

REPORT

ON THE

CHINA MISSION

OF THE

London Missionary Society,

BY THE

REV. DR. MULLENS.

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HAVING received instructions from the Directors to visit the Missions of the Society in China previous to my return to England, and having, through the hearty co-operation of the Calcutta brethren, been speedily freed from all claims of local labour, I left Calcutta by the steamship "Reiver" on the 20th August to fulfil the task assigned to me. After passing through a heavy gale of wind in the Bay of Bengal, and spending a pleasant day or two in the Society's former Missions at Penang and Singapore, we safely reached the harbour of Hong Kong. Quitting that place without delay, I passed ten days in our Mission in Shanghai, and thence proceeded by the earliest opportunity northward to Tientsin and Peking, the Missions of which I examined thoroughly. Returning to the south, in company with Mr. Muirhead I visited the Society's Mission in the great city of Hankow, on the river Yang-tse. Thence I went down

to Amoy, Canton, and Hong Kong; and thence, having completed my appointed work, I returned direct to Calcutta, which I reached in safety on Friday, December 29th. During these four months I travelled eleven thousand four hundred miles; was in five heavy gales, either on land or sea; changed once and again from heat to cold, and from cold to heat; yet was not only mercifully preserved from all danger, but enjoyed excellent health throughout the journey. Of the hearty welcome I received at every station from my dear brethren, the missionaries of the Society, I cannot speak in adequate terms. They needed not the kind letters in which the Directors commended me to their care, and to which they paid the fullest respect; but placed at my command all the information they possessed; introduced me to their churches, preachers, and chapels; and did all in their power to make me thoroughly acquainted with the work which they are carrying on, the influence which it is exerting, and the results which it has reached. Having already given the Directors much of this information in detail, I wish to conclude my series of letters by a brief general Report.

1. THE CHINESE EMPIRE.

China is a beautiful country. Its provinces are not only vast, wide-spread, and occupied by a teeming population, but to the careful observer they exhibit many distinctive forms of beauty. The

tropical parts of the China Sea are in colour a brilliant sapphire, and as a vessel speeds on her course the irritation of the tiny medusæ covers the surface of the waters with broad patches and long trails of golden light. Exposed to treacherous storms—the terrific typhoons—the care of God has provided the coast with a series of bays and quiet anchorages, into which the watchful sailor may run for shelter. The seaboard, for eight hundred miles, is a line of charming hills, which throw into the waters, from Hong Kong to Chusan, a thousand islands, singly or in groups, of varied forms, all green and fair; or pour into the ocean numerous winding rivers, the great high-roads of commerce, pre-eminent amongst which is the beautiful Min. The broad valleys and open plains of Centre and South China, holding the great lakes, and watered by the Yang-tse and its tributaries, are indescribably rich in silk and tea, in rice, sugar, and cotton—in everything, in fact, which can supply the wants and comfort the homes of the countless population that have covered them with myriads of cities and villages, of hamlets and of towns. The northern provinces, with their icy winter, yield in profusion corn and vegetables, apricots and pears, and abundance of delicious grapes. All round the west and south vast mountains enclose the empire, whose hollows are filled with glaciers which no foot has trodden, and whose summits are covered with perpetual snow. The provinces desolated by the rebels

have undoubtedly lost an enormous number of their inhabitants; walled cities have been emptied, and hundreds of villages have been razed to the ground. But still the people cover the land; produce rises from the soil; the cities are again being filled with busy crowds; emigration goes on; vast exports are carried away to the markets of the world; idolatry lives, and continues strong. Nevertheless China presents to the spiritual observer the sad spectacle of a dying empire. The Government does nothing, and can do nothing, for its subjects. The people, taught from their infancy to respect parental authority, govern themselves. The officials exist, and plunder the quiet, orderly population around them; but with rebels and robbers they can do nothing. All the principle, too, which has upheld the people for centuries is in a state of decay. Confucianism has made them intensely conservative, intensely self-sufficient. But it is wearing away, and, in the presence of the active thought and active life of the great outer world, they strive in vain to cling to the old quietism of by-gone ages. Materially active and enterprising, the Chinese give their whole souls to the pursuits of this world; they think only of buying, selling, and getting gain. Real truth, the fear of God, the love of their fellows, the happiness of a future life, rarely enter their minds. A more worldly, idolatrous, and really ignorant people can scarcely be found in the world. The Gospel alone will give them true education, true liberty, true life,

by giving them sound faith and a hope that maketh not ashamed. Still, therefore, do they constitute the largest single field of missionary labour, and still do they present to the Church of Christ one of the most pressing and powerful claims to which its attention has been drawn.

2. THE STATIONS OF THE SOCIETY.

Fifteen places of the first importance are open on the mainland of China to the residence and settlement of foreign missionaries, including the twelve treaty-ports, the city of Peking, and the island of Hong Kong. Two other ports are open in the islands of Formosa and Hainan, and a third, useful chiefly for its vast trade in beans, is buried amid the snows of Manchuria. Two cities on the Yang-tse have not yet been occupied. Out of the remaining ten the Society has planted missionary stations in SEVEN cities, and all who appreciate their high position and influence in the empire must allow that the choice has been in every respect admirably made.

HONG KONG is the head-quarters of the English Government in China, and is an English possession. With its lofty hills, its green valleys, and capacious land-locked bay, it is a place of great beauty. Its English houses, built of stone upon a steep slope, constitute a handsome settlement, and contain a European population of two thousand persons, of whom about twelve hundred are English and American. The mercantile houses are numerous, and

carry on an extensive trade. The Chinese town, compactly built and densely peopled, contains, with smaller settlements and villages, one hundred and fifteen thousand persons, drawn thither from Canton and the neighbouring provinces, either to escape the local authorities, enjoy the great security of English protection, or share in the flourishing trade. They are a people hard to impress, but work is needed among them, and God has not left himself without witness that even from men so worldly he can draw spiritual children to himself.

CANTON is a noble city, and forms a fine sphere of labour. The old and new cities within the walls, with the west suburb and the district of Honam across the river, cover about six square miles, and contain a population of more than half a million. The boat population on the Pearl River, a special feature in the life of the place, numbers some eighty thousand. The city contains many beautiful streets, broader than those of a Chinese town usually are; and handsome shops, well fitted and filled with valuable goods, are abundant. The people were once exceedingly turbulent, and opposed to foreigners; but since the last war they have grown courteous, and missionaries can labour among them with perfect comfort.

The city of AMOY, higher up the coast, is the great port of the southern portion of the fine province of Fokien. It contains nearly two hundred thousand people; a hundred thousand more occupy the villages

of the island on which it stands; and the towns and villages of the hilly districts near are so available and so used, that twenty stations, with churches and preachers, have already been established among them by different Missions. The Fokien people are a sturdy race, enterprising, self-reliant, full of common sense, and rather like foreigners than contemn them. They are the chief emigrants of the coast, and have filled Formosa, the Straits Settlements, and Batavia with their people and their tongue.

SHANGHAI, on the Woosung, and near the sea-coast of Central China, is the centre of English trade. It is the great sea-port of the river Yang-tse, from which the vast trade of the interior plains, brought down by the great river and its tributaries, is sent across the sea. It lies in a beautiful situation, on a bend of the Woosung. The foreign settlements are three in number, French, English, and American; of which the English concession stands in the centre; and its broad strand-road, called the Bund, on the river bank, fringed by the lofty, handsome houses of the English merchants, is the first object which strikes a stranger when he lands from a sea voyage. The long anchorage, lined with huge jetties, filled with ships and steamers, and covered with boats, gay with white and vermilion, plying for hire on the swift waters, is always a scene of bustling and active life. The whole settlement is well built, and, with its lofty houses, stone roads, and small gay gardens, forms a pleasant place of exile. The English popu-

lation is about as numerous as that in Hong Kong. The native city is large and wealthy, and contains within its walls above three hundred thousand people. Its streets, however, are narrow and dirty, and numerous foul drains and canals render it unhealthy in the extreme.

TIENTSIN is the port of Peking: it is situated on the narrow but pretty river the Peiho, and runs along its south bank for four miles. Its streets are in general dusty and narrow, and its houses poor. It contains, however, one long and beautiful street, the wealthy shops of which resemble those of Canton. It contains half a million of inhabitants; its trade is very great, and an enormous fleet of junks is always anchored off the city, or at its outport of Koku. The great plain on the east of the city is covered with countless mounds of grass, the graves of by-gone generations.

PEKING, the capital of the empire, is a sphere of missionary labour, not only important from its political influence, but also for the people whom it contains. It is built quite differently from other towns, which are but masses of houses with narrow lanes, usually straight, but at times crooked, and always inconvenient. Peking was planned by a man of large mind. When the great Emperor YUNG-LO removed his capital to the north, he spread it over a wide space, so that the walls now enclose an area of twenty-six square miles. Placing the palace in the midst of the Tartar city, and surround-

ing it with vast gardens and a great moat of water, he laid down the streets of the city parallel to its walls, and made the principal thoroughfares between the gates a hundred feet wide. Apparently the city was never finished, and its roads were never completely paved. At the present day its clouds of dust and pools of sooty mud are appalling: the houses, the great gate-frames which cross the streets, and the chief shops, in spite of all their paint and gilding, are filthy in the extreme; the roads are heaps or hollows; the public offices are all out of repair; neglect, decay, and ruin stare one in the face on every side. Nevertheless Peking is a grand old place. The marks of its real greatness are unmistakable. The lofty, massive gateways in the city walls; the beautiful Palace-buildings, with their yellow tiles, embowered in the rich foliage of wide-spread gardens; the wonderful Observatory; the great Lama Monastery, with its vast halls, its marble courts, its image of Buddha, ninety feet high, and its crowd of priests in robes of sober gray; the Temple of Confucius, with its marble pillars crowded with the names of successful scholars, its memorial hall (with a panelled ceiling of green and gold, and with huge tablets of blue and gold which declare the virtues of the great sage), and its tall, white marble slabs covered with the text of the sacred classics; the Temple of Heaven, with the great altars, roofed over with blue tiles and consecrated to the One God, with the vast platform and railing of pure alabaster,

in front of which, at the winter solstice, the Emperor gathers all the officers of his court, that he may confess the sins of his people in the year gone by: all these things yet remain to testify to the magnificence and splendour of a city, now dying, like the empire of which it is the head, from the imbecility of the Government which enjoys, but cannot rule it. The population of Peking is still very large. After careful consideration, looking at the crowded parts of the city, and making fair deductions for the enormous open spaces which it contains (especially within the palaces, the temples, the public offices, the chief private dwellings, and the broad streets), I still think that Peking contains eight hundred thousand people, and therefore yet ranks as the first city of the empire.

The only sphere of labour to compare with it is the city of HANKOW. While passing up the Yang-tse, and viewing the desolation produced by the rebels on both its banks for seven hundred miles, I could not help fearing that, after all I had read of Hankow, I should be disappointed at the last. But when I stood on the highest hill of Wuchang, and saw the two towns before me, and the broad, placid river flowing between, all doubt and mistrust utterly vanished away. Hankow is indeed a noble city, and occupies a noble position in relation to the country at large. Three times was it visited by the rebels, and three times it was spared. On the fourth visit the people resisted, and it was burnt to the ground. But it at once recovered on the restoration

of peace, and is growing larger every year. Like Peking, it contains probably eight hundred thousand people; but there is this difference between them:—Peking is a dying city: Hankow is full of young and vigorous life. Peking is in name and reality the “Northern Court:” Hankow is in name and reality the “Heart of the Empire.” Its streets are well made, well paved, and full of good shops, exhibiting excellent goods; the population is closely packed, and the streets, great and small, are always crowded. A beautiful view of both cities is obtained from the hills of Wuchang. Wuchang lies at one’s feet, divided by the ridge into two parts, and clear to the eye are the wide parade-ground, the public offices, the long street for business, the rows of dwelling-houses, the ruins of temples, and the city walls, ten miles in circuit, which even now enclose two hundred thousand people. Across the river on the south is the little walled city of Hanyang. Next is a lofty bluff which overhangs the stream, and by its side, running far into the interior, is seen the narrow stream of the Han, covered with a crowd of junks and river-boats, which have brought down the produce of distant provinces, and are transmitting it to the sea-ports. To the north of the little river the crowd of white roofs, densely packed, and stretching for three miles along the bank of the Yang-tse, forms the town of Hankow. Numerous steamers lie at the wharves, and at the northern end is seen the English settlement, with its substantial, handsome houses,

and its wide, level road. The Yang-tse itself, broad, placid, yet alive with moving boats, and stretching far away both north and south, divides the two great towns.

Each of these cities constitutes an important sphere of missionary labour, and the seven, taken together, form a most noble series of stations. It is specially to be noted that, under the peculiar circumstances by which our intercourse with China is at present regulated, such stations should be regarded not only as excellent places of labour in themselves, but as centres whence the light of the Gospel must be poured into surrounding districts. While missionaries take up a permanent residence in these stations, furnished with legal passports, they are free to travel among neighbouring towns and villages, to pay them longer or shorter visits, and from them direct and supervise the settled efforts of their native fellow-labourers. Though few in number, the value of these cities as spheres of Christian labour is indescribable, and the possession of them involves the most grave responsibilities. There are five or six of the treaty-ports on the mainland in which the Society has no station at all. In four even of its present stations it is joined by numerous missionaries of other societies; nevertheless, in view of the great opportunities both of local and distant efforts furnished by the seven stations already established, the Society may well be contented with maintaining them alone, without adding to their number, and in

them will find abundance of truest work for as large a number of missionaries as it can possibly supply. The Missions have been admirably planted, and, from the peculiarity of their position, ought to be kept strong.

3. THE SOCIETY'S MISSIONARIES.

The missionary societies and churches labouring in China are twenty-two in number, and their efforts are distributed in the following manner:—

Stations.	Total Mis- sionaries.	English.	German.	American.	The So- ciety's Mis- sionaries.
HONGKONG,&c	13	3	10	..	2
CANTON, &c.	14	6	1	7	3
SWATOW	5	3	..	2	..
AMOY	12	9	..	4	4
FOOCHOW	7	1	..	6	..
NINGPO	14	7	1	6	..
SHANGHAI	12	4	..	8	3
KIUKIANG	1	1	..	..	..
HANKOW	5	5	..	..	2
CHEFOO	3	3	..	..	..
TUNGCHOW	3	..	..	3	..
TIENTSIN	6	4	..	2	2
PEKING	9	6	..	3	3
13	105	52	12	41	19

The missionaries of our own Society, at the end of the year 1865, will be nineteen in number. Should a pastor come out, as expected, for the English church at Hong Kong, and a third mis-

sionary leave England (as the Directors intended) for Hankow, the number will rise to twenty-one. Of these, during my visit, Mr. Thomas was still prosecuting his journey through Corea; Mr. Lea and Mr. Macgowan, of Amoy, and Mr. Turner, of Canton, were on a visit to England; and the new brethren, Messrs. Anderson, Owen, and Bryant, had not yet arrived. The remaining twelve brethren I saw in the midst of their work, and had with them the most frank and delightful intercourse. It is not for me, who am myself a missionary, to sound the praises of my brother missionaries, several of whom have been longer in the mission-field than myself; but I cannot refrain from saying that, as efficient labourers, speaking and reading that hardest of all tongues, the Chinese, and as earnest, active preachers, in the frequency of their labours, and their consecration to their work, they are a body of men of whom the Society may well be proud. No persons were so clear in appreciating the greatness of missionary opportunities, or so earnest in pressing the claims of China on my attention, that I might represent them to the Society at home.

Could the friends of the Society see these missionary brethren, as I have done, in the midst of their labours, they also would rejoice. Abundant in labours, Dr. Legge would be found, early and late, editing the classics, preaching to his English church, writing business letters, superintending press accounts, or lecturing a great crowd of China-

men in one of the street chapels on the parable of the prodigal son. Mr. Chalmers would be seen gathering the hospital patients in Canton to morning prayers, preaching in his chapel, or late at night studying the important question of the proper name for God in the Chinese tongue. They would follow Mr. Muirhead in the Mission-boat among the village churches around Shanghai; and find Mr. John Stronach visiting churches, examining inquirers, or deep in Alford and Ellicott, revising the Chinese version of the New Testament which he did so much to form. They would hear Mr. John, with grave face, arguing with astute mandarins on an English missionary's treaty-rights; and see him secure a well-earned victory by adding another spacious bazar-chapel to the useful buildings of the Mission. Mr. Edkins they would see instructing students, preparing the Mandarin version, or preaching to a crowd of women in the West Gate Chapel. Nor are the younger brethren behindhand. With fluent explanations in the vernacular, Dr. Dudgeon administers medicines and advice to a long line of sickly patients, or removes some large and painful tumour of unusual weight from one to whom it had long proved a trying sorrow. Mr. Lees, with youthful fire, shares with his native preachers, Mr. Shiang and Mr. Chang, the daily preachings in the low-roofed chapels of Tientsin; the latest arrival, Mr. Williamson, plods manfully through the appalling array of Chinese characters, which scare all reason-

able men except missionaries and officials; and Mr. Eitel argues and preaches the gospel to the native travellers who have crowded the passage-boat on one of his journeys to Poklo.

Our senior colleague in China, Mr. Alexander Stronach, after a steadfast course of labour extending over nearly thirty years, has now reached the age, patriarchal for that country, of sixty-five, and, though still active and anxious to return to work, has, in his recent illness, received an indication not to be mistaken that from that labour he ought ere long quietly to retire. I have said nothing of the share taken in these Christian efforts by our missionaries' wives; I am sure that these valued helpers would prefer that I should be silent; but it would be wrong, when speaking of Mr. Stronach's long and faithful service, to forget the distinctive part taken by Mrs. Stronach through the same long period in the instruction of the Christian women, old and young, who have year after year gathered round her in great numbers; and the great benefit which she has conferred on the young churches of Amoy, by so fully sharing the labours of her devoted husband. On the arrangements that should be made for the future comfort of these honoured friends, I have already offered two or three suggestions for the consideration of the Directors.

4. PREACHING TO THE HEATHEN.

Among the labours of all our brethren, preaching to the heathen in the colloquial language occupies the first place. Circumstances have not called them to maintain in these great centres of influence large English collegiate schools, as in India, nor have they gathered round them to any extent great boarding-schools for Christian boys and girls. Experience has led them rather to distrust such schemes; and thus, both for inviting the heathen and building up the Christian community, preaching in the vernacular is the principal element in their efforts. Even our literary brethren, who edit grammars and dictionaries, or the native classics, or versions of the Bible, take a full share in this department of labour. As excellent in itself, and directly conducive to the end in view, as a contrast to the system pursued by the Roman Catholic priests, as a means of disarming prejudice, and showing the real aim of the Christian Church, this public preaching is in China of the highest importance. In view, therefore, of the work itself, and of the peculiar position occupied by the Missions in the treaty-ports, everything should be done to secure it its right place. This conviction was impressed upon me more and more deeply as I visited the various stations, and was specially strong when I saw the congregations in Hankow and Hong Kong. It was clear that, next to comfortable dwell-

ing-houses for the missionaries in healthy localities, the Society ought to have spacious and conspicuous preaching-chapels in every station of the Mission.

On the whole, it is so. As a rule, the chapels erected are excellent buildings, and the localities are suitable. The chapels are far superior to the ordinary bazar-chapels in the towns of India. In Hong Kong there are three such chapels in well-chosen spots; in Canton there are two, of which one is on a great thoroughfare; in Amoy both the Kwan-alai and Tai-san chapels are handsome and well placed; in Shanghai there are two chapels in the native city belonging to the Society, of which one is spacious and often well filled, and the Mission has the use of two others. In Hankow and Wuchang there are two chapels, which, like all the buildings of that Mission, have been erected with great taste and judgment, and one of which stands in the centre of the most busy street in Hankow. When the Mission-staff is strong in these cities, it will probably be advisable to erect two others. In Peking the hospital-chapel is a peculiar building. It was formerly a temple, and is built quite in native style. It is nearly square in form, and has a sloping roof covered with yellow tiles; the centre pillars are a bright vermilion; the ceiling and roof-beams are panelled with a dark-green damask paper; and the back window is fitted with coloured glass. It holds a hundred and twenty people comfortably, and, having been repaired and repainted, looks gay, if

not gorgeous, in its native dress. The Peking Mission has two smaller chapels, which it will be well to improve. The greatest deficiency in the chapel arrangements is in Tientsin. There two excellent sites have been obtained, though rather small, and chapels have been erected; but, owing to a want of money, they are very poor, with low roofs, and very hot, and the houses of the preachers are small likewise. The buildings are quite unworthy of the work to be done in them, and since, owing to the growing efficiency of the preachers, both English and native, that work may be expected to increase, I would earnestly recommend to the Directors that, if funds are available, two large chapels on a good plan should be erected in the place of those now existing. They will probably cost between £700 and £800.

The services carried on in these chapels are numerous. As a rule, every place is open daily, and had we a larger staff of preachers the services would be maintained for two and three hours at a time. In Amoy it frequently is so. In Hankow I heard both Mr. Muirhead and Mr. John successively address a large congregation, and the native preacher followed. In Peking, between the missionaries, preachers, and students, the service is often carried on for three or four hours. I find, on careful calculation, that, in the seven stations of the China Mission and their chief outposts, the number of separate services carried on amounts to not less than *one hun-*

dred and forty a week, or more than *seven thousand a year*. The sermons, addresses, conversations, and discussions must amount to thrice that number.

In joining in these services it was very pleasant to see the readiness with which the congregations gathered, and the attention with which the preacher was heard. As in India, notwithstanding all defects of manner, idiom, accent, and tone, the English missionary was the favourite preacher. But, otherwise than in India, here the congregations contained people of all classes. The common people might be most numerous; but nearly always respectable men, clerks, scholars, would also take their place and stay out the sermon. In China it is no disgrace to be seen listening to a Christian teacher, nor does it bring at once on the head of the listener suspicion and reproach. Day services therefore are common; and all the services constitute such opportunities of usefulness, that it is both right in itself and worth his while for a missionary to preach his best, to make his addresses matters of careful preparation, and to carry on the work systematically and with the most earnest longing for usefulness.

In one method of helping the congregation to follow and understand the preacher, I was particularly interested. In the Hong Kong and Canton chapels there is a large black board, which moves up and down on a slide. On this board, before he began to preach, Dr. Legge wrote his text in large characters, with the heads of his discourse. He frequently

pointed to it as he proceeded, and the attention of the audience was well kept to the last. The mere fact of his writing the characters so easily at once gave him favour in their eyes. Dr. Legge also distributed at the outset copies of a syllabus of the sermon he was going to preach; and the hearers constantly referred to it as he went on. He has been accustomed to do this for years, the syllabus being printed on a single sheet of about ten columns, in fine large type. In England such a method of drawing an audience would be rather a novelty; but in China it has proved to be practically most useful.

5. NATIVE CHRISTIAN CHURCHES.

The faithful preaching of the Gospel by our brethren has not been without a blessing. The Lord has given testimony to the word of his grace; and many who sat in darkness and in the shadow of death have seen the "Great Light." Our brethren can say, "Thanks be unto God, who always causeth us to triumph, and maketh manifest the savour of his knowledge by us in every place." In all the stations Christian churches have been founded. In the three older stations, commenced after the Treaty of 1842, they have grown strong; and in those missions which date only from the war of 1859 the churches, though young, seem truly prosperous. Our missions in India among the caste-ridden population of the plains grow very slowly. Dr. Mather told us with

special thankfulness how seventy adults had been baptized in Mirzapore in the course of twenty-eight years. In rural villages, where obstacles are fewer and less strong, the number may be larger in the same period; and among the aboriginal races, Shanars, Coles, and Karens, progress is more rapid still. In China it is far more rapid than with us. The following table will show that even the youngest Missions have begun to draw converts from the outset, and that the number of members received has been large:—

—	Begun.	Church Members.	Native Christians.
HONG KONG	1843	97	153
AMOY	1843	413	560
SHANGHAI	1843	230	360 (?)
CANTON	1860	55	100
POKLO	1858	140	201
HANKOW	1861	36	50
TIENTSIN	1861	21	33
PEKING	1862	40	53
Total . . . . .	...	1032	1510

It is worthy of special note that already thirty persons have been baptized at the two stations in Peking, and more than that number in Hankow and its little out-station of Tsai-u. During one year of special excitement Mr. Muirhead was privileged to receive seventy members into the churches of Shanghai; and Mr. Chalmers, in the same period, baptized twenty in Canton. I am not writing the

history of these most interesting churches, or I should enter into many details of the progress at Amoy, and recall what the Directors have often published concerning the singular growth of Poklo. Few of our missionaries in India have been privileged to make a journey like that of Dr. Legge and Mr. Chalmers, when they baptized nearly a hundred persons among the various villages of that Mission.

These converts are not all of the poorer classes. Many such have joined the churches in the Poklo district, near Amoy, and in the villages round Shanghai; but in the towns a great many persons of the middle class, shopkeepers and artisans, have become Christians. In Hong Kong a few of the members are men of substance; and in Peking, Tientsin, and Hankow scholars and men holding literary degrees have embraced the Gospel and now preach it unto others. In character they resemble the converts from heathenism in India and other lands. Their tone of morality is naturally lower than that of European Christians, and cannot but be injuriously affected by the opinions and practices of their heathen fellow-countrymen. In cities thoroughly idolatrous and thoroughly worldly it is difficult for them faithfully to keep the Sabbath, except under heavy penalties. Some have gone back who did run well; others have left the churches for distant provinces, and been lost to the missionary altogether; worldliness and temptation have killed piety in others: but the great majority of the converts have remained

stable and consistent, have continued to grow in grace, and have furnished the same evidences of sincerity and attachment to the Saviour as are exhibited in Christian countries. Few illustrations of deep piety and burning zeal have been given by the modern missionary church more truly affecting than the religious life and history of the aged CHEA, the martyr of Poklo. It was a great pleasure to me to worship with these infant churches, to see their close and intelligent attention to the preacher, to hear their simple singing, and watch their devoutness in prayer. In Peking, during a service I attended, one of the hymns sung turned on the great themes common to humanity in all countries, and pointed to that great Refuge from trouble in whom East and West alike find peace. It was a translation of an English hymn:—

“ I lay my sins on Jesus,
The spotless Lamb of God :
He bears them all, and frees us
From the accursèd load.
I lay my griefs on Jesus,
My burdens and my cares :
He from them all releases ;
He all my sorrows shares.”

In Amoy the congregation sang that favourite hymn of children all the world over, “There is a happy land, far, far away ;” and in Hong Kong the Lord’s Supper was administered by the native pastor ; while among the members was an old man, the last

convert baptized by Dr. Morison. What an affecting link between the gloomy past and the bright promise of the present day.

The native churches have been too weak and too young hitherto to do anything considerable towards self-support. But the question is not forgotten; and, as they grow older, they will be urged by the missionary brethren to make such efforts in this direction as their resources allow. Poverty may keep back the churches in Poklo, the members of which are all Haka peasants; but the four hundred members in Amoy and the two hundred in Shanghai ought to make up by numbers for a partial deficiency of means. In Amoy small sums are contributed for Christian objects, which are devoted to local purposes. The church in Hong Kong has hitherto borne nearly all the expense of the mission in Poklo. Three years ago, when the new preaching-chapels were built, the native members contributed fifteen hundred dollars (over £300 sterling) to their erection. Dr. Legge is anxious that these efforts shall take a definite direction, and be made more systematic. I trust the same course will be adopted in all the stations, without exception. In relation to the habit of Christian liberality it is specially true, "Train up a child in the way he should go: and when he is old, he will not depart from it."

6. NATIVE TEACHERS AND STUDENTS.

This important element in a sound system of missionary operations has received from the missionary brethren a great deal of attention. It is impossible that they should lose sight of it. A missionary without native helpers can scarcely get on; and thus the earliest stage of missionary effort in a new station is the most embarrassing of all. If practicable, a missionary will, when establishing a new station, take one or more preachers with him from elsewhere. It is matter of great thankfulness that in every station of the China Mission, even the newest, the Spirit of God has brought out such men. Even the smallest church has contributed its share in providing converts, who shall preach to their countrymen the Gospel which they have themselves received. The whole number at present engaged as preachers in the Society's China stations amounts to forty:—

Hong Kong 2	Shanghai 7
Canton 3	Hankow 4
Poklo 5	Tientsin 3
Amoy 14	Peking 2

I do not include among these brethren the native ordained pastor in Hong Kong, Mr. Tsin-shin. It might be expected as natural that a considerable number of helpers would be furnished by the older

churches, but it is a matter of surprise and of thankfulness that the youngest churches have also furnished them. I heard several of the brethren preach: some of them are both able and eloquent, men who were native scholars and wearing degrees before they became Christians. To me this was a fact of deep interest, as it rarely, very rarely, occurs in India. Others, though not literary men, are men of ripe age, of sober character, and of considerable experience. Pressing upon the brethren the importance of ordaining native preachers to the pastorate of the native churches, I found that there are in the various Missions seven or eight men who are rapidly growing fit for such a position. In Peking and Tientsin, in Amoy, Canton, and Poklo, there are men of this stamp, men of true piety, "fearing God, and hating covetousness," "faithful men," "able to teach others also;" and I do trust that, within a limited period, all of them may be publicly set apart to the ministry, and placed among the Society's recognised ministers. The number of theological students in four stations is thirteen.

7. EDUCATION—LITERATURE—PRINTING-PRESSES.

Education occupies in the Missions of all societies in China a position very different to that which it holds in India. The Chinese have a system of their own, which, both in its processes and its material, does very little to develop and train the faculties of the mind. It may tax and stimulate the memory to excess, but it does not discipline the judgment, and supplies nothing to nourish and satisfy the heart. Nevertheless all the hopes of parents are centred in this system, because, through its means, they trust that their sons will obtain office in the Government, and perhaps attain the highest dignities. The moral and religious education offered by missionaries is naturally, therefore, in little demand, and considerable difficulty is felt in securing scholars for that training with which alone missionaries can be satisfied. I find that in all the Missions we have only fifteen schools, with three hundred boys. Several of the schools have less than twenty boys, and the largest in Hankow and Hong Kong have only thirty; a school at Chekhnai, a branch of the Canton Mission, has the same number. Our two branch schools in Calcutta, omitting the principal Institution altogether, will furnish a larger number of scholars than the entire range of our China Missions. Whether this is a desirable state of things, whether it may be improved, whether it will be well fully to

provide for the Christian training of our converts' children, and whether, by grants of money, the Society can secure that end, are questions on which I feel unable to offer an opinion. My Indian experience quite unfits me to judge of a state of things so entirely different from that in which I have lived.

IN FEMALE EDUCATION several of the missionaries' wives have made a most promising beginning, and all are anxious to enter into such opportunities as God's good providence may lay open to them. Mrs. Edkins is able every Sabbath to gather round her in Peking as many as forty women and twenty girls from the ordinary population in the neighbourhood of the West Gate Station; and a pleasant sight that unusual congregation is. A smaller number gather for a similar service at Tientsin and Shanghai; while Mrs. Stronach for many years has taken special interest in the Christian women of Amoy, and has done a great deal to elevate and improve them. Such boarding-schools as we have in India for Christian girls do not exist in our Missions in China.

Our brethren in China have always been distinguished for their valuable contributions to Anglo-Chinese LITERATURE. Commencing with Dr. Morrison's great Dictionary and his version of the Bible, we have had Dr. Medhurst's Dictionary of the Fokien dialect, the Delegates' version of the Bible, in which Dr. Medhurst and Mr. John Stronach took

so prominent a part, and other works still used by students of Chinese literature. Our brethren still continue these valuable efforts. Many of them have contributed to the small stock of directly Christian works published in Chinese by the Tract Society. To his Grammar of the Shanghai dialect, Mr. Edkins has just added a Grammar and Exercises in the Mandarin tongue, and is taking a principal part in the preparation of the Mandarin version of the Scriptures. Dr. Legge has recently completed the third and fourth volumes of his elaborate edition of the Chinese Classics; a monument of learning, erudition, and research which no other Chinese scholar has attempted to produce, and which very few besides himself could have ventured to undertake. And Mr. Alexander Stronach has prepared in manuscript, with great care, a very full vocabulary of the Fokien dialect, which will, I trust, ere long be published for the benefit of those who have to study that influential and widely-scattered tongue. These things are besides and in addition to the usual work of a busy missionary life; and, while they help to perfect our brethren in their own knowledge of the languages and literature of China, they are found to be of essential service to others who, in official and missionary labours, are seeking the same honourable attainments.

For several years the Society has had in China two MISSION PRINTING ESTABLISHMENTS; one in Shanghai, the other in Hong Kong. They have

been maintained, however, in very different condition. The establishment at Shanghai has long been without an efficient superintendent, and has been quite unable to turn out work at all equal, either in character or amount, to the demands of the present day. The English type is old ; both large and small founts of Chinese type are worn out ; the presses are many years old. At the same time, the American Presbyterian Mission have established in Shanghai a new press, well furnished in every way, and placed under the charge of an enterprising superintendent. It was necessary, therefore, to decide whether the Society's Press should be renewed in every department and placed on a new footing, or be altogether closed and the old materials sold. Acting on a former recommendation of the Directors, the Shanghai committee unanimously resolved that, with the sanction of the Directors, the press should be closed, the old type disposed of, and, for the general improvement of the Mission property, the press buildings should be removed. A portion of the type was sold during my visit : the removal of the buildings and the final closing of the establishment await, of course, approval from home.

The establishment in Hong Kong has been maintained for many years in a thoroughly efficient condition, and is still a valuable property. Dr. Legge has been aided in his care of it by two excellent Christian superintendents. A type-foundry has been kept at work, receiving the type and adding

to it as occasion required. And now the press possesses two excellent founts of Chinese type, each of six thousand characters, with punches, matrices, and casting apparatus complete. The larger fount is a beautiful type, and may compare without disparagement with the type prepared in Paris and Berlin. The four presses are in excellent working order, and the buildings are solid and in good repair. If the local Bible and Tract Societies provide, as they should do, a suitable store-room for their publications, which at present burden our property, the press-buildings will be quite sufficient for the work that is now in hand. Dr. Legge is just publishing, in his large character, a new edition of the Bible, which seems even to an unpractised eye a beautiful specimen of Chinese typography. It should be added that in English job-work the Mission press does not compete with the English presses in Hong Kong: it is confined to its special work of providing that Chinese work which those presses cannot publish. Both at Shanghai and in Hong Kong the presses have been worked at a profit; and during the period in which they have been maintained they have contributed large sums to the local funds of the Mission. Last year, after paying all expenses, including its insurance-premium, the Hong Kong press gave to the Society two thousand dollars, or a little over four hundred pounds sterling.

8. MEDICAL MISSIONS.

Medical Missions have long occupied a distinctive place in the system of Christian labour carried on in the Chinese empire. Missionaries have doubtless often helped uncivilized tribes and people in their bodily ailments, and have then drawn their attention to the benevolent spirit of the religion which they preach ; but nowhere have such efforts been made so systematically as in China, and nowhere have they been more needed or more fully appreciated. The crowded populations of its great provinces suffer from many diseases ; and the want of skill in the native doctors leaves the great suffering mass almost without remedies. Medical missionaries have therefore always found a welcome wherever they have opened their hospitals ; and many an ear has been opened to the Gospel, and has learned of the moral disease of sin. Of the great usefulness of these institutions it is superfluous to speak. The reports and letters published by the Directors have borne testimony to it during a long series of years ; and, from the most recent communications, one may well judge that no hospital was more truly acceptable than the institution last founded in the city of Peking.

These hospitals have been rather more unsettled than the Mission stations, and have several times shifted from place to place, especially in troublous times. It is long since we had a hospital in Hong

Kong; and the hospitals at Canton and Amoy are superintended by other missionaries; the former by Dr. Kerr, of the American Presbyterian Board, and the latter by Dr. Carnegie. The Society has only two medical Missions at present; one in Shanghai, the other in Peking. Both are in full work, and both are exceedingly useful. The number of patients is large; and the Christian services are carried on with regularity. In the hospital chapel at Peking, at times the preaching is carried on for four hours, with a congregation of not less than a hundred and twenty persons present. The expenses of the Shanghai hospital are borne by the merchants of the English settlement; those of Peking are met partly by subscriptions, and partly by the fee paid by the English Legation for the services of the medical missionary. The premises at Peking are a part of the Mission; in Shanghai they belong to the hospital trustees. After the sudden decease of Dr. Henderson, the trustees were able to secure the valuable services of Dr. Gentle, and he is now enrolled among the Society's missionaries. He was well known to all the brethren in China, and received a warm welcome on his appointment.

Much has been said in England about the medical missions in China, and they have been held in high esteem. But one fact was brought to my notice during my visit to the treaty-ports, which was quite new to me, and which, in my judgment, requires to be most seriously dealt with by the friends and sup-

porters of these Missions. It is this : that after their arrival in China many of the medical missionaries have turned aside from missionary work to engage in private practice, thereby diminishing the number of the hours devoted to hospital-practice or to private study. The circumstances of the time in earlier days no doubt led to this innovation on ordinary missionary practice. But the result is greatly to be regretted. Many men have been lost to the missionary cause ; their places have become vacant, and have been filled only to be vacant again. Had the ordained missionaries turned aside from their proper work in as large a proportion as the medical missionaries have done, the missions of many Societies would have been disorganized. All, however, have not adopted this course. Some who were drawn into it by the demands of their station and the peculiar circumstances of their day have made the most honourable, Christian use of their position, influence, and opportunities. A few have stood aloof altogether, and have adhered steadily and exclusively to their missionary work.

It seems to me necessary that the various Missionary Societies should take this important matter in hand, and place it for the future upon a sound footing. As a rule, ordained missionaries are explicitly forbidden to engage in any secular work for their personal advantage. Why should not the same principle be steadily applied to the case of medical missionaries ? Why should they alone, while edu-

cated in many instances at the expense of the Church, be allowed to make the position in which the Church places them a stepping-stone to personal advancement?

9. ANNUAL EXPENDITURE OF THE CHINA MISSION.

i. During the years in which the Society has carried on its China Mission, land has been purchased and buildings have been erected at the different stations. Great activity has been displayed in this manner within the last five years. Three new stations have been added to the Society's list; and in the older Missions, especially at Amoy and Hong Kong, new preaching chapels have been erected in localities of great importance. The dwelling-houses and chapels are more numerous and more complete than ever they were, and the valuable press at Hong Kong is in most efficient working order. From a careful survey of the whole of the Society's property in the seven stations, noting the sums laid out, and the increased rate at which land is now sold in Shanghai and Hong Kong, I find that its present value amounts to the sum of £26,000; the property unsold in Singapore and Penang is worth at least £1200 more; and there are investments on good security in Hong Kong and Shanghai which will add £5400 to this sum: making a total of £32,600.

ii. The total expenditure of the several stations during 1865, had all the missionaries been present

in their appointed spheres of labour, would have amounted to just £8000. During the year the staff in China consisted of sixteen English missionaries and one native pastor—not reckoning the three new brethren whose work in the country commences only with the new year. These facts bring out a conclusion of the greatest importance, which ought never to be forgotten; viz., that in China, as in India, every missionary represents *an expenditure of five hundred pounds* a year. Taking the stations together, the salaries of missionaries and native preachers, rents, repairs, and the like, amount to that sum. It is easy, therefore, to see that, whenever a permanent addition is made to the staff of missionaries, *for every two such men the Society must provide for them and their station a thousand pounds a year from its annual income.*

10. SUGGESTIONS FOR THE FUTURE.

It would be easy to propose vast schemes for the enlargement of the Missions in China, and lay out on paper plans for the increase of their agencies and their influence. A weak mind can, perhaps, amuse itself with such things better than a strong one. But, laying aside all futile and impracticable proposals, there are additions and improvements which may most judiciously be made to existing agencies, with a fair prospect of rendering them more efficient; and in order that the Directors, on a survey of the whole Mission, may determine the extent and cha-

racter of the China Mission in the future, I venture to offer them a few suggestions, and bring this lengthy Report to a close.

China is one of six fields of importance occupied by the London Missionary Society, all of which present unanswerable claims to attention and support. But its position is peculiar, and its claims within a certain range are of the highest kind. Its opportunities are very great, yet permanent residence and fixed labours are limited to a few localities. But this very fact should lead us the more carefully to see that no opportunity is lost, and that fullest advantage is taken of the acknowledged openings for usefulness. It is for the Directors to determine the amount of agency available in their hands for a Mission so really great, with due regard to the other spheres into which Providence has led them; and then it would only be just and right to resolve that every station adopted and established shall be supplied to the fullest extent with the men, the native preachers, and the subsidiary agency necessary to its largest usefulness.

I do not see any special reason for increasing the present number of stations in the Chinese empire. If made thoroughly complete, the seven stations now existing will readily employ all the labourers whom the Society can spare. But for that completeness, several additions may easily be made to the agency existing in certain localities. At Peking, for instance, a better chapel will soon be required at the West Gate

Station, and a building for a girls' school near the Mission-houses. At Tientsin the dwelling-houses are incomplete; the new land just purchased requires to be raised; the missionaries, on good grounds, press for a hospital and medical missionary; and the city chapels require to be renewed on a larger scale. The two chapels alone will cost nearly a thousand pounds. At Shanghai the second Mission-house requires almost to be rebuilt. At Canton we only rent premises and land on which the chapels are built; and it may be well to purchase them or build elsewhere. At Poklo the chapel burnt down should be rebuilt, and a new one erected at Chuk-yun. Hankow needs another chapel; and if the Directors do full justice to that great centre of missionary labour, they should erect two dwelling-houses, a second chapel, and a hospital in Wuchang.

But this brings us to the question of men. Since the last treaty the Directors have several times pledged themselves to have twenty missionaries in China. They have, I believe, sent thither more than thirty missionaries during the last seven years; and it is only the heavy losses to which the missions in Shanghai, Amoy, and Hankow have been subject, in the death or removal of twenty of these brethren, which have prevented the realization of their desire. I venture to suggest that a definite plan should be adopted, and that if the number of our students and the annual income of the Society allow it, the

staff of missionaries in China should be maintained at TWENTY-FIVE. There is abundant room for that number. Hong Kong should have three missionaries, including the pastor of the English church ; Canton, three, including the missionary superintending Poklo ; Amoy, three. Shanghai, including the English pastor and medical missionary, should have three. Tientsin, with a medical missionary, three ; and Peking, three. Hankow and Wuchang, including a medical missionary, should have five, that the Mission may be always strong. The Mongolian Mission, proposed in Peking, will need two for itself, and make the tale complete. If the Directors can give two others, they may well be devoted to the commencement of a Mission in Japan, as soon as circumstances show it to be practicable.

With its great opportunities, China deserves such a staff of men at our hands ; and I press the suggestion strongly on the attention of the Society. I do so, not because it is the last country I have seen, but because I have learned by residence in India to appreciate the claims of an empire so vast. How we longed for it to be opened ! How the churches pleaded, and wrestled, and prayed ! And the Lord hath set before us an open door, which ancient custom can never shut again. While walking with the brethren about Peking and Hankow, I never ceased to wonder that I was there ; and often was the wish expressed that Mr. James, who longed so earnestly for the salvation of the Chinese, could have

been with us to see the empire open with his own eyes. We still have but few centres of labour, but they may be made complete, efficient, and strong. Even then, however, may be applied to the largest efforts of the Society the old text, "There is a lad here, which hath five barley loaves, and two small fishes: but WHAT ARE THEY AMONG SO MANY?"

Calcutta, Jan. 15, 1866.

Since my return to England I have heard with pleasure that all the brethren who were proceeding to China have safely reached their stations; and that eighteen missionaries are working in the country throughout the present year. Two others will join them at Shanghai and Amoy in the beginning of 1867; only one is left in England.