horizon,—not the sun himself, but a most sure token that he will shortly rise,—such an event as that I have now recorded constitutes a prophetic beam in the moral horizon of benighted China, and is, to the eye of faith, a visible token that the Sun of Righteousness is about to rise on that dark empire: and if it rise, shall it not shine with increasing brightness until it attain to perfect mid-day splendour?

The two Chinese youths last referred to were subsequently baptised, and Mr. Evans at a later period, viz., in April of last year, again speaks of them and the other students as follows:—"They are most devoted men, truly zealous in the

* Missionary Magazine for August, 1837.

cause of the Saviour, and three of them are now ready to go forth to preach the Gospel to their countrymen. They engage regularly here in prayer, and expounding the Scriptures to those around them. Each of them writes a discourse every week from a text selected by myself. They are exceedingly studious and truly good young men. In the course of another year, I hope to have six ready to send forth to the work of the Lord among the Chinese.

In a general report of the station,* forwarded from Malacca at the period above mentioned, Messrs. Evans and Dyer, writing unitedly, make the following pleasing statements in connexion with the progress of their work:—

The Lord has been pleased to own and bless his word to immortal souls at this Station in an especial manner; to rejoice the hearts of his servants, and to give them to witness that they do not labour in vain, nor spend their strength for naught.

During the last six months, 20 individuals have been admitted members of the church of Christ by baptism: four families, consisting of 4 men, 4 women, (their wives,) and 5 children, and 6 young men, varying in age from 18 to 24, all Chinese; and one Siamese man.

It is truly gratifying to us to witness their upright walk and conversation. They do, indeed, adorn the Gospel of the Saviour, for their whole conduct strictly comports with the genuine principles of Christianity.

The renunciation of idolatry by one of these individuals was attended with circumstances of a very interesting nature. He came to the College one day, and expressed a wish to embrace Christianity; it was replied, that his house continued to be furnished with an idol and its attendant appendages; how, then, could he consistently say that he desired to become a Christian? He forthwith returned to his house, tore down every vestige of idolatry, and committed them all to the flames in the presence of his family: he then came back to the College, and invited us to come and see for ourselves whether he any longer entertained his idol.

The occasion of the baptism of the above individuals presented a very impressive sight. The congregation (European and Chinese) who assembled to witness the service, completely filled the Mission chapel. Brother Evans proposed suitable questions to the candidates, interpreted them, together with the answers (which were most satisfactory) into English, and then administered the ordinance of baptism. Brother Dyer concluded the service with an address, founded on 2 Cor. ii. 14, "Now thanks be unto God who always causeth us to triumph in Christ."

There are at present 11 individuals candidates for baptism, men, women, and children, two families, and one old man. Some of these are very interesting persons, and the circumstances attending their renunciation of idolatry are by no means less interesting than any of the former.

The whole of the Christians, together with the College students, all clothed in clean white dresses, were assembled in the College-hall, when a portion of Scripture was read in Chinese, after which a hymn was sung, and one of the Chinese engaged in prayer. Some of our friends appeared to experience the most sacred and elevated pleasure on hearing, for the first time, a Chinese Christian engage in extemporaneous prayer, and in so devout a manner.

Such, dear brother, is the present aspect of our Station, and such are the blessed effects witnessed by us. Here are the first-fruits of 350,000,000 of the human race.

We need, and we now call for, an increased interest in your prayers; and we hope, and trust, and pray, that greater exertion will be made to rescue so great a part of the human race from the thraldom of sin and Satan, to turn them from darkness unto light, and from the power of Satan unto God.

We are persuaded that the hopes expressed by our honoured and devoted brethren at the close of the preceding account will be very generally responded to among the friends of the Redeemer in this country, and that fervent prayer will arise on behalf of the Chinese, that the work thus commenced may be marked by rapid advancement, the idols be utterly abolished, and the arm of the Lord fully revealed in bringing the whole Chinese empire out of its present gross darkness to the knowledge and love of the truth as it is in Jesus.

* Missionary Magazine for February.

The Quarterly Sketches will be supplied in such numbers as may be required for Subscribers to the Society, by the Secretaries of Auxiliary Missionary Societies or Associations, who are requested to transmit their orders annually, with the name of the conveyance by which they are to be forwarded, to Rev. John Arundel, Home Secretary, Mission-house, Blomfield-street, Finsbury, London.

W. Tyler, Printer, Bolt-court, Fleet-street.