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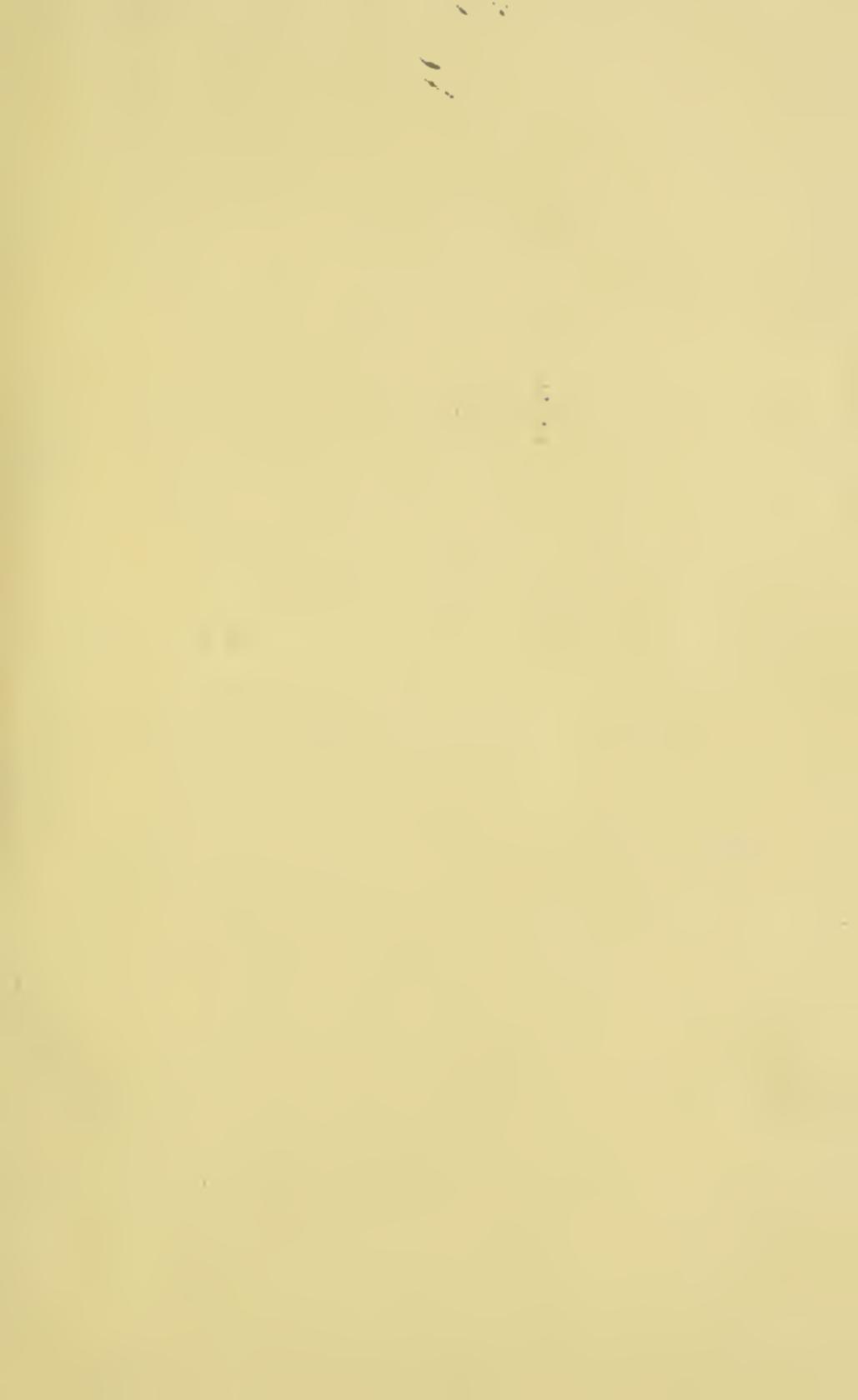
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Memoir of the Rev. Samuel  
Dyer





MEMOIR  
OF THE  
REV. SAMUEL DYER.



MEMOIR  
OF THE  
REV. SAMUEL DYER,

SIXTEEN YEARS MISSIONARY TO THE CHINESE.

BY  
EVAN DAVIES,

AUTHOR OF "CHINA AND HER SPIRITUAL CLAIMS."

"If I thought anything could prevent my dying for China, the thought would crush me."—PAGE 271.

LONDON :  
JOHN SNOW, 35, PATERNOSTER ROW.

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1846.

TYLER & REED,  
PRINTERS,  
EGOT COURT, LONDON.

TO  
JOHN DYER, ESQUIRE,  
THE FATHER,  
TO THE REV. JAMES STRATTEN,  
THE PASTOR,  
OF THE LATE  
REV. SAMUEL DYER,  
AND  
TO THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY,

*This Memoir*

OF A MOST  
AFFECTIONATE SON,  
HEAVENLY-MINDED CHRISTIAN,  
AND  
DEVOTED MISSIONARY,  
IS DEDICATED WITH HIGH ESTEEM AND SINCERE AFFECTION,  
BY  
THEIR BROTHER IN THE KINGDOM OF JESUS CHRIST,

THE AUTHOR.

RICHMOND, SURREY,  
*April 2, 1846.*



## PREFACE.

A LATE authority has pronounced an unfavourable opinion of many modern compositions of the class to which the present volume belongs, in the following expressive language: "I own to you that I prefer the old custom of prefixing a modest preface by way of Memoir, to the modern practice of writing huge narratives of lives in which there are no events; which seems to me a tasteless parade, and a sure way of transmitting nothing to posterity."\* In the department of letters and philosophy, the extensive information of Sir James Mackintosh, his great erudition, his undoubted taste, and his justly acquired fame, point him out as an authority which will have no inconsiderable weight with every wise man: yet the memorialist of Christian excellency

\* Sir James Mackintosh, in a letter to Dr. Gregory. See Works of the Rev. R. Hall, A. M., vol. vi., p. 9, 8vo edition.

and evangelical piety, may have just reasons for preferring this modern practice, though his narrative may contain no events in the conventional sense of that phrase. In describing "the indignant struggles," to use Sir James's own language,\* "of a pure mind with the low realities which surround it,—the fervent aspirations after regions more congenial to it"—and in exhibiting how such a nature has lived "for men" by living "with men," and served "God by the active service of men,"—he may be induced to lengthen out his narrative to an extent, beyond that of a "modest preface," that may incur the censure implied above. Besides, Sir James's canon, if meant to apply universally where there have been "no events," would exclude a large number who have been most devotedly active in the service of men, from the privilege of benefiting their posterity even by the "old custom," because that very activity, in some instances, rendered it impossible for them to erect any literary monument, to which, as a leading path, a preface would look "modest" and appropriate. During his mature life, Mr. Dyer was too much engaged in serving his

\* See Hall's Works, vol. vi., p. 77.

generation to attend to any occupations of that kind : we must have recourse therefore to a higher canon and a different warrant in issuing these Memorials from the press—*the Bible, and the experience of the Church.*

To record the excellences of those who have “feared the Lord” and “served their own generation by the will of God,” is a practice fully sustained by the inspired volume. Although sustaining the practice, the example of that volume might, the Author is fully aware, be pleaded against a work of the moderate dimensions to which it was thought advisable to extend this. The memoirs of the Bible are at most mere *sketches*: but it must be remembered that the Bible, while the most practical of books, is nevertheless a repository of principles—*condensed* thought—which can be fully apprehended and appreciated only by their application to the minute affairs of life and the experience of the individual heart,—*by their expansion.* Hence the value of Christian memorials: hence, too, the justification of their detail and their length; at least when they are executed with judiciousness and care. Of their usefulness, the practice and experience of the church in every age are a full and uncontroverted attestation. Whether the author

in this instance has been happy enough to contribute to the stock of what is valuable, or so unfortunate as to increase the amount of what is worthless, is a point on which he cannot of course but feel some anxiety. Of one thing however—that Samuel Dyer was worthy of a lasting monument—his conviction cannot be stronger: would that the family could have found some one of greater ability, dexterity, and leisure, to erect it! As in their judgment no such person could be fixed upon whose services could be secured, he undertook the task, and he has tremblingly felt his responsibility: the more so as it has never been his happiness to know another individual in whom spiritual Christianity shone with a lustre so steady and brilliant. To tarnish therefore a gem of the first water is, to say the least, no small misfortune: he has prayerfully done what he could. In every case he has consulted his conscience as to the amount, meaning, and true application of every expression he has used. Of the defects of the work, no one can ever become more sensible than he is himself. Would that for the sake of the *cause*—the cause of missions—for the sake of the deceased as well as the reader, it had been more perfect!

The volume itself will show that the Author has been under obligations to many friends who have kindly assisted him in many respects, and to whom it is but due that he should thus publicly return his thankful acknowledgments. Among these, the first place is due to Mr. Dyer's revered Father, and to his Pastor. To them he is indebted for the principal materials of the volume. And to no one does he owe a deeper debt of gratitude than to R. H. Cooke, Esq., of Stoke Newington: his services in various ways have been as kind as they have been valuable—as unremitting as they have been needful. The reader, however, will not suppose from these acknowledgments that the Author is anxious to make others responsible for the *deficiencies* of his book—to himself alone are these attributable.

It is right also that he should acknowledge the kindness and readiness with which the Directors of the London Missionary Society granted him full and free access to any documents in their possession. This is only one instance out of *many* in which the writer has been laid under obligation to the conductors of that Institution: and it is no small gra-

tification to have it in his power to bear public testimony to their uniform kindness and Christian courtesy to him. Such was his experience while a member of the same mission of which Samuel Dyer was so distinguished an ornament; and he must add, his attachment to them and to the Society, whose proceedings they conduct, has only increased since his connection with them has ceased, and he has become an humble pastor.

In the compilation of this Memoir, the Author's first aim has been of course to do justice to Mr. Dyer's character, graces, and labours; he next indulged the hope that he might promote to some small extent the cause in which his endeared brother fell; where, therefore, it may be supposed he has in any measure deviated from the exact biographical line, he trusts the reader will be prepared by this intimation to grant him plenary indulgence.

“The harvest truly is plenteous, but the labourers are few; pray therefore the Lord of the harvest, that He will send forth labourers into his harvest,”—“that He will send forth” to the “LAND OF SINIM;” many who shall equal, if not excel, in zeal, toil, and love the Rev. Samuel Dyer!

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MEMOIR  
OF THE  
REV. SAMUEL DYER.

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CHAPTER I.

EARLY LIFE.

Parents :—Education :—Early dispositions :—Removal to a boarding-school :  
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tor's recommendation :—Conformity and subscription :—Memoir of Mrs.  
Mead :—Leaves Cambridge, being accepted by the Society.

THE reader, in perusing this volume, will be spared the trouble of ascending a long list of progenitors to find an honourable, noble, or, according to the conventional notions of our artificial times, some worthy origin from which descended the man of God whose excellences these Memoirs are designed to bring before the public. Principle, taste, and delicacy (as his father and many of his nearest relatives are still living) restrain the author from yielding compliance with a common, if not universal, practice on this head. As truth should

invariably guide the biographer in stating, selecting, and grouping facts and circumstances, so the sentiments and spirit of the departed should, where they can be ascertained, give their tone or hue to the narrative. From the whole character of Samuel Dyer it will be evident that this resolution would have met with the approbation of his judgment, as well as the feelings of his heart. He was the last man whom we have known to “glory in appearance”—*in anything external*—“and not in heart.” That kind of display would have been in utter discordance with his simplicity and habits.

The Rev. Samuel Dyer was the fourth son of John Dyer, Esq., now of Upper Clapton. He was born on the 20th of January, 1804, at the Royal Hospital for seamen at Greenwich, of which his father held the responsible situation of Secretary. His mother was an amiable and well-educated woman. Her decided piety and maternal solicitude must have found a most gratifying reward in the distinguished excellence of her son; for she lived till her son Samuel was employed in the service of her God as a missionary among the heathen.

Samuel’s education was conducted, till he was twelve years of age, under the parental roof, where he had the unspeakably important and happy advantage of religious instruction and pious example. In these youthful days he was remarkable for great docility and equanimity of temper, and distinguished for his application to learning. His moral principles were strong even at this period; for boys whose habits were corrupt were scrupulously avoided by him at this early age, and those who delighted in the vanities and follies of the world were no

associates for him. He acted then as if under the influence of the conviction that "a companion of fools shall be destroyed." His amiableness became, when in subsequent years under the sanctifying power of Divine truth and Christian principle, a source of admiration wherever he was known. Indeed, the loveliness of his character associated him in every pious mind with the apostle John. The apostle and the missionary were one—one in love and loveliness—one in mind—one in labour—*they were one in Christ!*

These earlier years were thus profitably spent under domestic superintendence and tuition; and the groundwork of his future excellency and learning was no doubt laid in these favourable circumstances. About the period just specified, he was, however, sent to a respectable boarding-school at Woolwich, superintended by the Rev. John Bickerdike; a Dissenting minister, who writes of his "much respected pupil," "as a youth of quick and retentive memory, clear of apprehension, attentive, persevering, full of emulation. With regard to religious character," he adds; "it is not so easy to speak positively at an age of such inconstancy; but he was a very well-disposed youth, and had my esteem, as well as the good-will of his school-fellows."

Under this excellent man he made great progress in all the rudiments of learning to which his attention was directed. Hitherto no other change had broken in upon the uniformity of his educational and school engagements except the regularly recurring intervals which the vacations of such establishments and occupations afford. But in the year 1820, his father having succeeded to a

situation of trust and honour in one of the principal departments of state, (the Chief-clerkship of the Admiralty,) and resigning therefore the secretaryship of the Hospital, removed from Greenwich to Paddington. Having fixed upon that locality for permanent residence, Mr. Dyer and his family, consisting of five sons and five daughters, attended the ministry of the Rev. J. Stratten; and in the enjoyment of which they found all their most devout aspirations could have hoped for in this imperfect world. Here the family found themselves *at home in the house of their God*. The pastor and the people soon discovered in Mr. Dyer the requisite qualifications for the important duties of the deaconship, and to this office he was therefore cordially elected. Here young Samuel also found himself under influences, and engaged in employments thoroughly congenial to his own taste.

This change marked an era, not only the most important in his earthly career, but unspeakably the most important in the eternal existence of an immortal being. We here approach the period of his *conversion* to God. What impression may have been made upon his mind in previous years, and under other ministrations, it is impossible now to say; certain, however, it is, that in his own judgment, all impressions and convictions prior to his attendance on the ministry of Mr. Stratten were evanescent, and unproductive of those results which are the appropriate evidence of this vital change. To the blessing of God on the ministry of the pastor of the church at Paddington chapel he attributed the renewal of his soul, and its emancipation from the bondage of sin and corruption. And he ever expressed his feelings

on this subject—the highest of all obligations to human instrumentality—in language, however full and affectionate, that shows how painfully inadequate he felt any such medium to be, to exhibit the emotions of his grateful heart. The following letter, addressed to his beloved pastor from Penang, will at once fix the date, and determine the means of his conversion. It is needless to point out the depth of affection he reveals here, for it will strike every reader. I shall not add now any other remark, but leave the letter to make its own impression, especially as the recurrence of similar epistles will demand some observations in another chapter of these Memoirs.

“ My dear Brother,—and *father* in Christ, whom I love exceedingly in the gospel of our adorable Redeemer. It grieves me exceedingly, beloved brother, to find from your favour of November that you have not received either of my two letters in answer to your acceptable presents. You must think me ungrateful, and yet you do not drop a hint to that effect; indeed, your letter is so kind, that it has melted my cold heart. In very deed, beloved brother, my inmost soul glows with ardent love to you.

“ I never felt in England as I have felt in India, towards *my parents, among whom I reckon yourself*. Were it possible for me to take the wings of a dove, and fly across seas and continents, I should like above all things one short visit to the parental abode, that I might pay yet one *last* tribute of filial affection. And methinks if it be congenial with the state of the blessed, after having entered the celestial portals, I shall first of all, in lowly

adoration, bow at the footstool of the Triune God, and then I shall hasten with overflowing affection to receive the welcome benediction of honoured and esteemed parents. But to sum up all in one word, pen and ink will not express the glowings of my affections towards you and other dear English friends.

“I am happy, oh, very happy, in this blessed work, although the least and meanest of all the labourers in the vineyard. The Lord is pleased to give me his grace from day to day; so that although humbled to the dust on account of my own weakness—ashamed of my want of love and zeal—and shrinking into nothing at the thought of my insufficiency—something helps me to persevere. Oh! it must be the grace of God, which is as necessary from day to day as daily food.

“Paddington lives in my warmest affections. It was there I kneeled on the separating line between Christ and the world. I kneeled, and prayed for strength to side with Christ; I arose, and was inwardly assisted to turn my back upon the world. And from that good day to this, Jesus Christ has been precious to my soul.

“To all Paddington friends, present my sincerest love. Tell them I hope to see them *soon*, in ‘a moment,’ as the apostle speaks. We have *one* home, far away, but we know not how *near*.

\*            \*            \*            \*            \*

“Especially, I remember our peaceful, quiet, harmonious church-meetings; they were happy seasons. Our sacramental occasions at Penang remind me forcibly of Paddington. We number twelve members; an interesting little group, all I trust disciples at heart.

\* \* \* \* \*

“ Pray for me, beloved brother, even as also you do. If my sister Mary be at Paddington, tell her I will write soon, D.V. Much love.

“ Your very affectionate brother,  
“ SAMUEL DYER.”

The following letter, although it seems to anticipate what is to be brought before the reader in a future page, is inserted here because it illustrates so strikingly the sentiment by which the preceding epistle was introduced. It is true, it refers to other topics, and so will all letters written in the circumstances in which this was penned ; but the depth of his gratitude, and the warmth of his affection to the servant of God, who was honoured to be the instrument of his conversion, are so apparent in every sentence, that it will illustrate this point in his character, in language more apt and beautiful than that which any other pen could supply. And this is the fitting place, if the attentive reader will pardon the anticipation of date. May Mr. Dyer's pastor find all the children whom God hath given him in the gospel of his Son prove, like him, to be *his hope, his joy, his crown of rejoicing*, HIS GLORY, at the coming of our Lord Jesus Christ !

“ *Malacca, Sept. 17, 1836.*

“ My very dear and much-loved Brother,—Ever do you live in my warmest affection ; ever do I cherish towards you the most ardent love ; and although separated from you nearly ten years, the separation has not

made the slightest breach in my affection for you as my *father in Christ*.

“Oh how often do I think of the precious means of grace which I once enjoyed! I am sometimes afraid lest I should be tempted to wish myself in the enjoyment of them again: but no, I have no greater joy than to forego them all for Jesus Christ, whom I love, and whose cause I love far, *far* more than my life itself. The late Mrs. Judson used to say, she was only sorry she had no more to give up for her blessed Master: this is that to which I would attain.

“How truly sweet to think ‘now is our salvation nearer than when we believed!’ You used to say at the communion table, ‘*One month nearer home: we are ten years nearer home*’ than we were when we last took comfort together in that delightful thought; soon, very soon, we shall see Him, whom now, not having seen, we love! Soon you will welcome me to glory, or I shall welcome you: till then, we have bid each other a short farewell.

“After ten years’ experience in the work of the Lord among the Gentiles, you will suppose me capable of giving some opinion of it. It is a most blessed work. If some celestial messenger were to arrive from the court of heaven and acquaint me with the circumstance that my children would grow up to carry on my poor labours; and that they should live to be far more holy, devoted, faithful, and laborious than their parents; I would sing with good old Simeon, ‘Now, Lord, lettest thou thy servant depart in peace.’ But the work is most arduous; and were I entering upon it now, I

should shrink back, and say, ‘Nay, but, O Lord, let thy servant hew wood and draw water, for the service of the sanctuary, but never, *never* let thy servant occupy the sphere of a more devoted labourer.’ Oh my brother, I am ashamed, and do blush to lift up my eyes to heaven, under a deep sense of my utter weakness and insufficiency for the holy work.

“However, I feel thankful to be enabled to say, that from my very heart I love the ‘meekness and gentleness of Christ,’ though I have it not. I admire the ‘love that thinketh no evil, is not easily provoked, worketh no ill to its neighbour,’ though I possess it not. I approve of that zeal which is full of fire, that faith which is entirely dependent, that hope that endureth even to the end, though those graces are mine but in a little measure.

“Happy, thrice happy shall I be, if in ‘*that day*’ I may be found a gem, the least seen, in your crown of rejoicing: and you with yours shall be a star in the crown of our Divine Lord: and if through my poor instrumentality a single brand should be plucked from the burning, it also shall adorn the crown of Jesus, while I sing in holy rapture, ‘Not unto me, not unto me, O Lord, but unto thy name give glory.’

“Remember me most kindly to the church at Paddington: please to tell them that we often pray, that the prayers of British churches may come down upon us, in large effusions of the Spirit of grace! Also remember me to the Sunday-school teachers: their work is a holy, good work; often are they remembered, when incense arises upon an altar erected to the only true God, in the midst of idolatry, superstition, and vice.

“ My dear Maria sends her love to you and dear Mrs. Stratten. Farewell. We meet soon in glory.

“ Yours, my dear friend,

“ In much affection,

“ SAMUEL DYER.”

The preceding letters are decisive on this point:—  
“ this man was born” *again* under the ministry at Paddington chapel. It was there the Lord called Samuel, and it was there he answered, “ Speak, Lord, for thy servant heareth:” it was from thence he went forth as the servant of the Lord and the messenger of the churches on his holy mission to the heathen.

But to return from this digression from the consecutive order of events. In these happy circumstances he felt himself in his element. He soon joined the sabbath-school, and in that delightful and sacred occupation his intelligence, his humility, his zeal, and his general excellency were most pleasingly developed, and justly appreciated, as the sequel will show, by his colleagues. They did not, when he was gone, forget his labours or his character. They must indeed have felt their own loss deeply, still, they felt the honour conferred on themselves to be surpassed only by that conferred on him when he was *counted* by the Head of the church, *faithful to be put into the ministry*; the ministry of the gospel among the heathen. This was more than a recompense, and for which they did not fail to express their gratitude, in a manner that not only reflected great credit on themselves for discrimination and right feeling, but also in a way that was thought adapted to stimulate

others to pursue the same persevering and self-denying course as that Samuel Dyer pursued while it continued his privilege and pleasure to be a teacher in the Paddington chapel sabbath-school.

The friends of the schools thought that the influence of an example so bright of what was required in a sabbath-school teacher, should be, if possible, perpetuated, and that feelings engendered in the bosoms of his fellow-labourers, by "faith unfeigned, sincere brotherly love, patient continuance in well-doing, and the ornament of a meek and quiet spirit," should not be left without some appropriate expression. "To perpetuate the recollection of such an example of self-denial and missionary zeal," the idea of setting up a tablet with a suitable inscription in the boys' school-room was entertained, and soon carried into effect. His dedication to the blessed work must therefore have created no small excitement among those with whom he had in former years devoted so faithfully his untiring energies. Although at this time young, yet the most prominent features of his matured character were in progress of developement, as the inscription on the tablet depicts with great accuracy, the distinguishing traits of one that never failed, wherever he became known in after years, to secure the admiration of all capable of appreciating superior worth. Those who have witnessed his missionary career have borne, and will bear, willing and ample testimony not only to the existence, but to the maturity, of every characteristic discovered by his coadjutors in the youthful teacher; his manhood was the ripeness of his youth. The following record of excellencies will

therefore bring before the reader Samuel Dyer, as he was, and as he continued to be to the period of his lamented death, without any change, except of one who had left first principles and gone forward to perfection. The following is the inscription :—

## IN REMEMBRANCE

Of SAMUEL DYER,

Who was for several years a humble, pious, and faithful  
Teacher in this School,

And who, devoting himself to the service of his blessed  
Redeemer,

Was on the 20th of February, 1827,

Here solemnly set apart as a

Missionary of the Gospel,

And having left his native land for the shores of India, in the providence of  
God, arrived safely at his destination,

PENANG,

Or, Prince of Wales Island, in the China Seas,

August 8th, 1827.

Faith unfeigned, sincere brotherly love, patient continuance in well-doing, and the ornament of a meek and quiet spirit, endeared him to us while he laboured here; and his memory will long be cherished with affectionate regard by all who knew him. To perpetuate the remembrance of such an example of self-denial and missionary zeal, this humble memorial is set up,

“The Lord Jesus Christ be with thy spirit,” 2 *Tim.* iv. 22.

When a copy of the above was communicated to him by his sister, he returned the following simple and unostentatious answer :—

“*Penang, May 27th, 1829.*”

“My dearly beloved Friends and Fellow-labourers in the cause of our Lord Jesus Christ,—My sister has just sent to me a copy of the tablet which you have thought right to erect, to keep me in remembrance. It would be ungrateful of me to think lightly of your kindness. I beg you will accept of my best love; and allow me to

express my attachment to you, which is not lessened by my departure from you.

“The copy of the tablet excited peculiar feelings in my mind: *conscious unworthiness; humiliation before God; love to you*; but I cannot describe my feelings. Would that in very deed and in truth I WERE a man of faith, love, and meekness: but it does not become me to enlarge on this subject.

“Glad should I be, my beloved brethren and sisters, if some of you would come into the Lord’s vineyard: there are varieties of spheres adapted to variety of talents, that none may say, ‘I am not able.’

“I offer to you the conviction of my maturest judgment, that should any of you engage in the missionary cause with proper motives, you will never, for a single moment, regret the greatest sacrifice you may be called to make.

“I rejoice at your now having a day-school on the British system, and hope our dear sisters will not be much behind their brethren. I hear often, and that with much satisfaction, of your love and harmony: let us all strive to breathe the atmosphere of love: that so we may have a foretaste of heaven, ere we reach the blessed abode.

“It is also pleasing to hear of your unabated love to our dear pastor; my friends, I understand what your privileges are, by communion with you in time past; but more so, by being a stranger in a dry and thirsty wilderness, where scarcely any water is.

“We have had lately trials which have caused us to mourn deeply: but the Lord does not permit us to be

discouraged. Many thanks for your kind remembrance of us at the throne of grace. I know you will not cease to make mention of us to Him who hears and answers prayer.

“ We enjoy a degree of health that amazes me : it is the Lord : our times are in his hands.

“ And now, my beloved, accept our united love : we hope to meet you beyond the skies ; for there, we trust, is your home, and ours.

“ I remain, my dear friends,

“ Yours in tender affection,

“ SAMUEL DYER.”

Such was Samuel Dyer as a sabbath-school teacher. This estimate was formed by those who had ample opportunity to judge from constant intercourse with him in their common and delightful occupation, and with whom he could not be but on terms of intimacy, and who from very habit frequently become apt in the discrimination of character at least during the incipient stages of its formation ; and it must be a source of no little gratification to those who may still survive, to find the opinion they then formed confirmed by the evidence of sixteen years of successful missionary toil.

In the year 1822 he was admitted into the fellowship of the church at Paddington, and about the same time it became necessary that he should make a choice of a profession ; a conjuncture of the utmost importance. The choice for eternity *was* made, that for time remained to be considered ; the relative order in which, on every principle of sound reason or religion, these things should

be placed ; an order which unhappily is seldom observed, and which, in too many cases, would be branded as enthusiasm. He chose the *legal profession*. During this time he pursued his studies at home with great ardour, and entered himself a student of the Inner Temple, with a view of being ultimately called to the Bar. Soon after this he removed to the University of Cambridge, and entered as under-graduate of Trinity Hall—a LAW college. There he stored his mind with classical, mathematical, and legal knowledge, with the most unabated application. “There,” writes his widow, “the study of mathematics so enraptured him, that he pursued it most ardently day and night, and grudged every moment taken from it, except a short period for devotion. So assiduous were his studies, that after remaining there only five terms, had he continued till the examination, he would have obtained a scholarship.” At this period, every prospect before him was pleasing and attractive. Everything promised success and honour. His powers of application had not failed him. The path before him appeared full of allurements, and to turn aside from it would, on all human calculation and worldly policy, be an instance of the most egregious folly. But he reasoned on other principles, and came to a different conclusion. The first intimation of this change was conveyed to his excellent father in the following letter, dated July, 1823 :—

“My very dear Father,—I believe no one in the family loves you more than I do, and that no one would feel an entire separation from you more than myself ;

notwithstanding, I am willing that this should take place, indeed my thoughts have been much taken up lately in thinking that it may. The University of Cambridge affords every attraction for me; there is, probably, a scholarship waiting for me, and possibly, University honours; but these pursuits have already engrossed too much of my attention, they have had possession of my heart, while the Saviour has been too much forgotten. After much consideration and prayer to God, it is my wish, (if consistent with your permission,) to be devoted to the Saviour's cause, to be more immediately employed in his service, to labour as a missionary in heathen lands. I think the Lord has called me to do this. All the motives which operate with me I purposely restrain the mention of, until I know what is your opinion upon the subject; one, however, I think it right to tell you, which if I know my own heart in this instance, is, a sincere desire to spend the remainder of my days in pointing the poor heathen to the Lamb of God.

\* \* \* \* \*

“ Believe me to remain, my dear father,

“ Your very affectionate and obedient son,

“ SAMUEL DYER.”

Unexpected as this communication was, yet from his well-known piety, cautious and conscientious movements in every preceding step of his life, his father had entire confidence in the purity of his motives, his uniform prudence, and the soundness of his understanding; and therefore had no doubt that, before he came to a decision on a subject so important to himself, to the

heathen world, and the cause of Christ, he had fully counted the cost ; and by earnest and frequent prayer at the throne of grace, had sought for wisdom and direction from Him who knew the secrets of his heart, and would direct and guide him to a wise and just determination on so momentous an occasion.

As he would naturally be anxious to receive a reply to the foregoing letter, his father, after maturely considering the subject in all its bearings, lost no time in expressing to him his entire approval of his wish to abandon the study of the law as a profession, and to leave the University, if, after consulting with wise and pious friends, it should be found that he possessed all the requisite qualifications, natural and acquired, to be a zealous, faithful, and laborious Christian missionary in Gentile lands, and should be approved and accepted by either of the Missionary Societies as an eligible candidate. Thus was his father cordial and warm, yet cautious ; and after mature deliberation he was encouraged to devote himself to this holy service. Some circumstances led him to hesitate as to which of the Missionary Societies he should apply ; ultimately he resolved to offer his services to the *London* Missionary Society. He did not, however, come to this resolution till he had devoted three days to self-examination, prayer, and deliberation. He felt the necessity of seeking Divine direction in a more special manner, as his mind was again perplexed on the subject of *subscription* "to all and everything contained in the Book of Common Prayer," in case he entered the service of the Church Missionary Society. At Cambridge he had been in the same state of perplexity : he came,

however, to the same conclusion in each case. To bring this topic, and the way in which he became connected with the London Missionary Society, before the reader, it will be best to lay before him the following application to that Society.

“ 4, *Lower Lisson-street, Marylebone,*

“ *June 23rd, 1824.*

“ Gentlemen,—The purport of this communication is to introduce myself to your notice, and to offer my services for the promotion of the cause in which you are engaged ; in doing which I suppose it to be proper to state to you briefly my history and my views.

“ From a very early age I had a predilection for the Bar. This continued for some years, until it became necessary for me to take some decisive steps. I then entered myself as a student in the Inner Temple, and about two years after became a member of the University of Cambridge. It was my intention to graduate, and after that to follow the profession. After I had resided at Cambridge some time, I understood I could not graduate without declaring myself a member of the Established Church ; but as I foresaw that I could not conscientiously do this, I resolved to leave the University, and did so in my fifth term.

\* \* \* \* \*

“ I think it was in the second term of residence that I conceived a wish to become a missionary, from the circumstance of reading the Memoir of one of your missionaries, with whom I was in some measure acquainted. However, this desire of going abroad was

stified after a short time. I do not know if ever I perused the Memoir since, but the same wish has been called forth. When I left the University I directed my attention to the ministry of the gospel; and since then my way seems gradually to have been made clear. I am, therefore, induced to offer myself entirely and without reserve to your disposal.

\* \* \* \* \*

“ I am, Gentlemen,

“ Your most obedient servant,

“ SAMUEL DYER.

“ *To the Directors of the  
London Missionary Society.*”

To the Memoir referred to in this application we shall have occasion immediately to allude. Before proceeding further in the narrative, it is but right—that we may exhibit his application to the Directors in its completeness, and show the esteem in which he was held, and the full confidence that was felt in the maturity and solidity of his judgment, and in the rectitude and piety of his purpose—to insert the following letter from his pastor to the Directors.

“ *Paddington, July 9th, 1824.*

“ Gentlemen,—I have been on terms of close intimacy and friendship with Mr. Samuel Dyer for some years. He was received into the church of which I am pastor in January, 1822. I have long admired in him a singular abstraction from the world, a remarkable degree of self-denial, and what I think I may denominate a com-

plete devotedness to God. I can truly affirm that his temper is meek, patient, and persevering. His literary acquirements are very considerable. His aptitude and facility in the acquisition of language are well known to his friends. I believe his talents to be of the most solid and improving kind; and I have great pleasure in recommending him to the Directors as a young man of no ordinary promise in the cause of missions.

“It may be right to observe, that besides the sacrifice of his prospects at the Bar, he will have to relinquish an annual income of which he is now in possession. I commit the case, with full confidence, to the further inquiry and decision of the Directors.

“I remain, Gentlemen,

“Your obedient servant,

“J. STRATTEN.”

He was with the entire approbation of his friends, and the warm recommendation of every one qualified to give an opinion, received as a missionary to the heathen by that Society, an Institution which has been honoured to send forth to the heathen world not a few pre-eminently qualified for their arduous work. This selection of the *London* Missionary Society was made by him, not as a matter of course, but of choice, after a season of perplexity, deliberation, and prayer. On the subject of conformity to the Church as by law established, his father states, “that he could not conscientiously subscribe, *ex animo*, to all and everything contained in the Book of Common Prayer, or be subject to forms or ceremonies which might by possibility occasionally separate him

from missionaries or Christians of another denomination." He could, therefore, not become the missionary of such a church. This *kind of apostolicity* he could not comprehend, although his *catholicity* was, if anything, excessive. This church would have excluded *him* from a *secular* profession, by her terms of graduating at one of the national seats of learning, unless he had degraded himself by violating his conscience. Samuel Dyer, with all the charity and expansiveness of his heart, and the suavity of his character, was not the youth, and never became the man to do that, whatever the inducements may have been which led him to reconsider the case so seriously. For this there must have been some special reasons. We know them not, but we know the result.

The *whole* case is interesting, and demands an observation or two. To trace the operations of a mind like that of Samuel Dyer—so devout and prayerful, so jealous over all his motives, and so circumspect and deliberate—would be an employment both gratifying as a subject of investigation, and instructive to those who would appreciate labours of that kind. But in many such instances, where any great subject is involved, we find ourselves painfully destitute of means to observe, step by step, that process of mind which we know by inference from the results that have followed to have been of that character that would benefit even the church in general, but those especially who might be placed in similar circumstances, by its full disclosure in the minutest delineation. Such is our position here ; at least, to a very great extent it is so. Here is a young man preparing for an honourable and

often a lucrative profession—the profession of his choice, chosen, too, because of an early bias of mind to it—having become a member of an university where he had the prospect before him, as the reward of successful application, deemed bright and attractive by hundreds of young men who resort to our national seats of learning, of enjoying university honours and promotion. He relinquishes it all for a life, for aught he could foresee, of suffering and privation, certainly of inevitable toil, and that to be accompanied or succeeded by no earthly reward. *What*, we are ready to ask, were the motives that influenced and decided such a mind, and *how* came he to a conclusion so contrary to all he proposed to himself at the time he entered Trinity Hall? Our information is not so full as we could have wished, and the means of drawing accurate inferences as to the working of his mind at this most critical juncture are less ample than we could have desired. Still we are not left to the alternative of conjecture or silence. It was the grace and CALL of God. To this conclusion, from the nature of the case, we must have come, if the following interesting facts had ever been unknown. We have already found that the subject of *conformity* and *subscription* arrested him in his course. These, however, did not point the new path to him which he pursued to the close of life with the utmost satisfaction, for he felt that his steps had been ordered of the Lord. While a member of the University, one of those events, regarded frequently unimportant and accidental from their apparently insignificant character, occurred, which turned most entirely his thoughts,

feelings, and energies, into a very different channel to that which he contemplated at first. Happening to meet, among other pamphlets, with a Memoir of Mrs. Mead, the wife of the Rev. Charles Mead, of Travancore, he was induced to read it, and the result was his choice of the missionary service. The pamphlet thus honoured as the instrumentality owned of God in raising up from the ranks of the church one of the most devoted missionaries that ever left the shores of Britain, consists of a funeral sermon preached by the Rev. T. Lewis, of Union chapel, Islington, delivered to the congregation of which Mrs. Mead's father, the Rev. J. Hunt, now of Brixton, was pastor, at Chichester, on the 24th of May, 1818; to which is appended a "Brief Account of Mrs. Mead's Illness." The discourse is founded on Rev. xii. 11, "And they loved not their lives unto the death;" and entitled, "ALL FOR CHRIST AND THE GOOD OF SOULS." All who knew Samuel Dyer's character and spirit will at once perceive, that not only the sentiment embodied in that title, but that its very phraseology would find in his heart a sympathetic chord that would vibrate in perfect harmony with that devotedness which rendered it descriptive of the life and end of Mrs. Mead. The whole discourse is in perfect keeping with the title, in being a happy exhibition of the *existence, influence, and triumphs* of a Divine principle in securing "the devotion of the heart and life to the service of Christ and his cause." "The perusal of this," writes his widow, in "A Sketch of Mr. Dyer's Life and Character," appended to a funeral sermon for him, preached by his colleague, the Rev.

J. Stronach, Nov. 9, 1843, at the mission chapel, Singapore, "so powerfully impressed his mind with the importance of consecrating himself to missionary work, that when he began to study . . . again, on Monday morning, he found he could not proceed; and every time he read this Memoir it had the same effect: so that at last he determined to give up the Bar, and devote himself to the work of Christ among the heathen." It may not be amiss here to point out a discrepancy between the preceding extract and his own letter to the Directors, (page 19th,) where he says, referring to his reading this Memoir, during his second term at Cambridge, "I do not know if ever I perused the Memoir since, but the same wish has been called forth;" by what circumstances he does not proceed to inform us. The account of the widow may justly be harmonized with his own, by a statement differing but little in phraseology, and not at all in spirit,—viz., "every time he *called to mind* this Memoir, and *reflected on its great subject*, it had the same effect," &c. He leaves the University under these circumstances—his impressions of obligations to God deep, and the plans of his future life happily altered. He is impelled to adopt a new course of life under the influence of powerful convictions on one of the mightiest themes that have ever occupied the mind of man, or the energies of the church. The *way* in which he was to carry out the project that had forced itself upon his mind with such mighty power was not at all clear, yet he had faith in God, and confidence in his people. *He committed his way unto the Lord, and he brought it to pass*—that

Samuel should go on an errand of mercy to a people of hard speech, and to a land afar off.

His father and his friends, although delighted with his choice, were necessarily filled with solicitude as to the way in which he should prepare himself for a work so arduous as all concerned felt the duties of a missionary to the heathen to be—duties demanding the brightest talents, as well as the deepest piety. The path was soon made plain to them; one event led to another, and they saw every desire of their hearts accomplished. As he sought to enter the mission field—after deliberate choice—under the patronage of the *London* Missionary Society; and consequently, almost as a matter of course, he repaired to the missionary seminary at Gosport. This institution was, and had been from its commencement, under the superintendence of Dr. Bogue, a personal friend of his father. Nothing could be more satisfactory than the upshot of all that had taken place. All thanked God and took courage; for they could not but recognise the hand of God in directing every movement of the past, and this inspired all with the utmost confidence in regard to the future.

With what different feelings and views, must Samuel Dyer have repaired to Gosport, from those he entertained on going to Cambridge! His *pursuits*, both present and prospective; the *end* he had in view in each case; the *class of persons* with whom he would have to associate; and the *reward* of his toil, Oh, how different! All but the difference of two worlds! Whatever amount of pleasurable emotions he may have been the subject

of on going to the former, nothing could exceed the delightful satisfaction he experienced on repairing to the latter. In one case, he was influenced by the choice of his boyhood ; in the other, it was a choice made in maturer years, in the fear of God : the reward of the one would be the honour that cometh from man only ; in the other, the honour that cometh from God ! Having this, Samuel Dyer was satisfied—satisfied *then*—satisfied at every subsequent period of his life, and satisfied in his happy and deeply-lamented death.

## CHAPTER II.

### STUDIES.

Mr. Dyer proceeds to Gosport :—Appointment to the Chinese mission :—Extracts from his letters :—Satisfaction with his present position and prospects :—Intimacy with Dr. Morrison :—A letter from Dr. Bogue respecting Mr. Dyer :—Leaves Gosport :—Studies in London :—Enters the mission college at Hoxton :—Extract from a letter from the Rev. J. Ketley :—Also from Dr. Henderson :—Ordination at Paddington chapel :—Rev. J. Stratten's charge :—Marriage and embarkation for the Straits of Malacca.

WE are now about to contemplate the subject of these Memoirs engaged in pursuits specially designed to prepare him for the great work to which he most joyfully consecrated his powers and his life. In these engagements his piety, devotedness, and adaptation to the labours reserved for him by the providence of God in the vineyard were most happily brought out. On this ground, if on no other, this period of his life is of greater importance than the days of his youth. Still that portion of his life is by no means destitute of instruction and interest. Every reader will have perceived, for instance, that an occasional discourse, having apparently only a temporary or local interest, may in the arrangements of the all-wise God be fraught with advantage of the highest kind to untold millions! A thought implanted in a devoted heart may, when carried out into its legitimate results, expand its volume and increase its power, till it

has the capability of blessing empires and generations unnumbered and unborn!

Little did the revered senior minister of Union chapel, Islington, think, when he reluctantly complied with the request to preach the funeral sermon for Mrs. Mead, and when he further yielded, not without some hesitation it may be, to commit it to the press, that he was labouring for the regeneration of China! When he penned the title, "ALL FOR CHRIST AND THE GOOD OF SOULS," little did he think that it would perhaps, under the blessing of God, engender a glowing thought in one mind, at least, that would lead to important labours bearing on the eternal welfare of a third of his race, in all their future generations! Little, too, could any member of Samuel Dyer's family, who might observe him reading the pamphlet referred to, think that in that act, not at all adapted to attract special attention, the stream of his future life would be diverged into a channel not at all contemplated either by himself or any of his friends! And little would any one have thought that in the expression, "*All for Christ and the good of souls,*" would be found a sentiment, if adopted as a motto, at once descriptive, if but modified in the slightest degree, "*All for Christ and the good of CHINA,*" of the desires of his soul, and the labours of his hands! So it was. Such is God's providence. Let no servant of the Lord despair! He makes the affairs of the world and the kingdom of Christ turn on the smallest pivots.

Having been accepted by the Directors, he repaired to Gosport in the summer of 1824, to pursue his studies, with brethren intended for the same service, under Dr.

Bogue. Had it not been, indeed, for the representations of his revered father, who was then, as he still is, one of the Directors of the Society, he would have been sent out at once, as the committee before whom he appeared for examination at the mission house were fully satisfied with his acquirements and character. In all extensive missions there are positions that may be occupied with the greatest advantage by any one whose education has been respectable, and whose character and zeal stand undoubted. And it has been the custom of all the leading societies to send out individuals whose *theological* training has not been extensive, and especially where there has been full confidence in the diligence and application of such useful agents, to occupy posts of this kind. In this case, the respectability of his early education and training, and that improved by five terms at Cambridge, would seem to justify the propriety of considering seriously whether or not he might not be sent at once to occupy some post of great importance that might be easily selected for him. His father thought otherwise, and the committee readily yielded to the representations he made. Mr. Dyer, therefore, was directed to go to Gosport, and this afforded his father no small degree of satisfaction, not only because it met his views, but because he knew Dr. Bogue as a friend, and especially as the Doctor's course of divinity lectures were believed, and reported, by many, to be the most masterly of any delivered by any theological professor in the three kingdoms.

Still, the position of a young man at Cambridge, with the prospects of university honours, and that of the same youth at Gosport, with the toils of a missionary life before him, how altered! In the estimation of the

devoted Christian how completely does the glory of the latter eclipse that of the former ! So Mr. Dyer thought. We shall see in the course of the brief correspondence existing to the present time, referring to this period, how fully satisfied he felt at Gosport. In writing to his father soon after his arrival there, he shows in a hurried epistle how great was his delight in the prospects before him, as well as in duties then devolving on him :—“ I embrace the first opportunity of writing to you which my present circumstances have yet afforded. \* \* \*

I have joined the classical classes, which are remarkably well conducted by a very clever tutor. Two gentlemen in the same class with myself have been, the one at a Scotch, and the other at a *Welsh* university.\* The Doctor's classes are very interesting, and afford us plenty to do : but of these I cannot now give you a particular account.” After referring to his lodgings, meals, washing, and such other matters as his kind mother would be particularly anxious about, he proceeds :—“ I am much obliged to you for the information about my future destination. Perhaps, if you were to make inquiry of Mr. Stratten, he could inform you concerning the length of my stay at Gosport, and if Dr. Morrison has said anything to him about it. *There is no station which I would have preferred to the Chinese :* and the language will be met, at least, if not encountered, with much pleasure. Mr. S. perhaps can inform you by this time, whether the language will form part of my studies, and will you be so kind as to say to him that all information

\* Alas ! Wales is not blessed with such an institution. Of course some academy is meant.

concerning the Chinese mission will be very acceptable." In another letter, written soon after, he describes his own state of mind, when he says, "You will be glad to hear that I am very comfortable, and am in need of nothing but more love to Jesus, and more devotedness to his cause." In a letter that immediately succeeded the one from which the above extract is taken, after referring to his studies, and the advantages of his acquaintance with mathematics, and his preaching engagements on the sabbath, he proceeds in a strain indicative of that admixture of feelings which will be well understood and appreciated at least by all who have been placed in similar circumstances: "I sometimes think that I shall see but little more of my friends, and the thought has pained me; *but never am I so desirous of the work of a missionary as then.* Willingly will I forsake my friends for Christ, notwithstanding I love them dearly; and my sincerest prayer for them is, that Jesus may be the constant theme of their heart. They should remember that they must soon be called away to another world, where I hope to meet them to part no more for ever." The love of home, parents, and friends reminded him, when called forth to an unusual degree, of the great theme that demanded stronger love still. No one loved his relatives and friends with a stronger emotion than Mr. Dyer; yet in proportion as that was strong, did his love for the cause of Christ abound "to the overflow," as he would express himself. Hence he could say when "pained" on the reflection that he should not see much more of his dear friends, "Never am I so desirous of the work of a missionary as *then.*"

In the following letter his feelings on this subject are more fully disclosed, and are the more interesting as he was advancing in Christian labours and experience. We may remark here that his delight in the work of the Lord was far greater than many of the servants of Christ have been able to realize. To whatever extent constitutional temperament may modify the feelings of the heart, the spiritual law doubtless is that the amount of joy realized in the service of the gospel is in proportion to the depth of that piety, and the completeness of that dependence on Divine aid in which it is prosecuted. Of the holy delight yielded by the work of the ministry, the life of Dyer, from its commencement to its close, was a happy illustration. He began his ministry with *pleasure* and *satisfaction*; and its duties during the *entire* period he was permitted to pursue them yielded to him the intensest spiritual joy. This letter must have afforded no ordinary pleasure to a Christian parent.

“ My dearest Father,—I have just received your short letter, containing £10, for which accept many thanks. I have received my appointment for to-morrow at Botley, to preach in the afternoon and evening. It is a village thirteen miles from Gosport. I look forward to my engagements with some degree of pleasure, and trust the Lord Jesus will acknowledge and bless my feeble efforts to serve him.

\* \* \* \* \*

“ My prayer for you and the family is, that peace, and love, and harmony may reign throughout. Give my love to dear mother, and say two or three lines from

her will be peculiarly welcome. I do not ask a long epistle. Tell my brothers and sisters that they still have a brother's love, and a brother's prayers; and although it is probable they will not see much more of me in this world, let us all strive that it may not be an everlasting separation. Remember me to Mr. Stratten. I hope to have an opportunity of writing to him before long; at present opportunities are literally scarce, and I can hardly write without neglecting some duty. I shall conclude this brief epistle by quoting the sentiment of a pious female now in glory, that 'whether in England or in India, my heart shall never cease to bear an affection towards those who have been my companions and my guide, from my infancy to my riper years.'

"Believe me to remain, my dearest father,

"Your affectionate son,

"SAMUEL DYER."

The following letter to his beloved pastor will bring his feelings at this time, and his affection, piety, humility, and devotedness, still further before the reader:

"My dear Friend,—I feel persuaded that after so long an intimacy, you would rather I address you after this manner than in any other terms. I do very highly esteem your friendship, and should be ungrateful did I not feel thankful to the God of providence, who first brought me to an acquaintance with you, and afterwards changed my heart so that I delighted in your society.

"You will rejoice to hear that I am very comfortable in my present situation and engagements, though you

are fully aware of the temptations which they hold out to me as a student, how difficult it is to keep the mind supremely upon God, amidst its various avocations. We cannot, indeed, see into the future to learn whether we shall hereafter grow lukewarm and indifferent to Divine things ; but this we can do, we can praise God if we are still seeking him with our whole hearts, and we can pray that he would hold us up in his paths, that our footsteps slip not.

“ You are already aware that I have commenced preaching in the surrounding villages. I am at present obliged to *read* much, which hinders my heart from expanding during the sermon to a considerable extent, so that what I say to them is rather what I *did* than what I *do* feel. Time, however, I hope, will give me more courage on this account. I am by no means sorry that my destination is Singapore, because I shall do better as a pioneer, than as an officer in the army of the Lord Jesus.

“ If you have an opportunity, perhaps you will ask Dr. Morrison when he wishes me to commence the Chinese language ; not that I am anxious to begin before it is proper, but the decision of this point will in a small measure affect my present studies.

\*            \*            \*            \*            \*            \*

“ There is one class of books which I seem to stand much in need of, and you have kindly offered to supply my wants as far as you may be able. I mean the memoirs of pious individuals.

“ I need not say you hold one of the chief places in my regard and affections. It seems probable that we

shall not meet very often again in this lower world, but your kindness shall be repaid in the manner I have heard you say you wish. We will both of us labour in our appointed sphere till God shall call us home; and when we meet around the throne of glory our love for one another which has commenced on earth, shall endure through the ceaseless ages of eternity.

“ Believe me to remain, my dear sir,

“ Your very affectionate friend,

“ SAMUEL DYER.”

Mr. Dyer, as we have seen, had chosen the bar, and the choice was the result of a predilection imbibed during the period of his youth and unregeneracy; and however honourable the pursuits of that profession may be, they were not such as to yield complete satisfaction to such a mind as that of Samuel Dyer constitutionally was. He may not have been able to see why, but he *felt*, as the following extract of a letter written to his father from Gosport will show, there would, in its engagements, be a want of congeniality to his taste. The fact is, benevolence was the predominant quality of his heart, and the exercise of that virtue alone would have afforded him mental and permanent contentment. When renewed by the power of God, that virtue became one of the graces of the Spirit, and nothing but the practical development of that grace on the most *extensive scale*, in the highest sense, could have yielded *him* satisfaction and peace. The ministry of the gospel among the heathen afforded the only occupation congenial to his disposition and holy zeal. He was by nature, grace, and choice a MISSIONARY.

“My father and mother and the whole family are much in my affections, thoughts, and not forgotten in my prayers. I thought of you on Saturday last, and suppose you thought of me. *Dearly as I love you all, I thank the Saviour that I am situated as I am. At no period of my former life could I say that I was content, but now my soul blesses the Lord for leading me as he has done.* Difficulties must be the lot of every man till he goes to his eternal home, and some of the Redeemer’s servants experience trials unknown to any but the Lord; but all will be well ere long. We would not and we cannot live here always. You have nearly reached the goal, and I trust rejoice in the humble hope that when absent from the body you will be present with the Lord.”

In such a frame of mind as that displayed in this extract did he pursue his studies at Gosport. When he looked on the way in which he was led there, his heart was filled with gratitude; and when he looked forward it was filled with joy. Every review strengthened his faith in God’s grace to give him adequate support to discharge any future duty, however arduous it might prove to be; and the invisible hand that had guided him so far he could see beckoning him to advance, and at the prospect his delight abounded. This was not the mere flush of a first love, as subsequent years have proved. Even in the missionary enterprise the love of some has waxed cold, and their zeal has evaporated; but it was not so with Samuel Dyer. His piety was of so elevated a character that ordinary deteriorating influences and temptations could not reach it. Those studies, for instance, such as classics and mathematics, commonly complained of, as exerting a deadening

power over the piety of many, whether at the universities or institutions of minor note, kindled his devotion, as he saw in them, *now his course was taken, and his purpose fixed*, auxiliaries to his future usefulness. So among the heathen his fervour of spirit continued unabated. He neither lost his "first love," nor turned aside from his "first works."

Having been appointed to the Chinese mission, and Dr. Morrison being at that time in England, it was but natural that he should be introduced to one of so much experience, and that he should look to him principally to guide his future movements; and on the other hand it was equally natural that the Doctor should take a deep interest in one who was to be his future fellow-labourer in the great cause to which both had with equal devotion consecrated their lives and energies. This of itself was sufficient to create no ordinary friendship, but there were circumstances which gave additional interest to this connection. Dr. Morrison, when a student, had become intimately acquainted with Mr. Dyer's family. At that time a son of a Chinese mandarin was in England, (Yong-sam-tak,) who resided at Greenwich, and this induced the Doctor to go and live under the same roof, that he might learn Chinese from that native of the Celestial Empire. Both were frequent visitors at Mr. Dyer's apartments at the hospital, and it must have been no small gratification to the Doctor to find, on his return to England twenty years afterwards, the babe he may have recollected at Greenwich, prepared, through the good providence and grace of God, to go out with him on that embassy of

love ; while preparing for which he had become acquainted with the family. A happy and intimate friendship, therefore, subsisted between the Doctor and Mr. Samuel Dyer through life. It is much to be deplored that but little of their correspondence has been preserved. The following letter, however, written by Mr. Dyer when at Gosport to the Doctor, will be read with some interest, as it exhibits much of the character and temper of its writer :

“ Your letter of the 17th ult. (December, 1824,) came to hand duly, and brought the welcome news of my appointment to China—welcome, as my destination is fixed.

“ I have not yet heard from the Directors, and consequently am still in suspense as to the time of my departure. As it regards my relationship to them, I feel myself bound to obey their summons, and shall get ready at their intimation. As it regards myself, I am very happy where I am at present, and shall be just as happy to leave Gosport when duty bids. I shall be ready at a few weeks’ notice : however, I wish to be passive, and leave the period of my departure to the discretion of my friends and the Directors. I therefore request you, if convenient, to consult with my father and my pastor, Mr. Stratten, and then urge the matter, as you think proper, with the Directors.

“ You kindly permit me to speak freely as to any predilection I may have for preaching or scholastic pursuits. I think I have more talent in the latter, yet feel the need of much additional application before I could undertake the Professorship of Greek and Roman

literature. While, however, I beg you to choose my duties for me, I could wish, when you favour me with another epistle, you would advise me as to giving much attention to *Classical Literature*. I confess I should not like to be *entirely* engaged in teaching classics; especially if the pupils were not intended for ministerial labours; because I wish to be personally instrumental in leading sinners to Jesus: while, on the other hand, I hope my talents and acquirements may be made useful. Your decision on this point will be received with willing compliance;" for Dr. Morrison had addressed a letter to him, to which the above was an answer, in which the Doctor states, "the next step, after you hear officially from one of the Secretaries, will be for you to settle in your own mind, and by the advice of your friends, when you can be ready to take your departure." He was ready.

Thus was Mr. Dyer most assiduous in his studies, full of faith and love, ready to engage in any service to which he might be appointed. These excellences could not but be discovered by one of so much experience and penetration as Dr. Bogue. The following letter, therefore, from the Doctor to his revered father is inserted entire, because it not only confirms what has been stated above, but because, also, it is characteristic of the first tutor of the Missionary Seminary. Dr. Bogue would express himself with caution, as every judicious person in his situation would, respecting one so young, and one who had seen but little of mankind and the world, at that time; the language, therefore, of the following excellent letter

does not express, we may reasonably conclude, all the writer *felt*, but it expressed enough to have warranted high hopes as to future efficiency in the great work—the mission to the Chinese—for which it was clear Samuel Dyer was qualified above many. In the course of the narrative we shall find many confirmations of all the anticipations then entertained by his friends.

“ *Gosport, February 22, 1825.*

“ My dear Sir,—Your son left Gosport sooner than I expected, so that I had not an opportunity of writing to you by him, as I intended. I have been exceedingly pleased with him in every respect. He is quite a pattern of piety, humility, modesty, and zeal; and at the same time, diligent in his studies, and possessed of good abilities, which he cultivates with due care; so that there is every prospect of his proving an invaluable missionary to the heathen.

“ Unhappily, he has exerted himself in his mental pursuits beyond his strength, and this, not merely nor perhaps so much at Gosport, as during a year or two before, at Cambridge; and he now feels the effects of the whole on his bodily frame. A medical gentleman of very considerable skill, who is surgeon of his brother’s ship, has advised him to abstain entirely from study for two or three months, and to attend only to the regaining of strength, which he hopes he will be able to accomplish.

“ We shall then hope to see him again resume his studies. He will, I think, do exceedingly well for the office assigned him in the college of Singapore; but the foundation of missionary qualifications must be laid

in a thorough course of theological study, which it is here our endeavour to attend to in the best manner we are able. All missionaries should be first-rate divines. An error taught by them, or a doctrine perverted, or even forgotten, may have extensively pernicious effects on the people of the country in which they are attempting to plant the Gospel.

“I am very much interested in your son’s welfare, and beg he will write me after he has been some weeks with you, and give me information concerning the state of his health.

“With kind regards to Mrs. D. and family, especially my friend Samuel, and earnest prayers for your temporal and spiritual prosperity,

“I am, my dear Sir, with great esteem,

“Your very affectionate friend and servant,

“DAVID BOGUE.”

Wherever he went he was esteemed, yea, admired; there was such a combination of “piety, humility, modesty, and zeal,” apparent in all his actions, as to establish the fullest confidence in the bosom of every one interested in him, that he would prove “an invaluable missionary to the heathen.” When he left Gosport he entertained fully the idea of returning to resume the studies he was obliged, with great reluctance, partially to relinquish. On the 25th of October, in that year, Dr. Bogue finished his work on earth, and was called to his reward in heaven; so that his studies, while he remained in England, were conducted under other but able superintendence. From the time, however, he

left Gosport till his embarkation—somewhat more than two years—there is a complete blank in all the papers that have reached me. For the sake of completeness in the narrative, if on no higher ground, I felt it was my duty to seek, in every quarter from which I could obtain any information, documents by which to fill up the chasm referred to. I have, however, succeeded, but to a very imperfect extent. The first application was, of course, to his excellent father, who writes to me thus :

“The blank in the correspondence now in your possession, regarding my missionary son, to which you refer in your kind note of yesterday, can be shortly and satisfactorily explained.

“During his continuance at Gosport his health had materially suffered from intense application to study, and too much exercise in walking to and from distant villages on the sabbath-day in his Master’s work, accompanied by abstemiousness. On his return home to Paddington, by the advice of Dr. Bogue, for the recovery of his strength, he was for a short time under medical treatment, still pursuing his studies, until he became convalescent, when he took lodgings at Islington, with a view of pursuing theological studies under Dr. J. Pye Smith at Homerton, instead of returning to Gosport. This arrangement was made that he might also avail himself of the large collection of Chinese works deposited at the mission house by Dr. Morrison, towards the attainment of that language. His time, therefore, while at Islington, was devoted to those two objects, and making himself acquainted with the arts of printing, punch-cutting, and type-founding. Afterwards he was placed

under Dr. Henderson, to prepare himself by more extended philological learning and other subjects to enter into the missionary field ; and there continued till his ordination and departure for the Straits of Malacca. The whole, therefore, of the two years, from the time he left Gosport to his embarkation, were devoted to the attainment of such branches of knowledge as were calculated to qualify him for the various objects connected with missionary life.”

After the lamented death of Dr. Bogue, it was thought desirable to remove the missionary seminary from Gosport to London, and Dr. Henderson, now of Highbury College, was appointed to succeed Dr. Bogue. The premises previously known as Hoxton Academy became vacant on the erection of Highbury College, and were taken by the London Missionary Society for their seminary. And on the 28th of September 1826, the missionary students met at Hoxton, and among them was Samuel Dyer. Here he applied himself with unabated assiduity to all his studies. “As a student,” writes one of his fellow students, to me,\* “he was remarkable for diligent attention to study. His chief attention was given to the Chinese language, in which he had made sufficient progress to read the sacred Scriptures devotionally. And truly he loved the Bible, for he made it his constant companion and his counsellor. At College, I never once observed him gossiping ; never once remember to have seen him conversing with a brother student at times which were proper to study. He was remarkable for his observance of order, time,

\* The Rev. Joseph Ketley, now of Georgetown, Demerara.

and place. His punctuality was complete. He was very desirous of being fitted for his work, and though he looked forward to it with pleasure, it was yet with much anxiety, lest he should be found neither faithful nor useful. His experience taught him implicit dependence on the grace of Christ."

Of course I applied to Dr. Henderson, for any information which it might be in his power to give, or a statement of the impressions he might still retain of his excellences or his character. In answer to this application, I received a kind letter, the greater part of which I have much gratification in transcribing:—"I wish," writes Dr. Henderson, "I could furnish you with the information you want, relative to my late lamented friend Mr. Dyer; but I have no written memoranda on which to fall back. I retain, however, a most lively recollection of his conduct and character during the period of his residence with us at the Mission College, Hoxton. It is no injustice to our other brethren who studied with him in that Institution, to say, that for depth of piety, amiableness of disposition, ardour in the pursuit of knowledge, closeness of application, success in study, and simple-hearted devotedness to the great object which they all professed to have in view, he was surpassed by none. He was a universal favourite, a wise and faithful adviser, and ready at all times, and in every way, to assist his fellow students. I need not add, that I took the deepest interest in him; and it gave me singular pleasure, after he went to the East, to receive information either directly from himself, or through his honoured and venerable father, and other channels, respecting his success in

the great work to which he had devoted his life. His rapid progress in Hebrew convinced me that he would find no difficulty in mastering any language that he might be called to learn ; the Chinese itself, not excepted.

“ We are much called to abound in prayer to the Lord of the harvest, that he would raise up many of a kindred spirit ; men who will be ready to make any sacrifice for the glory of Christ and the salvation of the heathen, not seeking their own things, but the things which are Jesus Christ’s.”

He enjoyed, however, the able instructions of Dr. Henderson but for a very short period, for on the 20th of February 1827, he was ordained at Paddington chapel as a missionary to the heathen : on the 10th of the following month he quitted the shores of England amidst the prayers, tears, and best wishes of many.

His ordination at Paddington chapel was a season never to be forgotten by those who were present. His “ Confession of Faith,” although short and simple, was such a statement of past occurrences in his own short history ; of experience and feeling ; of courageous resolution and implicit dependence on Divine grace ; of truth to be taught to the heathen, and of the spirit in which that truth was to be made known ; of fears felt, and of love by which the power of that fear was more than neutralised ; and of trust in the power and presence of Christ that the congregation was subdued under the sacred and mighty influence that pervaded the whole assembly, and constrained it to say, “ God is in our midst to-night.” Dr. Waugh offered the ordination prayer. Feeling was deepened, and some, it has been subsequently ascertained,

yielded up their hearts as living sacrifices unto God, that night, and became from that day forth the followers of that Saviour who had called Samuel Dyer to serve him among the heathen. Their conversion, their renewal by the Holy Ghost, sealed the service of that night with the approbation of God.

His pastor, the Rev. J. Stratten, delivered to him the charge. It was founded on 2 Tim. iv. 22 :—“The Lord Jesus Christ be with thy spirit.” After a number of introductory observations, most appropriate and touching, in which Mr. S. proceeds in the following strain—a strain in which every testimony hitherto borne to Samuel Dyer’s excellences was abundantly sustained, but in a manner that was adapted to check him with the utmost delicacy, when he was in danger of carrying to extreme what in itself was highly commendable :—“There are many things proper to be said on such occasions as the present, which I deem it unnecessary to say to *you*. I shall not caution you against vanity and elation of mind, but rather employ the language of God and the people to Joshua, ‘Only be strong and of a good courage;’ I would remind you that we may injure our usefulness by too *low* as well as too *high* an estimate of our own gifts and qualifications. Neither need I warn you against ease and self-indulgence, but rather call to your remembrance the advice of the apostle Paul to Timothy, ‘Drink no longer water, but take a little wine, for thy stomach’s sake.’ It is proper to say to *you*, though by no means a common fault, there may be an excess of self-denial. I shall not warn you against indolence or in exertion of mind, against

squandering away your precious and irrecoverable moments, but assure you that we have *flesh* as well as *spirit*, and that the animal nature sometimes requires relief and relaxation. It is greatly to the honour of the profession you have chosen, that, for one missionary who has loitered in the vineyard, there are ten who have fallen victims to multitudinous labour, and insupportable application. It is the part of wisdom to avoid both extremes: with the spirit of power and of love, God hath joined that of a sound mind; and a word to you on this subject, though I deemed it necessary, will be sufficient." Then the discourse proceeds to inquire and describe what is meant by the presence of the Lord Jesus Christ—in his *sympathy* and *tenderness*, in his constant and gracious *care*, and in the *manifestations of his will and mind*: then to show how much he would need his presence and support—*because* the treasure he carried to the heathen was valuable beyond all price, but deposited in an *earthen vessel*; and *because* he would have to encounter *violent temptations, corrupt and sceptical men, lukewarmness, insincerity, and opposition*, and the *vile practices* of idolatry: then the *promise* of Christ himself; the *fact* that he was to be employed in the Redeemer's work; that he was *called* to that service; the *experience* of his predecessors, and *victories* already won, were adduced as *reasons* why he should *expect* the presence of Christ. He was then exhorted to "expect PERSONAL success. We are engaged," proceeds the discourse, "in no hopeless enterprise and speculation. The faith and patience of the church have been almost sufficiently tried. You

may live to see at Malacca and among the Chinese the very counterpart of the events at Tahiti and in the Southern Isles. Oh! the object is immense, and most magnificent. It will be a glorious day when China is morally stormed and revolutionized and enlightened: when Christianity shall have overthrown the superstition of ages, and scattered the dense darkness of centuries, and destroyed all the vile creatures which have had in it their habitation and their home, and transformed that country into the garden of the Lord. That day, my brother, *shall come*. We can take our standing on the oath and promise of God, and assert it with all confidence and certainty. May you be the honoured instrument of its progress and acceleration!

“Hereafter, in heaven I may take you by the hand, remembering the interesting moment and occasion on which this sentiment was uttered, and with complacency we may both look down on China evangelized. You may see, and you may execute, great and incredible things while you live. From small causes astonishing effects may sometimes proceed. Your preaching, and books, and translations, may have a deep and mighty influence upon the state of Chinese society, and be extended to the remotest generations.

“Unite these scattered thoughts: you are weak and helpless, and therefore you shall be ‘strengthened with might in your inner man.’ The promise respecting it is strong and faithful; you are engaged in the Redeemer’s own work, to which you are called and commissioned; your predecessors have never been left, and the cause is destined to have universal and unclouded

victory. Be assured, 'the Lord Jesus Christ will be with thy spirit.'"

After dwelling on PRAYER—his *own* and that of the *church*—and DILIGENCE in the way of duty, as the means by which the presence of Christ was to be obtained, his pastor proceeded to show what the presence of Christ *would do* for him, and the charge closes in the following fervid strain in illustration of that topic.

"It will make you courageous and indefatigable. You may be placed in circumstances where self-possession is of the highest consequence, and the presence of Christ will inspire it. You must be dauntless when you are assailed for your faith, and make your attack and retort with all suddenness and brilliancy, so as to produce invincible conviction; and this fearlessness and intrepidity of spirit is by Jesus Christ.

"It will make you wise and prudent. There is a certain largeness, magnanimity of wisdom, which is infinitely remote from craft and human policy;—there is a manly prudence, which disdains and despises all cunning and artifice. This is the wisdom and prudence of Christ.

"You will have your eyes about you not to encounter needless danger, but to embrace opportunities, to avail yourself of passing advantages, to employ the best means, and to lay your plans well. Intrepidity without wisdom is the desperation of a fanatic; and wisdom itself, without courage, will never escape the contempt and obloquy of cowardice. 'This, also, cometh from the Lord of hosts, who is wonderful in counsel, and excellent in working.'

“ It will make you gentle and affectionate. You will be tender in your spirit, and persuasive in your manner. Christ himself was love and gentleness embodied in their fairest exhibition, and most perfect form. You must aim to be like him.

“ It will make you patient and persevering. If Christ be with you, you will not turn back, saying, ‘ There is a lion in the way.’ You will stand in the evil day in full armour, and having done all, stand. Think of the expression of the apostle, ‘ *in much patience.*’ Go on, my brother ; if you fall, fall at your post ; if you perish, let it be in your work ; and your record is on high, and your recompense with your God, and yours shall be a crown of no ordinary splendour. You shall shine in the firmament of God for ever.

“ In a word, it will make you like himself. Beholding his glory, and realizing his presence, you will be changed into his likeness. His mind will be in you. You will be conformed to that perfect model. You cannot wish for more : we cannot wish more for you. You shall be conformed to him also in his glory :— ‘ If we suffer with him, we shall also reign with him ;’ we shall sit down with him on his throne, and be glorified together.

“ I venture to add three or four principles which ought ever to be fixed and permanent in your mind. *First.* The whole system of idolatry against which you set yourself is base, and vile, and mischievous. It is ruinous to the present and everlasting interest of man, and obnoxious and offensive to every perfection of God. It is the most intolerable noisomeness, and the most

detestable abomination which has ever afflicted the human family. *Second.* The gospel which you carry is of inestimable worth. It is precious beyond all price ; it is a balm for every woe ; the antidote of death, and the harbinger of immortality. It secures glory to God in the highest, and advances to the utmost the present and everlasting happiness of man. *Third.* If you die, you have attempted a great work. You have essayed a noble and generous enterprise. You have acquired even in your fall eternal honour. You shall not be deplored. We will have an anthem and a jubilee over you. ‘ He is gone,’ we will say, ‘ to his coronation and his triumph.’ *Fourth.* It shall succeed in other hands. Where you have planted your feet, or shed your tears, or breathed your sighs, or poured out your blood, or yielded up your spirit, there Christ shall reign, and the cross be victorious, and halleluias shall ascend from all voices to the throne of God and the Lamb.

“ I charge you, therefore, before God and this people and the elect angels, that you ‘ keep this commandment without spot until the appearing of our Lord Jesus Christ.’ Follow after righteousness, godliness, faith, love, meekness. Fight the good fight of faith. Lay hold on eternal life, to which you are also called, and professed a good profession, before many witnesses. Go, therefore, in comfort, in elevated and enlightened confidence, in high hopes, in holy satisfaction : and the Father and the Son and the Holy Ghost, the angels and this congregation will conspire in the language of the prophet, and say, ‘ Thou shalt go out with joy, and be led forth with peace : the mountains and the hills shall

break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off.' Amen."

I have given a lengthened abstract of this discourse, not only because of its *intrinsic* excellence, but principally because it made an impression on his own mind which was never effaced, as well as on the assembled multitude who witnessed the solemnity. The ordination of Mr. Dyer is spoken of in many a circle as a season of all but unparalleled interest in the history of the church at Paddington chapel.

While among them he was, as we have seen, greatly esteemed; and now he is gone to his reward his memory is fragrant, and they bless the Lord for all the grace bestowed on him, and because on him on themselves too, for few churches have been so privileged as to have such a representative among the heathen.

"Mr. Dyer was soon afterwards married to Miss Tarn, the eldest daughter of Joseph Tarn, Esq., one of the Directors of the London Missionary Society, a lady in every way well qualified to become the wife of such a missionary; and on the day specified before they sailed for the Straits of Malacca." As Mrs. Dyer\* is still living it would be deemed unsuitable to say more than is contained in the above extract from the correspondence of Mr. Dyer's father with myself.

\* Now Mrs. Bansum. Mr. Bansum is a German missionary labouring at Penang.

## CHAPTER III.

### LABOURS.

Mr. Dyer's original destination :—The state of the mission to the Chinese :—  
Stays at Penang :—The mission in that island :—Correspondence, first  
impressions and labours :—The language, peculiarity of :—Mr. Dyer's mas-  
tery of :—Schools, male and female :—Typography :—Mr. Dyer's prepara-  
tion for a fount of metallic types :—Communications on the subject :—  
Mr. Dyer's emotions on :—Multiplied labours :—Trials :—Contentedness :  
—Death of his first-born :—Death of his excellent mother :—Letters :—To  
his father.

It was the intention of the Directors, in accordance with the unhesitating recommendation of Dr. Bogue, that Mr. Dyer should be appointed, if not to the principalship of the Anglo-Chinese College, to a position in that institution, it was hoped, that would have afforded a full scope for his learning, acquirements, and graces. This was the position he contemplated himself when at Gosport. Every one saw that he had qualifications for such duties. It was thought, too, by Dr. Morrison, that he was the man for such a post. How frequently, however, are what we may deem the wisest and most matured plans set aside by circumstances which none can control; and how difficult often it is to acquiesce in arrangements which bring our prudence to nothing, and leave us little else as the result of our planning

than lamentations over our disappointments! God's providence assigned Mr. Dyer other duties than those devolving on a teacher in a scholastic establishment.

To enable the reader, however, to comprehend more fully the state of the Chinese mission at this time, and the feelings which consequently animated the bosom of the subject of these Memoirs, we shall present a brief account of it here. The Protestant mission to that empire was commenced soon after the beginning of the present century. It is needless to say, that Dr. Morrison was the first missionary. He was directed, as he acquired the language, to compile a dictionary, to facilitate its acquisition by future missionaries, and to translate, as soon as he found himself competent to the task, the Holy Scriptures. Dr. Morrison had to a most unusual degree the requisite powers for these duties. He was a man of deep devotion, of most unbounded application to any work he undertook—and he never undertook what was mean and paltry, of adequate learning, and a man of indomitable perseverance. He accomplished his task; and accomplished it, too, in a manner that will surprise posterity more, perhaps, than it does many in the present day. But he was not satisfied with all this;—the version of the Sacred Scriptures, his grammar, his ponderous dictionary, his other translations and compilations—and they were numerous; for he had other plans in view, some of which he carried out, if not to his entire satisfaction, to a happy degree of completeness. These indicated a comprehensiveness of mind, and a nobleness of soul, that was sometimes but imperfectly understood: and the more so, as he

had not always, perhaps, complete control over his patience to bear with those of lower stature, and who could not, consequently, command so wide a range as himself: hence, he was liable to be misapprehended, where he ought to have been admired. However, to analyze Dr. Morrison's character or labours is not the object now in view; but as he was the founder of the Anglo-Chinese College, an allusion to himself and his plans was both just and inevitable. Among other matters of first importance, Dr. Morrison contemplated the establishment of a college on an efficient and liberal scale, from an early period of his residence in the country, in which the cultivation of English and Chinese literature, with an especial reference to missionary purposes, was the great object proposed. It was hoped that Europeans might be disposed to avail themselves of the facilities it would afford to acquire a knowledge of the Chinese with other Ultra-Gangetic languages; and that many natives might be disposed to receive instruction within its walls in Occidental literature, sciences, and arts. Hence the establishment, and hence its name—Anglo-Chinese College. Dr. Morrison contributed one thousand pounds towards the erection of the college premises, and a hundred per annum for the first five years. The foundation-stone was laid in the month of November, 1818. Dr. Milne became its first principal. Its plan was noble and comprehensive; worthy, indeed, of Dr. Morrison's liberal mind, principles, and habits. The only fault it had, if fault it be, was, that it was in *advance* of the state of things at that period; its labours must therefore have been, as they still are, and

for a long time to come will be, elementary, and altogether below what we are disposed to expect in a *college*, when we attach the idea we do in the west to such an establishment. To a representation like this, Dr. Morrison would reply, in his characteristic manner, that, as the *man* bears the name he did in childhood, why not give, in like manner, to the *infant* institution at Malacca the designation of its *manhood*? Such was the institution for which Mr. Dyer was originally designed. He even left England with this view.

Such was the state of the Chinese mission when Mr. Dyer joined the band of devoted men on the confines of that mighty empire—only seven in the year in which he went out, and that number was soon after reduced by death and sickness. Much had been done, much was doing, and much was to be done—the work was only begun; it is in its beginning still,—nevertheless, advancing. The amount of what *has actually* been accomplished, it is, perhaps, impossible to ascertain. No one was prepared to say that the work which God enabled the missionaries to achieve at Madagascar, for instance, was of so genuine a character, until trials developed its nature, and, indeed, proved its extent. At least, the churches in this land were delighted to a degree and in a manner that proved they had not *anticipated* such stedfast faith in the African believers as they found animating their souls in the midst of persecution and death; so, should circumstances arise *adapted* to test those among the Chinese who have heard the truth, we might find that the amount of what is done is much greater than we are

prepared to suppose. We know but little of *hidden* man. Of the moral influence that may pervade any community at a given time, we have often but the most imperfect apprehension.

When Mr. Dyer reached the Straits of Malacca, however, a variety of considerations led him to resolve to stay at Penang; at least till the judgment of the Directors on the representations he and his brethren made to them, could be obtained. The commencement of the mission to Penang dates back as early as 1816, when Dr. Milne visited the island. The immediate object of this visit was to present a petition to the Governor in council for a grant of land on which to erect mission premises at Malacca. Dr. Milne, nevertheless, availed himself of this opportunity to distribute the Sacred Scriptures and tracts among the Chinese of the settlement, and to gather all the information that might enable the Society to act with prudence, in case it should be thought desirable, at a future period, to send missionaries to that beautiful island. Three years afterwards, (in 1819,) Mr. Medhurst paid a visit "to distribute tracts, and establish schools, for which the support of Government was obtained, and then made way for Messrs. Beighton and Ince, who occupied the station as resident missionaries." "Towards the close of the following year, however, the author again visited the island, and settled at James Town, in the midst of a small population, having charge of a native orphan school, consisting of about twenty individuals, who resided in the missionary's house, and under his own eye. A dispensary was likewise opened

for the sick poor, and visits paid to the heathen in their dwellings, while Divine worship was regularly conducted with the inmates of the mission family and a few neighbours.”\*

Messrs. Beighton and Ince—the former in the Malay, and the latter in the Chinese department of the mission — settled at George Town. Mr. Ince laboured with assiduity in establishing and superintending schools, in distributing Christian tracts, and in conversing with, and preaching to, the people, on the fundamental truths of Christianity, till he was called to his reward and his heavenly rest in 1825. From the lamented death of Mr. Ince, till August, 1827, when Mr. Dyer arrived at Penang, there was no one to superintend the Chinese branch of the mission, except, indeed, what little attention Mr. Beighton was able to bestow upon it. This oversight was necessarily imperfect; for Mr. B. had more than enough to occupy his time and exhaust his energies in the Malay branch of the mission; and besides, he knew nothing of the language of the Chinese. With the exception, therefore, of a single school, which was in a dwindling and inefficient state, there was scarcely a trace left of the operations of Mr. Beighton’s late excellent and amiable colleague, when Mr. Dyer reached Penang at the date mentioned above. Mr. Dyer, therefore, felt he was called upon to stay at this station, as there were brethren both at Malacca and Singapore, labouring with constancy and success in their various departments. On his arrival, Mr. Dyer, in writing home to the Society, states his reasons for staying at

\* Medhurst’s “China,” &c.

Penang in the following terms:—"Upon our arrival here, we found that Mr. Beighton was gone to reside upon one of the Penang hills for the benefit of his health: he had been dangerously ill. Mrs. Beighton has been strongly recommended to take a voyage to China for the benefit of her health. No missionary was here as a Chinese labourer. Mr. Kidd was here for a little while after Mr. Ince's death. The Chinese department of the mission has fallen to the ground, except a boys' school," &c. After alluding to other considerations, he proceeds to say, "Under these circumstances, it appeared to us to be the path of duty to remain at Penang, at least for some time. I have written to the brethren of the Ultra-Ganges mission to consult them; as, also, to the deputation.\* Messrs. Thompson, Tomlin, and Smith, are at Singapore; Messrs. Collie, Humphries, and Kidd, are at Malacca:" so, "I have made up my mind to stay at Penang, \* \* \* if permitted to do so. From what Mr. Beighton has said to me, I *fully expect* the concurrence of the deputation; and I think all the brethren will be favourable—indeed, no important purpose can be accomplished by my removal." Thus his original destination was changed by circumstances, and in a manner he did not at all anticipate. This, however, did not by any means grieve him, as he was always ready to obey with the utmost cheerfulness the calls of duty.

At this island, a gem of the sea, Mr. Dyer had ample scope and abundant facilities for the exercise of his genius, his energies, and his piety. The Chinese popu-

\* Messrs. Tyerman and Bennet. °

lation amounted in round numbers to about ten thousand. He devoted himself to the duties of his great commission with unremitting assiduity, as the following extracts from a letter addressed to a beloved sister will show. They are introduced both to show what were his first impressions, and also his first engagements. "You will be surprised to find my letter dated at this place, (Penang,) much more, when I tell you, that in all probability we shall remain here. \* \* \* \* \*

Penang is a very pretty place ; woody in the extreme, as are all the neighbouring islands. \* \* \*

There are several lofty hills, to which Europeans resort for the benefit of their health : from the foot of the hills to the sea is a gradual descent ; so that good water, the source of which is a waterfall, from one of the hills, is conveyed in an aqueduct of clay to the English town, and it goes through our grounds. We reside within two hundred yards of the sea. I suppose this season (September) to be the least pleasant of any throughout the year ; it is the rainy season, yet it is far from being disagreeable. We have rain every day, but then it is in heavy showers, which are followed by sunshine. During this season it is pleasantly cool in the daytime. The nights are always cool. We are, however, obliged to be exceedingly careful of getting wet, as it is generally attended with unpleasant consequences. \* \* \*

Most Europeans have conveyances, and indeed this is a necessary article of a missionary's furniture, as he is obliged to go out at all times in the day, and sometimes long distances. I believe Penang equally healthy with Singapore ; but the most healthy place in India requires that we should be

very careful of exposure." The preceding extracts, free, familiar, and natural, are from *a brother to a sister*. The following, from the same letter, exhibit more fully the missionary, his feelings, impressions, and purposes. "You will rejoice to learn that we have had an almost unspeakable advantage in learning so much of the language before we arrived. Before three days had elapsed, we could make ourselves understood by our Chinese teacher by writing on paper, and before three weeks had elapsed, we could converse with him on several subjects in the Fuh-keen dialect, without the medium of paper. This is not the dialect we learned in England. This morning I held the following dialogue with my teacher, getting him to *write* one or two difficult words.

"*Samuel*. Do the Canton people worship idols ?

"*Teacher*. Yes.

"*Samuel*. Is that right, or not ?

"*Teacher*. Not right. It is right to worship Jesus the Lord of heaven.

"Then I read to him several passages from the Bible. The following is his remark, which he wrote on a piece of paper, and I translate it literally. 'Have men believing in Jesus's books, if they read them, of necessity they will obtain good ; and after death they will ascend heaven's temple : those who do not believe shall descend to earth's prison as guilty men.' I will write in Chinese, in case Mr. Wilkins, or somebody who knows Chinese, should call upon you." (Then follows the Chinese, but for obvious reasons not transcribed here.) "I am fully persuaded, however, that it is con-

fession without principle : and in this way he will consent to everything almost 'I can propose.'

“This is the time for the great Chinese feast at Penang. I went to it on the first and second days, and distributed several tracts and parts of the Bible in Chinese. They received them very willingly, and my teacher assisted me very zealously in distributing them ; his idea is, they will make men good, but he does not understand the nature of salvation from sin. I saw at the feast a hideous looking monster to which they bow down to worship. I saw them fall down before it, (at least several persons,) with their heads touching the ground. I saw little children about six or seven years of age dressed up and taught to bow down to the monster. It was of most ugly form, having apparently two eggs with a large black spot upon them for eyes, and it had a savage countenance. There was a table before it, on which I laid eight copies of some of Paul's epistles, and when I returned the second time they were gone. The feast lasts nine days more, and I hope to distribute more tracts, trusting that they shall be accompanied with the Divine blessing. I cannot preach in the Fuh-keen dialect at present, but I hope to do so in a few weeks. We hope shortly to have four Chinese schools ; two for boys and two for girls. We have obtained two temples for the boys' schools, as well as two schoolmasters for them. We have also obtained one schoolmaster for girls, and ten girls. But we can do very little this way now, because of the Chinese feast. I have also made an attempt to establish a school for teaching English to adult Chinese. By teaching

them, I shall learn their language better, and when able, I shall preach to them. However, I shall only have six for an hour in the evening, and shall continue to teach them only so long as I may see any benefit arising from it.

“In our domestic capacity we are very comfortably circumstanced. In India we are obliged to have a great many servants, simply because one servant will only do certain things. We have no less than five. They are all Malays but one, who is a Bengalee. We are, therefore, obliged to learn to speak Malay as well as Chinese. That language is very easy, and will enable us to converse with almost every man on the island. \* \* \* All we need to make us happy is our heavenly Father’s smiles—a heart which can enjoy the surrounding beauties, and yet feel itself a stranger in a strange land. We have an abundance of work before us, and should be glad to live many years to do it; yet in Indian climates all should *specially* live like those who are shortly to depart hence, because a man may be in good health to-day and to-morrow in the grave.

“Last evening Mr. Beighton and myself went again to the Chinese feast; not many people assembled, on account of the rains being so incessant. However, we circulated several Malay and Chinese tracts. We went into the great temple with some books in our hands; several Chinese followed us in, whom we supplied, and then placed ten gospels of Mark upon the table before the altar, (and the god;) so you see we have hitherto faced the enemy without danger. I long for the day to come when I shall be able to speak to them, and call

upon them to renounce idolatry. \* \* \* There is much here to contribute to the enjoyment of a missionary, if his heart be but intent upon the Saviour's work. One evening I went out to walk ; all was silent, except that a few came to draw water from the aqueduct which runs through the spot where I stood. The sun went down pleasantly, and the clouds long retained their lustre. Every surrounding object encouraged the spirit of devotion, and I quite rejoiced to be situated as I was. Glad should I have been, like the Saviour, to have conversed with those that drew water, but I could not—they were Malays."

The above was written in September, 1827 ; and in October he writes to his friends a lengthened account of his feelings and labours ; from which the following extracts are taken ;—

“ I send you, shall I call it, the pledge of the Redeemer's triumphs in China. In one of my journeys I met with a Chinaman who willingly gave me the inclosed idol. The same day another man gave me a large one, but if I send it it must be by another opportunity. The Chinese universally worship idols. You cannot go into a Chinese house, except he be a Roman Catholic, but it has an idol, an altar, and incense. \* \* \* \* \* If a man have no idol, other Chinamen will say he is a bad man ; so all, with scarcely one exception, have them. The field of labour is extensive in Penang. There are several thousands of Chinese, and also people of twenty or thirty other countries ; but the main population is made up of Chinese and Malays. George Town, near which we live, is crowded with in-

habitants. \* \* \* \* The Chinese are a very affable people ; and in every respect it is pleasant to have to do with them. They have not once disputed my representations. They will assent to all I say about Jesus Christ, without arguing against, or believing what is said. Even my teacher says that if people say they are not guilty, they are self-righteous and cannot be saved ; that Jesus Christ received the punishment for our transgressions ; that if men believe the gospel they shall be saved. And, moreover, he is active and zealous in telling others the same truths ; but still there is something wanting in him to constitute a true believer.

“ Yesterday I went to a distance from home, as far as my horse could go, to visit some Chinese and distribute books, and returned in the evening. The reception I met with was very gratifying. Having distributed my books, I dined with a Chinese. Five of us sat down to table—our host, my teacher, two others, and myself. The entertainment was very good in their way. I was quite welcome, and asked to come again and remain all night. Just as I was leaving the village my host, seeing a man from the interior bringing oranges to Georgetown, purchased a few and put them in my palanquin. I mention this that you may know we are among a hospitable people.

“ My journal is necessarily very barren just now, containing little else but an account of the distribution of books. I can converse with my teacher on any subject, and can preach so as to be understood by all ; but as the Chinese mutter very much, I cannot understand them.

\* \* We are devising plans of future usefulness.

One is for instructing female children on the Lancasterian system, to be under Maria's daily superintendence. We hope to obtain at first fifty girls in daily attendance, to instruct them in reading and working, but above all in the affairs of another world. Schools here do not flourish without the most vigorous superintendence, and Maria is well able to take the charge. \* \* \* \*

I have lately been a journey to the interior, or southward of Penang. I was absent from home and Maria four days, for the first time. The purport of my journey was principally the distribution of books, and to know the number and state of the Chinese in other parts of the island. I was everywhere kindly received. One day I wandered with my teacher a long way into some pepper gardens. *At last*, benighted, we arrived at two or three lonely houses. We took tea, distributed books, and returned. We had, however, got into a labyrinth, and were obliged to seek a guide to lead us out. After my return I was very much pleased that one man from this remote place should come many miles to ask me for the *whole* Bible. He listened to me attentively while I spoke of Jesus Christ; and I then sent him away with the New Testament, promising that I would give him the Old the next time he came."

The following extracts from a letter written to his beloved pastor, about this time, will bring his occupations and spirit more fully before the reader:—

“You will doubtless have heard that we have made up our minds to remain at Penang; especially since the brethren of the Ultra Ganges mission advise us to do so. I assure you our circumstances are just what we

would have them to be. When in England I frequently looked forward to a change of circumstances for the better," (*i. e.*, when contemplating his original profession,) "but it is not so now. We are quite content, and would not but be as we are. You will not suppose by this that we are enjoying heaven upon earth. This cannot be while there remains a corrupted nature; but the burden we are called upon to bear is the very one we wish to bear. The work is what we would choose again were we now in England.

\* \* \* \* \*

"At present I cannot do much actual work, but am endeavouring to do a little. I have three Chinese schools, and daily hope for a fourth; all which I can conduct with ease. These schools contain about fifty children, who are all learning Scripture truths. Many Chinese come to see me. Some want medicine, &c., to whom I endeavour to declare the gospel. Unhappily they assent to what I say, and there it drops. However, it is for us to sow the seed, and we know not which shall prosper, this or that. All willingly take Christian books: in this they differ from the Malays, who will not. The Roman Catholics here have rather a firm footing. Their influence is considerable; so much so as to receive a monthly allowance from government for schools. Their converts are not a few in number. The Lord knoweth why Popery is permitted to triumph, we only know this, that 'He hath done all things well.'

\* \* \* \* \*

"It is now some days since I have been able to write

a line. I have been very busy with Mrs. D. in establishing a female Chinese school. Thanks be to our heavenly Father we have succeeded thus far. In nine days we got twenty-three children. All come willingly, and go apparently much pleased. We expect eventually to have fifty children. The parents and friends who come to see, are apparently pleased, and some astonished at the order and behaviour of the children. On Sunday last, they learnt a prayer in the morning, and hymns in the afternoon. It is our intention to press upon them the duty of praying to God morning and evening; and in a few Sundays to teach them to sing hymns to their Redeemer. Last Sunday morning they knelt down for the first time with the schoolmaster and my pundit, to pray to the true God. I do not think many understood what I said, but the very gesture of kneeling was pleasing and encouraging. They read Christian books, and no others; and I know you will join in praying for and in *expecting* a blessing.

“A few days ago I took my stand in a hired Chinese house in the midst of hundreds. I go every day and work there, instead of working at home; but I cannot do much, for every day Chinese come to hear what I have to say, sometimes one or two, at other times three or four, to-day seven. They listen, and generally assent to all I say, as good. Occasionally they ask me questions. Yesterday, one man asked me if it was lawful to drink wine? They mean by wine, brandy and gin. They know these come from England, and they have universally a strong impression that ALL Englishmen drink freely of these spirits, so that it was a very

cunning question; for they think that as I am an Englishman I shall of course plead for this vice." Oh! *this vice*, and the traffic in opium, have been a hindrance of inconceivable power and magnitude to the progress of the gospel in Eastern Asia, and among the Chinese! He proceeds:—"I am somewhat at a loss to know what to do. My Chinese affairs are so multifarious that I cannot get *one* hour a day for private reading; and they increase rapidly upon me. If I could live without food and sleep, I have more than enough to keep me fully employed. In this case, what am I to do? Am I to steal an hour a day, and say no matter, however important, shall intrude? \* \* \* \*

But indeed I know not how to steal an hour, or which to steal; so I shall not be a very wise man at this rate, should I live till seventy. However, this is not my chief complaint. If I were a holy man, a child of a filial and affectionate disposition towards our heavenly Father, I do not think the want of learning would much distress me, when I think my Master's work calls for every moment of my time." \* \* \*

The month after this, (January 1828,) he reports, "On Sunday last I preached two sermons in Chinese. My congregations were small, but very encouraging. In the morning, at half-past nine, I had six hearers, and in the afternoon, at four, five hearers. I hope these services will be regular every sabbath, and will eventually increase in numbers." After this he proceeds to describe the apathy of the people; a subject to which painful references will have to be made in the course of these Memoirs frequently again. The following extracts must

be added to those already quoted, that we may be the better able to appreciate the amount of his labours, and the spirit in which he discharged the duties that pressed in crowds upon him, and must press on every missionary, especially when *alone* in bearing his burden. "We have been at Penang one year on the 8th of next month; and never for one moment have we been permitted to regret our external circumstances. The language has engaged our main attention, and I am astonished at its difficulties; for although we had peculiar advantages and could soon make ourselves understood by a few, whose dialect comes nearer to the Mandarin, the *mass* of the people are Fuh-keen, and so diverse is the *spoken* language of some of the provinces of China, that a Canton man, for instance, is a barbarian to a Fuh-keen man, unless they know each other's dialect. The Fuh-keen has already cost me much labour and toil; and it is likely to cost me still more. \* \* \* \* As yet, I have not been able to do much in the way of verbal communication to the Fuh-keen people, but am exceedingly anxious that a new year may witness new exertions, especially in regard to preaching. The Hebrew, Greek, Latin, and French," (languages which he understood very accurately,) "all appear to me to bear no comparison in point of difficulty with the Chinese; and what is very painful, when I am pretty well acquainted with the Fuh-keen, the Macao and Canton people will understand little or nothing of what I say. If native teachers are wanting anywhere, they are among this people; for by the time a man is *fitted* for his work his constitution is impaired, and he must soon

depart hence and be no more." Again, in another letter, soon after this, to his honoured father, he writes : " You ask concerning my ability to make my message understood by the heathen. The farther I proceed in the language, the more difficult it appears to me. I am astonished at its difficulties. Though the grace of God has been given to us to persevere to this day, I am glad I did not know the difficulties before they were half encountered, otherwise I might not have had courage to grapple with them. However, I can understand the Hok-keen people, and they me ; and many have heard my message. But they listen to me with much indifference. Thousands of simple and important tracts also have been distributed, many read ; but as yet, not an individual puts the question of the jailor. The inefficiency of my labours makes me feel my impotence ; but there is no restraint unto the Lord to save by many or by few. \* \* \* \* \* Some have occasionally excited hope ; but in the end I have always found them actuated by interested motives. And one who for a time came to me twice on the sabbath-day, now works again on that holy day."

Such extracts as the above might be copiously made from letters before me ; but lest the reader should be wearied by sameness and prolixity, we will desist from any further quotations here. The *Language*, of course, as we have seen, was the first object of his attention. On the advantages he had enjoyed in England he always set a high value. " Oh ! the immense advantage we have had in our native country in learning so much of the language there ! Let all missionaries learn

as much as they can of the language in England," was a recommendation he never ceased to urge.

Even to this day some diversity of opinion prevails as to the ease or difficulty with which the Chinese language can be acquired. Some, drawing their conclusions from individuals endowed with extraordinary powers of acquisition, have formed the opinion that there is no *peculiar* difficulty to be encountered: some, on the other hand, looking at a period when there were few or no facilities for the undertaking, have *magnified* the difficulties beyond all due bounds. Both extremes may become sources of serious mischief in missionary circles. In the one case, young men of first promise as a whole, of adequate talent, of well-regulated judgment, and of devoted piety, may be deterred from consecrating themselves to the great work to be—if the church is but faithful to the design of her Lord and to the principles on which she is constituted—now carried on in China. To such a result it is hoped these pages will have no tendency. In the other case, the opposite mischief may ensue.

The following observations on this subject cannot, it is presumed, but prove interesting as matters of information, while they at the same time set before the reader the labours which Samuel Dyer so successfully prosecuted. The language, or rather languages of China differ from all those yet known to the nations of the west in almost every point in which languages can differ from one another. That which is *spoken* is not, and on their system cannot be, *written*: and that which is *written* has no alphabet, nor yet anything approaching

in the remotest degree to the alphabetic system. In order therefore to communicate *oral* and *written* instructions to the Chinese two languages have to be acquired, each possessing difficulties of a very *peculiar* character. This Mr. Dyer always felt. He could speak other dialects, but the Hok-keen was that in which he was most at home. The ability to speak he acquired to such a degree of perfection as to astonish all who could at all appreciate the difficulties of the acquisition, or comprehend the amount of application and labour necessary to give the ease and accuracy with which he communicated his thoughts on any subject to which his attention was directed. A *correct ear* is, to an adult, at least, indispensable to learn the language with anything like ease, and to give full effect to its intonations: a *tenacious memory* is no less indispensable a pre-requisite: and a *power of application*, beyond what is required by any other language yet known to Europeans, must be added to every desirable or necessary endowment besides, otherwise success will prove both slow and remote.

To give the reader some slight conception of the peculiarities and intricacies of this singular tongue, I will abridge into as short a compass as I can, the statements of Mr. Dyer himself, in a manuscript Essay in my possession, which, for my present purpose, I prefer to the more elaborate Essay *published* by him at Malacca.\* The whole number of enunciated

\* "A Vocabulary of the Hok-keen dialect, as spoken in the country of Tsheang-Tsheu. To which is prefixed a Treatise on the Hok-keen Tones. Printed at the Anglo-Chinese Press. 1838. (Price one Spanish dollar.)" Of this pamphlet there was a subsequent enlarged and improved edition;

sounds in the Hok-keen are resolved by the Chinese themselves into fifteen initials and fifty finals. Any particular sound, therefore, they divide into its initial and final: thus, for instance, the enunciated sound that might be represented by the following combination of characters, "Kim," would be resolved into the initial "K," and into the final "im"="Kim." As any of the fifteen may combine with any of the fifty, we have, by multiplying fifteen by fifty, seven hundred and fifty distinct enunciated sounds to form the *basis* of the entire language. Each of these is again varied by eight tones. Two of these tones, however, happen to be precisely alike, so that 7 times 750=5,250, will give all the *possible variations* of sounds in the whole language. The *actual* number in use does not by any means amount to so large a sum. The language, as far as pronunciation is concerned, is *monosyllabic*, though in point of *sense* there are many characters which stand related to other characters, with which they are in juxta-position, much in the same way as our inseparable particles—*dis, un, con, &c.*, do to the words with which they are united. Some might be disposed to compare our language on the above principle with the Hok-keen but I have been unable to obtain a copy of it. It exhibits all the talent, accuracy, and ingenuity of the author. The curious reader may find, also, much information on this and cognate subjects in the Preface to Mr. Medhurst's Hok-keen Dictionary. This is upon the whole, a most valuable work. Should there ever be a call for a second edition its laborious author will be able to correct and improve it altogether. The subject of Chinese Lexicography has secured the attention but of few scholars. Still, considering the circumstances of the case, the Dictionaries already in existence have a surprising degree of merit. Dr. Morrison's deservedly stands at their head: not only because of its extent, but on account of every good quality that should distinguish a Lexicon.

dialect of the Chinese, and say that, taking our alphabet as they stand, amounting to twenty-six, the initial sound of every word therefore must be one of that number, which when multiplied into itself would give 676 as the *enunciated sounds* in our language. That would be correct, if our language was *monosyllabic*; but as on the contrary it is highly *polysyllabic*, and as their initial sounds are *only fifteen*, whatever advantage their larger number of finals might appear to afford them, it will be obvious that our own language exceeds theirs to almost an inconceivable degree in *distinct* and *diversified* enunciations. In whatever *tone*, moreover, we may utter our words, our language is a practical medium of communication. Not so the Hok-keen: correct intonation is essential to intelligibility. Hence to one who does not understand the Chinese, it appears to consist of but few words; and a continued discourse appears to be but the monotonous repetition of this contracted number. This combination of defectiveness with delicate refinement is a machinery that requires a correct ear at least to work it at all. From the above brief statement, the reader will be able to apprehend something of the difficulties attending fluent and effective speaking in a language thus constructed, when that is acquired in adult age. Of this Mr. Dyer was a perfect master—a mastery which the Chinese themselves never failed to extol.

These observations on the character, peculiarities, and defects of the language, might be extended to a volume; but I must only add one more. In no language does the ability to speak it involve the ability to read or write it; but in the Chinese these processes are less

connected than they are in any other, and the reciprocal assistance which the one process affords to the other is therefore much less. This fact augments in no inconsiderable degree the labours of the missionary to the Chinese.

Mr. Dyer was as accurately acquainted with the written language of that empire as he was with the spoken language of the province of Hok-keen. In consequence of other labours, however, to which a prominent place is yet to be assigned in this volume, his *reading* in Chinese authors was not so extensive as it would have been had he chosen to confine himself to their ponderous and multifarious literature, and so qualified himself for his work. The philological acquirements of Mr. Dyer in every language he had studied were distinguished by their accuracy. So they were in this. The sacred languages he had studied with care, diligence, and success. But as we shall have occasion to refer to these topics hereafter, we must dismiss them now with the single observation, that when he felt himself prepared to expatiate with ease on the great doctrines of the cross, he was of opinion he was justified in devoting the time in which the people were employed in their daily avocations to other engagements than the study of their classics and literature—engagements, nevertheless, most intimately connected with the advancement of the great work to which he had devoted his undivided energies. Still he never omitted *entirely* the study of the language; and as his arrangement in every department of his work was always complete, in this as well as in every other, he treasured up every tittle in the shape of idiom or expression in its appropriate place which could by any possibility aid him in revising the

Scriptures, and in the composition of Christian books for the use of the people among whom he laboured. In this department of his work, if it should prove to be God's will, he hoped to spend many years of his consecrated life, and in the contemplation of this, his very soul exulted in the liveliest strains of satisfaction and joy. Among these labours SCHOOLS and PUNCH-CUTTING hold the most prominent place.

The attention he bestowed on the establishment of schools from the commencement, and the efforts he put forth both to superintend them so as to secure their efficiency, and to improve them, were most unremitting, and, like everything he did, most praiseworthy. He tried with much patience and assiduity to adapt the Lancasterian to the Chinese plan; and for a time the trial, while worked under his *personal* superintendence, proved successful and satisfactory. From the extreme difficulty of securing the co-operation of the masters, he was reluctantly obliged to adopt their own system as to the *manner* of carrying on the routine duties of the schools. Although they were not as efficient as he could have wished, because in a great measure of their inveterate attachment to old plans,—and that feeling cannot exist in a stronger form than it does in the Chinese mind,—yet they answered many important purposes. Many of the truths of Christianity were taught, both by reading the books used in these schools, and during the visits of the missionary; especially on the sabbath, when he delivered a short and plain address on some Scripture doctrine or duty to the teacher and children in each school-room. And sometimes a few of the neighbours

would join the master and his charge in listening to these addresses. The schools, therefore, formed a link of connection between the missionary and the people; and to multiply the points of contact is a matter of the highest importance. On this ground the Medical department of the mission to China has high value.

Either Mrs. Dyer or himself visited these schools daily, to supply their wants and to see that the children were collected and the masters were at their posts. The establishment of *Female* schools cost both Mr. and Mrs. Dyer much anxiety and no small amount of labour. Their success was as full as could be expected under the circumstances in which they originated.

It was new as a missionary effort, at Penang at least, if not in the Chinese mission. There was therefore no experience, the result of past success or failure, by which they could profit. And besides, it was breaking in upon Chinese habits and notions: they teach their daughters *embroidery* and *needlework*, but *letters* are supposed by the *mass* of the people to be beyond and beside the province of the female. Still for the sake of the former they submitted to the latter. This inroad on the settled notions of the people themselves, which at the same time was a *first* trial of the kind in that part of the mission field, would call forth much thought, fervent and frequent prayer as well as much exertion, and that often repeated. Whatever ingenuity, piety, and perseverance could accomplish was attempted by Mr. Dyer. The result was sometimes partial success and then failure. Such it was to be anticipated would be the case. And the subject of female schools will

continue to be a topic of much anxiety to all missionaries to the Chinese for years to come. There are many circumstances that render efficiency a most difficult attainment in the working of these institutions. Mr. and Mrs. Dyer felt all this. Both attached, justly, great, very great importance to female schools. Partial success when followed by a disappointment of former and fondly-cherished hopes, enables us to understand very fully the cast and tone of the following communication to the Directors:—

“Another six months have closed upon us, and the termination of them calls for another epistle from me on the subject of the Chinese mission at Penang. It will cause you pain, as it does me, that no fruit has yet appeared in this barren wilderness; and sometimes I am afraid that you, and our friends the Directors, should be discouraged. Peradventure, in my case, you may be disposed to lay the blame on me—that there must be some serious defect either in the closet, or in the spirit of carrying on the work; and far be it from me to seek to justify myself on this matter. I keenly feel my utter insignificance, and am ready to acknowledge that I am but as dust and ashes. Many a time have I felt the force of what our Saviour has said: ‘Without me ye can do nothing;’ and my own mind is deeply convinced that nothing but the grace of God can help us in, and bear us through our work. You will not suppose that I am *discouraged*; I hope it is not so. My heart beats with joy that I have been permitted to leave my father’s house and my native land for a work so truly blessed. But I must acknowledge that, under a sense of my own

weakness and insufficiency, I sometimes wonder that I have been called to this arduous work. My efforts for the Saviour's glory would have been equally weak and insignificant in my native land ; and I think I can truly say that insignificant as they are, I had far rather that they should be made in this land, far off, among the Gentiles. God makes us very happy and contented with our appointed sphere of labour ; and I think you will suppose with me, that this is no mean evidence of our being in the path of duty. I believe, with assured expectation, that God will one day appear in behalf of China, and cannot help hoping that he will take occasion of our weakness to exalt his own glorious name. Oh ! how joyfully would we then sing in holy triumph, ' Not unto us, O Lord, not unto us, but unto thy name give glory.' *I am sorry to inform you that for about ten months we have been without Chinese Female schools. This has been no small trial to us, and especially to Mrs. Dyer.* She is very desirous to labour for the spiritual interests of Chinese females. But since the commencement of last year every plan to obtain female scholars has failed ; and although we have offered very strong inducements of necessity of a pecuniary nature, we have not been able to obtain a master. At last I wrote a kind of handbill, in Chinese, stating our wish to instruct their children, our terms of paying the master, and moreover, that we were in *want* of a master. This handbill I circulated myself through the town, leaving one at every house, or nearly so ; but as yet we have met with little encouragement."

In a subsequent communication, he writes on the same

subject :—“ We have been very much tried with respect to girls’ schools. Mrs. Dyer’s school, which was quite in a flourishing condition a few months since, is not now in existence, and though some of our most strenuous efforts, since we have been in Penang, have been made in behalf of girls, they have not succeeded; and we have had to sorrow over many a disappointment. However, I trust our views are quite stedfast as to the importance of the work. We are quite dissatisfied at not having a girls’ school, and by the grace of God no effort shall be wanting on our part to accomplish an object so near to Mrs. Dyer’s heart. I hope we can say we have no wish to live, save that we may live to Christ, and spend and be spent in his cause.” Their efforts at last proved successful; and these institutions became objects of interest both at home and abroad, and sources of real pleasure and joy to those who established them. And the great day of account may prove that they were means of more extensive usefulness than any are prepared to imagine. They tried the faith and patience of Mr. Dyer, and proved that he possessed cool and unflagging perseverance—a quality of mind and habit of incalculable value to the Christian missionary among a heathen people.

However incessant and assiduous their attention to these schools may have been at first, and continued to be, especially on the part of Mrs. Dyer, to the close of her late husband’s life, yet in our narrative these labours must give place to those he bestowed on the subject of *Typography*. The time, ingenuity, and perseverance, he expended on that matter, in the midst of very many discouragements,

exceeded all that well can be conceived by those who have had no experience in such matters. His disadvantages were many. There was no one he could consult ; experiments and books were his only assistants. He frequently said, when referring to his labours in punch-cutting and type-founding, he most thoroughly understood why it was necessary to serve an apprenticeship to any handicraft that was to be acquired.

It was necessary, however, to go through much preliminary toil, of the most uninteresting kind in itself, ere he was prepared to begin cutting and filing punches, striking matrices, and casting type. To have proceeded thus at once, upon the supposition that punches were to be cut for the *entire* language, it was clearly seen, would involve an expense which no one was prepared to meet, or sanction. The language, it was known, consisted of about 40,000 characters, and upon the supposition that each punch could be cut, and a matrix struck, at half-a-crown even, the whole set would cost £5000. Mr. Dyer, however, before he left England, was asked by an eminent founder in London two guineas per punch—being 80,000 guineas for the whole. Such was the statement made to him before his departure from this country. It appeared, therefore, that there was no alternative but to continue the old system of stereotyping by means of wooden blocks.\*

It remained for Mr. Dyer to show that this view of the case was erroneous—at least fully and practically so, as far as missionary purposes were concerned. It had not occurred to those who had taken the gloomy

\* See Appendix A.

view of the case, that there might be among the 40,000 characters many, and perhaps very many, that in Christian books would never be required. Suppose, to illustrate the subject a little further, it was required to cut punches for English *words*, and not letters, it is obvious that the words *logotypes* and *xylography*, for example, would very seldom occur—and indeed would not occur at all at the commencement of missionary operations. So instead of cutting punches for all the words of Johnson's Dictionary, or any other more complete vocabulary of the English language, it would be necessary to make a *selection* of words that would be required for missionary operations. This was just the Herculean task Mr. Dyer undertook. In this he had no predecessors, from whose mistakes he could profit, and whose success he could carry further toward perfection. There was no method by which he could come to a right conclusion on this matter, but by simple calculation of the characters *actually* used in books read by the people, or intended for their use by those who had learned their language. To take the whole of their ponderous literature, even if that had been a possible thing, would of course stultify the object he had in view. He had, therefore, first of all, to make a selection of *works*. His ultimate object—the compilation of Christian treatises and the revision of the Sacred Scriptures—was his only guide-post here. He saw, therefore, that he must select such *native* works as have the nearest affinity, in point of style and thought, to the object contemplated. Of *Christian* works already in the language, he selected of course Morrison and Milne's version of the Scriptures, and some tracts besides.

Great judgment, it is obvious, was required here, too, in making a selection of sufficient *extent* and *variety*, and still sufficiently *limited* not to bring into the calculation characters that might never be required in a Christian treatise. *He selected fourteen works in all*—according to the testimony of all who have expressed an opinion on the matter, he was most happy in this choice. Then he had to set down, and note every character occurring in a portion of *all* these works sufficiently extensive for the purpose contemplated. His object at first was to have a fount that would set up five forms of octavo at once. But to render the fount practically useful, it was necessary not only to note down the *characters* that occurred in these works, but also the *number of times* each occurred in the space he had allotted to himself. By this process alone could the *proportion* of characters in a fount be found out.

This calculation cost him months of incessant application, and by it several matters deemed doubtful before, were finally set at rest. *First*, it was ascertained that less than 5000 characters in variety would answer nearly all the purposes of the Christian missionary; and that a further variety of about 1800 would answer almost any literary purpose whatever; so that matrices and punches would cost considerably less than £1000. *Secondly*, it proved that by a proper adjustment of cases in the printing-office, the *space* occupied by the type would not be of any great practical inconvenience. This was at one time supposed to be an insuperable objection to the project of printing Chinese by metallic type. *Thirdly*, it discovered the positive pro-

portion required in a fount, at least to such a degree of accuracy as not to involve any serious error. This will prove the foundation of future calculation and operations to those who shall enter into Mr. Dyer's labour in the department of type founding.

Mr. Dyer himself drew up a paper on this subject, which will lay the whole plan before the reader much better than any abstract could do. As it would not interest the general reader to insert Chinese characters, some parts of this paper must be omitted.

“Chinese metal types may be compared to English logotypes, where one type contains a complete word; for in Chinese one character expresses a complete word, and *not* a single letter, or even a single syllable of a word.

“In forming a fount of English logotypes, of course, it would be desirable to have more types of such words as occur more frequently, and fewer types of such words as occur less frequently; in fact, to have a due proportion of types according to the proportion of times in which each word occurs, as near as that proportion can be ascertained: *e. g.*

“Suppose the word ‘the’ occur oftener upon an average calculation than the word ‘and,’ and this again oftener than the word ‘that,’ it follows, that we want more types of the word ‘and’ than of the word ‘that,’ and still more of the word ‘the,’ in order that there may be a due proportion of each; in fact, the proportion of types should be calculated just in the same way that the proportion of each particular LETTER has already been calculated for the use of English printers.

“But as some words occur oftener in one book than in another, owing to a diversity of style, subject, &c., the fount, in order to be generally useful, must be calculated, not from one book alone, but from many; and those of diverse style, subject, &c. It is in this way the present estimated proportion of each particular Roman letter has been obtained.

“Precisely this plan should be adopted in forming a fount of Chinese logotypes. (For it is almost necessary that Chinese metal types be of this description.)

“Chinese metal types are exceedingly desirable, in order that we may be able to combine the Chinese character with the European. This circumstance, however, we suppose, can only be duly appreciated by those who are acquainted with Chinese literature. Dr. Morrison’s Dictionary could not have appeared in its now elegant state, but for Chinese metal types of some kind. The same may be said of Premare’s *Notitia Linguae Sinicæ*. It is true, that Mr. Davis’s Tract on Chinese Poetry is printed very handsomely with wooden blocks, but then the wooden blocks, I imagine, do not combine with the metal, strictly so speaking; they only unite with it as wood-cuts.

“How far are metal types desirable, with respect to the printing of the Chinese Scriptures and Tracts? See Bib. Soc. 11th Report, p. 147. Dr. Marshman’s opinion is this: ‘One instance of their utility you have already seen, in our being able to get, and correct, ten or twelve proofs of one sheet, before we finally strike it off. This, however, we could not have done in wood. Then, all is immovable; no improvement after the chisel has begun

its work, but by means almost equally expensive with cutting a new block ; and if we correct say ten or twelve times, only think of the expense of getting ten or twelve fair copies of each sheet. But the moving of a few characters up or down, or the replacing them with others, is the work of a far less number of minutes. Another advantage arises from the difference between metal and wood, in point of durability, &c., &c. The Doctor goes on to calculate the difference of expense between the two methods, and makes out a saving of two-thirds by the use of metal.

“ We believe the only three founts in existence are at Canton, Malacca, and Serampore ; they are all deficient, inasmuch as fresh characters must be supplied, as required, while any work is passing through the press ; at least if that work contain characters, or more characters of one sort, than have been employed in printing any preceding work ; which will generally be found to be the case in printing a work of any extent.

“ We believe the whole of these types have been engraved upon the face of the metal ; but whether it be owing to the difficulty of engraving on so hard a substance as the metal, or to any other cause, it is a fact, that they are not only inelegant, but possess an air so foreign, that it is by no means advisable to print the Scriptures and tracts with them, while we can obtain wood-blocks ; for these latter far surpass anything we have yet seen printed from metal, either at Canton, Malacca, or Serampore.

“ The small fount sent from England has been tried with admirable success ; we have not heard a dissen-

tient voice ; the only defect seems to be the *smallness of the fount*.

“There is no doubt but metal types may be made by means of punches, in the usual way. Mr. Figgins, a respectable type-founder in London, attempted it with great success. Had he been familiar with the character, his success would have been still more complete. But then his method involves such an immense expense, owing to the variety of the Chinese character, that it is to be feared we must wait long for a fount obtained by this method.

“By preparing a set of blocks, and forming from them a set of stereotype plates, cast the common height of metal types, and then sawing the metal plates into pieces, (a process which has succeeded very well on a late experiment upon a small scale,) metal types may be obtained without punches, and the character will be a *fac simile* of the original blocks.

“The original blocks must contain such an arrangement of the characters, that when the process is completed, there will result a due proportion of each character.

“The variety of character occurring in those portions of the fourteen authors alluded to, was only 3240, of which several hundreds occur exceedingly seldom ; but as not only these, but several thousands more, are necessary to make the fount tolerably complete, they must of course be cast, though in the proportion of 2, 3, 4, &c. to 700.

“It is proposed to cast a variety of 12,000, or 13,000 characters ; these, when cut, will occupy the space of 200 blocks, more or less ; these blocks to be cast once,

twice, thrice, &c., in order to give the due proportion of every character.

“Successful as our late experiment has proved, there is one serious difficulty attending it; a fount in constant use may last, say five or seven years, and then it must be recast; now the difficulty and expense of procuring a new fount every seven years is very great, unless we had the means of casting them in India. Having most maturely weighed the matter for six years, I am persuaded that, however successful our present plan is, we ought to COMMENCE punch-cutting. I am not disposed even to *contemplate* the subject of cutting 14,000 punches, but we ought to *commence*; and my arguments are these:

“A punch is the foundation of perpetuity; and a single punch for any character would furnish as many as are wanted of this character, in Malacca, Canton, England, or anywhere else; and so to any extent of variety.

“If the punches of the most important characters in the language be cut, we could recast the *mass* of characters ourselves; and the mass of character being recast, the remainder of the fount would wear at least twenty years.\*

“The further we proceed in punch-cutting, the greater the advantage; it is not the cutting of a punch for a character which only occurs two or three times in a whole volume, but the punches should be cut according to the preceding calculations; so that the most important character in the language is cut first, and so all the way

\* “The types cast from matrices can easily be made to agree with the types cast from blocks, provided the characters themselves are the same size.

down, gradually descending to characters of less importance.

“If we had only 100 punches, and these were the first 100 in the calculations before alluded to, they would be of immense service to us. The MASS of the language is not much more than 1200 (twelve hundred) in variety; and we might in due time accomplish these; and by that we might see our way more clearly as to the desirableness of proceeding.

“As the Archipelago is now opening extensively, and we are now wanting types in Cambogian, Laos, &c., and our opportunities are enlarging, it is very desirable that we should have a worker in steel on the spot; we could then proceed with Chinese, Japanese, Cambogian, Laos, &c., punches; and if we only had a person who understood the whole, we could employ native Chinese under him, and cut many punches at one rupee each, or 2s. English. Such a person might assist the mission in other ways, but his main employment would be punch-cutting.

“If such a person were sent out, doubtless he should breathe an ardent missionary spirit; should be above filthy lucre; and willing to do anything for the furtherance of the gospel of Christ. He should be well acquainted with printing and stereotyping, but especially with type-founding. We can easily procure much assistance, if we had only some one to superintend, and do the nicer parts of the work.

“Of course he should be amply furnished with tools, particularly files; should bring a complete set of type-founder's moulds, at least of the middle and larger sizes, say from Brevier to two-line English.

“His salary might be paid in part by an annual allow-

ance, and in part by a small stipend for every punch ; if so, I would do my utmost in India to pay the latter, and have no doubt of getting considerable aid, at least for Chinese punches ; say one rupee per punch. I myself will gladly pay for the first one hundred punches.

“ Oh how delighted would I be to hail so useful a man to this heathen land ! and methinks, any one who could and would leave his native land for such a work, might well leap for joy to be so usefully employed.

“ If there were an objection on the part of the individual to leave England for life,—he might do it, say for five years : in that time much might be done, and we should ourselves get into the way of it, so as to be able to manage without him.

“ In case the punches were cut under my own eye, I could effect the matter at a great saving of expense, as may appear from what follows :

“ A multitude of characters are composed of two distinct parts, the radical and its component ; and these parts may be cast separately, without the slightest detriment to the character.

“ A certain 300 of the 14,000 (thousand) in the fount have the same radical ; this radical sometimes occupies half of the square, (all Chinese characters occupy the same space exactly, *i.e.*, a square,) sometimes one-third ; hence two punches will be enough for the radicals of a certain 300 characters ; here there is a saving of 298 half-punches, or 149 punches.

“ Again, a certain 240 (of the 14,000) have the same radical ; and, as before, two punches would be enough for the radical parts of the 240 characters ; and here is a saving of 238 half-punches, or 119 punches.

“Again, of the 238 component parts of the latter set of punches, 70 are the same as component parts of the former set of 300; here then is a saving of 70 half-punches more, or 35 punches.

Of the first set of 300	there may be saved	149
second . . . . .		119

Two sets together	540 . . . . .	35
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Deduct . . . . .	303	303
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237 Amount of punches required.

“So then 540 characters may be procured from as much work as would occupy 237 complete punches.”

In the following short extract of a letter to the Directors of the Society, written on this subject, his plan is further developed:—

“Friends in China have greatly encouraged me to continue my efforts for procuring Chinese metal type, and I have in hand two plans, both of which through the Divine blessing have been attended with considerable success. One is for a temporary fount, while a permanent fount is preparing against the time when the other will be worn out. The other plan is the permanent fount, which can scarcely come much into use, *unless we enlarge our operations*, in less than seven years, at most only partially. The temporary fount is preparing through the medium of wooden blocks, just now packed for England; the permanent fount through the medium of steel punches, which will be cut and

type cast in India. The calculations are very tedious, but, I am happy to say, far advanced. I am obliged to be cautious, as I shall be the responsible individual for the due proportion of each character. If any think I procrastinate, I can only answer, that every day enriches the calculations, and could they see the autographs, they would at least see that much time has been consumed upon them. I simply mention this, in consequence of complaints which have reached me. Perhaps it will be three or four months before all is ready for cutting." Dr. Morrison entered most warmly into all these plans of Mr. Dyer, and encouraged him to proceed by all means in his laudable undertaking. He writes to the Doctor in the midst of these calculations, in a manner that will at once show that he was the very man for the undertaking:—"I have purposely delayed answering [your letter] till the last opportunity of writing to you, that I might be able to state the progress of metal type calculations. I feel it to be a responsible undertaking; because in so large a concern, if the proportion be not a due proportion, the expense, great enough at least, will be the greater; and in case of deficiency of some characters, and excess in others, the blame will justly rest upon that individual who presumes to make the calculation. On this account, I have hitherto put upon paper every item of progress in the calculation, that the principles upon which it is made may be apparent to all. I do not expect, of course, to have *exactly* enough; neither more nor less; but I hope the proportion of the main body of characters will be tolerably correct.

“By my notes I find that the variety of characters, near or about, for twenty pages, or two forms and a half, printers’ sheets, of the four books, (of Confucius,) is 703 ; of which 309 only occur once. The *additional* variety in twenty pages of the Sam-Kok\* (they contain a vast deal more matter than the same number of pages of the four books) is 929, of which 400 occur only once. And the *still additional* variety in twenty pages of Matthew’s Gospel is 225, of which ninety-one occur only once. The *still further additional* variety of twenty pages from the works of Choo-foo-tsze is not quite completed, but I expect it will be small ; and it will dwindle to almost nothing after the calculations are made from ten distinct authors. I should almost be inclined to think that not more than 2,500 or 3,000 characters occur *more* than once, upon an average, in twenty pages, though several thousand more occur *once*. However, upon the plan of casting them from *blocks*, they will not be more expensive to cast than those which must be cast a hundred times ; and while it might seem almost a pity to give a guinea for a punch of a character occurring but once in five volumes, as in the case of many characters in the four books, on our present plan it will not be more in proportion than any other character.

“I am almost afraid to give you these imperfect notes, lest they should lead you to imagine many little considerations to be unthought of by me. However, for the present, let these suffice. I have pondered the matter nearly six years. I have thought, and planned,

\* A book, which though not one of their ancient Classics, is nevertheless esteemed by the Chinese for the purity of its style, &c.

and compared, and advised, and read, and prayed ; and if I may yet be the humble instrument of advancing this matter, it shall be the joy and rejoicing of my heart to sing : ‘ Not unto us, O Lord, not unto us, but unto thy name give glory.’ ”

After having thus laboured for years, in planning and calculation of the driest kind, in finding out the proportion of one character to another, as well as in finding out what characters were really used in fourteen standard works, in the language ; and having succeeded to his full satisfaction, he writes, exulting in the Lord for the grace and help he had received, to Dr. Morrison :—

“ My dear Brother,—Never did I write with greater pleasure to you than I do now ; as I am literally constrained to sing, ‘ Blessed are my eyes for what they see.’ I am delighted to inform you that we are cutting steel punches for Chinese metal types at Penang, under my own eye. A specimen I send per Capt. Gottlieb, by which you may judge of the rest. I trust the Lord will give prosperity ; and then how exultingly will we exclaim, ‘ Not unto us, O Lord, not unto us, but unto thy name give glory.’ ”

“ I am not aware of any impediment to this good work but want of funds ; my own will soon be exhausted, and I know not where to look for funds but to the deeply interested friends of China. Do send me funds. Ask everybody you know to help. Do not let so favourable an opportunity pass unimproved. I am going on in dependence upon your anticipated aid.

“ My mind is satisfied as to the validity of our present plan : if we can only cut 100, these will be the most important in the language, and *capable of combining* with those metal types which we are casting, through the medium of blocks. The temporary fount, that which we are to use while our punches are cutting, is going on very well. I have received several of the blocks from Malacca, and as soon as possible I will despatch them to England to have them cast. It will be my anxious desire to provide as many sets of matrices from the punches as may be needed ; and I do sincerely hope, through God’s blessing, that what you send us for punches shall one day be returned in matrices.” He writes to the Doctor again :—“ At present the work is going on with spirit and zeal. \* \* By the time I hear from you I hope to be in debt. \* \* I scrutinise every character before I receive it from the cutter, and allow none to pass but beautiful and well-cut characters. I consult many authorities for the best formed characters, but the principal guides are Kang-he [’s Dictionary,\*] and the Malacca cut characters. Do ask all who take an interest in this work to help. Collect if possible a few hundred dollars, of which I will render a faithful account. By the grace of the Lord Jesus I will never leave this work till it is accomplished ; and pray for me that the Lord would be pleased graciously to grant success.”

Confidence in the soundness of his calculation being

\* Often called the *Imperial Dictionary*, because it was compiled by order of the Emperor — KANG-HE. It is the *groundwork* of Dr. Morrison’s Dictionary.

fully established, and the practicability of cutting punches and striking matrices being tested by experiment, he writes to his father :

“ With respect to Chinese metal types, I am bringing the whole matter before the Directors. I hope the Board will take into consideration my proposal for sending out an engraver and worker in steel. I should think such a person might be found, who would come out, say for five years. Of course, he must not only be a pious man, but a man who loves the cause of Christ among the heathen ; however, it is not *necessary* that he should be a well-educated man. Besides the assistance he might render in Chinese, there are various other languages in which he might prepare type ; as, for instance, the Cambojian, Laos, &c. It will be seen from the paper referred to, that however well the plan for forming Chinese metal types from wooden blocks may succeed, yet nevertheless it is desirable to *commence* punch-cutting ; and if it be done under my inspection, I think I possess sufficient acquaintance with everything relating to types and printing, to be able to superintend it. As to remuneration, he might be paid in part by an allowance, say of £100 per annum, and in part by a *small* stipend upon each punch. I trust if a person be sent it will be some one above filthy lucre ; and he might make himself useful in Malacca (my future station) in as many ways as his zeal can contrive ; there, there seems to me a wide and effectual door for usefulness.

“ He should bring out with him a good supply of all necessary tools, a few type-founders’ moulds, from

brevier to two lines pica, inclusive ; should understand stereotyping ; and, indeed, have a general acquaintance with type-cutting and type-casting. And if an assurance of a hearty welcome be any inducement, let him be assured that there are hearts that would leap again for joy to welcome such an artizan to the borders of idolatrous China.

“ I will only add, that I will exert my utmost endeavour to procure the stipend, so as to relieve the Society to the very utmost of my power. I think friends in these parts are sufficiently interested to help. I myself would gladly discharge the stipend upon many a punch, because I feel it a matter claiming my assistance PRIOR to some objects to which I now contribute, such as the forming of type in other languages.”

The Directors recorded their views on this subject, and solicited assistance in the Chronicle of the Society, in the following language :—

“ Deeply convinced of the importance of availing themselves of every means that promises to afford additional facilities for diffusing a knowledge of the gospel among the inhabitants of China, the Directors are anxious that the fount of types for which Mr. Dyer has sent home the blocks, should be sent out without any avoidable delay ; and they feel persuaded that the extra expense it will involve will be cheerfully met by the friends of the Society. As many individuals are peculiarly interested in every effort for the moral renovation of China at the present time, and would feel pleasure in promoting any measure having this specific object in view, the Directors will be happy to receive

special donations or contributions, towards the preparation of a fount of types from the blocks Mr. Dyer has sent over, or for the purpose of obtaining punches, from which a perpetual supply of Chinese characters may be obtained. The expense of this latter plan will be heavy, but when the magnitude of the work, and the many millions, by whom the books thus prepared may be read, are considered, it will commend itself to the generous attention, not only of the friends of the Society, but also to other intelligent and benevolent portions of the community. Every contribution or donation either towards the preparation of a fount of types from the blocks cut in China, or the cutting of punches for more permanent use, will be gratefully received, and faithfully appropriated, according to the wishes of the contributors.

“China, at the present time, claims in an extraordinary manner, the attention and the prayers of the people of God, that the way of access to her vast population may be opened, but especially that He who has the hearts of all at his disposal, would *incline* some of the many in our native land, who are qualified to serve him in this important field, the most important and extensive that ever invited the labours of the Christian missionary, to direct their attention to its claims, and bend their energies to the moral and spiritual emancipation of its inhabitants. If the accounts we receive are well founded, the millions of China are perishing for want of preachers. ‘The same Lord over all is rich unto all that call upon him; and whosoever shall call upon the name of the Lord shall be saved: but how shall they

call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? There are institutions that would rejoice to send forth preachers; the Directors of the London Missionary Society would gladly, at once, more than double the number of Chinese missionaries now in the field; but the service to be acceptable or efficient, must be a voluntary offering on the part of those who go forth; and deeply feeling this, and earnestly desiring that the attention of those entering the ministry, those preparing for it, or those qualified to engage in the work, by the natural or acquired endowments which the great Head of the church may have bestowed, may be directed to this field, they would abound more in prayer themselves, and would recommend to the Christian youth throughout the land, immediate and solemn self-examination as to the duty of personal consecration to this work; and they would invite the British churches to join in most fervent prayer that the Lord may give the word, and great shall be the multitude of the preachers.”

When he had got through this fount he contemplated one of a smaller size, to be used sometimes by itself, and sometimes for notes, &c., in connection with the larger. He expresses his views on this, and on other matters connected with type-founding, in a communication to the Society:—

“The Directors are aware that for many years I have been employed in making Chinese types, and through the Divine blessing the work has been accomplished,

and God has prospered it beyond my most sanguine expectations. I am aware that the type already cut is large, but two facts should be borne in mind in judging of them. One, that they are smaller than the characters in the last edition of Dr. Morrison's version of the Sacred Scriptures printed at Malacca; when it was quite optional with the missionaries to cut the blocks large or small, both being equally easy to the block-cutter; and the present type runs eleven to ten of that edition. The other,—that when we first commenced making metal types, it was expedient to select a size which presented but little difficulty to the workmen. But now the impediments in the way of cutting smaller punches are completely removed, and we can cut the smaller fount at a lower cost than the larger.

\*            \*            \*            \*            \*            \*

“The expense of the larger fount (that is, of punches and matrices) was considerably increased by the circumstance of my not being acquainted with the art of punch-cutting in the outset, as much expense was incurred by experiments which did not succeed. Of course this will be avoided now, and the actual cost per punch will not be much more than two-thirds of the larger size.

“I have no hesitation in stating my most decided opinion that it is desirable to proceed with the smaller type, for we can now bring four types into a space a little larger than that required for one of the larger types. Here, perhaps, I should notice the Parisian type, by M. Pauthier. The workmanship of these appears to be exquisite, considered as the effort of an

European artist ; but the character is such, in respect to its form, as to render it very inexpedient to use it for printing books intended for the Chinese. It is inelegant ; the parts are very much out of their proper proportions ; and out of about 300 that I have seen, not ten could be selected as equal to what would be cut by a Chinese artist ; to which may be added that the system of dividing the character into parts, like the French types, ensures an improper form in more than one-half of the characters in the language. On this subject I am fully prepared to give any requisite information."

The more praise is due to him, because although he had seen the process of type-founding before he left England, yet to mechanical or manual operations he was a stranger ; nevertheless he acquired in a short time the utmost dexterity in finishing off the punches, so as to give them that form that would lead a *Chinaman* to pronounce them beautiful. To send out a punch-cutter was therefore the less necessary, and was not ultimately so urgently pressed by himself. *Still he regretted that this manual labour abridged his time for other duties ;* for every punch was tempered by his own hands ; every matrix was struck under his own eye and superintendence ; and the ingredients for type-metal were prepared for fusion by him personally.

The machine for striking the matrices was erected, under the simplest kind of shelter, just sufficient to throw off the rains, at the end and against the wall of his own dwelling. His foundry for tempering punches and casting type was in a small out-house of a very common kind ; and the table of his own study, where

he had made the preparatory calculations, was his finishing shop. Here he kept his files and gravers, and examined, with microscopic accuracy, every stroke in the punches as they were brought in by the head cutter, when he pronounced them passable or not.

His fount is thoroughly Chinese in the *style* of the character, and nothing else attempted as yet, approximates to it in that essential quality. That of M. Pauthier may do well for European scholars, and may secure much admiration, but never from the learned of China. The character is Chinese, no doubt, but the *taste* displayed in its execution is *French*.

In the midst of this incessant toil and application did Mr. Dyer spend eight years of his missionary life at Penang. Although the labours at which we have glanced occupied so large an amount of his attention and energies, no duty seemed to be neglected. By the most rigid economy and arrangement of time he found leisure even for everything that was missionary in its character. He took his full share of English duties; he taught Bible-classes; he held religious services with the European military in the settlement; he took an active part in the establishment and the periodical advocacy of the Penang *Temperance* Society. Family and social duties were not only not omitted but received devoted and punctilious attention.

While these labours were approaching to a close at *Penang*, that they might be resumed with fresh vigour at Malacca,—to which station Mr. Dyer was, at the request of the Society, about to remove,—the writer of these pages being appointed to succeed him, met

him for the first time. His intercourse with Mr. Dyer, together with that of another missionary, the Rev. Samuel Wolfe,—who entered his rest in about eighteen months after his arrival in the Straits of Malacca,—was most pleasant and profitable. Some impressions and anecdotes might be inserted here, but to avoid the appearance of egotism and the charge of prolixity, one only shall be recorded. Strangers, on coming to a new settlement, are naturally anxious to see the *lions* of the place. Among the wonders of Penang is a waterfall, which lies about “four miles to the southward of the town, and amply repays the labour of a visit. \* \* \* After ascending the hill for a considerable distance, the narrow and rugged pathway leads directly to the foot of the fall, and the appearance of it is picturesque and striking in the extreme. Enveloped in the bosom of a deep jungle, only about seventy or eighty feet of the torrent is visible, the upper part of which is partially broken into three successive leaps.” Mr. Wolfe, myself, and Mr. Dyer, started early one morning on a visit to this beautiful cascade; and after viewing it with deep interest, and looking round on the scenery and seeing it was all “nature’s own,” Mr. Dyer, whose heart was always in tune to praise God, poured forth his soul in prayer to the God of nature and the God of missions, in such a strain as deeply to impress us with the idea—*God is here, and this is in truth a man of God!* His unaffected humility, his devotion, the locality, we ourselves in a strange land, about to attempt new undertakings, our recent debarkation from the midst of an ungodly crew, all, everything, contri-

buted to deepen the impression ;—and it is never to be effaced ! This is only a specimen of what Samuel Dyer habitually was.

During this period there had been much to call forth his exertions and to exercise his ingenuity, much also to exercise his patience, to try his faith, to test his love, and to prove the genuine character of his piety in all its aspects :—sometimes in bearing with the heathen, sometimes with his brethren, and often in yielding resignation to the will of God. Besides the extracts already given from his letters on this subject during his residence at Penang, others might be given as illustrative of his character, his piety, and his excellency ; but the fact is, he was so fully employed that he had no time to disclose his feelings at any length, and his letters generally are, on that account, letters of business, with here and there a burst of holy emotion in connection with views of himself, his God and Saviour, his work, and his delight in the prospect of a happy immortality. Any lengthened extracts would therefore be so intermingled with matters which the reader would be scarcely able to comprehend ; and such subjects, although to him and his correspondents important at the time, could not possess a sufficient amount of interest to warrant their insertion, and the attempt to make them intelligible for general perusal.

Few ever committed their way more fully unto the Lord, and very few ever leaned less to their own understanding than did Mr. Dyer. He most happily felt that God was his *Father*, and all the filial affections were always delightfully displayed when his faith was tried in the

arrangements of Divine wisdom. When afflicted, whatever the nature of the affliction may have been, he manifested a spirit of entire submission to the will of Him who

“ — overrules all mortal things,  
And manages our mean affairs.”

Mr. and Mrs. Dyer were called to part with their first-born at Penang; and in that afflictive dispensation although his loving heart felt most severely the pangs of separation, he nevertheless showed not only in whom he trusted, but also how immoveable was that trust. In writing to his father of this affliction, he says:—“ It was indeed a severe loss: we were scarcely aware how we loved the little darling till she left us; and now she is gone, she still lives in our affections. We could almost have wished that this one comfort might have been spared to us: but no, our hearts still need a weaning from the world; and peradventure our sweet babe would have shared too largely of our hearts. In agony of spirits we bid her a long farewell; but we shall see her again, as she is gone before us to our Father’s house. We sorrow not as those who are without hope.”

“ The intense wish of our hearts was that we might nurture her to carry on our work when we were in glory; but she is gone thither to await our arrival.” He writes to his sister, on the subject of trials in general; and after referring to the loss of their little one in a manner that would gratify a member of *his own* family, he proceeds in the following language: “ Our work is hard—very hard; and our trials neither few nor small; and many a wound comes from an unsuspected quarter.

However, God supports our minds that we faint not ; and by his grace we continue to this day. The Lord enables us to rejoice in our labours, though, at present, we see no great success : and by his grace we will persevere till he calls us to our rest.

\* \* \* \* \*

“ I trust I feel perfectly content to be circumstanced just as I am ; for I feel assured He orders everything for the best : my mind rests quite satisfied with our heavenly Father’s arrangements for us.” Though satisfied with his position, his work, yea, and even with his *trials* too ; he proceeds to say, “ I do not think, however, it is inconsistent with *personal* contentment to desire a fellow-labourer. I should feel sincere gratification in hailing a fresh labourer to this vineyard ; but if it should be another messenger from the church at Paddington, and if he should be of a meek and quiet spirit, with what holy delight would I receive him ! In labours where we can unite, as among the Europeans, Mr. Beighton and I feel that we are on this *common* ground strong ; for we are instrumental in strengthening each other : and we are quite united. But when he goes to the right to the Malays, and I go to the left to the Chinese, then we both feel that we are both weak ; for so totally different are our respective labours, that not many opportunities offer of mutual assistance.” Thus he pleaded for a fellow-labourer. While at Penang, however, he had to bear the burden and the heat of the day *alone*.

Whatever may have been his trials, and from whatever quarter they may have come, and however heavy he may have felt them to be, still he writes

home to his friends:—"When you remember us, always think of us if not as happy, yet as quite *contented*: the alloy to our happiness is not an alloy to our contentedness. We suppose the same alloy would interfere as much with our happiness in England. It is not, dear friends, that we have left you never to see your faces in the flesh again; in this we glory as our privilege, though we loved you much: neither is it the want of things temporal, for we have all that heart can wish: but the alloy to our joy is, that we do not serve our blessed Lord and Master better: and that we are not more zealous and active in his cause. Were our hearts but filled with love to the Saviour—did they but bleed with pity over those who are without God and without hope; and did our love and pity but constrain us to spend and be spent in doing good to man and glorifying our heavenly Father, we could desire no more." This admixture of contentment and its contrary will be perfectly understood by all who are acquainted with the heart and its plague. He proceeds:—

"We hope, dear friends, you will all do your utmost to serve the cause of the Lord Jesus: and especially we hope that none of you will rest content without an assurance that you have an interest in the precious blood of Jesus. Pardon us, dear friends, we say it in kindness and in love, there are some of you concerning whom we stand in doubt. Oh! beloved friends, we shall never see you again in this world, but shall we not see you at the right hand of Jesus in the day when he comes to judgment? God forbid, that we

should behold one another afar off! But on behalf of many, I should say *most*, we greatly rejoice, in the assurance that we shall see you again, and it will be a blessed meeting, and the tears of separation shall flow down no more." Whatever distinction there may be between *contentedness* and *happiness*, few would say that the idea of the latter term was not realized in his experience. He was a happy man, a happy Christian, and a happy missionary. Thus he writes home to his former colleagues in the sabbath-school:—

"Happy, thrice happy they who are travelling to Zion with their faces thitherward: thither you have bent your steps, and thither, likewise, I trust I am bound. Who would live always that has a hope so bright, so glorious, to live beyond the grave as Christians have? No, our home is above; and there I pray our desires and affections may be.

"It is a very interesting employment to be directing others toward the holy city; and the labours of the sabbath-school, in which I trust you continue, are by no means the *least* interesting in the traveller's toils. Incalculable good is accomplished in Sunday-schools, which never makes its appearance till years after. His Majesty's ship — is in the harbour here now, and has a crew of five hundred men; and though I have asked many of them if they ever went to a Sunday-school, I have only found one who did. As one might expect, they are a most profligate, drunken crew. This one man I called into my house as he was passing by one day; and although he had been much led astray by his shipmates, he seemed to me to be one whose con-

science would not allow him to rest. He spoke very feelingly of a pious minister whom he remembered, and he listened with much attention to my instructions. I gave him a Testament, for which he seemed very grateful, and he most willingly consented to distribute some tracts among his shipmates.

“ I am quite sure when I mention our beloved pastor, you are ready to sympathise in every expression of esteem and attachment from me. Oh, how do I prize his instructions, now that I shall hear them no more! How do I remember his going in and coming out among us, now that I see him no more! My dear friends, learn hence to value such a ministry!

“ If any of you should be at all desirous of engaging in the missionary work, there is no occasion to hesitate on account of the difficulty of a foreign language, as the Malay is as astonishingly easy as the Chinese is astonishingly difficult. I never knew a more simple language. We have only, now, two Malay missionaries at the three stations, Singapore, Malacca, and Penang, and they are both in a very precarious state of health. However, I would say that a missionary in these parts must be willing to be trampled upon; he must be of a very gentle, quiet spirit; he must calculate upon trials unthought-of in England, and yet he may rest assured of supporting grace in time of need.

“ If any one following Divine guidance is willing to come, my arms should be extended wide to receive him; and coming from the church at Paddington, and from the Sunday-school, I should, with very peculiar pleasure welcome him to the shore of India.”

The death of his tender and excellent mother at this time, called forth in the bosom of one of such matchless affection as Mr. Dyer, peculiar emotions. The Secretary of the Society (then the Rev. W. Ellis) informed him of the event, to whom in acknowledging his attention in giving him the information, he addressed the following letter, which I insert entire, as it embodies much of the spirit and manner of the deceased.

“ I had finally bid adieu to my beloved mother seven years before she died ; but distance of time and place had rather cemented my heart closer to my family, than weaned my affections away. This is now the fourth breach in seven years ; two sisters, a sweet little darling babe, and a dear mother : but they are all in glory, and I shall see them as soon as I should have done, had they continued on earth, (save my little babe.) Oh, it is truly delightful to think that we are to meet our departed friends so soon, and then both they and we shall be beauteous and pure in the righteousness of our adorable Redeemer !

“ The time is very short, and were we more intent upon the glory of Immanuel, more holy, more heavenly, more spiritual, the time would seem to us to roll still more quickly ; but however we may long to depart, that we may dwell in our happy *happy* home, far away beyond the skies, it is a blessed thing to stay, if we may but serve the Saviour in his kingdom.

“ Yours, my dear sir, is an interesting post. You are a kind of centre point, from whence diverge help, encouragement, sympathy, and kindness in every direction. Your letters—always kind—cheer and animate

us; and we from this point of the circumference are frequently looking towards the centre, hoping for and expecting all the aid you can possibly afford us: and we do not look in vain.

“That our heavenly Father would be pleased long to spare you a blessing to the church, a blessing to our Society, and a blessing to all its missions, as well as [to render you] blessed in your own soul, is the prayer of

“Your very affectionate brother in Christ,

“SAMUEL DYER.”

The sentiment in the first paragraph of the preceding letter is subdued, beautiful, and eminently Christian; but on the subject of the death of his mother, his feelings are portrayed in the following letter to his father, in a manner that will be fully understood perhaps only by a dutiful and affectionate son or daughter placed in similar circumstances:—

“My dear and honoured Father,—Yesterday I received the tidings of my dear mother’s departure for glory.—Your letter, (for I know you have written) has not arrived: but yours to Mr. Beighton arrived by the *Hythe*, after a passage of only three months and twelve days; as also a letter from Mr. Ellis, who mentions the circumstance.

“I weep and mourn—not to think my dear, *dear* mother is now in glory; this is a cause of joy unfeigned—not to think she is far away from this world of sorrow; I love to think her sorrows are for ever terminated—but I weep and mourn to think that I was not a more

dutiful son while she was continued to us. Often since I have been in India I have wept in thinking over my want of dutifulness to my parents: not that I am conscious of any glaring breach of filial duties; neither, I think, would they charge me with this—but I feel that I have not been sufficiently *considerate* of parental feelings and parental wishes; and when my will was opposed to theirs, I have not been sufficiently *tender* in my non-compliance. I hardly know *how* it is, but it is a most tender point with me, and has been so the last five years:— I think of home with feelings of sincere attachment, and then I think, Oh! could I but see my *dear* parents once again, I would try to be the consolation of their declining years: I would do all I could to cheer them, till they entered in at the ‘gates of the city!’

“My beloved father! had I been with you when my mother bid adieu, my tears should have mingled themselves with yours and those of my brothers and sisters. *My* heart also should have bled, even as it does at present. I should have said Amen, when you and they exclaimed, ‘Thy will be done!’ My inmost soul should have melted in the mutual sympathy. And when my mother took her flight, she should have borne away my heart also to the heavenly world!

“I scarcely know how to write; there is a burden on my mind: I wish I could feel sure that my surviving parent forgives my past want of tenderness, and want of consideration; but sometimes I doubt, and then I cannot but weep and mourn.

“But if I write further in this pensive strain, you will begin to think me unhappy. Oh! no, I am very *very*

happy. Happy to bear, in my humble way, the name of Jesus in this Gentile land. Happy to tell with stammering lips that Jesus died for the chief of sinners. Happy to bear the burden and heat of the day. Happy to carry from house to house the bread of life.—Oh, I am very *very* happy! And although I do most tenderly love you all, I do hope I may never turn my back on benighted, much-loved China.”

In this strain he poured forth his grief; and the son who can find in his own bosom no chord sympathising with his plaint is to be *pitied*, and his mother still *more*: and clear it is that such an one can never yet have seen either pathos or beauty in David’s wail over his son Absalom;—although here the relationship is reversed, and the circumstances of the case differ in their moral character heaven-wide, yet in *the distracting anguish of a bereaved heart* there is identity—there is nature! The above extract closes with “much-loved China,”—a topic that always fired his zeal to its highest pitch, and in the midst of his lament he fills the intermediate part of his letter with “type-operations, founts, missionaries, tracts, stations,” and the *et ceteras* of his occupations; and closes his letter with another burst of feeling, expressive of deep solicitude for his dear father—his “intense desire that God Almighty would bless” and sustain him in his heavy trial. Such is the life of every devoted servant of Christ—a life of labour, of trials, and emotions—in heathen land, from many causes, peculiarly so—emotions sometimes of a depressing character, and at others happy and exulting. To the *labours* of Mr.

Dyer we must again return, for his life was a life of *service*. His *emotions* only appear at intervals, when called forth; in the *work* of the Lord he was without any intermission employed—as a *servant* of Christ, therefore, we have principally to contemplate him.

## CHAPTER IV.

### LABOURS—(*continued.*)

Removal from Penang to Malacca:—Letters and feelings:—"Gather up the fragments":—Method of study, an essay on:—Xylography [*i.e.* wooden-block printing]—Lithography [*i.e.* stone-printing]—Typography [*i.e.* metal-type printing]; as applied to the Chinese language, an essay on the comparative expense of:—Biblical criticism:—Meaning of words:—Apparent contradictions reconciled:—Deduction.

Mr. DYER was prospering in his work, and thoroughly contented in his relative position, at Penang. "We have," he writes a short time previous to his removal, after referring to a recent addition to his family, "many kind friends, and every needful comfort: I am constrained more earnestly than ever to desire that God would be the God of my family: and as long as our little ones may live, we would lend them to the Lord. For I often feel it to be the *ultimatum* of my earthly wishes for them, that they may be devoted and faithful missionaries of the cross of the Saviour." At that settlement he was ardently loved by every member of its comparatively contracted European community, and highly esteemed by the natives; and he was prosecuting his labours with vigour and success. Still on many grounds it was thought desirable that he should remove to Malacca, and that his place at Penang should be supplied by a new missionary.

The reasons that induced the Directors to propose

these alterations were communicated at length to him ; and with their suggestions he very cheerfully complied. It was stated, that a delightful change had taken place at home in the views and feelings of the Christian public in favour of China, that the anticipation was entertained that Divine Providence would open the way for missionary operations *in* that vast empire,—now not a matter of anticipation, but happily of fact—that the Directors thought it desirable therefore to increase the efficiency of the Anglo-Chinese College, and to augment their operations at Malacca—then the chief station of the mission to the Chinese—and that by these arrangements they should be able to enter at so wide a door, should it be opened, with the greater advantage. They urged also the fact, that his qualifications were, in many important respects, peculiarly adapted to that station ; and that by his removal thither they hoped to render his valuable attainments more extensively useful. Mr. Dyer therefore left Penang about the close of September, 1835.

In the following December he writes to his honoured father : “ You will be very desirous to hear from us after our arrival at Malacca, where we have been, in compliance with the Directors’ urgent wishes, six weeks. I am happy to say that we are in every sense comfortably settled, and we have now pretty well recovered from the fatigue of moving, and are fully occupied with work congenial to our minds.”

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“ I am very much inclined to think the gloom which has so long overcast our Ultra-Ganges mission is passing away :—to me things never appeared more bright than

at present. \* \* \* \* \* I think the Chinese mission has commenced a new era with the printing of ‘Medhurst’s Harmony of the four Gospels;’—this is to be followed as soon as possible by a revision of the Chinese Scriptures. Certainly we never had any portion of the Scriptures in so intelligible a form before. It is with the greatest pleasure I issue directions for printing these precious volumes: at present we have four men constantly employed in this work.

“You will be pleased to hear that I have received very much encouragement from America. Ten days ago I received a letter, bringing me tidings of 200 dollars for my types, from the American Board of Foreign Missions, and another from the American Tract Society, promising considerable assistance. The work prospers through God’s blessing, and we are making progress from day to day. You would be delighted to see by what various providence God has sent me the means of carrying on the work. We have always been cash in hand, and I am forcibly reminded of our family motto—‘*Deus providebit.*’

“A few days since Leang Afa put into my hands a paper, stating that four persons (Chinese) were desirous of being admitted by baptism into the visible church of Christ. I have not yet been able to make due inquiry; but Afa is a good man and a true disciple, very well informed and an intelligent writer.

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“Afa has written nine very good tracts: these have been cut at the expense of the Tract Society, and we are about to strike off large impressions of them.

“ Maria has raised two girls’ schools, and opens a third (D.V.) in two or three days hence. I cannot but think it is God who hast sent us hither because he has a work for us to do. Pray for us, my dear father, that we may have more abundant grace, and be full of faith, and love, and zeal, in the Saviour’s blessed work.

“The files promised by the Society have not yet arrived. Kindly remember that every contribution of 2*s.* 10*d.* [the price of cutting a single punch] carries us one step forward. Friends at Penang have raised enough to cover the expense of 400.” In no communication, scarcely, did he forget Paddington :—“Remember me most affectionately,” he adds, “to all Paddington friends and Sunday-school teachers, whose memento I am truly thankful with. How delighted I should be to see some of them in this land of darkness, devoting themselves to the Lord’s work among the heathen ; for indeed it is a most holy delightful work.

“My most kind love to my brothers and sisters. Oh ! if some of them would come here and labour in these Gentile lands, my very inmost soul would rejoice ; for I desire nothing more earnestly for any one of them, than the most entire and unreserved devotedness to the service of the Saviour.”

\* \* \* \* \*

“Happy, very happy should we all be to see you once more, my dearest father, happy to receive your parting blessing :—but no, you have given me up to the service of Jesus Christ, until we meet in glory : and although it would be to me a source of most exquisite delight to minister to you in your declining days, yet through the

grace of God I hope never to turn my back on much-loved China. I feel that China and the cause of Jesus are dearer to me than anything else—yea, than my life.”

With such views and feelings did Mr. Dyer enter on his duties at Malacca. His life there—about four years in its duration—had its “lights and shadows;” and many a sigh and many a song alternately rose from that spot to the ear of his God. But whether in the storm or the sunshine, his confidence in the faithfulness and wisdom of his God was unwavering; his heart was full of love, and his hands full of labour.

ORDER was a prominent feature of his mind. Everything therefore that he did was done as a part of a *plan*. He abridged his toil and facilitated his progress by a variety of methods:—and he intended to do the same for his successors, if God had thought fit to prolong his life so as to enable him to give a tangible form to his intentions. He had accumulated large stores in many departments of philology in most of the languages that could be of any service to him as a missionary to the Chinese. The following papers will show how fully he exhausted every subject which he made his study.

In the *first*, there are some of the happiest illustrations, not only how a methodical missionary may make everything subserve his purpose, but also of the difficulty of catching the idioms of a strange language. If I might arrest the attention of the reader, I would entreat an attentive perusal of this paper; it will throw much light on many *first* versions of the sacred Scriptures in recent times. These versions, *everything considered*, have in them both as to number and excellency

all but the elements of miracles. Of these, the CHINESE VERSION will come under notice in the next chapter, so this subject must be dismissed now. And indeed, although translations and philology were the topics principally contemplated in the paper to which attention is thus solicited, yet as it is not *exclusively* applicable to these subjects it is inserted here. The *second* paper will combine with this in showing how invaluable a missionary Mr. Dyer was, and what a loss, according to human calculation, the Chinese mission has sustained in his death. He answers however the purposes of the "ONLY WISE GOD" more fully where he is and as he is now than he could possibly have done on earth, so it is our duty to acquiesce in arrangements which are, all, perfect as well as always *gracious*.

"Gather up the fragments that nothing be lost," was a maxim frequently in the lips of Mr. Dyer; and this paper, developing "A PLAN" he had adopted "FOR FACILITATING REFERENCES TO ANY SUBJECT OF READING OR STUDY," was intended to help his fellow-labourers in attaining to a habit the benefits of which he had experienced himself. It was addressed under the assumed name of *φιλολογος*, to the editor of the *Calcutta Christian Observer*. A little attention will show its ingenuity; and to one of Mr. Dyer's habits, the advantages it afforded must have been incalculably great.

"I beg to call the attention of your readers to a little plan, which may possibly be familiar to some of them, but which I myself have seldom seen put in practice; though I have experienced the utility of it

for the last eight years. I will only just remark, that it was suggested to me by one of the most eminent of the translators of the Bible in the present day.

“The object of the plan is *to treasure up, and to be able with ease to refer to*, any subject of reading or study, even after it has escaped the memory: and we know how very few are able to retain correctly one-tenth portion of what they read.

“The plan itself is, to take a number of slips of paper of any convenient size; and making one memorandum upon one paper, any number of memoranda may be so arranged as to enable the person who collects them to refer to them at pleasure; *e. g.*,

“In reading a certain native author, I of course met with many words whose meaning was as plain as the sun at noon-day, such as the common names of things, pronouns, conjunctions, &c., and as these were to be met with in every line, there was no need of making any memoranda of them. Again, there were some things so obscure that I could affirm nothing of them, and so I made no memoranda (*i. e.*, in this collection) of them; but there were likewise words and expressions not a few, whose meaning I supposed myself to have rightly apprehended; and yet they were not so common as to be apprehended without diligent search. Of these I made a collection, putting one memorandum upon one paper, and afterwards arranging the collection. I will give you an extract of what I actually collected:—

	[Native expression.]	[Author.]	[Page.]
4 * Physiognomist	—	—	—
3 * Place, to	—	—	—
7 * Population	—	—	—
1 * Precarious	—	—	—
6 † Predetermine	—	—	—
2 † Prime of life	—	—	—
5 † Public-house	—	—	—

“ Here the column of figures is supposed to represent the order in which the words occurred in reading. The words marked \* to my surprise, on comparing them afterwards with my English-native dictionary, all gave in the fourth column an *additional* native expression to what was there found ; and the words marked † were not to be found at all : and in case of doubt, from the fifth and sixth columns the authority could be referred to. The alphabetical arrangement was made from day to day, continually slipping into their proper places the memoranda for the day. When they amounted to about 500, they were sown slightly together as a book ; and another similar collection commenced. This second collection now amounts to about 400 more ; and shortly it is intended to unstitch the first collection, and putting the latter in their proper places in the alphabetical order, to make *one*, and then another collection will be commenced, and in its turn combined with the former. And I imagine that 850 out of the present 900 memoranda contain additional information to what is in my English-native dictionary ; and yet I do not mean to insinuate the slightest idea that the dictionary in question is not what it ought to be, but would only show that every student may add his own contributions to those of his predecessors. And if I may speak of

myself, I have not at all been conscious of toil, as I should have been in sitting down to compose a vocabulary. I often think, if the motto be ‘*nulla dies sine linea*,’ we shall have more than 300 lines by the close of the year.

“Thus much of an easy plan of vocabulary-making, which he who translates into native languages will find of immense practical utility.

“We will now proceed to apply the plan to the illustration of Scripture.

“Suppose when we meet with an illustration of any passage, we put the passage on one of the slips of paper, and arrange the memoranda in the order of the books of Scripture, thus:—

6. Gen. iii. 8, *vide* Calcutta Christian Observer, vol. i., page 301.
4. Gen. xlix. 1—28, do. Critica Biblica, vol. i., page 226.
2. Numb. xxii. 20, do. Calmet’s Fragments, No. 204, and No. 539.
5. Job xlii. 11, do. Blayney on Jeremiah, page 306.
1. Zech. i. 20, do. Camp. on Gosp. Matt. xiii. 55.
3. 1 John ii. 2, do. Calm. Dic. in verb “Propitiation.” [Additions.]

“Where, as before, the column of numbers is supposed to represent the order in which the illustrations are met with, and the next their Scripture order, for the sake of easy reference, and any new memoranda may be slipped into their proper places.

“In this manner I have collected about 1,400 references to illustrations of Scholia on Matthew’s Gospel

alone ; and in a minute or two I have before me all that I have read on any given passage.

“The plan in one way or other is applicable to every species of study, or desultory reading. I have applied it to the illustration of Hebrew, Greek, and Native words. It is evident that it may likewise be applied to subjects, poems, &c.

“Nor let the reader suppose that the plan requires much time : with a number of slips of paper already cut to size, he has nothing more to do than just to make a reference, and at his leisure to slip it into its place. To prevent the papers becoming disordered, two thin boards of the same size may be provided, and the whole tied round with a string. If a book be taken out of doors to read, a mark may be made in the margin, and the references collected at pleasure. The expense of paper need be an objection to few, as the commonest white paper answers every purpose.

“But the reader may be disposed to ask,—Why not make the references in the margin of the Bible or dictionary, especially if they be interleaved? I have tried this plan likewise, but have not found it equal to the one now proposed : because if the references multiply *ad infinitum*, the interleaved Bible is filled up on many more important passages, and the references are liable to confusion ; whereas the present plan literally admits of references *ad infinitum* ; and the circumstance of confused references soon discourages the student in his plan. Besides, on this plan it would be necessary to have a Bible, Native Dictionary, Greek and Hebrew Lexicons, &c., all interleaved.

“ I ought to have mentioned the *degree of precision* with which the references may be arranged. Now suppose I have read the views of twenty authors, on any given passage of Scripture ; and after a time I call to mind that a certain author has made judicious remarks on the passage, which I shall be glad to refer to ; or suppose the inquiry be, *if* a certain author has said anything on the passage in question, I refer to my index, and instantaneously have the required information. Thus, suppose it be required to know if Owen has said anything on the subject of the Saviour’s temptation, (Matt. iv. 1,) I seek in my index, arranged according to the books, chapters, and verses of Scripture, for Matt. iv. 1. Between Matt. iv. 1 and Matt. iv. 2, I find twenty slips of paper ; and these are arranged alphabetically, either according to the authors’ names, or according to the names of their works. In this secondary arrangement I seek for ‘OWEN,’ and directly find what I want without having to wade through a mass of materials having little or no arrangement.

“ On the interleaving plan, the student must carry his interleaved books with him : or else he must *transcribe* (a labour always annoying to a student) his materials on his return home ; whereas, the slips of paper have only to be put into their respective places, and all that he need take with him is his author and a few papers.

“ If it should be desirable to make *extracts*, one or more papers may be placed immediately behind the first, for the *continuation* of such extracts as are too

long for one; and if hereafter any memorandum may be deemed useless, it may be withdrawn without detriment to the rest, or disfiguring the whole.

“I would not be thought to disparage the plan of interleaved books, because some may much prefer them; but my object is to suggest hints upon another plan, which *often* appears to me more convenient. I say *often*, because I myself am thankful for the interleaving mode, in some cases where it is found practically to excel the one proposed.

“This leads me to speak of another plan, which I have found of immense utility in translating into a native language, and revising the already existing translations of the same.

“1st. Every native author that I read is divided into chapters and verses; or volumes, pages, and verses, as the case may be; being numbered with a pen in red ink, calling each line a verse.

“2nd. Every work has a mark which always designates that work, such as §  $\ddot{\text{---}}$  || = A. B. C., &c., and is written on the cover.

“3rd. All students know that the exact meaning and use of a word may be gathered more correctly from the context, with which it is more immediately connected, than from any dictionary of the language.

“4th. If a certain word be met with and sought for in a dictionary, and a short note be inserted in the margin, thus, § 17—529; *i. e.*, see native author marked thus, § 17 chap. 529 verse, it is plain that the next time the word is required, not only may the dictionary be consulted, but the place where it occurred before and

the context may be referred to. And if there be twenty references of this kind, the use and meaning of the word may be pretty well ascertained upon the best native authority.

“In order the more effectually to be enabled to consult native authors for the use and meaning of words, a writer was employed to transcribe all the words in the language into a blank ruled book, leaving for every word a space for about twenty references; which space he filled up thus, in native character, (putting the same into European character, thus:)

	§	§	§	§	§	A	A	B	B
Native word .....	1 15	1 79	1.150	2.91	5.7	3.569	17.14	1.15	1.84
	§	§						=	≡
	3.8	3.15	5.90	5.127	18.2	19.76	19.100	3.5	8.19
	B	B	B	C	C	C	C	C	D
Native word .....	1.501	3.19	5.49	18.2	19.5	19.17	19.54	19.87	4.9
	A	A	A	B	B	B	B	B	B
	6.4	7.18	9.23	1.15	1.28	1.101	3.9	12.5	1.59

“In this way, between 30,000 and 40,000 references have been collected by a heathen writer, without any trouble on the part of his employer, and yet his employer turns them to Christian purposes, making use of them as a kind of native dictionary. But to be more explicit.

“In Matthew viii. 2, we have the word *καθαρίσαι*, meaning, to cleanse: but in the native language to which I allude, the idea is expressed by a variety of words, such as ‘wash-cleanse,’ ‘heal-cleanse,’ ‘sweep-cleanse,’ &c. Looking in the index for the native word, *cleanse*, and turning to the references, I found among

others the very expression I wanted, namely, *heal-cleanse*; I had no idea of these shades of meaning, before I turned to the word *cleanse*, in the index of references; much less that I should find an expression so apposite to the place, (Matt. viii. 2,) as ‘*heal-cleanse*.’

“I have seldom consulted this index in vain: to me it is such an invaluable treasure, that I make a point of referring to it in all cases of difficulty; and when it does assist, the assistance is valuable, as it furnishes classical authority for every expression.

“Again, to show the use of this index in writing tracts—it was required to write in the native language: ‘In this world we frequently shed tears,’ in contradistinction to the idea, ‘God shall wipe away all tears from their eyes.’ The expression ‘frequent tears,’ would have been unidiomatical: turning to the index, and from it to the references, the expression was found, ‘frequently flowing tears fill the face.’ This was exactly what I wanted to say, but should have thought long before I had hit upon so idiomatical an expression; hence it was selected for my purpose.

“We proceed to notice how this plan may be otherwise applied—suppose I am reading a native author, for obtaining an acquaintance with the language, and while reading the author, called [§] at vol. i. chap. i. page 12, [§i.1—12] there occurs this expression: ‘The winds blew, and the floods overflowed,’ the idea suggests itself, that this may afford some help in revising Matthew vii. 25—27. Without stopping at the time to consider this point, in an interleaved native Bible, at Matthew vii. 25—27, this note is made [§ i. 1—12,] and when the hour

comes for this employment, the point may be examined; and if the expression prove to be more intelligible, simple, and idiomatical, than the one employed in the existing translation, the latter is crossed through with a pen, and the former written by its side as a correction: on this plan, there are in the gospel of Matthew alone some hundreds of corrections of the present translation: and hereafter they may be re-examined, as the authority for the expression is always given.

“I will only mention one more application of the plan. Under the word καθαρίζω § 2, in Schleusner’s Gr. Lex. N. T., I find I have inserted the native word corresponding to ‘heal-cleanse,’ with this reference, †† 1.11: probably the same word may suit in the other places given under this paragraph.\* And when I come to translate Mark i. 40, and meeting with the word καθαρίσαι, this word is sought for in Schleusner, and an apt translation of it into the native language is given in the margin, without further trouble: and the authority quoted, to afford opportunity of re-examination if need be.

“The only serious objection that any one has yet made to the plan, is this, that it takes up time; but none need adopt the plan *any further* than they find it practically useful. I conceive the consumption of time is amply repaid; especially if a native be employed as much as possible in the native portion of the labour.

“If references to European authors are intended for the public, they should be made to suit *any edition* of the works quoted: and the edition used should be specified.

\* “I am far from thinking that Schleusner places in the same paragraph [quotations] always bearing the same meaning.”

“In conclusion : it should be carefully distinguished, when to use the interleaving plan, and when the other. If memoranda are likely to be collected *ad infinitum*, the latter is the preferable plan ; if the references be limited, or intimately connected with the lexicons, the margins, or blank leaves may suffice ; and be more convenient.”

The following paper is not less characteristic of Mr. Dyer than the preceding. It may make a larger demand on those sentiments and feelings with which many, at least, peruse the memoirs of departed worth. If biographies are intended to exhibit labours, habits, and tastes, as well as developed principles, and so to delineate character, it would be injustice to Mr. Dyer to withhold this comprehensive, cautious, and candid document out of any delicacy lest our accustomed usages in the compilation of memoirs should be violated. It was inserted in the *Chinese Repository* a few years since, and titled, “An Estimate of the proportionate expense of Xylography, [*i.e.* wooden block-printing,] Lithography, [*i.e.* stone printing,] and Typography, [*i.e.* metallic type printing,] as applied to Chinese printing ; View of the Advantages and Disadvantages of each.

“In order to judge of the proportionate cost of the different modes, we must calculate the cost of printing a given amount of books, say 2000 copies of the Chinese Bible. The modes of printing, which at the present time deserve particular attention, are these three—viz. first, xylography ; second, lithography ; and third, typography. We shall consider the expenses of each of these

modes, and then notice some of their advantages and disadvantages.

“ I. By *Block printing*.

	£	s.	d.
The expense of the passage of nine workmen to and from China, at 20 doll. per trip, is 360 doll., or	72	0	0
Of 2000 blocks, at 5 doll. per hundred, is 100 doll., or	20	0	0
Tools, gravers, &c.	10	0	0
Transcribing 2689 pages, at 9 <i>d.</i> per page.	100	16	9
Cutting 1,161,648 characters, at 1 <i>s.</i> 3 <i>d.</i> per cent	726	0	8
Printing and binding 5,378,000 pages, at 1 <i>s.</i> 8 <i>d.</i> per thousand	448	3	4
Of 209½ peculs of paper, at £2 10 <i>s.</i> per pecul.	523	15	0
	£1900		15 9

“ The octavo edition of the Bible contains 352 characters on each page, to which must also be added for the stops, marks, verses, and border, 80 characters more, making 432 characters per page ; which for 2689 pages, is 1,161,648.

“ The above is the charge at Malacca, according to Mr. Kidd, who says that 3250 characters can be cut for £2 sterling ; and agreeable to Mr. Hughes’ statement, in the British and Foreign Bible Society’s report for 1833, that 100 copies of the Scriptures can be taken from the blocks for 105 doll. This is also the rate at which such work has been done at Batavia. But in China itself, the work can be done much cheaper, as may be seen in the Evangelical Magazine for August, 1826, where it is stated that the Chinese New Testament, containing 227,300 characters, was cut in China for 500 doll.,—which is at the rate of 11*d.* per hundred characters ; while the

transcribing of the same is said to have cost 50 doll., or  $4\frac{1}{2}d.$  per page. The passage of the type-cutters would also have been saved, and the paper and blocks might have been procured cheaper,—say, £2 5s. for the former, and 4 dolls. for the latter; which altogether would make a saving of £365 19s. The time occupied in the above undertaking, by nine type-cutters and five printers, would be somewhere about three years.

“II. By *Lithography*.

	£	s.	d.
For two lithographic presses, with stones . . . . .	100	0	0
Materials, repairs, &c. . . . .	100	0	0
Transcribing 2689 pages twice over, at $9d.$ per page	201	13	6
Printing 5,378,000 pages, at 1s. per thousand . . . . .	268	18	0
Folding, collating, stitching, and cutting the above, at $3d.$ per thousand . . . . .	67	4	6
Paper, the same as in the first statement . . . . .	523	15	0
	<hr/>		
	£1261	11	0
	<hr/>		

“The folding, cutting, &c., costs much less when the sheets come from a lithographic or typographic press, than when the same work is done by block printing. For in block printing, each sheet of two pages is printed separately, and folded in the middle; thus the leaves present only one even side, and in collating cannot be arranged without carefully placing every separate leaf exactly over the other, which occupies much time; whereas when printed in sheets and folded, two even sides are presented, and when collated a single knock on the table brings the whole to a level. The

time occupied in the above work by one transcriber, four pressmen, and one binder, would be two years.

“ III. By *Typography*.

	£	s.	d.
3000 punches can be furnished by Mr. Dyer, at Penang, at 68 cents each, which is 2040 dolls., or 1000 lbs. weight of Chinese type can be furnished by the same, at 2s. per lb., which is	408	0	0
One iron press, cases, furniture, &c.	100	0	0
Composition, 2689 pages, at 2s. per page	268	18	0
Printing 5,378,000 pages, at 6d. per thousand	134	9	0
Folding, stitching, &c., at 3d. per thousand	67	4	6
Paper, 168 peculs, at £2 10s. per pecul	420	0	0
	<hr/>		
	£1498	11	6

“ The types being somewhat smaller than those used in the octavo edition, less paper will be required. Mr. Gutzlaff proposes to procure matrices at 6d. apiece; but the steel for the punch and the copper for the matrix would nearly amount to that sum, so that there is perhaps some mistake in his calculation. The time required for the punch-cutting cannot be stated precisely; but for the printing it would be, for two compositors, two pressmen, and one binder, one year.

“ Thus the entire cost of each being reckoned, the balance will appear at first in favour of lithography for the first 2,000 copies of the Scriptures, but permanently in favour of typography. When these are struck off, if executed by means of block printing, we possess a set of blocks adapted for printing the Scriptures alone, already much worn, and capable of yielding only five more editions ere they are completely spoiled. If the

work is done by means of lithography, we possess, after its completion, two presses and materials for future operations. But if the work is performed by means of metal types, when finished, we have a set of punches and matrices remaining, from which millions of types may be cast, sufficient to supply the whole world; besides a complete fount of Chinese types, from which fifty more editions can be taken, and an iron press and furniture that will last for twenty years. Besides which, the recomposition and printing of every successive edition from the metal types will not cost much more than the mere striking off the same quantity from the wooden blocks.

“I. The advantages by *xylography*.—1. The expense of starting such an establishment is much less than would be required for either lithography or typography. 2. An edition of 2,000 copies of the Scriptures may be printed at intervals, according to the demand for books, or the supply of paper. 3. The Scriptures, when once cut, remain always the same, without the need of correction or of revision at every successive edition. 4. Much trouble is thereby saved to the superintendent, who has only to order so many copies to be printed, and it is done without his interference or anxiety. A missionary just arrived in the country may give out the blocks of his predecessor, and commence printing immediately. 5. In travelling, a tract of a few blocks may be packed in a very small compass, and printed from at every successive stage. 6. The whole work may be performed by the Chinese themselves, without the aid of European machinery or workmen. 7. The

type-cutters may be brought under religious instruction while employed in preparing the blocks ; one has already been converted by this means, and is now an evangelist in China. This advantage, however, is not peculiar to block-printing, though it is perhaps greater in this than in the other modes.

“Disadvantages.—1. The blocks, after an edition of 10,000 is struck off, are no longer capable of giving good impressions. 2. The blocks are liable to be destroyed by white ants ; and if the establishment be extensive they occupy much room. The octavo edition of the Scriptures, in 2,680 pages nearly, reckoning two pages for each block, would amount to 1,340 blocks, which, at twenty blocks per cubic foot, would occupy sixty-seven cubic feet. 3. If one block be lost or injured, the whole set is worthless, unless a type-cutter be at hand to supply the deficiency. 4. When once cut, the blocks are incapable of correction or improvement without great expense, and spoiling the beauty of the page. 5. By means of block-printing, crude and ill-digested works are perpetuated ; and as it is easier to print from old blocks than to make new ones, the first productions of missionaries are still given forth, after twenty years’ experience and knowledge of the language should have enabled the labourers to produce something better. 6. Block-printing produces too little variety in our productions, and the heathen in the vicinity get acquainted with our tracts before they are put into their hands, complaining of each that they have seen it before, and crying out for something new. 7. The type-cutters are generally a

troublesome set, and occasion a missionary much vexation in endeavouring to keep them in order. Besides which, being necessary to the establishment, their whims and caprices must frequently be borne with. 8. Type-cutters can be procured from China alone, and never leave their country without an express engagement; this renders us entirely dependent on China for supplies; and should our agents in China be withdrawn, or type-cutters be strictly prohibited from leaving their native land, the work must come to a stand. 9. The expense of carrying on type-cutting after the materials are furnished, is more than double that of metal type printing.

“ II. The advantages by *lithography*.—1. Small editions may be printed according to the demand for books, or the supply of paper. 2. Every successive edition is capable of improvement and alteration to any extent. 3. Hand-bills and small tracts for particular purposes may be got up and struck off at a very short notice; for where a tract of six pages would employ a type-cutter a month before a single copy could be procured, in lithography the whole could be completed in two or three days. 4. Small stations occupied by only one missionary, or sequestered parts, where there is not much demand for tracts, and which consequently cannot sustain the expense either of a xylographic or a typographic establishment, might conveniently employ one lithographic press, which a single individual might manage. 5. Lithography is well adapted for printing alternately in various languages, for mixing different characters, or publishing books in a new character, for which no types have yet been formed; further, a litho-

graphic press is useful for graphic representations, for printing in the running hand of any language, or for producing bold and elegant forms of the character, so much esteemed among the natives of the east. A Japanese vocabulary and a Corean dictionary would not have appeared, had it not been for lithography.

“Disadvantages.—1. The slowness of execution, owing to the additional work required in lithographic printing, by wetting the stone every sheet, and cleaning it every ten. 2. The rapidity with which the stone spoils, requiring it to be re-transcribed and re-transferred every one or two thousand sheets, which in large editions of 10,000 occasions much loss. 3. The uncertainty attending lithographic printing, sometimes arising from the change of the atmosphere, sometimes from the defection in the material, and sometimes from the inattention of the workmen. 4. The irregular appearance of a book printed by lithography, owing to some sheets having been printed better, and others worse. 5. The expense at the first outlay is greater than in block printing.

“III. The advantages by *typography*.—1. It is equally adapted to large and small editions, and for periodical as well as standard works. A few pages may be set up, and printed off in a few days; and the form once on the press, it may be worked for 1, or 100, or 100,000, as the case may require. 2. It is calculated to last long; and if the metal be good, millions of tracts may be printed ere the types are worn out. 3. There is a great saving of time and expense, as compared with block and stone-printing; and where the object is the illu-

mination of one-third of the human race, the faster we can work, and at the least cost, the better. 4. The printing from metal types can be made to appear much more beautiful and more pleasing to a Chinese eye, than the printing by wooden blocks, as has been already proved in the large characters of Morrison's dictionary; and we hope will still more clearly appear when Mr. Dyer has completed his fount. 5. In printing by metal types, we can be entirely independent of Chinese printers; as any common Chinese scholar may compose the pages, and any Malay coolie may work the press. 6. In typography, the correcting of the press is extremely easy, and improvements may be made to any extent. 7. The first cost of metal types may be great, but they may be used for twenty years without stopping, and afterwards may be sold for old metal. 8. Another advantage of movable metal types is their being easily combined with European letters, in the printing of dictionaries &c. 9. The press employed for printing Chinese may be used at intervals for printing in any other language. 10. The space occupied by a set of Chinese types is not great, as nine characters will fit into a square inch, and one square foot will easily contain 1000 characters, including the sections between, which must be of plate tin: a pair of common printing cases occupies only nine square feet; thus three or four pairs of common printing cases would contain 30,000 characters. Whereas the blocks of the Scriptures alone occupy 67 instead of  $2\frac{1}{2}$  cubic feet. 11. The white ants cannot do the least injury to metal types, and nothing will destroy them but use or fire, and even then the metal is still saleable.

“ Disadvantages.—1. It is difficult to carry on a movable type establishment without the aid of a European printer, who would require as much salary as ten Chinese put together. This objection, however, would be obviated, did the missionary himself know but a little of the art of printing. 2. Though the fount may contain 3000 varieties, and amount to 30,000 characters, yet it is possible that unusual characters may occur in the course of printing, or more of one sort be required than have been calculated on, in which case the work must stop until the necessary characters be cut or cast for the purpose; it may be observed, however, that the additional characters being very few, may be easily cut on a piece of tin. 3. Printing from metal types requires an expensive press. This press may, however, be used at intervals for printing in other languages: thus the whole cost of the press ought not to be charged to Chinese typography alone; besides which, almost every missionary station already possesses such a press. 4. In case of our adopting metal types generally, what is to become of our wooden blocks, already cut and lying ready for use? We answer, print from them in the usual way, as long as they will last, and then let the Scriptures and tracts be improved in future editions at the letter-press. 5. Metal types being all of one size, will not do for the printing of commentaries, or even the insertion of a single note, unless two sets be prepared, one large and the other small. To which it may be replied, that founts of small characters already exist at Malacca and in China, which might be used for notes, &c.

“Thus, upon a review of the whole, it will appear that printing Chinese by metal types is greatly preferable to every other method ; that it is highly desirable and exceedingly practicable to procure such types. Mr. Dyer should therefore by all means be encouraged to persevere in the punch-cutting, for which £400 will be sufficient to complete a set of 3000 varieties ; that while the punch cutting is going on, the work of casting should proceed also, for which £100 would be sufficient for the casting of each fount of 30,000 characters.

“The Anglo-Chinese public are perfectly able to provide both these sums, and a subscription for that purpose ought to be immediately begun. Then, should Mr. Gutzlaff require 2000 Bibles, and 10,000 tracts, they can be furnished in one year at half the cost of block-printing, and should the various missionary societies engaged in the evangelization of China require founts of Chinese metal types, or should government agents and literary institutions be desirous of possessing them, they will be able to procure them at £100 each fount. This is one of the grandest objects ever presented to the attention of a benevolent public, and if it be left undone for the want of a few hundred pounds, many thousands must be thrown away in the lapse of a few years to procure the same quantity of work done by block-printing. China is now opening her doors ; her teeming millions are ready to receive the word of life ; and the lever that shall move this world is doubtless, under God, metal-type printing.”\*

\* “We tender,” observes the editor, “our best thanks to our correspondent for his remarks and statements concerning Chinese printing. The press is everywhere a powerful engine : but nowhere else does it seem destined to act on

The preceding papers show how fully Mr. Dyer contemplated substantial usefulness in all he did. His ingenuity was never expended in what was frivolous or unimportant. He had but *one* object in view—the *evangelization of China*. This was his magnetic pole. Wherever he was and whatever he did, China was contemplated by him as the great object for which he lived and laboured.

The school operations at Malacca were the same in character with those at Penang. His punch-cutting and type-founding were only a continuation of what he had so successfully commenced at the latter place. His literary labours were however somewhat increased. He proceeded with the revision of the sacred Scriptures with more vigour than at Penang. Reserving this topic to a future section of this Memoir, we must not omit here a reference to his papers on Chinese philology and criticism, in a monthly publication issued from the Malacca press during his residence there. These will

such a mighty mass as in China. We shall soon refer to this topic again, and shall then, we doubt not, have good reports to make concerning the progress of metal types. Mr. Gutzlaff's intention was (and is, we believe,) to procure matrices without the use of punches, by drilling instead of punching metal. We are apprehensive, however, that 'the Chinese have neither the genius in the head nor the power in the fingers,' to give complete success to this plan." [From the phrase "punching the metal," it is difficult to know what is meant, or what Mr. G.'s plan was. It would seem he intended "drilling," not the "metal," but the "matrix," for the former is never *punched* but *cast*. If he contemplated drilling the *matrix*, his plan amounted to an impossibility: if he intended cutting the character by drilling, or any other process on the face of the *metal*, which indeed the note prevents us from supposing, his plan amounted to an absurdity. In either case it illustrates the manner in which our good friend Mr. G. has often *jumped* to a conclusion. ED.]

show to every one capable of appreciating their excellence, that he had not spent his time in mere manual operations, but that he had been a diligent and *successful* student of Chinese. Indeed, there is hardly a paper in that periodical worth reading, but what is the production of his pen. It would be impossible to do justice to those admirable documents without transferring them entire into these pages, and that cannot be done without a large quantity of Chinese type:—and this fact sets the matter aside entirely. If it did not, most readers would ask, of what value to *us* are they? And to the question a satisfactory answer could not be given, perhaps. But to the student of Chinese they would repay the trouble and time of a repeated perusal. Although we must omit transcribing that class of articles from the numbers, of the periodical referred to, yet the reader will be pleased with the following short article as a happy illustration of a method by which a subject—**BIBLICAL CRITICISM**—considered dry and unprofitable, by many readers, may be rendered instructive and interesting.

The subject is, “**THE KINGDOM OF HEAVEN,**” Matt. iii. 2.

“The original Greek rendered literally is more properly *the kingdom of the heavens*, following the Jewish phraseology [מַלְכוּת שָׁמַיִם *malcuth shamayim*.]

“I. Heaven in the Scriptures and the Jewish writings is used as equivalent to God. Thus, ‘Hezekiah the king, and the prophet Isaiah, prayed, and cried to heaven,’ [הָשָׁמַיִם *hash-shamayim*,] 2 Chron. xxxii. 20. Comp. 2 Kings xix. 14, 15, and Isa. xxxvi. 14, 15.

And the wicked are said to set their mouth against the heavens, [בַּשָּׁמַיִם *bash-shamayim*,] Psa. lxxiii. 9 ; while Daniel informs the proud king of Babylon, ‘thy kingdom shall be sure to thee, after that thou shalt have known that the heavens [שְׁמַיָּא *shemaiya*] do rule,’ Dan. iv. 23.\* So in the New Testament—‘The baptism of John, whence was it? from *heaven* or of men? And they reasoned among themselves, saying, If we shall say from *heaven*, he will say unto us, Why then did ye not believe him?’ Matt. xxi. 25, comp. Mark xi. 30, 31; and Luke xx. 4, 5. ‘Father, I have sinned against *heaven*, and before thee,’ Luke xv. 18—21. ‘A man can receive nothing, except it be given him from *heaven*.’ Hence :—

“II. *The kingdom of heaven* in Matthew, to whom it is peculiar, is the same as *the kingdom of God* in the other evangelists ; as will be evident from the variation of the word in the following passages :—

“The kingdom of *heaven* is at hand, Matt. iv. 17.

“Blessed are the poor in spirit ; for theirs is the kingdom of *heaven*, chap. v. 3.

“He that is least in the kingdom of *heaven* is greater than he, chap. xi. 11.

“It is given unto you to know the mysteries of the kingdom of *heaven*, chap. xii. 11.

“For of such is the kingdom of *heaven*, chap. xix. 14.

“The kingdom of *God* is at hand, Mark i. 16.

“Blessed be ye poor ; for yours is the kingdom of *God*, Luke vi. 20.

“He that is least in the kingdom of *God* is greater than he, chap. vii. 28.

“Unto you it is given to know the mysteries of the kingdom of *God*, chap. viii. 10.

“For of such is the kingdom of *God*, Mark x. 14.

\* In the English version, 26 verse.

“ III. Both these expressions refer to the prophecies of Daniel, chap. ii. 44. ‘ And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed ; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever :’ and chap. vii. 13, 14 ; where, after the description of the four earthly and tyrannical monarchies, and the destruction of them, it is added, ‘ I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed ;’ which denote the beginning, and the spiritual nature of the reign of Christ, which was to subsist first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory ; being universal in its extent, and eternal in its duration. Hence,

“ IV. *The kingdom of heaven* implies,

“ 1. The manifestation of the Messiah. Thus in Matt. xii. 28,—‘ But if I cast out devils by the Spirit of God, then the kingdom of heaven is come unto you ;’ *i. e.*, hence it is the manifestation of the Messiah. The Baptist, therefore, in the passage quoted at the head of this paper, by his preaching, would stir up the minds of his hearers to meet the coming of the

Messiah, who was shortly to be manifested, with suitable repentance and preparation.

“2. It more particularly signifies the state of the Messiah’s *spiritual* kingdom on earth; or that gospel state and government of the church which he has set up; with the benefits belonging to them who should, by faith in him, become the subjects of his kingdom, and submit to be governed by his laws: thus, ‘Jesus preached the gospel of the kingdom of God,’ Mark i. 14; ‘and spake unto them of the kingdom of God,’ Luke ix. 11; sent his apostles ‘to preach the kingdom of God,’ Luke v. 2; and told the Jews, ‘The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,’ Matt. xxi. 43. ‘But why,’ says Dr. A. Clarke, ‘is this called a kingdom? Because it has its *laws*, all the moral precepts of the gospel; its *subjects*, all who believe in Jesus Christ; and its *King*, the Sovereign of heaven and earth. N.B. Jesus Christ never saved a soul which he did not *govern*; nor is Christ precious to any man who does not feel a spirit of subjection to the Divine will. But why is it called the kingdom of *heaven*? Because God designed that his kingdom of grace here should resemble the kingdom of glory above. And hence our Lord teaches us to pray,—Thy will be done on earth as it is in heaven.’

“3. It denotes ‘the true knowledge of God, accompanied with that worship which is pure and holy;’ or, in other words, the love, fear, and service of God, which are the characteristics of all his real subjects.

“4. The kingdom of heaven, or of God, in the Scriptures, unquestionably denotes the *state of glory*, or that heavenly kingdom, in which all pious persons, or those who are the subjects of Christ’s kingdom of grace on earth, shall enjoy endless felicity with God in heaven. As when it is said, ‘Blessed are they who are persecuted for righteousness’ sake; for theirs is the kingdom of heaven,’ Matt. v. 10. ‘Great is your reward in heaven,’ Matt. v. 12. ‘Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father,’ Matt. vii. 21. ‘It is better to enter into the kingdom of heaven with one eye, than having two eyes, to be cast into hell,’ Mark ix. 47.”

The following short paper “ON THE MEANING OF WORDS,” will both delight and instruct the young especially. On this ground, after some hesitation, I have resolved on inserting it; and the fact that it is quite *characteristic* of Mr. Dyer’s habit of accurate study and observation, will show to every reader who may not feel any peculiar interest in the *subject* of it, the propriety of that resolution. A paper or two of a similar cast will follow.

“In ascertaining the meaning of words, we are not to conceive the meanings given by lexicographers as absolutely decisive: particularly in languages but partially understood. Lexicons are valuable, inasmuch as they suggest the results of the researches of others: but still such results are mere opinions—opinions worthy, it may be, of much deference on the part of those who

are less informed ; but the amount of this deference will be in proportion to the ability of the lexicographer. Still, as we have the same opportunities of examining for ourselves, as he had, we are not to give his opinions implicit credence.

“The manner in which a lexicographer comes to the meaning of words, is, by comparing different places in which such words occur : and this we can do for ourselves : but yet he may have classified the places into different shades of meaning : and thoughts may have occurred to him why a place may have one shade of meaning rather than another ; all this is real and most valuable assistance : but we are to test such thoughts to the utmost.

“Suppose a foreigner, desirous to acquire a critical acquaintance with the English language. He has already a slight acquaintance with it, but wishes to investigate it thoroughly. He meets with the word *ASTRAY*, and wishes to ascertain its real identical meaning. For this purpose, he collates various places where the word occurs, say, various places in the Bible. He compares the following passages :—Ps. cxix. 176 ; Matt. xviii. 12, 13 ; Deut. xxii. 1.

“Ps. cxix. 176, reads thus : ‘ I have gone ——— like a lost sheep.’ He inquires what is wanting. He concludes from the word *like* (which he is supposed to know already) that it is something analogous to *lost* ; from the word *gone* he concludes, that it is something that qualifies this verb. What then will supply the blank but *wrong* ; *amiss* ; *into error* ? A lost sheep is not only *absent* from the flock ; but absent in some unknown place. This

then must be the meaning of the word *astray* as applied to sheep. As applied in the passage before us it may be somewhat modified : but the foreigner might well conclude he had got the radical idea of the word.

“ This idea is confirmed by collating Matt. xviii. 12, 13, where in connection with the phrase *gone astray*, occurs the word *seek*, the whole passage likewise applying to sheep.

“ By collating Deut. xxii. 1, the very same idea is further confirmed by the phrase ‘ *bring them again to thy brother.*’ These three passages would be enough to convince the foreigner that he had obtained the right meaning of the word : his next inquiry would be as to its application.

“ 1. There is a going *astray* from the flock like a sheep. Ps. cxix. 176 ; Matt. xviii. 12, 13.

“ 2. There is a going *astray* after the wicked woman. Prov. vii. 25.

“ 3. There is a going *astray* after idols. Ezek. xiv. 11.

“ If now he refers to his dictionary and finds the writer saying, ‘ *ASTRAY : out of the right way,*’ his mind is fully satisfied ; not from the *ipse dixit* of the lexicographer, but from his own observation agreeing therewith.

“ Let the same mode be adopted with respect to a Hebrew word ; say the word *BOSH* [בוש.] As before, the student is supposed to have at least a slight acquaintance with the language, but is desirous of examining it critically.

“ In Isa. xlix. 23, he reads, ‘ They shall not ——— that wait for me.’ They shall not what?—He would

plausibly conjecture, *they shall not wait in vain* : and he would compare other places to test his conjecture. In the following passages, the subject treated of is false confidence, confidence in idols, &c. : Isa. i. 29, xlii. 17, xlv. 9, 11 ; 2 Kings xix. 26 ; Hos. iv. 19 : and it is predicated of such as cherish false confidence, that they ‘shall —— ;’ *wait in vain ; be disappointed* ; the idea just suits ; and the student’s conjecture becomes strengthened into an opinion.

“By pursuing the investigation, and examining Isa. lxv. 13, he finds that the word BOSH contains in it something adversative to ‘rejoice.’ By a further collation with Isa. xlv. 24, 25, he finds an antithesis in the word ‘glory.’ And in many other places he finds the same radical idea of *waiting in vain ; disappointed ; ashamed* ; agreeing in every instance, only with different shades of meaning, Ps. vi. 10, xxxi. 17, lxxxiii. 17, xcvi. 7, cxxix. 5 ; Isa. xli. 11, lxvi. 5, &c.

“Thus he forms his own opinion of a word, independent of a lexicon ; and he is prepared to profit by the opinions of the lexicographer, inasmuch as he can test them for himself without credulously receiving his *ipse dixit*. He not only obtains with precision the meaning of words, but he becomes acquainted with words in their *connection*, and not in their isolated form.

“Suppose now he wishes to write or translate, and is desirous to express in English the idea of moral aberration ; were he to be guided simply by a dictionary, he might say *went wrong ; went amiss ; went erroneously* ; either of these would express his idea, but neither of them with propriety. Were he speaking of the turn of

affairs, he might say, they *went amiss* ; were he speaking of his watch, he might say it *went wrong* ; were he speaking of a person who went to a certain place, when he ought not to have gone, he might say he *went erroneously* so ; but if he would speak of moral aberration, none of these would suit. He examines several places where the word *went* occurs, and he finds that the proper adjunct of *went*, to express his idea, is, **ASTRAY** ; and he forthwith selects the expression for his purpose.

“ By this process, as a writer or translator, a vast variety of unidiomatical expressions may be avoided : what should we think of ‘ *a far man,*’ for, a stranger ? — ‘ the fire *eat* it up,’ for, the fire consumed it ? ‘ *leuden water,*’ for, lead in a state of fusion ? And yet, however unidiomatical these expressions are in English, they are perfectly proper in other languages.

“ The remedy against such errors of composition and translation, is,—not a lexicon, however good a one it may be ; inasmuch as the best of lexicons, for the most part, quote but unconnected phrases : the remedy is rather a *concordantial index* ; such an index as is given at the end of many of the Delphin classics ;—such an index as Schmidius to the New Testament ;—Trommius to the Septuagint ;—Buxtorff to the Hebrew Bible ;—Schaff to the Syriac Testament : had we such indices to Malay, Siamese, Chinese, &c., authors, they would be invaluable : they would enable us mostly to obtain the best mode of expression ; they would assist us frequently to find phrases in doubtful cases ; they would afford us authority, better to be trusted than living teachers ; and they would help us to avoid many improprieties of diction.

“We leave these few remarks to the consideration of writers and translators in the oriental languages ; and we hesitate not to affirm that a *concordantial index* upon some good classical author is even more valuable than a good dictionary ; and he who would perform the task, however dry he might find it to be, would most essentially aid the labourers in the Lord’s vineyard.”

Such a *concordantial index* he had prepared to assist him in his Chinese labours, and on it he set the highest value. The reader will not forget the assistance such an index was supposed to have rendered, in finding out idiomatic phraseology for the expression “*make clean*” [καθαρίσαι] in Matt. viii. 2 ; and for the phrase, “*In this world we frequently shed tears.*” The ingenuity of Mr. Dyer’s plans in accumulating assistance of every kind and from every source, if it could be fully brought before the reader, would at least impress him with the fact, while contemplating the loss of so much real worth, and *adapted* instrumentality, that God’s ways are not as our ways ; and that the progress of his cause, he has resolved, shall depend on no might but his own.

The preceding, as well as the following paper, it must be remembered, was intended, in *part* at least, for the edification of *juvenile readers* ; still he had an eye, it is obvious, to his brethren in the mission, as he calls the attention of “*writers and translators* in the oriental languages” to the hints which his articles supplied so abundantly. And, indeed, not only writers in foreign languages, but readers in their own, may happily profit by them.

*Philologically* considered, this paper,—“ON APPARENT CONTRADICTIONS RECONCILED”—is one of great importance. If he had selected passages in which any *theological* difficulty occurred, he could not have exhibited so fully, and so successfully, the principle by which *apparent* difficulties may be set aside, and by which the meaning of God’s word may be brought out with clearness and exactitude. Every biblical student knows that much is to be done yet, in what is called the “religious world,” before philology, as a *science*, shall have her *legitimate* influence in deciding controversies, that are still distracting the church of Christ. While he that runneth may read the plan of redemption, the translator of the “lively oracles” of God must spend many a prayerful and anxious season over the idioms and laws of language—the *jus et norma loquendi*—especially over those of the sacred languages, as well as those also into which the truth of God is to be transferred, before he is prepared for a work of such responsibility. This, and subsequent papers will show that Mr. Dyer had qualified himself, in no ordinary degree, for such labours. The improvement of the Chinese version of the sacred Scriptures was the ONE OBJECT he had in view, in this, as well as in every other paper introduced into these pages. What, after deliberate and repeated examination, he deemed defects, suggested them all. The following is the article that suggested the preceding remark :

“As all the writers of the New Testament were either natives of those regions, where Syro-Chaldaic was spoken, or were foreigners, who read and wrote

Greek, it is evident that many idioms of the ancient Hebrew would reach them all. For, in the first place, it is easy to see that those who lived in Judea and its environs must have been familiar with the phraseology of the Hebrew Scriptures; which it is reasonable to suppose were, in that land, read by some, and heard by all. To those, also, who were thus privileged, many of the ancient Hebrew idioms were doubtless transmitted through the Syro-Chaldaic or colloquial language of the country. It is, moreover, an undoubted fact, that many of the ancient Hebrew idioms were conveyed through the medium of the Septuagint, to all those who read that ancient Greek version. For that invaluable treasure was to them the law of the Lord, or statute-book of Jehovah; in which the blessed man delights, and in which he meditates by day and night, Psa. i. 2. And it is perfectly natural to suppose that such reading and meditation had as great a command over the style of the ancients, as our reading and meditation have over ours. In short, every writer must *think* before he writes; and as men naturally think in the language with which they are most familiar; and as the phraseology of that language is furnished from conversation, and from books,—which are the conversation of the dead or the absent,—it may readily be conceived that books affect our modes of speaking or writing, in proportion as they are read and admired. In the apostolic age, however, there was not so great a multiplicity of books, to diversify men's style, as there is in our days; and this absence of boundless variety gave an ancient book such an influence over the style of its

assiduous readers, as rarely falls to the lot of modern publications, or even of our authorized version of the Bible itself.

“As, therefore, the Hebrew mode of speaking or writing affected, more or less, the style of all the sacred books of the New Testament, it is manifest that this common characteristic of the whole of those writings rendered the respective books capable of illustrating one another; and as the said characteristic was partly derived through the medium of the Septuagint, and partly from the Hebrew Bible itself, it is at once obvious that the capability of mutual illustration attaches to the Hebrew Bible, the Septuagint, and the New Testament; not only separately, but conjointly.

“In order to illustrate these observations, reference may be made to two parallel passages; which contain Satan’s address to our Lord, when the object was to induce the Saviour, in a time of apparently pressing necessity, to distrust Divine providence, and have recourse to an unhallowed expedient. Now, in strict accordance with the Greek, we read in Matt. iv. 3, that Satan said, ‘Command that **THESE STONES** be made **LOAVES** ;’ and in Luke iv. 3, the literal English of the original is, ‘Command **THIS STONE** that it be made a **LOAF** ;’ so that in the latter passage, there seems to be a twofold contradiction to the former. But had the prince of darkness adverted to the fishes of the sea, instead of the surrounding stones, a strictly literal translation of the Greek words for fish and fishes, though varying in the expression, would have agreed in the sense. For, in that case, we should have read in

Matthew, 'Command that the FISHES of the sea be made bread;' and in Luke the language would have been, 'Command that the FISH of the sea be made bread.'

"The fact is, that if the variation of expression in question ever becomes a difficulty, that difficulty is founded on a mistaken notion of grammar. It is by no means true, that when a word is not in the plural, it must necessarily imply one single object. Suppose, for instance, that one man should call a thousand scattered straws, THESE STRAWS; and that another man should call the same thousand straws, THIS STRAW, is it right to suppose, that because the word *straws* is used for *many*, the word *straw* means *one* only? In strict propriety, then, there are, at least, three distinctions of number; namely, the *singular*, when we say ONE STRAW; the *plural*, when we say MANY STRAWS; and the *incorporative*, when we say MUCH STRAW, in reference to *many straws*. Sometimes, too, another word is used for the incorporative number. Thus we say, ONE LOAF, MANY LOAVES, and MUCH BREAD; ONE BEAST, MANY BEASTS, and MUCH CATTLE.

"In order, then, to reconcile the apparent contradictions between the statements of Matthew and Luke, it is only necessary to show that the Greek words used in the singular by Luke, mean not one single object, but a plurality of objects; just as the English expressions, *this fish* and *this straw*, may mean as many *fishes* or *straws*, as the plural expressions, *these fish* or *these straws*.

"In pursuing this investigation, a passage quite to the purpose presents itself in Rev. xvii. 4. For John, speaking there of the harlot of Babylon, says, (if we

translate literally,) ‘She was arrayed in purple and scarlet colour, and decked with gold, and PRECIOUS STONE, and pearls.’ In this case, every man may see that not a *single* gem, but a *profusion* of them is intended. It is with perfect propriety, therefore, that our translators have expressed the Greek singular by an English plural.

“But John’s expression may be traced to the Septuagint, where we have both John’s adjective and his substantive, not only in the same order, but in the same number, and with a similar reference to multiplicity. Nay, what is still more, the Hebrew itself has the same order, and the same singular number in the expression, with the same plurality of meaning in the sense. In these three particulars, we find a triple coincidence when we compare the Greek of John, in the passage already quoted, with the Greek and the Hebrew in 1 Kings x. 2, 11; 2 Chron. ix. 1, 9, 10, and xxxii. 27.—In these passages it will be found, that the strictly literal translation PRECIOUS STONE means, in four instances, a vast profusion of precious stones brought by the queen of Sheba as a present to king Solomon; in one instance, it means the abundance of precious stones brought by Hiram’s navy from Ophir; and, in the instance last quoted, we read, (if we adopt a literal translation,) ‘Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for PRECIOUS STONE, and for spices, and for shields, and for all manner of pleasant jewels.’

“Independently of the Greek, too, the Hebrew alone adopts the singular form and plural signification in *eben*

[אבן], the word for stones; and when *eben* [אבן] thus implies multiplicity, that word and its plural are convertible terms. Thus, in Isa. xxx. 30, the Hebrew expression for a profusion of hail-stones is, ‘the **STONE** of hail;’ whilst in Josh. x. 11, a similar profusion is called ‘the **STONES** of hail.’

“What is also very much to the present purpose, the Septuagint itself contains striking instances of both a singular and plural for precisely the same objects. Thus, in Isa. xxxvii. 19, and 2 Kings xix. 18, we have two counterparts just like those in Matt. iv. 3, and Luke iv. 3; and in the former of these counterparts in the Septuagint, the Greek plural of *lithos* [λίθος] is used, as it is in Matt. iv. 3, whilst, in the latter counterpart, the Greek singular is used, as it is in Luke iv. 3. Moreover, to perfect the comparison, it may be observed that the Hebrew word for which the Greek words for *stone* and *stones* are a translation, is precisely the same in both passages, just as Satan’s Syro-Chaldaic word was one, whether used as the basis of Matthew’s translation or of Luke’s.

“Nor are we less happily furnished with a completely *ramified* coincidence in the original words for loaf and loaves. For, with respect to those words, we have, even in the very same chapter, two counterparts, in which, as in the preceding instance, the Hebrew word is the same whilst the Greek singular is adopted in one case, and the plural in the other. Thus, in 1 Kings xviii. 13, the Greek plural of *artos* [ἄρτος] is used, as it is in Matt. iv. 3; and in 1 Kings xviii. 4, the Greek singular is used, as it is in Luke iv. 4.

“It only remains now to remark, that in all the cases adduced to exemplify the use of the singular and plural as convertible terms, a multiplicity of objects is intended in every instance. Thus, ‘the **STONE** of hail,’ as well as ‘the **STONES** of hail,’ means all the hail-stones of a desolating storm. And if we examine 2 Kings xix. 18, we shall find that the Greek singular, like the plural, means all the **STONES** that had composed all the stone gods of all the heathen nations that the kings of Assyria had laid waste. Similar observations also apply to the Greek plural in 1 Kings xviii. 13, as expressing the meaning of the singular in the 4th verse; for, most unquestionably, that singular refers not to one loaf only, but to the many loaves expressed by the plural, and with which Obadiah fed a hundred prophets in the time of the famine in Samaria.

“The English word bread, then, being in the incorporative number, is adapted to express not only the Greek plural of Matt. iv. 3, but also the singular of Luke iv. 3; and our word stones, likewise, referring to multiplicity, is a proper term, not only for the Greek plural in Matt iv. 3, but also for the Greek incorporative number in Luke iv. 3. Thus we shall read in the former passages, ‘Command that **THESE STONES** be made **BREAD** ;’ and in the latter, ‘Command **THESE STONES** that they be made **BREAD**.’

“Thus, every vestige of seeming contradiction ceases to exist, and the appearance of difficulty is ascertained to have been like Joseph’s speaking roughly to his brethren. For, instead of being against the truth, such difficulties, when solved, become powerful friends to the

truth. Therefore, to take up prejudices against the volume of inspiration on account of such apparent difficulties, is to imitate the conduct of the slothful man, who says, 'There is a lion in the way ; a lion is in the streets,' Prov. xxvi. 13. Under such false views of Divine truth, however, many a man has doubtless despised that guide, which is a pillar of fire to the believer, and a pillar of cloud to the unbeliever. But, diversified as the minds of men may be, the counsel of God shall stand : and many will ultimately find, that the most unwise thing they ever did upon earth, was to reject, without adequate examination, a book that might, under the Divine blessing, have made them wise unto salvation, and which, notwithstanding their own unbelief, shall have been the power of God unto salvation (Rom. i. 16) to 'a great multitude which no man can number, of all nations, and kindreds, and people, and tongues.'

“This subject I conceive to be of the utmost importance, viewed in connection with translations for the heathen. Much stress is not to be laid upon the passages reconciled, but there are *general principles* involved, and on that ground I venture a few remarks upon Matt. iv. 3, and Luke iv. 3, as translated into Chinese—the importance of reconciling these two places to the Chinese reader I wave, but hope to establish a general principle of much importance to the translator.

“It should be remembered, that a Chinese noun is either singular or plural according to the context ; and although the plural can be made by auxiliary words, it is not usual to do this, except where the plural needs to be specially marked : or at least, the plural is constantly

indicated only by the context. Examples occur in every page of Chinese authors, so they need not be quoted.

“If this be granted, it follows, that *the Chinese translator is not to be pertinacious in forming his plurals by auxiliaries, seeing that the same thing is more frequently done by the context.*

“To apply this to the case in hand, we observe that the Chinese version by Morrison and Milne renders Matt. iv. 3, thus,

$$\text{Command } \left. \begin{array}{l} \textit{this} \\ \textit{these} \end{array} \right\} \textit{several} \left. \begin{array}{l} \textit{stone} \\ \textit{stones} \end{array} \right\} \textit{to be} \left\{ \begin{array}{l} \textit{a bread} \\ \textit{bread} \\ \textit{breads} \end{array} \right.$$

“Here the word *several* being supplied as an auxiliary, the passage must necessarily be read

$$\text{Command } \textit{these several stones to be} \left\{ \begin{array}{l} \textit{a bread} \\ \textit{bread} \\ \textit{breads} \end{array} \right.$$

but there is nothing to make the word for bread necessarily in the plural; it may be understood by the reader either as one loaf—or as bread ‘incorporatively’—or as several loaves.

“The same version renders Luke iv. 3, thus

$$\text{Command } \left. \begin{array}{l} \textit{this} \\ \textit{these} \end{array} \right\} \left. \begin{array}{l} \textit{stone} \\ \textit{stones} \end{array} \right\} \textit{to be changed into} \left\{ \begin{array}{l} \textit{a bread} \\ \textit{bread}^* \\ \textit{breads} \end{array} \right.$$

Now seeing the version in Matt. could be read in the plural *equally well* without the word ‘*several.*’ and the version of Luke is also either singular or plural, I am

“\* Why a different word for bread is used in this place, it is difficult to say: seeing the Greek word is the same in both places: the word in Luke seems rather to denote *rations.*”

disposed to say, omit the *several* in Matthew ; for nothing is gained by the retention of it, nothing is lost by its omission ; but by the omission, the two places are harmonized : and should any one plead for the word *several*, I would ask, and why not make the word for bread evidently plural, by some plural particle ?

“The translator of the Bible into Chinese has shackles enough if he adhere to the rule ‘without note or comment :’ if he say, ‘I will be singular where the original is singular, and plural if the original be plural,’ he is so far right ; but if he say I will make my plural *by an auxiliary particle* if the original be plural, I think he is wrong : because the plural is constantly *equally well* made by the context ; and to force in the plural particle may destroy the ‘harmonious flow ;’ may cause barbarisms ; and darken what the translator wants to be clear and intelligible to all.

“We repeat our deduction : viz.—The *Chinese translator should not be pertinacious in forming his plurals by auxiliaries*, a deduction, the importance of which will be readily seen by any reader of our present Chinese version.”

## CHAPTER V.

### CHINESE VERSION OF THE SCRIPTURES.

Improvement of the Chinese version of the sacred Scriptures:—Means by which the missionary should seek the conversion of the Chinese, improvement and preparation of books, &c. :—Hints on Scripture translation :—Rules to be observed in translating the Scriptures :—Remarks on “Idiotisms” and “Barbarisms” in translations :—Extracts from a correspondence with a brother missionary :—The preceding observations originating in the imperfections of existing versions :—Mr. Dyer engaged in revising the Gospel of Matthew :—Reasons for delaying its publication.

AT the close of the preceding chapter we inserted several papers from the pen of Mr. Dyer of a *philological cast*. They will prepare the reader for this chapter, which will embody other papers of a similar kind. They will set before him Mr. Dyer's caution, as well as develope his acquirements. *The improvement of the Chinese version of the sacred Scriptures is, it must not be forgotten, the ANIMUS of these papers.* Every suggestion he offers has its origin in defects he had discovered, or thought he had discovered, in the existing version in that language. The reader will see how guarded he was, lest in stating his views he should offend. He loved Dr. Morrison intensely, and gloried in his version, and looked upon it “*as a pledge of the conversion of China to God.*” His devoutest moments, his holiest raptures in beholding, by faith, the conversion of the world to the Son of God,

with unceasing thanksgiving to the Source of all grace, were associated in his mind and in his heart with that version. He was the last man to be discontented with things that be; if anything, the tendency of his mind was the reverse of this; new things, new arrangements, and new projects, had no charm for him because they were *new*, but if valuable and useful, then he adopted them. These papers *may* show that he was mistaken, only, *if* at all, in very minor matters indeed; they will show that he was intelligent and that he acted always from *deliberate* conviction.

He never attempted to read everything in Chinese or in any other language, but no man ever laboured harder to acquire an accurate knowledge of the *idioms* and *purity* of that language. It is easy to read much, and to know but little, in this as well as in every other department of literature. His habit was to read less, but well, so that his knowledge was not only in truth greater than if he had extended his reading over a larger surface, but it was compact, and always at command, ready for use. So he was an accurate, as well as a practical man. He first of all surveyed his field, mapped its outlines with precision, and then not only devoted his energy, but directed undeviatingly all his labours to fill up that outline. This remark will be illustrated by the following observations, "ON THE MEANS," by which "the conversion of the Chinese to the Christian faith" should be attempted.

"The missionary who goes forth to preach the gospel to China finds himself debarred a local residence within the confines of the Celestial Empire. Or if he be permitted to reside without the walls of the city of Canton,

he is much shackled in the performance of what he deems direct missionary labour. Thus shut out of China Proper, and still breathing an earnest desire for its conversion to Christianity, he looks around him for some *out-post*, where he may narrowly watch the political movements of the authorities of the empire, if peradventure an opening should present itself for him to locate himself upon its shores : where he may study the history, statistics, and moral position of the people—where he may examine the mental aspect of the different classes of society. He will endeavour to settle down as near to the empire as practicable, consistent with other objects he has in view. For he will choose rather a spot where there are already some thousands of Chinese emigrants—where he may come in contact with Chinese manners and customs—where he may preach the gospel to some, who, returning to their own country, may carry the tidings of a Saviour crucified for the sins of men—where he may put the wheels of machinery in operation, which shall tend to the furtherance of the gospel—where he may embrace every possible opportunity to

‘ Tell to sinners round

What a dear Saviour he has found.’

“ Having thus located himself, *pro tem.*, (we say *pro tem.*, for where is there a missionary to the Chinese who would not embrace the first opportunity of taking up his residence in China Proper ?) he draws out his plan of operations. This plan may be supposed to branch out more prominently in two directions.

“ I. The acquisition of the language. II. The various modes of employing his attainments.

“In applying to the language, he finds the written medium of communication to be the same from one end of the empire to the other, and even beyond its confines. He moreover finds that the pronunciation of the character is diverse ; but that the more correct mode of pronouncing it is according to what is called the Mandarin or Court dialect. Many a missionary having arrived thus far, has, like myself, set it down that this is the dialect of most importance to be studied : not considering that in his present out-post, he may never meet with a man who can speak Mandarin ; and, for aught that as yet appears, he may not during his lifetime come in contact with a Mandarin. On more mature consideration, it would probably seem advisable to *speak* the language in the dialect spoken by those emigrants by whom he may be surrounded in his present location ; which would most likely be one of the dialects spoken either in the provinces of Canton or Hok-Keen. The advantage of this would be, that he would in due time be qualified to become useful to those emigrants themselves ; and when China is open, it is as likely that he might locate himself in Canton or Hok-Keen, as in any other part of the empire ; and he would find himself immediately at home in the language, and surrounded by hundreds of thousands who could speak no other dialect than what he himself speaks.

“As there is a great diversity of dialects in these two provinces, and as there is as much difference between some of them as there is generally between any two languages derived from one stock, some discretion is necessary in making a choice. The *Canton*, as spoken

in the city and surrounding district, and the *Chang-chew*, as spoken in a district of Hok-Keen of that name, appear to be the two principal and most generally useful in the islands of the Archipelago. However, the Chinese seem to emigrate somewhat in clans; so that at one port a majority of emigrants will be from one district; at another port, a majority from another district: and for the most part the traders are from Hok-Keen, and the artizans from Canton. It is consequently desirable that the missionary should ascertain from what district the emigrants come, and fix his choice of dialect accordingly.

“Having determined upon the dialect to be acquired, it is extremely desirable that the missionary should commit to paper every expression he acquires: for as yet, our *provincial* aids are very scanty. However incorrect as to sound, orthography, or intonation, let not a scrap of information be lost; for hereafter it may admit of such correction as may render it of service to those who succeed us. This leads us to notice,

“II. The various modes in which the missionary may employ his attainments.

“1. *He may facilitate the acquisition of the language to those who come after him.* This idea is one of amazing importance with respect to a language so difficult. Suppose a missionary could indeed save his successors two or three years' toil, the value of such a saving it would be difficult to estimate. We conceive, therefore, that one idea kept constantly in view in our own studies, should be the smoothing the way for those who come after us. In this sense we are pioneers: we meet with obstacles which can only be removed by our own skill

and industry ; we might, indeed, scale those obstacles, and leave others to scale them as we do ; but if we remove them, we save the time, the strength, and energies of our successors, and they will be better able to attack the strongholds of the enemy.

“That our plans in this respect may take a specific turn, we should consider what is now wanted ;—what assistance we should be thankful for if we now had it.

“(1) A vocabulary of phrases in each dialect. (2) A comparative vocabulary of the Hok-Keen dialects. (3) An illustration of the Hok-Keen tones, and the mode of acquiring them with precision, without being dependent on the aid of a teacher. (4) Grammars of the dialects. (5) Critical illustrations of the particles. (6) Idiomatical researches.

“We do not suppose that any one individual could bend his attention to all these, without intrenching upon other duties ; but by tracing the outline of a plan, it may be filled up as opportunity presents ; and even though the outline should be imperfectly filled up, as far as it was filled up it would be very valuable.

“2. *He should never lose sight of the improvement of the existing versions of the Scriptures.* Whatever be said in praise of the present translations, they are capable of vast improvement. Not so much for the sake of *circumscribing*, as of giving *definiteness* to our plans, it would seem well for each missionary at the outset to determine in his own mind upon a *portion* of the Scriptures, say the Psalms, or a Gospel, of which he will never lose sight throughout his career : we do not mean anything that shall interfere with a general

plan of co-operation in the revisal of the Scriptures ; but a private aim ;—a kind of point of concentration for his studies ;—in fact, a revision of a portion of the word of God, to which he will make his Hebrew, his Greek, his Latin, his Chinese, and any other language, each contribute its quota : and should it so happen that two individuals should fix upon the very same portion, the ultimate advantage would be double.

“3. *The preparation of suitable books for the heathen is another object of paramount importance.* We do not mean that much can be done in this way, in a language like the Chinese, for years after first setting down to it ; but it should be an object constantly kept in view. There is a need of caution in this matter. A tract may be written, and blocks may be cut, say at the expense of fifty dollars, and an edition of 1000 copies printed : but if the tract be not an eligible one, there may be no further demand for a future edition. Now a set of blocks will print at least 20,000 copies, before they are worn out ; consequently, if there be no demand for a second edition, nineteen-twentieths of the cost of the blocks is entirely lost ; for it lies by in useless blocks. Hence the importance of great attention to a tract, before it be stereotyped or cut in wood. With respect to the *translation* of English tracts into Chinese, a mistaken idea exists in the minds of many, that if the English tract be put into a Chinese dress, and fairly translated, the tract will then be as suitable to the Chinese reader as the English tract to the English reader ; but no—there is scarcely an English tract to be found, but what *pre-supposes some degree of know-*

*ledge*, which knowledge children in a Christian land acquire from their infancy ; but this antecedent knowledge the heathen possesses not. It thus becomes necessary to paraphrase, by the constant recurrence to the most simple truths ; such as the attributes of the Deity ; the fallen condition of man ; the plan of redemption, &c. To illustrate this idea :—An English tract commences thus—‘ Man by nature is lost, ruined, and undone ; he is alienated in his heart from the only living and true God ; his affections are estranged from his best Friend and Benefactor ; his whole soul is polluted and defiled by sin,’ &c. This may be all very suitable in an English tract ; but should a Chinese tract be thus commenced, the reader in the very outset has no sympathy with the ideas : he does not admit those truths which merely nominal Christians admit, although they do not believe them in their hearts. In Chinese, therefore, we must go further back : we must go beyond the fact of our being conceived in sin ;—beyond the fall of our first parents ;—beyond their original rectitude ;—we must go back to the idea of their coming from their Maker’s hands ; somewhat thus :—About six thousand years ago, the only true God created the heaven and the earth ; he moreover formed from the dust of the ground a man and a woman, who were the ancestors of the whole human family. These, as they came from their Maker’s hand, were holy and pure, without a fault. They were constituted husband and wife, and begat offspring. They might have long continued in the holy state in which they were originally formed ; but, alas ! they sinned

against their Maker, the only true God, and thus their holy nature became quite changed. Now had they continued in their holy state, without sinning against their Maker, their posterity would have been holy like them ; but since their holy state became quite changed, their posterity inherited their sinful state ; and thus now all mankind are corrupt,' &c. This may seem very prosing and circumlocutory to the English reader, but to one acquainted with the total absence of Christian ideas in the Chinese mind, it will appear needful. We are rather particular in noticing this, because we have seen tracts far in advance of Chinese mind : and perhaps there is not so much need of new tracts, as of a thorough revision of some of those already in existence. At least, we hope these suggestions may not be altogether unacceptable to those who are intent upon the *preparation of suitable books.*"

The following "HINTS ON SCRIPTURE TRANSLATION" are in admirable keeping with the preceding cautious observations ; indeed, they are a happy illustration, in one department, of what he would have to exist in all.

"Many erroneous ideas are conveyed to the minds of the unlearned readers of the Holy Scriptures, by the *injudicious substitution of modern terms* for ancient names, in the present authorized English translation. We do not now complain of the translation as a whole, but simply refer to the rendering of certain weights, measures, coins, and Jewish antiquities. Some of our oriental translators have, in this respect, and in some instances, taken the English version for a guide ; but

a single instance is sufficient to point out how unsuitable a guide it is; for in the parable of the labourers sent into the vineyard, how readily is the idea conveyed to the illiterate, that the lord of the vineyard paid his servants very badly; ‘And they received every man a penny,’ Matt. xx. 9; whereas no such idea has place in the original. That this is a subject of much importance, may be inferred from the circumstance, that by far the majority of copies of the Scriptures in the oriental languages come into the hands of the poor and unlearned; and moreover, it is an error most easily fallen into, from the example, not only of the English version, but likewise of many other modern translations into the European languages.

“If we refer to Luke xvi. 6, 7, the English version most manifestly conveys the idea, that the obligation of the two debtors was *unequal*: this is the consequence of rendering two Greek terms by the same English word,—‘measure;’ besides, the English word is indefinite, whereas the original words have a determinate sense.

“Again, in Rev. vi. 6, ‘A measure of wheat for a penny;’ the writer evidently intends to convey the idea either of plenty or scarceness; but in the translation, neither of these is suggested; it would have been better to have said, ‘A chœnix of wheat for a penny,’\* because it would have led the unlearned reader to inquire the definite quantity denoted by a chœnix, and so to ascertain whether a time of plenty or a time of scarceness was predicted. But in some languages, the

\* “We pass over, at present, the improper use of the word *penny*.”

original might be well translated into a measure of somewhat corresponding value, where such a corresponding term, or nearly so, exists.

“These passages are noticed at present, for the sake of alluding to translations in the oriental languages. Certainly it cannot be right to imitate these errors of our English translators; and the only remaining modes are,—the retaining of the original words in the translation, or the rendering them by terms nearly corresponding in sense—exact corresponding terms we shall rarely find.

“Now the first of these modes has its difficulties, particularly in modern translations for the heathen; because the more foreign words we retain in the translation, the more difficult for the heathen to understand our meaning. We should bear in mind, likewise, that our books find their way where there is no teacher to explain them. Yet it must be allowed, that sometimes there is an unavoidable necessity for retaining the original words, for want of words bearing any degree of approximation to them, by which to render them. In such cases, why not insert a note in the margin, explanatory of the meaning of the original word? Because the Bible Societies do not patronise ‘note and comment?’ This is not *absolutely* the case; for a Bible now before me, bearing the impress of the British and Foreign Bible Society, 8vo, 1817, has the following note in the margin of Rev. vi. 6; ‘The word *chœnix* signifieth a measure containing one wine quart, and the twelfth part of a quart.’

“In such cases as it may be practicable to do so, it

is advisable to translate the terms alluded to; but it must ever be remembered that the Bible is an ancient book, and the *injudicious* use of modern words would destroy one peculiar characteristic of the book, which it is most desirable to retain.

“ We proceed to notice more particularly some places in the New Testament, where there is a reference to measures, &c.

Batos	(Βάτος)	. . .	Luke	xvi.	6.	
Koros	(Κόρος)	. . .	Luke	xvi.	7.	
Saton	(Σάτον)	. . .	} Matt.	xiii.	33.	
				} Luke	xiii.	21.
Chœnix	(Χοῖνιξ)	. . .	Rev.		vi.	6.
Modios	(Μόδιος)	. . .	} Matt.	v.	15.	
				} Mark	iv.	21.
					} Luke	xi.
Metretes	(Μετρητής)	. . .	John	ii.		6.

“ These six terms are rendered in the authorized English version, by the words, *measure*, *bushel*, and *firkin*. After deducting the parallel places, Luke xiii. 21, Mark iv. 21, Luke xi. 33, there remain the following: Luke xvi. 6, 7, Matt. xiii. 33, Rev. vi. 6, Matt. vi. 15, and John ii. 6. Of these six places, those in Matt. appear to be indefinite in their meaning, as it is of little consequence to the meaning of the parable of the leaven, what was the exact capacity of the measure in which the leaven was put. So, likewise, it is of little consequence, what was the exact capacity of the measure under which the lighted candle was placed. On this consideration, the use of the word *bushel* is to be objected to, because it suggests that that measure was in

use among the Jews, which is not true; however, it must be admitted, that the passage and its parallels do not suffer much from the use of the word bushel.

“It is otherwise with the words *batos* (βάτος) and *koros* (κόρος); there is a relative value between these terms, which is quite lost sight of by translating both *measure*, as in the English translation; and in translating for the heathen, we think that well-known terms should be sought for; (if ancient, so much the better;) terms which approximate in some degree to the relative value of the original terms; and in case such cannot be had, as a last resource, we must use the original terms themselves; and, as we have shown above, that even the Bible Societies sanction the explanation of the terms in the margin.

“The next case we notice, is that of the word *chœnix* (χοῖνιξ), Rev. vi. 6. Here our English interpretation is decidedly objectionable; if the word be translated, some word must be used which shall definitely convey the idea of scarcity. The exact value of the *chœnix* need not be insisted upon; but there must not be much discrepancy between it and the word by which it is rendered, otherwise the main idea of the passage will be quite obscured.

“The only remaining word to be now noticed is the *metretes* (μετρητής), John ii. 6. This word seems at first sight to be indefinite; and yet it was no doubt then understood to refer to a definite measure, probably the *bath*; much as the Malay *sa-para*, although in itself indefinite, is frequently used in a definite sense. The word *firkin* is objectionable, because, as Campbell justly

observes, ‘Words which are exclusively appropriated to the measures of modern nations can never be used with propriety in the translation of an ancient author.’ The word *measure* would be objectionable, because the context evidently conveys the idea of a *goodly quantity* of water; and if this idea be conveyed, exactness of correspondence is of little consequence, while a near approximation is of great importance.

“We conclude by noticing three leading ideas claiming due attention on the part of the translator for the heathen; viz.

“I. Indefinite expressions should be avoided, where the sense is definitive.

“II. Modern terms should not be injudiciously used to express the original, however near the correspondence between them may be.

“III. Foreign words should be as sparingly retained as possible; but when it is necessary to retain them, their meaning should be inserted in the margin, at least in such places where the authorised English translation inserts it.”

He adds to the preceding remarks:—

“In perusing published and unpublished correspondence, relative to translations of the Scriptures, I have not unfrequently met with an observation to the following effect,—‘I hope to complete —— in —— months from this date.’ Such a remark, in my humble judgment, is quite out of place, applied to translations of the Bible, in whole or in part. It pre-supposes no great difficulty in the work of translating. It presumes the translator will meet with no serious impediment to his

undertaking. Whereas, in rendering the most familiar portions of Scripture into a foreign language, at least into the languages spoken ultra-Ganges, the translator must pause and consider, and examine and re-examine, if he would be faithful to the original, and, at the same time, intelligible to the reader. A translator may understand his own language, [*i. e.*, what he intended by the language he uses in his version,] but does his reader understand it? This is really a most momentous inquiry, and unless he gains this point, his labour, however great, . . . goes for nothing.

“ But the great evil arising from such a preconcerted plan, of accomplishing a certain quantum in a certain time, is *haste*. The work is hurried, because of the great importance of getting it in circulation as soon as possible. But positive harm is done by this ‘more haste than good speed’ in more ways than one; for when a translation or a revision has once occupied its position in public opinion and public patronage, there is no small difficulty in ejecting it, in favour of a production vastly more worthy of patronage. I am inclined to think the translator should first accomplish a few chapters satisfactorily, even though they cost him one year’s toil, or even two; and then let him accomplish a single gospel, epistle, &c., even though it should cost him two years’ toil, or even five: and when this is rendered easily, perspicuously, intelligibly, and withal faithfully, then let him contemplate another portion. I am far from being an advocate for delay, when myriads of souls are perishing for lack of knowledge; but I think the delay would not be real: this would be the

speediest mode of accomplishing a translation in every respect adapted to the wants of the heathen around us. With respect to the heathen, many portions of the Bible could well bear to be delayed, until other portions were well done.”

The following “**RULES TO BE OBSERVED IN TRANSLATING THE SCRIPTURES,**” contained in an article inserted in the *Calcutta Christian Observer*, will bring out still more fully his views on this most important subject.

“When I look abroad in the world, and behold the glorious things which are now accomplished, I am often constrained to sing, ‘Blessed are my eyes for what they see, and blessed are my ears for what they hear; many kings and prophets and righteous men of old desired to see and hear these things, and were not permitted.’

“Among the blessed things which are now accomplishing, the translation of the Bible into the various languages of the earth appears among the foremost in point of importance.

“As far as I am acquainted with modern oriental versions of the Scriptures, either by personal knowledge, or by information obtained by others, none more than I would glory in the labours of the Serampore brethren, of Morrison, Martyn, Milne, and others; most gladly would I bear their shoes; and therefore you, Mr. Editor, will not suppose that any disparagement of their holy labours is intended by the remarks I now send you.

“Although much is accomplished, I believe much remains to be done to many, if not most, of our modern oriental versions, in order to render them more *perspicu-*

ous to the generality of readers, and particularly to the poor and illiterate, with whom missionaries have most to do. Probably all the versions are sufficiently intelligible to the better informed class of readers, to lead the simple inquirer to the cross of Jesus Christ. But it may be that few of them are so simple and perspicuous as they might be, so that it might be said, 'He may run that readeth.'

"The general faithfulness of these versions to the original is a fact to which we could produce hundreds of witnesses, if need be; and it is to be feared, that the charge of unfaithfulness has originated (at least too often) in an unhappy state of heart, rather than in any superior degree of learning in those who make the charge. Indeed, it is this very faithfulness which has had a tendency to render versions less perspicuous than they otherwise would have been; so intent have the translators been on producing faithful versions, that in a multitude of instances they have rendered the Hebrew and Greek idioms, not by *corresponding idioms* in other languages, but by *corresponding words*.

"To specify one single instance—selected not for its importance, but for the familiar illustration it affords. In Matthew xiii. 52, we have the phrase *ἄνθρωπος οἰκοδεσπότης*, which is literally rendered in our authorized translation, 'a man that is an householder,' but would more properly be rendered 'an householder,' because this last expression in our language most exactly corresponds to the phrase, *ἄνθρωπος οἰκοδεσπότης* in the Greek: nothing is gained by inserting the words, 'a man that is'—nothing is lost by the omission; I do not mean to say that these words in the English transla-

tion take much from the perspicuity; but in the language which more particularly engages my attention I think it does; and in other cases of a similar nature the sense is greatly obscured, while the translation itself is word for word, according to the original.

“ Full well I know the principle of the Bible Society, the only principle upon which it can publish translations; but this principle, however good in itself, has certainly proved unduly a snare to many: for faithfulness, I humbly suggest, consists in exact *correspondence*, rather than in exact *similarity*; indeed, to be plain, that similarity which would make what is perspicuous in the original obscure in the version, is unfaithfulness: and if this simple idea were kept in view, I presume translators would be less shackled in their work.

“ We hear of some who have made one, two, three, or more versions of the Bible; and no doubt there are some most gigantic minds equal to the Herculean labour, and in their presence we are constrained to feel ourselves as grasshoppers; but (and again I speak with diffidence) perhaps some of our translators would have acted more wisely, had they set themselves shorter tasks. No doubt it is very desirable to have translations of the complete Scriptures, but it is more desirable that the labour and toil employed upon the whole should be spent upon a part, if thereby that part would be brought within the comprehension of a greater number of readers.

“ But as it is, the complete Scriptures have been rendered into very many languages, and now is the time when they should be closely examined, book by book, and part by part, in order to secure their greater per-

spicuity; and in order to this, I conceive that no missionary should set it down as a settled thing, that the Scriptures are translated into the language in which he labours, and that there is nothing left for him to do. Every missionary ought (I do not say to become a translator, but) to do all he can to improve the existing version, to mark unintelligible passages, (found to be so in his intercourse with the people,) and to make memoranda of amendments and alterations.

“From these remarks we come to these particular results :

“1. That every missionary ought to make his acquaintance with a language bear as much as possible upon the improvement of the version in that language.

“2. That it would be well for each missionary to propose to himself a certain portion, which may engage his more peculiar attention; (say a single gospel, or an epistle, or the Psalms;) and this to be revised, not in any given time, not in one year or five, but the revision to go on from time to time, as other duties may permit; and when this single portion is most completely revised, though it should occupy even ten years, it will be time enough to propose another portion.

“3. That the revision be conducted upon three principal rules; viz.

“I. Perspicuity and simplicity. II. Closeness to the original, as far as is consistent with perspicuity. III. Classical purity of language, as far as is consistent with closeness to the original and perspicuity; ever remembering that we labour principally among the poor and illiterate.

“ I wished to have placed No. II. first ; for we must most strenuously plead for all possible closeness to the original ; but what is closeness to the original without perspicuity ? No doubt many, from its vast importance, would place it first, but perspicuity seems to me to be worthy of precedence.

“ We need not enlarge further upon the necessity of perspicuity ; no translation of so simple a book as the Bible can be good, without a very large measure of perspicuity.

“ Much less need we say about fidelity to the original ; it were far more profitable to point out the liberty which a translator possesses of departing in some instances from the *exact letter* of the original, in order to attain to the *exact meaning*.

“ Upon rule III. we offer one or two remarks, for it is desirable to attain to purity of diction, if it can be done without sacrificing the other two. The finery of Castalio’s version, and the crabbed barbarisms of Arius Montanus, are alike to be censured ; or if there be a preference, surely it is not in favour of the latter. But to illustrate the need of purity of diction, (*i. e.*, so far as is consistent with perspicuity and fidelity,) we take the first passage that has presented itself on opening the Bible, Matt. xvii. 1,—‘ *After days six, taketh Jesus Peter, and James, and John, brother of him, and bringeth them to a mountain high apart.*’ Every one sees here a want of purity of diction ; and yet the Greek is pure enough, of which this is an exact translation, and our authorized English translation of it is no doubt a fair one, and the translators paid considerable attention

to purity of expression. Now I am the very last man in the world even to hint that our oriental translators have not aimed at purity of expression. Days of intense application, and nights of severe toil, all bear testimony to the strenuous endeavours to attain to it; but the simple idea I intend to suggest is this,—and it is an idea continually suggested by the perusal of an eminent oriental version, [*i. e.*, the Chinese version,] that after all that our honoured fathers and brethren have accomplished, we shall find many passages obscure by reason of ungrammatical and unidiomatical expressions.

“I had intended to adduce a few instances out of many ungrammatical and unidiomatical places in the oriental version with which I am more familiar, but I find it awkward without quoting the version, and consequently alluding to the translators. As my only aim is to aid our holy cause, if I can do so by my humble effort, I must enter my caveat against the supposition that I would depreciate a single effort, either great or small. Let me unloose the latchet of my brethren’s shoes, and I will reckon it my privilege.

“It only remains to sum up the whole. 1. Much is done. 2. What is done will bear revision. 3. Every missionary should do something in this revision. 4. In this revision, let the objects be, perspicuity, faithfulness, and purity of diction.”

The principles laid down in this article are very lucidly illustrated in the following admirable remarks on “Idiotisms and Barbarisms.” The Editors of the *Calcutta Christian Observer* remark :

“We hail the appearance of Φίλο [*i. e.*, Mr. Dyer,] in our pages, on the subject of translation. On a more important field he could not well enter, nor one on the right cultivation of which more of the spiritual welfare of millions must depend. His present remarks are so characterised by diffidence, simplicity, and sobriety, that we urge him with all earnestness to favour us with a series of connected papers on the same engrossing theme. Let him not in the superabundance of humility and delicacy sacrifice a public good to the possible wounding of private feeling. Besides, we see not how feelings can be wounded. What has been the object of all biblical translators? Surely, to furnish a faithful transcript of the blessed volume of revelation, in order to teach and regenerate all nations. Must they not then rather rejoice, when unnoticed mistakes are pointed out, or valuable improvements suggested? If they are sincere Christians, they must. Only let corrections be proposed in the spirit of Christian charity, and all they who love the souls of men must rejoice. And sure we are, from the specimen now before us, that nothing can ever proceed from the pen of Mr. Dyer to occasion idle regret, or excite unnecessary irritation.”

“The *judiciousness and sobriety* of the remarks contained in the present article on *idiotisms*, confirm us in the conviction of Mr. Dyer’s qualifications to treat it in a way which, while it can give no offence, cannot fail to edify. We therefore repeat our earnest request, that he leave not a stone unturned in the whole domain of translation and revision; more especially as it regards the blessed volume of inspiration.”

These observations, he informs us, arose out of his own studies ; that is, as stated before, out of the defects he discovered in the Chinese version of the Holy Scriptures. Before Mr. Dyer's views on this subject of overwhelming importance and interest are before the reader, opportunities will offer to speak with high admiration and devout gratitude to God of those honoured and historic names, Morrison and Milne—names honoured by none with greater ardour than by Mr. Dyer himself. If he could conscientiously have said that that version was not substantially deficient in the particulars discussed in these papers, as well as in other respects, it would have afforded him the highest satisfaction. He was so sensitive in this respect—sensitive, undoubtedly, to a fault—that nothing but a conviction of duty could have impelled him to give an unfavourable opinion on such a subject. Now that he is gone to his reward, we cannot but feel regret that these papers are not more numerous, and more ample in illustrations ; and that the principles here brought before us are not applied where obscurity hangs over passages which are of first importance in the revelations of mercy.

“I. The remarks which I shall offer on IDIOTISMS in the ORDER and in the CHOICE of words, in connection with Scripture translations, are just those which suggested themselves in the course of my studies and my intercourse with the natives. Fearing lest any of your readers should suppose that I intrude myself upon a subject beyond my reach, I beg to say, that if they would consider my observations as *queries*, and furnish

a reply, they may greatly assist me and my brethren in the work of revision.

“In the present paper I shall point out some errors into which translators have fallen, and I class the principal under two heads, using the terms not opprobriously, but for the sake of conciseness.

“I. *Idiotisms*. II. *Barbarisms*.

“I. *Idiotism* is when the manner of expression peculiar to one language is used in another.

“Every language has an idiom more or less peculiar to itself. In order that a translation may be good, it is necessary for a translator to understand the idiom of the language into which he translates: and his translation is to be according to its manner of expression. If he prefer *verbal closeness to the original*, in the construction of his sentences, to the proper mode of idiom in the language in which he makes the translation, his readers will be liable to misinterpret, or remain in ignorance of his meaning. The translator is particularly to bear in mind his readers, and what impression his language will make on their minds:—he is to ask himself if his language conveys the precise idea which the original conveys to *his* mind.

“Let us notice more particularly two kinds of idiotisms. 1. Idiotisms in the *order* of words. 2. Idiotisms in the *choice* of words.

“Idiotism in the *order* of words is when the order of words *peculiar* to the original is retained in the translation: thus, should τὸν ἄρτον ἡμῶν, Matt. vi. 11, be translated, *the bread our*, instead of *our bread*, this would be an idiotism in the order of words: not that the idiotisms

are generally of this *simple* kind, but they are similar to this. The following is an instance, which occurs in a certain translation, Matt. viii. 28, ‘When he was come to the other side, met him two possessed with devils;’ which ought rather to be, ‘two possessed with devils met him.’ We immediately detect the awkwardness of the expression : and if the whole book were in this style, we should greatly object to such a mode of translation : in our English translation, the word ‘there’ is inserted, which makes the English idiom tolerably accord with the Greek : but in the language alluded to, the word ‘there’ cannot be inserted, and without it, the rendering is an idiotism. If then our oriental translations (I do not say as a whole, for they do not,) *at all* resemble this, some in a greater, some in a less degree, do they not need revision? How much more then if such idiotisms invert the sense, as some of them do!

“We notice next, idiotisms in the *choice* of words.

“Idiotism in the choice of words is, when certain words *peculiar* to the original are retained in the translation.

“What would a plain Englishman think of ‘a thick friend,’ ‘a far man,’ ‘a cold laugh?’ And yet these expressions convey most aptly, in a certain language, the ideas, ‘an intimate friend,’ ‘a stranger,’ ‘a smile.’ But the expressions, ‘a hard saying,’ ‘quick understanding,’ ‘short memory,’ if literally translated, would sound just as awkward in the language alluded to, as the first expressions do to us:—these phrases particularly illustrate the case of the adjective; that of the verb and adverb is very similar. In order to prevent such idiotisms,

such expressions should be selected as are perfectly idiomatical in the language of translation, and convey a parallel idea to the original :—a parallelism of words is often very far from a parallelism of ideas.

“There are indeed some expressions, aptly termed ‘Christian expressions,’ to which nothing parallel may be found, such as ‘quench not the Spirit,’ 1 Thess. v. 19 ; here the Greek has σβέννυτε, which is mostly used as our word ‘extinguish,’ and particularly applies to fire. Now the idea of *extinguishing* the *Spirit* will be perfectly new, perhaps, in every heathen language : but the phraseology is not to be rejected on that account. Whatever word is used in any given language for extinguishing fire, such word I apprehend is to be used in this place. It must be remembered that the Holy Spirit is often represented in Scripture under the figure of fire : and not to use this very word, would be to detract from the meaning of the passage. To extinguish the Spirit, may, at first hearing, sound as awkward to a heathen, as his ‘far man’ does to us : but extinguishing the Spirit is a ‘Christian expression,’ which no heathen expression will suitably render.

“These hints are sufficient : there is no need to prove elaborately that idiotisms do exist, nor to enter more minutely into their nature, since enough has been said for practical utility. In revising them, let us bear in mind two things, more especially relative to idiotisms, namely,

“First. That we aim to be idiomatical in the *order* of words. Secondly. That we aim to be idiomatical in the *choice* of words. And one word by way of caution :—

“That we never abate the energy of ‘Christian expressions,’ and Christian ideas, by using such as are heathenish and unchristian.

“II. On *Barbarisms* in translations of the Sacred Scriptures.

“I proceed to notice next the subject of *barbarisms*.

“*Barbarism* is the use of a foreign word. I am far from asserting that all barbarisms are objectionable; they are more admissible in European than in oriental translations: and in the latter they are sometimes necessary and convenient. It has often been found difficult to *translate* the word βαπτίζω: because as very much importance is attached to this word by many, and as they differ much in the precise meaning of it, it is seldom practical to find a word in another language which shall satisfy all parties: and the Society which publishes the greater part of these translations is obliged to satisfy all parties: the consequence is, that the word βαπτίζω has been most sadly *barbarised*, if I may be allowed the expression; but yet these barbarisms seem to have had the happy effect of satisfying most parties: as each person could interpret the word according to his own idea of its meaning.

“It is very needful to distinguish *such* places from those where there does not exist this necessity for foreign words, always bearing in mind this maxim, that if possible, barbarism should be avoided; partly because it greatly obscures the meaning, and partly because it often needlessly offends the prejudices of the reader.

“Let us notice particularly the mode of rendering the names of Scripture coins, which will pretty well illus-

trate the subject, and we will confine our attention principally to Matthew's Gospel.

“The principal coins are these :—

“First. ἀργύριον, Matt. xxv. 18, 27 ; xxvi. 15 ; xxvii. 3, 5, 6, 9 ; xxviii. 12, 15. Second. ἀσάριον, Matt. x. 29. Third. δίδραχμον, Matt. xvii. 24, bis. Fourth. κοδράντης, Matt. v. 26. Fifth. στατήρ, Matt. xvii. 27. Sixth. τάλαντον, Matt. xviii. 24 ; xxv. 15, 16, bis, 20, ter., 22, ter., 24, 25, 28, bis. Seventh. δηνάριον, Matt. xviii. 28 ; xx. 2, 9, 10, 13 ; xxii. 19.

“Before I proceed farther, I should mention, that among the people who speak the language to which my attention is particularly directed, only two modes of money exist : one is a weight for silver, rather more than an ounce troy, and the other a small brass coin, something similar to an English farthing, but of less value.

“Here let us notice an observation of Campbell's, very much to our purpose : ‘It sometimes happens that accuracy in regard to the value of the coins is of importance to the sense—secondly, it sometimes happens that the value of the coin is of no consequence to the import of the passage—thirdly, it happens also sometimes, that though the *real* value of the coin does not affect the sense, the *comparative* value of the different sums mentioned is of some moment, for the better understanding of what is said.’ Let us then classify the passages above mentioned accordingly.

“1. Matt. xxvi. 15 ; xxvii. 3, 5, 6, 9 ; x. 29 ; v. 26 ; xx. 2, 9, 10, 13.

“2. Matt. xxv. 18, 27 ; xxviii. 12, 15 ; xvii. 24, bis ; xvii. 27 ; xxii. 19.

“3. Matt. xviii. 24; xxv. 15, 16, bis, 20, ter., 22, 24, 25, 28, bis; xviii. 28.

“The places in Matt. xxvi. and xxvii. in the first divisions are all alike, because they allude to precisely the same thing, namely, the price for which Judas sold his Master. Our English translation renders it [*ἀργύρια*] by ‘thirty pieces of silver.’ Accuracy in regard to the coin intended by the word *ἀργύρια* is so far needful (and only so far) that the idea of a *small sum* is to be conveyed to the reader. Now, if in the translation alluded to it should be said that Judas betrayed the Saviour for £30, (calling the weight of silver of rather more than an oz. troy £, for the sake of the argument,) an erroneous idea would be conveyed: because the conclusion would be drawn that Christ was sold for more than twice the actual sum. But then in *that* language we have no other mode of expressing the sum, unless we say, as in the English version, ‘thirty pieces of silver.’ This is indefinite, while *ἀργύρια* is definite, meaning the shekel. But rather than convey the certainly erroneous idea of £30, it is better to convey the indefinite one of thirty pieces of silver, and by no means employ a barbarism and say, ‘thirty arguria,’ because we cannot *exactly* express the meaning of the word *ἀργύρια*.

“The next place is Matt. x. 29. Here a certain degree of accuracy only is necessary; the *ἀσάριον* was quadruple the value of the *κοδράντης*, and this again double the value of the *λεπτόν*. Now although the brass coin spoken of above agrees well with the Greek *λεπτόν*, yet no erroneous idea is conveyed by saying, ‘Are not two sparrows sold for one C?’ (calling the

brass coin above referred to C,) because this, as aptly as the Greek, conveys the idea intended, 'that although sparrows are almost nothing worth, yet God's providence extends to them.' Now although C is only the eighth part of ἀσσάριον, it is a fair translation, because it conveys the idea intended to be conveyed. And, inasmuch as C is a coin of exceedingly small value, it is as accurate as it need be. But to say that 'two sparrows are sold for one assarion,' is a barbarism which we should think needless in any language.

"We proceed to Matt. v. 26. Here accuracy is thus far needed; namely, that the translation express the idea of paying 'the very last fraction.' We can easily perceive that C is a fair rendering of κοδράντης in this place, as well as of ἀσσάριον in the former: at least it conveys no erroneous idea, and is far preferable to saying, 'till thou hast paid the very last kodrant,' which would be a needless barbarism.

"The last places under the first division are in Matt. xx. Here accuracy is so far necessary, *that as the Greek ἐηνάριον conveys the idea of a fair compensation for a day's work, (in those times, and in that country,) so likewise the translation should do the same.* Our English translation is certainly incorrect, and conveys an awkward idea, namely, that the householder paid his labourers very badly, which is not hinted at in the Greek. What is to be done then in the language proposed? To say that the householder agreed with the labourers for an H, or for a C, would be more erroneous than the English 'penny.' We are constrained to admit, that in *this particular language* a barbarism seems needful in

this place ; thus, ‘when he had agreed with the labourers for a denarius per day,’ but a note should always accompany the word denarius, intimating that it is a coin, and expressive of its value.

“We next come to the places in the second division, and first Matt. xxv. 18, 27. Here no accuracy is needed, and ‘money’ or ‘silver’ will do in the translation.

“Again, Matt. xxviii. 12, 15 ; these places are very similar to the former : ‘money’ or ‘silver’ will do in the translation. Again, Matt. xvii. 24. Here there is some accuracy in the Greek, because *διδραχμα* was the name of that tribute which was exacted for the support of the temple : but it does not appear absolutely necessary that the reader in the present day should understand the *exact* value of the tribute : it is sufficient that he have a *general* idea : and to render the word ‘tribute money,’ seems far preferable to ‘didrachma,’ even though it should be accompanied with a note.

“Almost the same may be said of the next place, Matt. xvii. 27 ; with this exception, that as the *στατήρ* was to be given as the tribute of *two* persons, it is desirable, if practicable, to express the two words in such a way, that the latter may be understood to be about double the value of the former. This is not always practicable : and in such cases it seems better to say in the translation, ‘thou shalt find a piece of money,’ than to say, ‘thou shalt find a stater.’ For in the former case the reader cannot much mistake the meaning ; in the latter, the meaning would be obscured.

“The last place under this division is Matt. xxii. 19 ; here no accuracy is needed *in the translation* ; it is

enough in my opinion to say they brought unto him a *coin*: nothing is lost by saying ‘coin;’ nothing is gained by being more specific; much is lost in an oriental language by saying, they brought unto him a denarius.

“We now proceed to the next division: and first of all, we notice Matt. xviii. 24. In this place there is a comparative value between *μυρίων τάλαντων* and *έκατόν δηνάρια* in v. 28th; and so long as this comparative value is retained in the translation, it is not necessary to be precise as to the sums. Now, ten thousand L is a sufficiently large sum to denote a person’s being immensely in debt; and one hundred C aptly expresses a comparatively small debt: I should indeed prefer a word which would express the idea of a man’s being involved *beyond the remotest possibility of payment*; but what is to be done when the largest denomination is L? unless the *quantity* be altered from ten thousand to ten millions. Query; is this proper? In my humble judgment ‘ten thousand L’ is preferable to ‘ten thousand talenta,’ and ‘one hundred C’ preferable to ‘one hundred denarii.’

“The only remaining places are Matt. xxv. 15, 16, 20, 22, 24, 25, 28. Here the comparison is between *έύο* and *έν*, and the idea that *έν* is a *sufficient sum to trade with*, must not be lost: if this idea be preserved in the translation, and also the comparative sums—five, two, and one; the exact amount given to each servant seems of little consequence. I am inclined to think in the *particular language under consideration*, it would be well to say, ‘five thousand L’ for five talents: ‘two thousand L’ for two talents, and ‘one thousand L’ for one talent. Thus we come tolerably near to the value of the talent;

(say one-third less,) and I should suggest that this is much better than to say 'five talenta,' &c.

"In the compass of twenty-seven verses, and in one or the other of two versions now before me, I count thirty-one distinct barbarisms; while, if the above observations be correct, only four are needful, viz., in Matt. xx. 2, 9, 10, 13."

The following extracts from a correspondence he carried on with a brother missionary, will at once show his habit of accurate attention to the minutest matters, and throw some further light on this important subject—the present version of the Chinese Scriptures—a subject in which he felt the liveliest interest, and for the perfection of which he was prepared to act a most efficient part had God in his wisdom seen fit to prolong his invaluable life:—

"The [Chinese] particles require a volume: there is not one of them to which justice can be done in a dozen pages, [of letter-press.] I want to see our books more like what they should be; for, although I do not take quite that gloomy view of them which you do, yet I admit they are capable of vast improvement. We are yet in the veriest infancy of the work in this respect. Cannot we exchange thought upon some subject connected with the language? What think you of substituting the *third* person for the *second* in Biblical translations? Is anything lost by so doing? Is not much gained in point of perspicuity, style, and purity of diction? Is there any danger of deviating from the mind of the Spirit by the change? While we are solicitous to use to the utmost the phraseology of the Spirit, is not the

use of the second person *an item of the Greek, Hebrew, and other languages*, rather than the diction of the Holy Spirit? Had the Holy Spirit been pleased to employ the Chinese language, would not the third person probably have been used? This last query weighs much with me. However, the difficulty seems to me to be this: in substituting the noun in the third person for the pronoun in the first and second, we *interpret* the pronoun. Now there are some cases where the person referred to is quite clear and certain; in such cases, may we exchange it for the noun? I think we may. If by retaining the pronoun we be less intelligible, why should we be obscure where the original is clear, by not translating in accordance with native idiom? The original, you know, has the advantage of gender, number, and case; but the Chinese has not the full advantage of those variations in inflection. This diversity suggests to us the propriety of taking advantage of any idiom which compensates for such a loss. In cases where the person alluded to is not absolutely clear to every reader of the original, I think we may not substitute the noun, because in that case some might say we had put our own meaning upon the pronoun; we had made plain what the original had left obscure.

“ Now if I act upon these views, what objections can be made to my translation? You will readily perceive, however, that these observations bear equally upon substituting the noun for the *third* person, pronoun, as well as the first and second: but my query was on a point of idiom—whether we might address a person as

absent, while present: 'Blessed is Mary among women;' or, 'if my Lord will, he can make me clean.' Now one serious matter to be considered, especially in such a case as the latter one, is, that we get over the difficulty of the *vocative case*, a case very rarely to be met with in native authors. In something very pathetic indeed, you may find the vocative made by some most grave and pathetic exclamatory particle: but the incessant vocatives of the Greek would never be rendered in this way by a native. He would say, 'If my Lord will, he can make me clean.' The worthy Doctor, however, thought differently: he constantly makes the vocative by the particle '*hoo*,' and some others; but these renderings are obscure to the reader; and *if* obscure, how much of the Doctor's translation is obscure!! for how many times this mode occurs. It is not enough to be able to quote classical authority for such a mode;—but is this the usual mode with them? Suppose Addison to have used the expression, '*I wist not*,' somewhere in his writings; he might have used it elegantly, and with admirable effect: but if a foreigner would translate into English, and because he had met with '*I wist not*,' in Addison for '*I think not*,' he should invariably say, '*I wist not*,' he would become ridiculous; and if the expression were not considered as a foreignism, it would be thought an English phrase foreignized. The cases are I think nearly parallel, with this difference, that he would be always understood; whereas the Doctor's '*hoo*' renders him I think very unintelligible to his reader. Thus I conclude, it is better in such cases to use the third person than the vocative. If this be

conceded, it is enough; it will tend greatly to make intelligible an immense portion of our present version.”

The preceding extracts and papers enter more into the minutiae of grammar than the general reader may have been disposed to anticipate; but as Mr. Dyer stood alone, or nearly so, when on a visit to this country, in advocating a *thorough* revision, if not a re-translation of the sacred volume, it was necessary to give a specimen at least of those reasons that convinced him that he was right; and it would have been injustice to the deceased not to have noticed such investigations; for *these*, as well as other labours, supply the materials for a *true* account of his life and character. I must nevertheless restrain myself in multiplying quotations of this kind, hoping that at this point I shall prove to have been both just to Mr. Dyer and sufficiently considerate of the less learned reader.

I am fully aware that this is tender ground. I had however no option: my duty was to give an *impartial* exhibition, as far as I was able, of what Mr. Dyer was in labour and opinions, as a Christian missionary among the Chinese. Had I no view of my own on the subject, I could not have done less with these papers, from the pen of Mr. Dyer, before me. As this is not a fitting place to enter into a full discussion of the subject of a *new version, or a thorough revision* of the Chinese Scriptures, suffice it to say that there is no difference of opinion among the sinologues of the present day on the point. The resolution of the conference, held three years ago, at Hong-Kong, composed of both English and

American missionaries, was unanimous on this topic. The views Mr. Dyer had entertained for years before were confirmed by the *united and deliberate opinion of that assembly*—views he was too diffident for a long period to express even in the mild form in which they appear in the preceding pages! Holding these opinions, as he did, among his most settled convictions, yet his own language is—“No one can esteem more than I the Herculean labour of Dr. Morrison, and no one would plead its [*i. e.* his version’s] merits more strenuously.”

The following extract from a letter to the Rev. Alex. Stronach, *then* labouring at Penang, written by him when in England, will sustain the preceding statements. The reader will not be displeased, I am satisfied, that I retain the former part, although it does not refer to the *version* or “the *state of feeling* in England,” in regard to *it*, or the mission to the Chinese in general. Further abridgment would be *unjust* to Mr. Dyer, although it might not be so to the *subject*.

“My dear Brother,—Grace be with you and peace from God our Father and the Lord Jesus Christ.

“I delight greatly in your plans and operations, which you have so kindly detailed to me in two letters which I have received from you. Happy shall I be once more to see you, and to hear from your own lips what God is doing by your instrumentality. We are with much joy contemplating the period of our embarkation, which we hope will be in July. China is very dear to us: and our only wish is to live and die for China. Yes, I venture to think, that if my heart could be dissected, it

would be found that China is interwoven with every fibre.

“My object in writing to you is to beckon to you across the ocean, and across the hills, and to cry aloud, ‘Only be strong, and of good courage, and the Lord your God will give you the land.’ Oh, I wonder exceedingly that God should employ such unworthy instruments as we are: and yet I think, had I a hundred heads and a hundred hearts, they should all be inscribed with ‘Holiness to the Lord.’

“I do hope you will direct your serious attention to the *present state of the Chinese Scriptures*. Are you satisfied with *Dr. Morrison’s*? Do you approve of *Mr. Medhurst’s* revision, adopted by the Americans? To-morrow (D.V.) I have a meeting with Dr. Henderson on this subject: but it is one full of difficulty. Brother Kidd and I differ on this subject: if we could agree, we might do something. HOWEVER, SOMETHING MUST BE DONE. Oh, how we mar the work of God, and yet how God condescends to work by his erring children!

“The state of feeling in England with respect to China is not what it ought to be: there is amazing apathy in some parts: in others, people do seem to be interested. There is no restraint unto the Lord to save by the mighty, or by them who have no power; were it otherwise, I would give up: but now I know that

“God is with us,—this may cheer us  
 In the darkest day that is;  
 God is with us, and will hear us,  
 For the cause we plead is his:  
 God is with us,—  
 All we need is found in this.”

“Something must be done,” was strong and decisive language for Mr. Dyer : *so it has been resolved.*

There has been undue sensibility among some of Dr. Morrison’s admirers on this subject ; for it is no derogation from Dr. Morrison’s character, vast and especial acquirements as a Chinese scholar, and all but unparalleled labours, that a version (of the New Testament) which he executed within six years from the date at which he commenced the study of the language should be imperfect. The republic of letters has paid a willing homage to the Doctor, and his name will go down among the nations of the West, as well as among the Chinese, as one of the most renowned benefactors of his race. Dr. Morrison’s reputation stands at a height far beyond the reach of envy or detraction ; and few praises, however lavishly bestowed, can ever add to his fame : so that to indulge the former would be a combination of weakness and wickedness, and in any circle of ordinary intelligence to attempt the latter would be a work of supererogation. For reasons perfectly understood the subject of the Chinese version is a case no longer *sub judice*. The matter is decided ; but decided in a manner that reflects the highest credit on Drs. Morrison and Milne. Theirs was a FIRST VERSION—but a version that will stand in relation to the enlightenment of China much in the same position with the version of Wycliffe in Europe—and this is the honour assigned by the unalterable and gracious decrees of Heaven to DRs. MORRISON AND MILNE. *This honour no man can take from them.* Has it been exceeded in the annals of time ? Can it be equalled “*in the ages to come ?*”

STILL ; A REVISION, PURE, IDIOMATIC, AND FAITHFUL, AMOUNTING SUBSTANTIALLY TO A RETRANSLATION, THE CHURCH MUST PROVIDE FOR CHINA.

It is therefore assuredly the bounden and instant duty of that portion of the church of Christ which is seeking the evangelization of China, to take prompt and decisive measures, by multiplying men of first talent, promise, and *piety*, on the coast of China, as well as by encouraging those from every nation now in the field, to devote the most assiduous attention to and bestow the utmost labour on this great work, that they may put the Chinese in possession of the revealed will of God in language that shall be like European versions—in-  
telligible at once to the peasant and the prince. And in the meantime it must not be forgotten that the present version has all the value it had twenty years ago ; and is as capable as it was then of leading, a reader, who is determined not to be foiled in his efforts to know its contents by any rugged style or foreign idiom, to the Lamb of God that taketh away the sins of the world. China will, among her large reading population, supply no small number of that resolute description.

Mr. Dyer contemplated spending his future energies in the work of improvement—and this, with few exceptions, all our Chinese publications it was his opinion needed—had he been permitted to see accomplished his plans in the department of typography. He regretted often, as we have seen, the time he was under the necessity of spending in *manual* labour—and seeing his qualifications for the department of translation, we cannot but regret it too ;

—and the more so now he is gone to his reward and his God. In the future part of this narrative we shall see what he accomplished and what he designed. While at Penang, however, he had proceeded far with the revision of Matthew's Gospel, and the Bible Society had resolved on printing it. His progress was not as rapid as he desired, but he had no alternative: for frequently he wrote home in the strain of the following extract:—

“My translation matters have stood still during the last month, principally owing to the incessant attention which I was obliged to give in putting workmen in the way of cutting punches.” The publication of that Gospel was delayed for reasons which the following extracts will fully detail: “Our conviction of the necessity of a revised version of the Scriptures in Chinese for poor illiterate emigrants from China and their descendants in the colonies, is only deepened by a longer residence among them. And it has lately been confirmed by the circumstance of Mr. Medhurst at Batavia having undertaken a revision of the Gospels in the form of a Harmony. And what is very remarkable, the style and idiom of the two versions are as similar as it is well possible for two perfectly independent revisions to be; which no doubt was the consequence of our being similarly situated, as it respects the Chinese, and our wants being precisely the same.

“As Mr. Medhurst's Harmony is in the course of publication, and our immediate wants will be thereby supplied, it is deemed advisable to defer the publication \* \* until further communications have been elicited from the brethren in the ultra-Ganges Mission.” Again:—

“ Mr. Medhurst is just publishing a Harmony of the four Gospels in Chinese, and that answers so much the purpose for which my revision is intended that I am inclined rather to delay its publication, but have not made up my mind. It is certainly desirable to have, as well as the Harmony, a faithful translation. *Dr. Morrison's is not suitable to the illiterate emigrants of China.* I presume not to judge of its suitability to the higher classes of society. It is FAITHFUL to the *letter*,—faithful in the extreme: it may do *in China*. So Mr. Medhurst thinks: he has told me as much. His Harmony proves the same sentiment. How is it that Mr. Medhurst and myself have provided a work in the *same style*? Is it not that we both formed the same idea of what the emigrants required? As Mr. Medhurst however is supplying our immediate wants I am in doubt what to do.”

While in the midst of these labours he was, as we have already seen, called to leave Penang for Malacca.

## CHAPTER VI.

### VICISSITUDES, AND DEATH.

Settled at Malacca:—Illness of Mrs. Dyer:—Return to England:—Letters, feelings:—Safe arrival:—Advocacy of the cause at home; instance of:—The feelings with which he was received at Paddington, and presentation of the *Encyclopædia Britannica* to him:—Embarkation the second time for India:—Letters from Cape Town, Calcutta, and Singapore:—Labours at Singapore:—Letter to his pastor:—Extracts from his correspondence:—Missionaries repairing to Hong-Kong on the opening of China:—Mr. Dyer chosen Secretary:—Attacked with fever:—The Rev. A. J. Stro-nach's account of Mr. Dyer's illness, death, and burial:—An extract from the "Singapore Free Press."

TOWARD the close of the year 1835, Mr. Dyer was settled at Malacca. Schools were established; the printing-press was in full operation; and his type-found-ing, proceeding to his entire satisfaction. He had more-over the assistance of Leang-Afa, concerning whom nothing need be said here, as his praise is in all the churches. To leave Penang was a trial to his feelings, and was an interruption to his labours: he had therefore no idea of removing from Malacca when he went there, unless it was to go to China itself; whenever it should prove in the providence of God that the "celestial empire" was opened to the Christian missionary. He had not been there however four years ere he was called upon to contemplate most seriously a return to Europe, on account of the ill health of Mrs. Dyer. This measure

was a source of much anxiety to them : however he felt relieved by the circumstance that there was no diversity of opinion as to its necessity. Medical advice was decisive. After referring to that opinion, and that of his colleague and other friends, he writes to the Society :—  
 “ Nothing could have been more distant from our intention than the prospect of a return to our native land : we feel that we have given ourselves to the Lord’s work among the heathen. And I trust we do feel it to be the very highest privilege we can enjoy on this side heaven to be employed in so blessed, so glorious, and so holy a work. Never are we more happy than when we can in some humble way assist in this thrice blessed work : and our only wish is to live for and to die in the cause of our blessed Master. I cannot but hope that our visit may be made to bear on the best interests of China.” In writing to myself at this time he enters more fully into the case :—

“ My very dear and beloved Brother,—You will probably have heard that my dear wife has been for several weeks quite laid up ; having had rather a serious attack on the liver. She has been brought into a very low state ; so low indeed as to prevent the hope of her being ever able to resume her duties, without a most decisive change. Our medical adviser contemplated from the first an ultimate change : and ultimately he suggested the Neilgherries. He says her constitution is quite broken up by a long residence in this climate. We felt that we were then called to consider the subject seriously : the query was, where were we to go ? I objected to the Neil-

gherries, on the ground that the expense would be probably as great as a voyage to England, or nearly so :—she must remain there at least twelve months; and so we should be absent from our work eighteen months at the very least, during which time our spirits would be completely broken that we could do nothing for China. And then, after all, a trip to Europe might be still necessary : and the two trips would at least consume three years and a half. I have, therefore, in conjunction with my friends here, and after beseeching the Lord for his guidance, come to the determination not to take any half-change, but to go at once to Europe ; considering that the expense would not be much more ; the period of absence only six months longer, and the whole of my time in England I could make bear on the best welfare of China.

“Never did we contemplate such a change as this : we had bid farewell to our dear friends until we met in glory. When we leave, we leave our hearts in China—we go *from* home, not *to* home—this is our *home* : and by the grace of our dear Lord Jesus never will we turn our backs on China. Our only wish to live is for the glory of the Saviour and the good of China : but if He is pleased to say ‘ come ye and rest awhile ;’ we will humbly reply, ‘ Nay but, dearest Lord, not to rest, but only to serve thee and thy sacred cause in China another way !’

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“Still I shall bear every labourer, every plan, every effort, upon my heart. My inmost soul leapt for joy when you and brother Wolfe arrived. Happy, thrice happy shall I be once more to join the little band of the devoted missionaries in the Straits.”—“Dearest brother,

indeed we love you all—never allow yourselves for a moment to think we love you not; God knoweth, 2 Cor. xi. 11.”

In writing home to his father he says:—

“Dear, oh! very dear to us is beloved China. Dear, thrice dear is every labourer in the vineyard; and happy, very happy are we to bear some humble part in this most blessed work. Still do we hope to be permitted to labour to enlighten benighted China, and still do we humbly ask to be permitted to seal our labours with our death in a heathen land. \* \* \* \*

“You know, dearest father, we bade you and all our friends farewell, till we met in glory. By the grace of God, having put our hand to the plough we never will look back. Should we return to Europe for a season, it will be only to prepare for future labours. Our visit must bear wholly on China—we must leave our hearts here; we feel we only live for the glory of Jesus Christ and the good of China; and we only desire to spend and be spent in the sacred cause in which it has been our privilege to labour for twelve years.

“We have taken our passage in the *John Dugdale* of Liverpool, bound for London: she is to sail to-morrow. Singapore, May 15. My dearest Father.—My heart is full. I verily believe there is no work under the whole heavens which will compare in interest, in importance, and in glorious results with the work of Christ among the Gentiles. Oh! to hew wood and to draw water in such a service is a sacred privilege. We have often provoked the Lord by our sins; but still I hope he is

not removing us from his vineyard in his anger, to be employed therein no more : and if we have found grace in his sight, we will hope that he will again permit us to labour and toil in behalf of China. It is to us a source of much comfort that we leave amidst the approbation and smiles and tears of all our friends, without one dissentient voice, and until now leaving them I had not the remotest idea of the large number of friends we possess, who seem to vie with each other who shall sympathise with us most and who shall be most kind.”

The next communication his father received from him was dated Deal, Sept. 18, 1839. “ Last night,” he says, “ will never be forgotten by us, inasmuch as we weathered the most terrific hurricane off the Goodwin sands which you can possibly imagine, and were very nearly lost, for we struck : but through the merciful interposition of our heavenly Father we anchored safe in the Downs last night, and landed this morning.”

He returned to *England*, for we cannot say *home*, with his whole soul full of China : this was apparent to all who made his acquaintance in his native land. The more he was known, the more he was admired ; and as his retiring habits were so extreme—extreme to a fault—it was necessary to make some little effort ere his excellency and his worth could be discovered : and the discovery always revealed his consecration to the spiritual interests of the Celestial Empire. When he appeared as the advocate of the mission to China among the churches of this land, his statements, though far from those deemed popular, yet were deeply

impressive: there was no declamation, but there were facts, and these facts were always told in a style peculiarly his own. Sometimes a feeling of deep devotion and solemnity pervaded the meetings he addressed, which could be produced only by a heart wholly consecrated to God and the cause of truth, pouring out its fulness in a manner which mere rhetoric and intellect can neither effect nor counterfeit.

“The statements he made,” (at the Norwich Missionary Anniversary,) writes a brother missionary, who was present,\* “though without any apparent emotion in his own bosom, without display, without colouring, without the remotest attempt at effect—made calmly, deliberately, and with a tone of voice equal, and even monotonous; yet the statements he made told with thrilling effect on the auditory. They were not far-fetched, not ideal; they were his own, the statements of a faithful labourer, giving a faithful account of his labours. He did not tell us they were unwearied, but it was plain to every one they were so; he did not tell us they were arduous, but it was plain to every one they were so; he did not tell us they were perplexing, but it was plain to every one they were so; he did not tell us they were successful, but it was plain to every one they were so. The detail was full, but not tiresome; it was graphic, but unlaboured, unwrought. It was the detail of conscious integrity, conscious faithfulness, conscious strength, conscious success, in a mighty achievement for a mighty object—the fruit of self-denying, believing, prayerful, humble-minded labour. It was,” it is further

\* The Rev. J. Ketley, of Demerara.

added, "one of the most striking illustrations of the infinite ease with which the ever blessed God could accomplish his faithful word in the conversion of the world by the instrumentality of his church that ever illuminated uninspired minds. Indeed, I should hardly think it possible that any thoughtful Christian who heard him could ever after indulge the question of unbelief,—‘How can these things be?’ ”

I will not weary the reader with details of missionary meetings, although the documents before me might be pleaded as a full justification for devoting a few pages to some extracts, with illustrative and connecting observations. It is obvious, however, that the more spiritual such meetings, the more fully will they answer the design which ought always to be kept in view; and it is gratifying to know that much improvement has taken place within comparatively a short period. It must not, however, on the other hand, be forgotten, that it is quite possible to go to the extreme in decrying, in the proceedings on missionary platforms, what is neither inconsistent with the devoutest piety, nor offensive to good taste. Mr. Dyer was successful beyond many in keeping to the golden medium; for when he detailed what was frivolous or absurd in heathen practices, it was obvious that he had some great spiritual principle in view, and the former he always brought forward for the sake of the latter. He visited several of the counties of England on these missionary tours, and was refreshed by many; and was himself, we cannot doubt, the means of refreshing more. Wherever

he found a response to his appeals for China, his very soul was filled with gratitude, and his lips with praise to the God of missions. When this was not the case, no acts of kindness and hospitality were lost upon him. He recognised in the attention paid to him the goodness of God, and the existence of Christian principle: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He spent about two years in advocating the cause he had at heart; during which time Mrs. Dyer so far recovered her health and strength as to warrant their return to their delightful work among the heathen.

However desirable it may be to avoid undue length, we must not pass over the feelings with which they visited the church at Paddington, nor the marks of esteem and Christian love with which they were received. We have seen that Mr. Dyer loved his pastor with an ardour seldom equalled, perhaps never surpassed. He loved the church, he loved the schools, and he loved the place; for he was *born again there*. The pastor, the church, and the teachers of the school, fully reciprocated these feelings of Christian affection; and often did they prove the sincerity of their professions by acts of substantial kindness and generosity. Among such proofs, was a presentation of a copy of the last edition of the *Encyclopædia Britannica*, just on the eve of his embarkation, in the year 1841. This invaluable work was presented to him in the school-room belonging to Paddington chapel, amidst a numerous assembly, by his beloved pastor, in his own name and the friends there assembled. Mr. Stratten delivered an address to him on

the occasion, from the words of Paul to Timothy,—“Thou, therefore, my son, be strong in the grace which is in Christ Jesus.” Mr. Dyer replied in a strain and spirit of humility, disinterestedness, and zeal—traits of character by which he was always distinguished. This handsome present, with all his books,—and his library was one of considerable extent and value,—he bequeathed to the mission. There it will remain; no small advantage, itself a library of reference, to the mission; a memento of his own generosity, as well as of the church from which he went forth to the heathen to preach the unsearchable riches of Christ.

The following inscription, describing at once the design of the donors and the estimate they had formed of Mr. Dyer's character and labour, adorns the first of the twenty-two volumes (quarto) of which the work consists.

### THIS ENCYCLOPÆDIA

WAS PRESENTED TO THE REV. SAMUEL DYER, OF MALACCA, BY THE MINISTER, CHURCH, CONGREGATION, AND SUNDAY-SCHOOL TEACHERS OF PADDINGTON CHAPEL, ON THE EVENING OF THE 15TH OF JUNE, 1841, IN TESTIMONY OF THEIR RESPECT AND AFFECTION FOR HIS PERSON AND CHARACTER, AS A LABORIOUS, PATIENT, DISINTERESTED, AND SELF-DENYING MISSIONARY OF CHRIST, AS A RECORD OF THEIR HIGH ESTIMATION OF HIS SERVICES IN SURMOUNTING THE DIFFICULTIES OF THE CHINESE TONGUE; IN THE HOPE THAT THESE VOLUMES MAY CONTRIBUTE IN ANY DEGREE TO ASSIST HIS ENDEAVOURS TO COMMUNICATE TO THAT EXTRAORDINARY PEOPLE THE KNOWLEDGE AND SCIENCE OF EU.

ROPE, BUT ABOVE ALL THE GOSPEL OF OUR BLESSED LORD AND SAVIOUR JESUS CHRIST; AND WITH EARNEST PRAYER TO GOD THAT HIS LIFE MAY BE PROLONGED AND HIS USEFULNESS INCREASED WITH ADVANCING YEARS, AND THAT FUTURE MISSIONARIES MAY WITNESS THE GLORIOUS AND EXTENSIVE TRIUMPHS OF THE CROSS OVER THE VAST REGIONS OF THE CHINESE EMPIRE, AND THAT AFTER A LIFE OF HONOURABLE TOIL AND NOBLE DEVOTEDNESS TO THE CAUSE OF CHRISTIANITY AND HUMAN HAPPINESS, HE MAY RECEIVE FROM THE LORD THE RIGHTEOUS JUDGE A CROWN OF GLORY WHICH SHALL NEVER FADE AWAY.

SIGNED ON BEHALF OF THE DONORS,

JAMES STRATTEN,

J. CLAYPON,

T. PARKINSON,

JOHN GOMM,

W. BAILEY,

JOHN TUDOR.

Thus he left his native land the second time, contemplating years of happy toil, not now in an unknown region or tongue. Experience and success had brightened every grace that adorned his character when he *first* went forth to the Gentiles, and had prepared him and strengthened every power for more efficient labour—a labour he looked forward to now with augmented pleasure, as he knew his work and his own aptitude to prosecute it.

He with his family embarked on the 2nd of August, 1841, on board the *Plantagenet*, bound for the port of

Calcutta. It was his happiness to have met with a lady, Miss Buckland, in every way qualified to teach his children, so that he was not called to leave any of them in England for the sake of education. On this, as well as on almost every other topic, great diversity of opinion exists. Mr. Dyer's conviction was, that his brethren in general were justified in sending or leaving their children for education in this country, but as *he* was able to make a satisfactory arrangement without submitting to this painful necessity, he regarded it as an instance of the kind interposition of his heavenly Father. This lady gave him the most entire satisfaction. Most frequent and honourable testimony is borne to her character, devotedness, piety, and aptitude, in his letters now before me. Nothing therefore he desired in returning to England had failed him.—Mrs. Dyer's health was restored, his own spirits refreshed by Christian intercourse with friends, pastors, and the Directors of the Society—his children in health and returning with him, his happiness was as full as he ever expected it to be on earth. He therefore bade adieu to his fatherland for the last time, not indeed as a stoic, but as the devoted and willing servant of Christ—full of tender emotions—emotions without whose susceptibility he could not be so efficient a labourer among the heathen in the vineyard of Him whose

“—— heart is made of tenderness.”

On the 2nd of August, he wrote to his father from Portsmouth:—

“My dearest Father,—The ship arrived yesterday morning. We embark after dinner. Wind contrary.

We are to weigh anchor to-night. We had a quiet sabbath, and I was *incog.* till after the evening service, when I went into the vestry to see Mr. Cuzens. Farewell. Peace be with you. If possible, you shall hear with the pilot; but with this wind it may be some days hence. All well. Miss Buckland keeps up her spirits. [The lady spoken of above as the governess of his children.]

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“Our very kindest love to you and Mrs. Dyer, and Harriet. ‘The time is short.’” Two days after he wrote by the pilot:—“The last twenty-four hours have been trying to our faith, and love, and patience. But we find that as our day is, so is our strength. It is as much as I can do to write you a line. All on board have suffered from sea sickness except Burella, [his youngest daughter.]

“We have now a favourable breeze; and being a fine clear day we see the cliffs of Albion, pardon me if I say, I trust for the last time. You well know that it is not a want of patriotism that induces me to say this, for the land of my fathers is dearer to me than all lands, save ‘the land which is very far off.’ Neither is it the want of filial affection, for I could not have left my honoured father without the assurance that I should soon see him again and be with him for ever. But when I think of the 350 millions of China perishing for lack of knowledge—when I remember that Jesus Christ died for our sins, and not for ours only, but for the sins of the whole world, oh! then every object in this world dwindles into perfect insignificance compared with carrying these glad tidings to a dying world.—Torbay, 5th. We now lie at

anchor, with a strong westerly breeze. We shall probably start finally this evening. Farewell, my dearest father; do all you can to send us missionaries; if from Paddington, how delighted should I be."

The next communication from him was dated at Cape Town, and is inserted below. The reader will not fail to derive pleasure and satisfaction from the paragraph in reference to "pious Indians." Indeed a most interesting volume might be written on the progress of vital and spiritual piety among the officers, both civil and military, in our Indian empire. Would that some one of sufficient leisure and acquaintance with Indian affairs could be induced to undertake such a service! Mr. Dyer himself was the means of bringing some Europeans to the saving knowledge of the Redeemer. Penang has been honoured of God to be the spiritual birth-place of many who went there devoted to the world and to pleasure, but left it the "lovers of God:"—and of them it will be said on the great and last day, that they were "born there," and that Samuel Dyer had *begotten them through the gospel*.

"Cape Town, Oct. 13th, 1841.

"My very dear and honoured Father,—Through the tender mercies of our God, we safely anchored in Table Bay yesterday morning, being sixty-five days from Torbay, and seventy from Portsmouth. This is about an average passage; and considering the winds we have had, our ship has performed beautifully, beating everything we have seen. In every respect we have had a comfortable passage, and most cheerfully do we raise

our Ebenezer, for hitherto the Lord hath helped us. Our captain is a perfect gentleman ; and our voyage has been a complete contrast to our voyage home. No passenger has been obliged to touch salt provisions, hard biscuit, or to drink tea without milk. Fresh meat, —mutton and pork,—bread, vegetables, preserves, fruits, &c., all in the greatest abundance. In fact, the only apparent difference from a table on shore was, that these good things would not stop in the dishes.

“ Our cabin accommodation has been everything that we wished ; there we were always quiet during our little seasons of worship. We have had worship in the cuddy every Sunday morning, when the captain read prayers, and I preached a short sermon. But while our party was a pleasant one, certainly much more so than the party of the *Roxburgh Castle*, we found no one on board altogether like-minded with ourselves ; however, there was a respect for religion shown by all, and I think we were none the less respected for being religious, and maintaining our accustomed habits of family and social worship.

“ The present mail will bring you a letter from Miss Buckland ; she very soon resumed her wonted cheerfulness, and she has proved a great comfort to us. Her conduct has been so consistent as to gain the esteem of all on board, and I think she has won the affections of the children. She is a very amiable lady, and the very person we wanted : not one word of regret at leaving her friends has ever escaped her, and I think she is very happy ; however, for this I must refer you to her own letter.

“On our arrival in Table Bay, I forthwith wrote a line to your friend Dr. Philip: he however is absent in the interior for six months, visiting the different missionary stations. We called on Mrs. Philip, who was kind enough to read to us two letters from the Doctor written from Caledon: these were deeply interesting, describing great advances in civilization and religion since 1839, when he last visited the institution. He was accompanied by a person from India who visited our stations ten years since: he was astonished at the change which he witnessed, from which I conclude that the good work is in a state of progress. What think you of 250 at a prayer-meeting in the interior of Africa? Perhaps curiosity may lead you to count how many persons may be present at the next prayer-meeting you attend, and I almost think you will find the poor Africans not very far behind us in England in their attendance at the house of God: especially when you take into account the sparse population of the interior. A missionary from Caffreland is now here: his accounts are of the most satisfactory nature: things are advancing. If we had been living for twelve months in a climate where the cold was many degrees below zero, how thankful should we be if the thermometer should rise, even though it should rise no higher than 32, and we might be surrounded by ice! It is the *comparative* freedom from suffering which would prevent every murmur. Here are myriads of immortal souls, who for centuries have been many *many* degrees below the moral zero, and now they are just beginning to warm by the genial rays of the Sun of righteousness. Oh! blessed be God who hath had mercy upon Africa. The tree of

life hath been planted in Africa : and its seeds, like the seeds of certain flowers, have wings and plant themselves : ‘and the fruit thereof shall shake like Lebanon.’

“A great many *Indians* (as they are called, *i.e.* Indian officers,) visit this settlement instead of returning to England, because they can do this without losing their pay and allowances. It is very remarkable that many of these have been pious men : ‘pious Indians’ is here a kind of technical term, and goes current at Cape Town. ‘Pious Indians!’ Did the thing exist in A.D. 1800? Was there such an one to be found anywhere? And now, within forty years, a class of individuals has arisen, for whom a new name must be invented : and moreover, those with whom the designation arose are only the representatives ; the tithe of a larger number. If the London and Baptist Societies had not sent missionaries to India, would these things have been so? To my mind, this is a proposition that admits of as forcible a demonstration as Euclid’s ‘square of the hypotenuse is equal to the sum of the squares of the other two sides.’ Who would have predicted in 1800 that in 1841 the number of Christian officers in India shall be so large, that a portion of them shall visit the Cape, sufficiently numerous to call forth a distinctive name? Who that knew the state of India would have believed the prediction? My very inmost soul exults and leaps for joy. Is this the fruit of missionary toil? Then happy, thrice happy am I if I may but hew wood and draw water for the missionaries so employed. And the acme of my joy in this world shall be, that my little children may hew wood and draw water too.

“ We have all enjoyed very excellent health. I have been able to pursue my Chinese and Hebrew studies with considerable application : these have been a source of amusement to me, when many others were weary with wanting something to do. We all unite in very kind love to you and Mrs. Dyer and Harriet, and all my dear brothers and sisters.

“ Miss Buckland is very anxious for you to come and settle at Singapore : she will probably express her wishes. If I thought there was the shadow of probability of such an event, I should be tempted to express my own wishes too. But I do not expect to see you again, till I see you in glory. Adieu, my honoured father.

“ Your very affectionate Son,

“ SAMUEL DYER.”

“ *Ship Plantagenet,*

“ *150 miles below Calcutta,*

“ *Dec. 13th, 1841.*

“ My dearest Father,—The pilot came on board this morning, from whom I learn that if we write by the December mail, we must send our letters on to Calcutta before us, to be in time for the overland despatch. Our voyage from the Cape (from whence I wrote to you per *Romeo*, under date of Oct. 13th,) has been somewhat tedious, but more favourable than that of any other ship ; and the incidents of the voyage have been but few. Nothing can be more monotonous than a voyage to the East Indies at the season at which we left. Yet I think our humble efforts to do good have not been in vain : and this circumstance has supplied us with some little variety.

“ After leaving the Cape, we had an admirable run of 200 miles per diem for thirteen successive days : but after recrossing the line we experienced frequent calms. What seemed to us somewhat mortifying was, that we were at one time within 600 miles of Penang, but of course the ship could not go so far out of her way to carry us. We had no gale off the Cape, no hurricane off the Isle of France ; and here we are, through the tender mercy of our God, safely anchored off the Hooghly, waiting for the tide.

“ The same mail that brings this will bring you news from Burmah and China, much more than I can learn from the pilot : one thing perhaps may be interesting to you, namely, the Assam tea trade is assuming a very promising aspect.

“ Our present intention is, to remain about a week or ten days at Calcutta : and then proceed to Singapore : in that case I shall probably leave a letter for you by the January overland mail ; expecting that our stay will furnish incidents. Sunsets, shark-catching, ship-speaking, and the setting off of charts, constitute the principal incidents of our voyage from the Cape.

“ Ever your affectionate Son,

“ SAMUEL DYER.”

“ *Calcutta, Jan. 7th, 1842.*

“ My very dear and honoured Father,—We have been here three weeks : I wrote to you by the last overland mail, which letter you should receive about the 8th of February. We expect to re-embark to-morrow, and in that case we shall hope to be at Singapore

about the end of the month. I cannot say that we are pleased with Calcutta, and yet I can scarcely tell why. There is certainly much to afford great delight, and yet there is much to give great pain to the Christian. Oh! the foul deeds which are perpetrated in this dark *dark* land! deeds which make one feel horrified to think that human nature can sink so low: deeds, the bare knowledge of which seems to defile and pollute the soul—and yet I wish friends in Britain knew them, for then I think they would be *all* zeal, *all* fire, *all* liberality, if perhaps they might raise human nature from a state lower than that of the very brutes.

“The state of education among the natives is very encouraging; their attainments are considerably above mediocrity. In Dr. Duff’s school of 800 boys I proposed the theorem,—‘In a right-angled triangle, the square of the hypotenuse is equal to the sum of the squares of the two sides.’ This was most readily demonstrated in two different ways, the teacher in this branch being a native. A select class was thoroughly instructed in nautical astronomy; the youths could find the latitude by an altitude of the sun, and the longitude by lunar observation. They also proved the velocity of light by the eclipses of Jupiter’s satellites. They were not less informed on the grand doctrines of the cross, and they admitted most readily that there was no way of salvation save by the cross of the Saviour.

“Another school in connection with our own mission contains 400 boys; this is also in a prosperous state. Some of the youths are connected with a temple, which I went to see. This temple is in every sense a monstrosity

—I know no other name by which to call it. The idol was a large round black stone; eyes, nose, and mouth were hideously portrayed upon it, and a long golden tongue was superadded—which by the way is removed when the temple is closed, lest it should be stolen. This temple originally belonged to forty families. These having increased in numbers, the attendance at the temple is apportioned out among those entitled to conduct the worship: some have it for a week, some for a day, some for an hour, and each is entitled to all the profits accruing during his allotted period. The day I visited the temple the worshippers were numerous, and the profits of course large; however, I learnt one most interesting fact,—the profits are *much less* than they used to be a few years ago. And some youths of the mission-school said, ‘We know Christianity is true, we know idolatry is false; and we would be Christians, only there are impediments in the way,’ meaning public opinion among themselves.

“There are at least thirty evangelical ministers of various denominations in Calcutta: how many were there thirty years ago? I was invited to the monthly missionary breakfast; there were Presbyterian ministers, Episcopalians, Baptists, and Independents; eighteen ministers met in conference about the best means of doing good. I never saw such a sight as this in England, unless at the Tract Society’s house; but there only one plan was discussed, viz., the tract circulation. But here good is to be done in any possible way of doing good; and a prayer-meeting was held, and two Episcopalian ministers, one Presbyterian, and one Independent en-

gaged in prayer. If people want large hearts, let them come to India, and learn to love all who love our Lord Jesus Christ. I cannot but think that such union is well-pleasing in the sight of Him who prayed, 'That they all may be *one*.'

"I cannot but think that the day is not far off when this city will suddenly throw off the yoke of idolatry. The people are growing in knowledge; they are beginning to emulate European arts. The mint is the finest in the world, worked by natives under European superintendence. Printing presses, superintended by natives; copper-plate engraving equal to British workmanship. And now that coals are coming forth from the mines, we may expect a new impulse to the arts. There is a vast moral machinery at work; and perhaps we may yet live to see a nation 'born at once:' at least, my own faith is strengthened exceedingly by seeing what my eyes have seen in Calcutta.

"Still, Calcutta, *as a place*, is not like the Straits; there is a something in the social circle in the Straits unlike anything I have seen here, and our climate is far preferable. There is also a system of extortion practised among the natives, which appears to me abominable. Riding in a palkee, carried by four bearers, I once made a small purchase in the street; not having change, I stopped to procure it at a money-changer's stall: one of the bearers insisted upon receiving 'custom' from the seller, and even seized it before he could get the change into his hand—and there was no appeal. The same bearer followed me into every shop, closely watched the amount of my purchases, and in every

case demanded his ‘custom;’ and in one case, not succeeding, he appealed to me,—and so he lost it. If you send a servant outside your door to pay a man who waits for his money, your servant demands ‘custom;’ in fact, I suppose no payment of any kind is made by a native without demanding ‘custom’: so that if a native makes a purchase, he demands ‘custom’ of the seller. This abominable system has become most grinding and oppressive; and a native esteems himself but too happy if you put the money into his own hands.

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“In going up the river Ganges, my feelings were incessantly wounded by the shocking scenes to be witnessed all the way up. When natives die, whose friends are too poor to procure wood to burn the corpse, the dead bodies are thrown into the river; these float up and down with every tide, and carcasses are constantly seen floating with vultures perched upon them. But these dead bodies are cast upon the shore, and then you see dogs tearing out the entrails, vultures waiting with the utmost composure, as if they knew from experience that before all was gone the dogs would have eaten to repletion and retired: and then crows in great numbers waited till the vultures had finished their meal. All this takes place perhaps ten yards from a spot where natives are bathing; and it seems as though all parties were well content that thus it should be. And in looking along the banks of the river, the horrid group is seen on either side long before you approach it. I went about four hours’ journey, and in that space of time saw five such scenes on the banks, one in the water, and two sick

persons brought down to the banks to die. The day we landed from the ship, the first object that caught my eye was a dead body cast upon the shore, which the boatmen passed with as much indifference as if it were an object as common as the boats on the river. Remember me most kindly and affectionately to Mr. and Mrs. Stratten.’

Such is heathenism. Let Christians ponder. Much has been done for Bengal: who has done it? There is but one answer—the church. Let her arise, and in the strength of her God *complete* the conquest!

The next communication from Mr. Dyer is dated at Singapore. Providence had smiled upon them all the way; their health had even improved, their spirits sustained, and they were received by their friends in the Straits with open, yea, rather by many of them with thankful, hearts. Under date March 8th, he writes to his father:—

“It is now about ten days since we arrived here, having touched at Penang and at Malacca, where I was detained some time in order to the settlement of the affairs of the college. Nothing could have been more kind than our reception by the brethren at each place, and it is a source of sweet satisfaction to us that on our return we should meet with so hearty a welcome.

“I shall hope for another opportunity of addressing you by *this* mail; but lest I should be prevented I send a few lines to inform you of our safe arrival and good health. Mr. John Stronach, with whom I have

the happiness to be associated, is a man with whom I have the most perfect sympathy on every subject."

He entered with all his heart into his work at Singapore. Mr. Stronach and he worked together, not only with the utmost harmony, but with the utmost cordiality and affection: each sought to assist, to comfort, and to advance the other in his happiness and labour. It is in the following strain he writes, referring to a previous communication:—

"Since then we have all enjoyed both health and comfort: I do not know how to give you a better idea of our comfort than to mention what Mr. Stronach says in a letter to a relative,—‘We are as happy as ever—rather our happiness is increased by the arrival of the Dyers. Mr. Dyer and I are like the pinions of a watch, working in, and with, and by each other from day to day.’ You may be quite sure that such an expression of feeling I can most cordially reciprocate. Our sojourn at Singapore has hitherto been sweetly peaceful; and my prayer lies at the Divine footstool, and it has ascended, so to speak, upon the sacramental altar—in seasons of fervent devotions—that no root of bitterness may spring up and trouble us." He adds, "Since my arrival, Mr. Stronach and myself have very nearly completed a comparative vocabulary in two of the dialects of China. We have moreover got to the end of the sixth chapter of my revision of Matthew's Gospel, revising every verse and every clause. The revision of the thirtieth verse of the sixth chapter cost us nearly

one hour and a half this day—no one can appreciate the difficulties of translating into an oriental language but those who have had to do with it. We have considerable advantages in this work; we have two good teachers, to each of whom the whole is submitted; we live next door to each other, and consult together every day; we have each a good library, to which the other has free access; Mr. Stronach is a good scholar, and our views are so similar that we carry on everything together.

“We visit the bazaar together almost every evening in the week. We have a little chapel in the town, where we preach and dispense medicines; and we have our hands as full as they can well be. The Chinese types are not yet fairly under way, as my head man is dead, and I have the establishment to remodel: but I am happy to say I have every accommodation for the work; nothing could be more convenient than the premises which we occupy.

“Mr. Grylls, who has served the schools at Penang very faithfully, is compelled to return home on account of his health. I shall give him a letter of introduction to you; I am sure you will be glad to see him, and to entertain him the few days of his stay in London. He leaves in the *Alexander Johnson* about the middle of June.”

In another letter he says,—

“We are now most happily and comfortably settled at our new station; so happily that to me it is the fulfilment of that promise,—‘And it shall come to pass that at eventide it shall be light.’ \* \* \* \*

This, after my ‘night of toil,’ is like the beautiful sunshine of a lovely spring.” Still he adds,—

“And now, my dear father, happy as I am at my station and in my colleagues, I wish still to think, and to delight in the thought, ‘*the time is short.*’ Soon, our work will be done; we shall see Him, whom, not having seen, we love; but while we are here, let everything bear but one inscription, ‘Holiness to Jehovah, Lord of hosts!’” And during the *short time* of life, he was ever anxious that all should bear a part in his chosen work. After he left this country, an institution was established at Walthamstow, for the education of the sons of missionaries; and in answering a paragraph in a letter from his father respecting its establishment, he says:—“The account of the missionary boys’ school was deeply interesting; and nothing more so than that my dear father is the treasurer. I would that all the members of our family were missionaries—that every heart were missionary—that every faculty and every power were missionary—and that our family might be a missionary family. And I love the man exceedingly who feels it to be a privilege to hew wood for the missionary cause.”

In reference to his type operations he writes, in the same letter:—“My new types get on nicely; you shall soon have a specimen. God has prospered me by raising up a young man who readily learns from me, what I learnt when in England; and if my life is spared, and grace given, I shall yet sing my *Non nobis Domine* over the Chinese types of smaller size. You will remember that this is *one-fourth* of the size of the larger fount; and will condense our books into one-fourth of their

present bulk. This work has the concurrence and sanction of my brethren in the mission: my premises are just suited to my necessities, and nothing is wanted but *time, health, and grace*, to complete the work."

He was engaged in other important departments; but I shall quote his own language:—"My vocabulary has undergone a complete revision, additions to the amount of its present bulk have been made: it is accompanied by a translation into another dialect in the Chinese, and it is now transcribing for the press. Our time is also partly taken up by translations and revision of the Chinese Sacred Scriptures." They were cheered in the midst of their toil with a small band of native converts. Of these he writes in a pleasing strain. The following short extract must be the only specimen:

"We have at this station a few native converts, who, with one exception, seem to walk well. One is a very talented man, and very docile. We are seeking to turn his talents to account; and at present he is composing a tract with which we are much delighted. For beauty of composition, interesting style, and general perspicuity, I am persuaded it has not its equal in the Chinese language. And the subject being the life of Christ, we are anxious to get it into the hands of the people."

"Yesterday," he adds, "was the anniversary of our leaving London for Singapore. Oh what a year of mercies! How much peace, how much joy, how much comfort! It has been one of my brightest years: if it commenced in tears of separation, it has closed in tears of gratitude;—gratitude, that I am a missionary of the cross—gratitude, that I live only for China—gratitude,

that my head and heart and hands are full. Farewell, my dear father.”

Writing to his dear pastor on this anniversary, he penned the following letter, which throughout is in his own peculiar style. Soon after this the missionaries were called upon to take decisive steps as it regarded removal into China Proper. He was permitted only to see the land; and lay down his life, which he had not counted dear to him, on the borders of what to him had all the attractions the land of promise ever had to an Israelite. But the letter explains itself:—

“*Singapore, August, 1842.*”

“My very dear Friend,—To-morrow it will be one year since we embarked for India. It has been a year of mercies. The Lord hath ‘set my feet in a large room.’ It has come to pass that at ‘eventide it is light.’ This has been one of the happiest years of my life. And I wonder, and am amazed at that infinite wisdom which has ‘led me by a right way.’ Even in seasons of sorrow and darkness I have counted it my glory and joy to serve the cause of Christ among the Gentiles: how much more, when liberty, peace, and gladness surround me on every side!

“You may have heard from my father that God has given to us another babe, an ‘Ebenezer,’ and Mrs. Dyer is as well as I have ever known her to be. Our two elder children are in a very hopeful state of mind; Miss Buckland is a very great comfort to us, and thus I am not called, like many of my dear brethren, to leave my children far away beyond the sea. I am happily asso-

ciated with a fellow-labourer who loves me ; and I am sure I love him. We work together, as he says, like the pinions of the wheels in a watch. Oh how ungrateful should I be not to sing, ‘ Bless the Lord, O my soul !’

“ My friend Mr. Stronach is of the same opinion as myself, that at present it is most desirable for us to remain here, rather than proceed to China. We have full liberty to teach from house to house, and we proclaim the Lord Jesus all through the town ; which is one of considerable size. But the people are utterly given to idolatry, and its insignia meet the eye in every house we enter. Still we generally have a most attentive hearing ; sometimes the people are inquisitive, and but rarely rude and repulsive. We have a small group of native Christians, four or five in number, and, for the most part, they afford us comfort ; and as a little church in a heathen land we enjoy seasons of sweet refreshing, particularly on our sacramental occasions.

“ The very handsome and valuable present of my Paddington friends arrived in excellent condition, and, as a book of reference, it is invaluable to our mission. With the rest of my books, it is to remain, *in perpetuo*, the property of the mission ; and I suppose there may be no such book on the island besides. Please to give my most kind love to my very dear Paddington friends. You cannot tell them *how* much I love them, but you can tell them I love them much.

“ My hands are full. Translations, preparation of books, preaching, type-casting, and printing, engage my attention from day to day. God prospers us in these various items of labour :—but we long, and pray, and

intensely desire, to see the heathen destroy their idols, and seek the way to Zion. Oh might I but see a bonfire of idols, I would sing and leap for joy, and with good old Simeon almost wish to be gone—but no, I would wish to stay; yet only that the Lord Jesus might be glorified by my humble instrumentality.

“Our very kind love to Mrs. Stratten; her contributions upon our departure were most acceptable. Neither do I forget John; only I could wish he might be a missionary of the cross.

“In ardent love to you,

“And very affectionate esteem,

“SAMUEL DYER.”

The following extracts from his correspondence at this time, rather of a miscellaneous character, yet not more so than the diversified nature of his incessant occupations, must close all the account that can be given of his proceedings and operations at Singapore. Some of them will be found not only interesting, as all missionary intelligence ought always to be, but instructive in the highest sense. In everything we see the man of God—in every case the most elevated piety—always the humblest submission—the most entire consecration—strong faith and devoted love:—*this is instruction by example*:—“whose faith follow.”

“On the subject of Chinese types, a subject deeply interesting to you, Mr. Medhurst writes, with reference to some made at Berlin for Mr. Gutzlaff: ‘They are as far inferior to yours, as a clown is to a courtier: yours have been surpassed by none that I have seen as yet:’ *Non nobis Domine*. Our small fount progresses very

satisfactorily: I hope to send a specimen to Mr. Tidman in a few days.

“Our Chinese girls’ school prospers through the Divine blessing: we have twenty girls; they are good children, give us no trouble, and are making good progress in an acquaintance with the truths of the Bible.

“Should you see or write to Mrs. W. Suter, please to tell her that the copy of *Maria Monk*, which she gave me, has made an amazing stir all over India. I sent it to Calcutta, where it was reprinted; and the sensation occasioned by it at Calcutta and Madras is most astonishing. In the providence of God a young lady has been brought to our house, and is now with us, who was in a convent, who was to have become a nun, but who has renounced popery, and is now a humble disciple of Jesus Christ. Her testimony to the hellish nature of popery is most important. I can sometimes scarcely believe my own ears, while she tells her simple tale. Adulteries, murders, lying, gambling, drunkenness,—all going on within the walls of a convent, under the name of religion—many of which things she heard and saw, and gloried in, and thought them holy. Oh! were it not that she is a good girl, a modest girl, a pious girl, I could not credit the things she [reports as having] witnessed; yea, ‘and it is a shame even to speak of the things which are done of them in secret.’

“We are all enjoying good health but our dear babe; he has been very dangerously ill, so that twelve days since I did not think he would survive the night; but God has been very gracious to us, and he is now in measure restored.

“My dear friend Mr. Stronach has also been dangerously ill ; so that he is now absent from Singapore, and the work rests on my shoulders. But I expect him back soon with his health recruited ; and I trust his valuable life may be long spared—a comfort to us, and a blessing to China.

“Maria’s health continues ; she is as well as I have ever known her to be ; what with her school and domestic charge, and other matters connected with the work, she has plenty to do.

“Our work goes on as usual. Our account for the last year shows 244 punches to have been cut ; nearly all of the smaller size ; but in fact we have not been at work more than eight months. The foundry is now in complete operation ; and Malay, English, and Chinese types are cast to the entire satisfaction of all the parties concerned. Our printing-office now, too, is in some degree of activity, and doing something towards paying its own expenses. To this we have now added a small book-binding establishment ; so that we have the whole affair pretty complete. Our evening visits to the Chinese are very interesting, and very encouraging as far as it respects our opportunities of preaching Christ and him crucified. The people of Singapore are so far without excuse, that from day to day we go about from house to house preaching the Lord Jesus : we have attentive audiences, although we see not yet the gospel brought home with power to the heart. Our work has been hindered by the illness of my dear colleague and that of our dear babe, but I am happy to say we are all now once more at work.”

The following extract, will at least, as far as it goes, gratify one class of readers—those who are given to linguistic studies and investigation. It will perhaps show too that “confusion of tongues” is found by missionaries to be a very palpable sort of thing in our world—and even the sceptic must see whether it originated at Babel in the manner represented or not, that as the thing exists that the *manner* therefore in which it came into being is very secondary on the principle of FACT AND TRUTH—the *principle* by which he would fain persuade us he guides his inquirers, and for the sake of which he institutes any investigation at all. If he could deny the existence of the *thing*, we might be able to exercise a sufficient amount of patience to listen to what he might choose to say about or against the *account* given of the *origin* of this *confusion*. The Bible and the condition of the world exhibit the most entire coincidence. *Theories* adverse to the claims of the former, can therefore have no weight in the face of that fact :

“ Since my last, Mr. Stronach and myself have made an attempt at the Hok-chiú dialect ; Hok-chiú (or Fuh-chiú) is, you will remember, one of the five ports open to English traders. This dialect is totally different from all the others with which we are acquainted, and I believe has never yet been attempted by any European. I have often explained to you that the dialects are usually twofold—a written dialect and a colloquial. But in Hok-chiú, the colloquial is also twofold. Just suppose the English

two-pence,	and	five-pence,	and	half-penny
tup-pence,		fi-pence,		ha-penny,

and then apply the principle generally, thus :

How many months' voyage is it to England?

How —ny —unths' vege -s it England?

The same men will speak both ways in the space of a minute, and not be conscious of two different ways of saying the same thing. This makes the acquisition of the dialect extremely difficult. Moreover, there are no less than seven different sounds of the vowel *u*, which we are obliged to write in as many different ways; thus:—

“ *ú* the full *u*, as in *rule*.

“ *ù* the shorter *u*, as in *bull*.

“ *u* the very short *u*, as in *tun, gun*.

“ *u* (small) the faintest possible sound of *u*, as in attempting to pronounce the word *son* (*s'n*) without any vowel.

“ *ù* the *u* of the Scotch *guid*, (good.)

“ *ü* the same, but more open.

“ *ü* the French *u*, as in *l'une*.

“As far as we can learn at present, there are few people at Hok-chiú who speak the dialects with which we are familiar; this, if true, presents an almost insuperable difficulty to our going there, as we should not like to throw away what acquirements we possess. However, we expect to obtain further information when we visit Hong Kong; and in the meanwhile we hold ourselves quite in doubt as to our future destination.”

The above account of this singular dialect is to be taken with due allowance for *first* impressions. *Absolute* correctness will not be looked for. Such are *some* of the *general* features of this hitherto “*unknown tongue*.”

“You will be somewhat amused at an experiment we have been making lately. In casting types, you will

observe two feet upon which the type stands ; these are given in the casting and by the mould. We do not touch these feet in dressing the type, lest we should alter the mathematical precision of the mould ; now Mr. Medhurst has some types from Germany, which are the tenth of an inch too high, consequently it was required to *cut* the feet shorter. A Chinese pewterer could not do this, neither could an European type-caster ; but by combining the two professions into one, we can now perform an operation I believe hitherto unknown. I do not know that I should have mentioned this ; but I remember what a deep and lively interest you take in everything that relates to Chinese type-making, and all the processes connected with it.

“ June 12, (1843.)—I have this day buried my poor dear friend, of whom I think I wrote to you. Yesterday morning about half-past four his bell rang, and I went to his room : he was sitting up in the bed with his servant, and he said to me, ‘ I am dying, sir : O Lord Jesus — ’ He said scarcely anything afterward, but lingered till nine in the morning, when he just ceased to breathe. He had been with us about three months, but from the time he came I knew he would die in our house. Consumption wasted his frame, so that at the last he seemed literally but skin and bone. He came here without a friend, but he found out the disciples of Jesus ; they recognized in him a fellow-disciple, and they administered to him comfort to the utmost of their power ; and we have thus been permitted to give a cup of water in the name of a disciple. Our heavenly Father has taken care to reimburse us, so

that we are not losers by contributing to the necessities of our dear brother in Christ ; and I trust we are all stimulated to follow him who through faith and patience has now inherited the promises.”

The following lengthened extract is given because it is a half-yearly report of the proceedings of the missionaries, drawn up by Mr. Dyer; and on that account it seemed entitled to a prominence, as a specimen of their correspondence with the Society ; and it brings fully that field of labour before the reader, as well as the kind and amount of culture bestowed upon it :

“ I have to address you on the progress of the work at this station. Since my arrival here . . . I have been permitted, in conjunction with my dear brethren, to pursue uninterruptedly various plans for the advancement of the Redeemer’s kingdom.

\*            \*            \*            \*            \*            \*

“ I was happy on my arrival here in being able to rent the mission-house belonging to the ‘ American Board of Commissioners for Foreign Missions.’ As it stands close to the Society’s house, and as that adjoins the house rented by Mr. Stronach, we are all near to each other—a circumstance that contributes much to our comfort. Having procured the loan of the blocks belonging to our American brethren, and having a grant of £50 from the Religious Tract Society, we have printed the following tracts,—1,000 Milne’s Two Friends 1,050 Medhurst’s Commentary on the Ten Commandments, 1,500 Miracles of Christ. Of books previously

in store, we have distributed 2511, partly in our annual visit to the Chinese junks, about 100 in number, and partly in our evening visits from house to house. Our plan is, as you are already aware, to go regularly through the bazaars until we have made the entire circuit of the town, visiting three or four families each evening, and engaging them in conversation on the subject of religion. These visits afford us constant opportunities of preaching the word from house to house. On Friday evening, we have a more orderly service in a room in the midst of the bazaar; this service is in Hok-keen, and Mr. Stronach and I take it alternately. The congregations are very fair, and at the close of the service we dispense ointments to the afflicted members of the congregation; the Chinese poor being greatly troubled with ulcers. In these ways we are sure that much of the knowledge of Christianity is spread abroad among the people—the precious seed is extensively sown; and most intensely do we long for the quickening influences of the blessed Spirit to quicken it into life. As we have the most unrestrained intercourse with the people, we find our visits to them to be very pleasant; and often we return from them with joy that we have been permitted to publish so freely the tidings of salvation, and the acceptable year of the Lord. The cases where we meet with anything like rudeness are extremely rare, and instances of cordiality and kindness are frequent; and the inquiry often is, why so long a time has elapsed since our last visit.

“ Our Tié-chiú Christian teacher continues to give us much comfort; we have every reason to believe that

his heart and life are under the influence of the gospel. He has been very usefully employed during his leisure hours in compiling a *Life of Christ*: this is a production highly creditable to his talents, and one that promises to be very interesting to the reader. Of course it will be subjected to the most rigid examination; but however we may improve the sentiments and thoughts of the tract, we can never improve the style and execution. He is a man of more than ordinary mind, and possesses talents which would render him an acquisition to any of our Chinese stations; but in case of our hereafter settling on the coast of China, his services will be invaluable.

“As Mr. Stronach and I have been associated in study, as well as in the work generally, we have pursued our plans conjointly. We have been doing much to illustrate the colloquial dialects, particularly the *Tié-chiú*, and what is usually called the *Hok-keen*. While much has been done by others to teach the general language of the empire, the colloquials have been too much neglected; and yet these are the dialects in which preaching and *vivá voce* instruction must be carried on. With this view we have compiled a comparative vocabulary of the two dialects above mentioned—at least we have provided the materials; and the final arrangement of these is in a state of considerable forwardness. As a supplement to this vocabulary, we have prepared various translations of minor pieces into the same dialects, all adapted to facilitate the acquisition of them—aids for which we should have been very thankful in our time had we possessed them. In this work we

have been guided by two fundamental principles. First, While studying the language ourselves, it is well to put our attainments in a tangible form for the use of those that come after us. Secondly, In making this difficult language easier of acquisition, we render important aid to the holy cause to which we have devoted our lives.

“Another object of our attention has been the revision of the Chinese Scriptures. We have also various religious services through the week; such as the Bible-class for the Chinese converts and others, a short service on sabbath morning, and a prayer-meeting on Wednesday evening for the benefit of the mission families; besides our monthly season of communion, when Malays, Chinese, and English unite to celebrate the wonders of redeeming love, by partaking of the Lord’s supper. These, with the monthly missionary prayer-meeting, are the stated services in which we each sustain our part.

“At the suggestion of Dr. Legge, the Malacca press has been removed to this station—he will doubtless explain his reasons for the removal; and as we could receive the establishment without incurring any expense for printing-office, warehouse-room, &c., (as I occupy the American mission-house,) we readily consented to take charge of the same; and we shall hope to report in due time, the work which the press has been made to do: we have not yet had charge of it a month.

“The progress of the Chinese types is very satisfactory. On my arrival in the Straits I found the workmen dispersed, and the head man was dead; so that the process of teaching the art of type-casting was to be

commenced *de novo*. This occasioned the delay of a few months ; but during the last three months we have advanced steadily and uninterruptedly. We are now cutting about forty punches of the smaller size *per mensem* ; and the matrices are made upon a new principle, far more convenient than the matrices of the larger fount. With respect to the larger fount, we carried on the work till within two days of my embarking for England in May, 1839 ; and we continued the same as soon as we were in a position to re-commence ; so that you will perceive there has been no unnecessary delay. We have likewise succeeded in establishing a Chinese female boarding-school, and my premises are sufficiently commodious to admit of the children residing in our compound. The school contains nineteen children, whose parents have all agreed to let us have them for different periods of time. Mrs. Stronach, Mrs. Dyer, and Miss Buckland each take part in the instruction of the children ; and a considerable amount of religious knowledge is daily poured into their minds. I ought by no means to omit to mention that Miss Buckland is a very great acquisition to our family : amiable, gentle, and pious, she fully comes up to my wishes and expectations, expressed to you before I left London.

“ With respect to the actual progress of the truth, we see nothing at present very cheering, yet we are certain that the minds of multitudes are brought in contact with the truth—we are certain that sufficient light has been reflected into many minds to convince them of the folly of idolatry, and the benevolence of

the gospel ; and we have never ceased to proclaim from house to house,—‘ This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save the chief of sinners.’ The present state of affairs with China opens the question,—‘ What do the Directors wish us to do?’ I acknowledge myself forestalled a whole year, and I believe no one expected such news from China for twelve months to come. Well, now China *is* open to the efforts of the church, what are we to do?

“The resolution of the Directors removing me to Singapore, leads me to suppose that we are now to advance : and we deem it our duty to hold ourselves in readiness to do so. The papers will inform you that five ports on the coast of China are open to missionaries ; viz., Canton, Amoy, Fuh-cheu, Shang-hae, and Ning-po. With us Canton is quite out of the question, on account of the dialect. At Amoy, the missionaries of three American Boards have already settled. Of the remaining three places, Shang-hae is the place which would suit us best, as respects the dialect there spoken ; nor should we object to Fuh-cheu, in the province of Hok-keen ; yet there we should have to acquire another, though a kindred dialect : of Ning-po, we have less information. We are decidedly of opinion, that the reasons which led to the establishment of Chinese missions in the Archipelago, exist no longer ; the time is come when every Chinese missionary must feel that he ought to be in China. The period has arrived for which the church has prayed, and which missionaries have longed to see : the period when they might locate themselves in China Proper. Christians in England were

went to exclaim, 'Oh that China were open!' and very often I have attempted to explain to our churches, that when in the providence of God the time should arrive, their responsibility will be great indeed; the responsibility of embracing the openings of God's providence. Now, God has granted our petitions; missionaries are on the confines of China, burning with zeal to enter in;—in this position we write to the churches and ask, 'Shall we enter?'—will you hold up our hands, as did Aaron and Hur the hands of Moses? Will you send us more men? Will you aid the Society by enlarged pecuniary contributions? Do you indeed bid us go forward? We only wait your signal, conveyed to us through the Directors of the Society;—if you exclaim, 'Only be strong and of good courage, and the Lord your God will give you the land;' then we advance. And while on the one hand we observe the pillar of fire and of a cloud going before us, and on the other hand perceive the church ready to follow where it leads,—most cheerfully, most exultingly, do we go to take possession of the land which the Lord our God hath given to his well-beloved Son for a possession. Well do I remember the time when I thought that if I might but see the day of Negro emancipation, I could be content to depart and to be with Christ. I saw it, and it was a Jubilee. Then I thought, oh, if I might but see China opened! I should certainly sing '*nunc dimittis*.' I see it;—this is the day;—China is opened, and we shall see yet greater things than these. The manner in which it has been brought about, constrains us to acknowledge, 'This is the finger of God.' And the prayers of the church would seem to have been insincere, if the present glorious

opportunity should not be embraced to the very utmost. But in this world, our very joys need chastening; and while we are exhilarating in glad tidings from China, our mission family have been thrown into affliction. My dear friend, and much-loved brother, Mr. J. Stronach, has had a serious attack of illness. After a week or two he began to rally, but then suffered a relapse. The consequence is, he is compelled to take a trip to Penang, hoping to derive benefit from a residence upon the Hill. This is to us a great trial. Knit together in love, united in study, in public exercises, and in all our plans, we must now separate for a season, and I must be lonely in my work. But our Father in heaven is infinitely wise; and we are never more happy than when we can say, 'My meat is to do the will of my heavenly Father.' Mr. Stronach is now much better, and embarks for Penang in a day or two."

It is not necessary to detain the reader with any account of the Chinese WAR nor the traffic in OPIUM—one of the vilest that has ever polluted human hands—as these matters must be well known; but we may stop a moment to recognise the inscrutability of Divine Providence in bringing so much good apparently out of that unmixed iniquity! Here a third of the human family, which despotism and exclusive national policy had shut out from the remainder of their race from time almost immemorial, was brought into partial contact and fellowship with their brethren of other nations and distant lands—this cannot but prove advantageous to the Chinese themselves in ways that cannot and need not be enumerated here. To us, in many respects, a new world on the same earth was opened; other *phases* of our com-

mon nature were brought into view, so that the province of knowledge, the domain of philosophy, science, and literature, was, in many important departments, widened; this cannot but tend to correct any misconceptions into which we had fallen respecting that nature, and cannot but prepare us for that extended fellowship—the fellowship “of all nations,” which the brotherhood of the gospel will secure in its holiest and most advantageous form. Above all, therefore, “a great door and effectual” was opened to the heralds of salvation to go and “proclaim liberty to the captives and the opening of the prison to them that are bound,”—all this, and much more was brought about by an agency which must be characterised not only as “earthly, sensual,” but “devilish.” Out “of confusion and every evil work” did this GOOD to the empire of China arise! Let then the church of Christ *arise and shake herself from the dust* at the call thus addressed to her to “awake and put on her strength” to meet the exigency of the case—the necessities of this *new* but dying world!

In these circumstances the body of missionaries to which Mr. Dyer belonged and the Society with which they stood connected, felt that it was of the utmost importance that all the labourers then in the field should meet in conference at Hong-Kong. Mr. Dyer repaired thither, but to return no more! He left Singapore in company with his beloved colleague, Mr. J. Stronach, on the 18th of July, 1843, and reached his destination on the 7th of the following month.

CHINA OPENED! This not only begins a new epoch in the history of that empire, and in the social relations and mutual intercourse of the *world*, but

it marks a new era in the operations and history of the Protestant mission to that people. It is impossible yet to say what the ultimate results of this altered state of things will be ; but changes of a decided character in the opinions, habits, and in the civil and social condition of that remarkable race, will undoubtedly be among the consequences of that OPENING. This therefore was a critical juncture. To act wisely then was a point of vital moment ! Many most important topics were to be brought before the missionaries, when they met, for discussion, arrangement, and final settlement. THE SACRED SCRIPTURES and PUBLICATIONS ; the ANGLO-CHINESE COLLEGE and EDUCATION ; PRINTING PRESSES and FUTURE MISSIONARY STATIONS ; THE ALLOCATION OF THEMSELVES and NATIVE AGENTS ; and many kindred and associated matters were among the topics that required much deliberation and wise adjustment. The brethren when assembled in conference, appointed Mr. Dyer as their secretary. In this they displayed much wisdom ; for his knowledge on every topic to be discussed was extensive and accurate, and in case of a diversity of opinion he was a man of peace, and he was moreover a man of incessant application, so that nothing would be left unrecorded nor imperfectly done. This however entailed on him most onerous duties. Not only was it necessary that he should be present at every session of the conference, but it necessarily imposed upon him many duties in transcribing resolutions and minutes, and in condensing discussions and deliberations for the purpose of transmitting them home to the Society, from which the other members of the conference would be free..

Whether this had any influence in predisposing him to an attack of the fever raging then, and still, at Hong-Kong, it is perhaps impossible now to say. The seeds of the disease that carried him off were undoubtedly lodged in his constitution on that barren but FATAL rock :—but submission, implicit and full, to infinite wisdom and goodness, is not only a duty but a privilege—we will therefore leave the discussion of its *healthiness*, its value or its barrenness to those to whom it may belong, to follow our dear friend through the valley of the shadow of death, to that happy region, where there is neither disappointment, disease, nor death!

The following extracts will supply all the information that can be obtained respecting his last days on earth, and his happy entrance into the joy of his Lord :—“The melancholy task devolves on us,” write the Revs. A. and J. Stronach to the Secretaries of the London Missionary Society, “of communicating to you intelligence of the death of our highly esteemed and much-loved brother, the Rev. Samuel Dyer. This most afflictive event took place at Macao, on Tuesday, the 24th of Oct. last, [1843.] Upwards of a month previous to this unlooked-for termination of our brother’s labours, and while he was residing at Canton, he had a severe attack of fever—a disease which you are aware was raging extensively at Hong-Kong, during the time we were holding our meetings there. Medical opinion intimated it was probable that he had brought to Canton the seeds of the fever in his system ; which in all likelihood had been introduced into it in consequence of exposure to the sun while residing at Hong-Kong. How-

ever this may be, the fever reduced him very low ; and though by the 9th of Oct. he had, through the blessing of God on the kind and unremitting attention and medical skill of Dr. Parker, become so far convalescent as to justify his removal on board ship, with a view to his return to the Straits, he still continued very weak, and seemed to make but slow progress towards complete recovery. At this however we did not feel much alarmed, especially as medical advice authorized us to anticipate this, but that sea air would speedily restore the dear invalid to his former health. Our vessel stopped on its way at Hong-Kong, and the intercourse he had during our four days' stay there with the brethren who came to visit him on board ship, (for he did not go ashore,) was felt by our dear brother to be perhaps too exciting in his weak state. For a day or two after our arrival at Macao, however, (where the vessel again anchored to take in cargo,) we continued to entertain hopes that all would still go well with him ; but on the evening of the 19th of Oct., a burning fever once more attacked him : and it was evidently our duty to have him brought on shore, in order that he might receive medical assistance. The kind attendance of Dr. Young was immediately obtained, and a course of medicine begun ; but the following evening a low species of delirium came on, which continued with but a short interval during the four remaining days of his life. The medical treatment adopted had no effect in checking the disease ; and it became our melancholy duty to endeavour to reconcile our minds to the thought that he, from whose efforts in the new sphere of labour soon to be

opened up in China we expected so much, would be speedily transferred from the scene of trial to that of enjoyment. And we found this no easy matter. Our hearts clung to our brother. Intensely did we desire and pray for his recovery and his restoration to his beloved family and to the missionary field.

“In regard to his spiritual condition we felt no solicitude; we had the utmost confidence in his piety and devotedness. An intimate intercourse and long acquaintance with him had produced the strongest conviction in our minds that he was safe for eternity. When his delirium left him for a little and allowed his mind free play, it exhibited the most unequivocal evidences of love to the Saviour and delight in the prospect of meeting him. Even when reason forsook her seat, his language showed his fervent reliance on the righteousness of Christ, and his longings that others also might place all their confidence in him.

“His dying experience was not of the rapturous or overpowering kind. His disease had laid a powerful hold on his bodily frame, and, as is often the case, he experienced a corresponding depression of spirits. He had from the first a strong conviction that he would sink under the attack—a conviction which was doubtless produced by the strength of the disease. His depression of spirit was not in any degree the result of doubts as to his acceptance with God, or of the attacks of his spiritual adversaries. His hopes of heaven, if they were not highly wrought or glowing, were at least unwavering. One night, when the disease lay very heavy on him, he employed himself during the hours of dark-

ness in thinking on all those whom, as he felt quite certain at the time, he would very soon meet in heaven; and his entrance into it seemed so close at hand that, (as he told us when he rallied a little,) he felt quite disappointed when he found himself in the morning, still in this world. Towards the termination of his illness, his mind wandered a good deal, and reason was evidently possessed of but partial sway; but the nature of his feelings and views on religious subjects could not even then be hid. The night before he died, while sleeping in the apartment next to that in which he lay, I was awakened by the sound of his voice, which he raised to the pitch necessary to be heard by the assembly which he evidently thought he was addressing. He spoke in feeling language of the happiness of the Christian, in having for his God such a glorious being as the Scriptures display to us. Then, as if concluding his address, he exhorted his hearers to betake themselves for pardon and peace to the Saviour of sinners, and seek in him a righteousness which they never had, or could have, of their own; and when they came to die, they would be admitted into the blessed assembly of those who are for ever engaged in ascribing 'salvation, and honour, and glory, and power to him who sitteth on the throne and to the Lamb!' Though filled with the saddest forebodings as to the result of a disease in which delirium had arrived at so great a height, I felt a thrilling sensation of mingled awe and delight when hearing language so strongly indicative of the satisfaction derived by the sufferer from the pure truths of the Bible. A few hours before his death, I told him

he would in all probability be soon called away from us ; and although his mind did not feel so much alive to the communication as it would have done had it been unaffected by disease, yet he evidently understood what I said, and asked me to pray with him. In the prayer he heartily joined, and with much both of intelligence and feeling, continued in the exercise when I had finished. ‘Blessed Jesus! Sweet Saviour! I go to be with him who died for me. Though very weak and very sinful, his grace is sufficient for me, and I shall soon be happy.’ Such were his frequent exclamations, serving to mark out most distinctly to the deeply affected bystanders, that they were beside the death-bed of a Christian. His latter end was emphatically peace ; no doubts or anxieties racked his mind ; pain was not allowed to torment his bodily frame ; but calmly, and without a struggle he breathed his spirit into the hands of his God and Saviour! And how blessed was the exchange he made! how enrapturing his emotions when freed from his mortal prison-house, and carried by angels into the presence of the Divine Redeemer! If we feel it so inspiriting to follow him in imagination into the boundless bliss of heaven, how infinitely greater his happiness who actually enjoys what we so faintly conceive!

“We have need of all the comforts which these thoughts bring to our minds. We have lost an invaluable fellow-labourer. He who was privileged to be his colleague in the mission at Singapore [Mr. J. Stro-nach] feels deeply this loss. Long has he had the sweetest fellowship with the dear departed: their views

of missionary work were exactly alike: they laboured together with undisturbed harmony: they visited and preached to the heathen in company, and breathed to each other their earnest aspirations after more extensive usefulness in some important part of the Chinese empire. They had formed plans of study and of effort in concert, which many long years were necessary to bring into operation; and they exulted in the prospect of the ever-increasing enjoyment which would result from their union. But God did not so order it—and the survivor feels the stroke a most severe one.

“To all appearance, too, the cause itself has suffered a heavy blow. Our lamented brother was engaged in a series of operations which only he was qualified to carry out. A mass of experience had been acquired by him, in regard to Chinese type-founding, which no one (and the thought lay heavy on *his* heart during his illness) was ready to carry into effect after his removal. \*

\* \* \* The dispensation thus assumes a very mysterious aspect; but we dare not for a moment doubt the wisdom of Him who has inflicted the stroke—he is infinite in resources, and there is no searching of his understanding. We therefore seek to realize the feeling which he has enjoined on us,—‘Be still, and know that I am God!’

“The funeral, as is usual in these climates, took place on the evening of the day on which our dear brother was taken from us, and both of us took part in the service. His grave is situated in immediate proximity to those of Dr. Morrison, the Doctor’s first wife, and of his much-lamented son. The spot is a beautiful one,

and must excite feelings of no ordinary kind in every pious visitor. Those whose entombed remains await there, the trump of the archangel, were influenced by a kindred spirit; and doubtless they are even now rejoicing in sweet fellowship around the throne of God and the Lamb!"

To the Christian philanthropist few spots on earth can have greater attractions among the monuments of the mighty dead, than that where rest till the resurrection morn the remains of Morrison—not only an honour to our race, but to the best, the sanctified portion of it, the church of the living God:—where rest too the remains of the first partner of his toil and missionary anxieties, the mother of his amiable and talented son John Robert:—where rest also the remains of that son himself:—and now must be added to that honourable group the remains of SAMUEL DYER. They are together *there*,—and their mortal remains are under the custody of our Redeemer and God, till they rise again to meet their Lord in the air: but they are together, too, *before the throne of GOD and the LAMB!* Happy they! happy in their life! happy in their labour! happy in their death! happy in their God! and happy in heaven—**THE JOY OF THEIR LORD!** Happy group!

“ Sweet is the savour of their names,  
And soft their sleeping bed”——the richest spot

in precious treasures within the confines of the **CELESTIAL EMPIRE!**

“ Mr. Dyer was well known as a most amiable, humble, and devoted Christian, and as a most laborious and

zealous missionary. He left England and came to the Straits in the year 1827; and during the sixteen years which have elapsed since, (with the exception of the time occupied by a visit to England)—first at Penang, then at Malacca, and last of all at Singapore, he exerted himself for the furtherance of the Gospel among the Chinese inhabitants of the three settlements. Not contented with the usual course of missionary effort, he applied himself to the compilation of vocabularies of the Chinese language,—to the illustration, in various ways, of difficult points in that language,—but principally to the construction of punches and matrices for the casting of two founts of Chinese type, a larger and a smaller. It was to this last important object that he devoted himself with peculiar energy and success. A great proportion of those Chinese characters which are most usually met with in the classics and other generally read works have been cast from punches and matrices prepared by Mr. Dyer; and founts of this larger size of type have been sent to various mission stations, and have been universally admitted to be the most correct and the best adapted to Chinese taste of any that have ever been prepared. During the last eighteen months constant additions have been made to these; and a new fount of a smaller size commenced and proceeded with, and the appearance of these is equally beautiful with the larger. He had accumulated a great mass of experience in regard to this department, in the acquirement of which he showed no small ingenuity, and devoted much manual labour. In carrying on these efforts he was greatly assisted by pecuniary contributions from those who took

an interest in the work ; but he also contributed largely himself out of his own private funds. When, in addition to this, it is mentioned that he had constantly the superintendence of a pretty extensive printing and binding establishment, and also of a foundry in which founts of Siamese, Malay, and English, as well as of Chinese types, were cast, it will be readily admitted that his life was far from being either an idle or a useless one. These operations were conducted with the greatest regularity and order ; and multifarious as they were, they did not hinder him from engaging in direct missionary labours ; and his very accurate knowledge of the Colloquial Dialect which prevails most in the Straits, (the Hok-kien, or Fuh-kien,) enabled him to communicate to the heathen mind those truths of the Gospel on which he placed his own hopes of salvation. His loss will be severely felt not only by the mission here, and by the Society with which he was connected, but by the Christian public at large ; especially when we take into account the wide field now opening in the mighty empire of China.”—*Extracted from the “Singapore Free Press.”*

## CHAPTER VII.

### CHARACTER.

Pre-requisites for missionary labours, Mr. Dyer's views of:—Mental concentration:—General acquirements:—Languages:—Humility:—Love; as a son, brother, husband, father, and friend:—Sympathy:—Defects:—Rare combinations; Scholastic taste with mechanical genius; Ample acquisitions, with complete and unimpaired humility; Perseverance in the higher departments of mental pursuits, with aptness to attend to minor affairs:—Rev. J. Stronach's view of Mr. Dyer's character:—Rev. J. Stratten's. Devotedness:—Useful lesson taught.

A DEEP sense of obligation to God to employ his energies and talents in that service in which the highest amount of usefulness could be secured, was as we have seen the sole motive that led Mr. Dyer to consecrate his life to the missionary cause. For this work he had a mind, both in its powers and affections, remarkably well fitted. "He was truly," writes one of his brethren in the mission, "a good man, and a *worthy model* for all missionaries in his simple, sincere piety, fervent zeal, humility, meekness, and love." If it were asked, what excellency gave its character to all he *was* as a man, and all he *did* as a member of the human family, there could be no hesitation as to the answer—BENEVOLENCE; indeed, without a large predominance of this mental disposition, no one, except in some minor department, will make an efficient missionary. In discharging the duties of his choice, Mr. Dyer's conviction from the first was, that nothing could

sustain him but the power of the Lord—*sanctified benevolence was indispensable*. This was his abiding impression; and his conviction on this subject gained strength every year of his life: for his experience, as well as his sentiments, taught him that the missionary ought to be a spiritual man,—for his work is in every view of it pre-eminently a spiritual undertaking.

Personal piety, therefore,—deep and commanding, glowing into ardent, apostolic zeal—he regarded always as an essential pre-requisite for this holy service:—essential, not only as a matter of *sentiment*, but essential to *himself*; so that all was personal and practical with him. This, however, although the *foundation* of the missionary character, did not, in his view, constitute all the necessary, much less all the desirable, qualifications for the duties of this sacred calling. Every page of this volume bears its testimony to the fact, that he thought and *felt*, that a sound mind, a well-balanced judgment, and all the powers requisite to act upon others and to form and prosecute wise plans, much and varied learning, the power of constant and unremitting application, knowledge of the human heart, and dexterity in turning everything to profitable and Christian account, were qualities necessary for the labours of every day. Equally obvious has it been, that he possessed these requirements, as well as a large measure of the meekness and gentleness of Christ, in no ordinary degree.

He possessed the power of *mental concentration* beyond most men of studious habits. Indeed, Mr. Dyer, when a child, was attentive and thoughtful—was a studious school-boy: and when he left school, was given

to reflection and books. His mind was always at work :—it worked after the manner of a perfect chronometer ; it lost nothing ; its movement was steady, regular, and sure. When he went to Cambridge, he found himself therefore equal to all his studies, and more successful than most of his companions. We have seen with what energy he entered on the duties of his college ; and he thought that the exercises of the class were more fitted for boys at school than for young men at the University. But then it is possible that he measured the capabilities, acquirements, and application of his class-mates by his own ; so that the readings or prelections of the classrooms may have been more adapted to the majority than he supposed. Yet, from the confident manner in which he used to speak, there is ground to believe that there was an unhappy degree of feebleness in conducting the classes at Trinity-hall during his residence at Cambridge. If while there he had selected and afterwards pursued *any one* branch of science or literature, he would undoubtedly have excelled and acquired to himself a name ; but happily he chose the name, and pursued the duties of a missionary—a nobler name and nobler duties than the sons of science can confer or prosecute. He was equal to anything that regular *application* could accomplish. Nothing distracted him : he pursued with quietness and regularity the line of thought he had set before himself. Often have I heard those who knew him express their astonishment at the amount of the control he could exercise over himself. This will account for the fact, that while there is an apparent aptitude in some minds for specific pursuits ; such

as in some for mathematical, in others for philological investigations, and in others for natural science, or some other mental labour, Mr. Dyer appeared to feel no difference : nothing seemed a drudgery to him. He *had his taste*, and it was for *languages* ; much therefore of the secret of this versatility was to be found in his power of *concentration*. He could gather up the whole strength of his mind for the object then under consideration. His mind, however, did not seem to be as rapid in its movements as that of many ; its speed nevertheless was not inconsiderable, of this the amount of his labours is a proof ; but it was as uniform and regular as the flow of time : and as his labours were portioned out in precise allotments for the hours of the day, he regulated all his movements by his time-piece. Hence his success at Cambridge, as well as elsewhere ; and had he remained there he saw that he would have won the golden honours of his college, and would have, in due time, risen into notice in the University. Such were his flattering prospects—prospects secured to him by this power of mind. However attractive at first he may have *felt* all this to be, when his eyes opened fully on the spiritual world and the glory of the missionary enterprise, he abandoned its contemplation to behold the glory that excelleth ; and as he turned to the prospect of a world redeemed by the instrumentality of the church, he saw attractions enough to keep all the powers of his soul fixed on the objects thus brought before him—and *fixed* they continued to be to the close of his useful life. Then the power of abstraction and concentration was to him of the highest value ; it enabled

him to command a complete view of the great theme, and so to prepare himself for his toil. He saw its magnitude, and was overwhelmed: but he saw, too, in the God of missions and in the Saviour of the world, strength and grace enough to sustain the weakest instrument; and he arose, and went forth in the strength of the MIGHTY ONE of Israel. This power was in every sense the means of immense spiritual advantage to him; for "with *all* his soul" he *rested* on God—*his entire soul was concentrated* on HIM. JEHOVAH, the *revealed* God of the Bible, was his stay.

His acquirements, in *every* department of study to which he had ever directed his attention, were respectable. Yet his great humility and extreme diffidence led him to think sincerely that he knew almost nothing on any subject unless he had complete mastery of it: and even then he spoke of his own knowledge in the most measured terms. In the lower departments of mathematics he was much at home. On natural science in general he had collected much information. In the *technicalities* of metaphysical systems I have no evidence to show that he was at all versed; nevertheless, his perception of moral relationships was assuredly strong and keen, and his views of our *mental* powers and susceptibilities were clear and well-defined. He might therefore have been a mental philosopher if he had chosen to pursue the study of that science. Languages, as stated before, had however the greatest attraction for him: with those of the sacred Scriptures he was critically acquainted. He read Latin with ease, and I believe *spoke* French; but, for want of practice, not with

much fluency. The Chinese, for all the purposes required by the Christian missionary, he had thoroughly mastered. Of the spoken language of the province of Hok-kien his knowledge, whether in amount or accuracy, was inferior to that of no one living; his voice had just the flexibility required to give full effect to all the intonations, as well as his mind all the aptitude for the entire philosophy of that intricate medium of exchanging thought, whether by means of the living voice, the pen, or the press. His "Treatise on the Hok-kien Tones" will prove the former, and his "Philological Observations on Select Chinese Characters," in a periodical published at Malacca during his residence there, will prove the latter, assertion—though only specimens of his knowledge in each department. In the perception of the *niceties* and the *idioms* of the written, the *rhythm* and *peculiarity* of the spoken language, he approximated nearer to a well-educated native than almost any European who has acquired the Chinese. His assistance in the revision or re-translation of the Scriptures would therefore have been, just as his services as a preacher of the everlasting gospel were, invaluable. He had succeeded to admiration in looking at everything with the *mind* and the *eye* of a genuine Chinaman. Hence his language was so pure, and his accuracy of utterance so great, that natives looked upon him as a prodigy: hence, too, his steel punches are so truly "celestial" that Pauthier's and others will not admit of a comparison with them. He not only *knew* the taste of the people among whom he laboured, but *possessed* it—if such a distinction be ad-

missible. This is a most difficult acquisition : few are sensible to how small a degree they have succeeded in this most desirable attainment. I do not mean that Mr. Dyer was perfectly *nativized* (may the word be coined ?) ; but the testimony of the natives themselves is unequivocal and decisive on this point—and this is the best of evidence.

Few men ever discovered deeper or more genuine *humility* than Samuel Dyer, while consecrating all his mental acquisitions on the missionary altar. In some it is found that what bears the semblance of this feature is but another form of pride—affectation. In him nothing was assumed—all was real. His very soul abhorred all hollowness, whether in the pretensions of friendship or in the exhibition of disposition and temper. There was a degree of universality about his humility that was felt sometimes by his friends to be even painful : and they may have thought that it was morbid—and that perhaps was the fact—but never that it was not the genuine and unsophisticated feeling of his bosom. But as no man courted attention less than he did, all this was only known to his friends, and it was necessary that the friendship should be close and established. The following statement, made by a fellow-student—the Rev. J. Ketley, of Demerara, to whose kind communication a preceding page is indebted—delineates with great accuracy and truth this feature of his character :—

“ He seemed always to have entertained a very low estimate of his own piety and devotedness to God,

esteeming others in this as by far his superiors : while those very individuals accounted themselves as far below him in those graces which adorn the Christian (and the missionary) character. Seldom did he appear to give himself credit for integrity in anything, and yet it was impossible for conscience to evidence a more scrupulous exercise of truthfulness than was manifested in all his intercourse. He was evidently accustomed to keep a very narrow watch over the motives of his own heart, by means of which he was taught to keep at the remotest possible distance from the folly of trusting it ; Prov. xxviii. 26, and iii. 5. He was careful to scrutinize every act and every engagement, and to suspect his own motives in every undertaking ; so he was enabled, far above Christians in ordinary, to detect the evil—the sins attendant on every good thing which even a righteous man doeth, Eccl. vii. 20 ; Rom. iii. 23 ; 1 John i. 8. This will account for the bitter things against himself, which in private intercourse not unfrequently escaped his lips. He was by no means fond of complaining ; his was not a ‘voluntary humility ;’ his was not a talkative parade of whining pride, such as marks the pretender to extraordinary meekness and devotion ; far, far from it. There was a retiredness in his habit : he was rather taciturn than loquacious ; so that when he gave utterance to his feelings and sentiments, you felt persuaded that he meant what he said : while the natural evenness of his tone of voice with his uniform consistency, combined to clothe his intercourse with a dignified sanctity, which led to after-reflection and closer self-examination, Eph. iv. 29.” “I found

him," observes Mr. Ketley, in a subsequent paragraph, "a humble believer, most fully renouncing all self-righteousness, to trust the perfect righteousness of the Son of God: a watchful Christian, careful to lay aside every weight, that he might press toward the mark and attain to the resurrection of the dead: a faithful friend." Again, "affectionate friendship; self-condemnation arising from self-distrust; high esteem of others, who felt conscious of being far his inferiors; expected pleasure in missionary work, and a believing hope of future glory for the sake of Christ alone," modified his experience, and formed no inconsiderable part of his character.

The above paragraphs, prepared with care, I have given entire, as they show clearly how matured his character was when at Hoxton, as every one who knew him in after years will recognize him in the above description. If it be possible for an excellency to become excessive, *humility* was so in Mr. Dyer. *Esteeming others better than himself* was a maxim with the requirements of which he complied in the most extensive sense; so thoroughly humble was the estimate he formed of himself, that he found something superior to himself in every one with whom he associated. If to be the servant of all is to be great in the kingdom of Christ, then indeed Mr. Dyer must be ever regarded great among the brethren with whom he laboured for the benefit of China. He had in this respect the mind that was in Christ Jesus—for he went forth to minister, not to be ministered unto.

In some minds, even of the first order, one power is

often found to predominate—to be out of all due proportion as it regards the other powers ; so also in some hearts, frequently one of the affections will by many degrees exceed the others in its development and strength. To say there was a perfect balance between all the affections of Mr. Dyer's soul would be saying too much ; yet if any one who knew him well were asked in which was he most deficient, it would be found a very difficult matter to answer the question. It will not however be attempted : it would answer no good purpose. He had his deficiencies.

As in the preceding observations on his acquirements and powers of mind, so in these observations on the affections, one or two points only will be selected, for the sake of showing how the grace of God was magnified in him. *Love*, in the most expansive sense, adorned all he was and all he did ; it was the element he breathed ; it was a component part of his soul. As a *son*, his filial affection poured itself forth as a perennial stream. Often must his letters have proved a solace to his honoured father, and greatly must they be missed now : in this respect he was dutiful without being obsequious. If he sometimes differed in judgment from his father he stated his objections with clearness and modesty, always taking the utmost care that no word or turn of expression should be employed that could by any possibility have the appearance of tartness, or of a lack of deference and love. As a *brother*, he was most kind, ever solicitous for the spiritual welfare of the members of his own family. His *love* to them was thoroughly characterised

by Christian principle: his tender appeals and brotherly anxiety present a specimen of faithfulness combined with affection rarely, if ever, exceeded. As a *husband*, no language can do justice to the intensity of his affection. The wife of his bosom, then a widow, writing to the Directors, under date Nov. 30<sup>th</sup>, 1843, describes her loss, and his character, in the following language:—

“ You will have heard from the Rev. J. Stronach of the most distressing bereavement with which it has pleased our heavenly Father to visit me. It is a bereavement of no *ordinary nature*, for my precious husband was enabled by the grace of God to exhibit an almost *perfect model* of a Christian character. He had imbibed so much of the Saviour’s spirit in his *deep humility*, his intense zeal for his heavenly Father’s glory, his tender compassion for perishing souls, his sympathy with those in affliction, his kindness and affection to all around him, his unwillingness to *think evil of any*, his indifference to everything earthly, and his *habitual heavenly-mindedness*, that those who knew him best were astonished that he was permitted to remain so long on earth.”

Then she proceeds, in the most tender and pathetic language, to describe his *affection* for herself, and her consequent loss; and we can only say, that what he was as a *son*, a *brother*, a *friend*, and a *father*, he was as a husband, in love, in tenderness, in sympathy, and assiduous and unremitting attention.

He was all that a fond wife could wish—more than falls to the lot of most to find in the companion of their days: most abundant evidence of this is before me. What he was as a husband there is only one on earth can tell; yea, even her pen and her tongue would fail in describing his tenderness and his love. Never did he utter one word that could bear an irritating construction. When tried, as he often would be, by the deceitfulness of the natives, by disappointed hopes, by plans frustrated, or other annoying circumstances, he manifested the meekness of his Master; and he would demean himself with the gentleness of Christ before his household: he was an epistle of Christ—“known and read of all men.”

What he was as a *father*, has appeared from documents in the course of the Memoir, and will be further gathered from the beautifully simple letters inserted in the Appendix. In his family he appeared to be governed by the principle of intense and well-regulated *love*. In everything, however, he was the *missionary*: in health or in affliction, personal or relative, in whatever state or circumstance he was, he felt himself and his to be identified with the great work of evangelizing the heathen. This peculiarity will strikingly appear in the following letter. He was the fondest of fathers; but at a season when the minds of many would have been overwhelmed with anguish, and unable to think of aught but what might alleviate the sufferings or prolong the life of their most valued of earthly treasures, at such a season, when his heart was bowed down under the rod of his Father in heaven, expecting every

moment the death of his child, he could pour out his soul to a Christian friend in the following strain :—

“My dear *dear* Sister,—With a heart too big for utterance, I write to you one line. Our little sweet babe is now on the very verge of Jordan ;—she appears to be ready for flight. Sometimes I seem to say, go, sweet babe, go—and be another gem in the crown of Jesus. Then I say,—stay, sweet babe, stay, and go with me to dear Penang, where we will all repose together in the missionary grave.

“Do you ask me, my dear sister, what I think of China, looking at it from the gates of the grave? Oh, my heart is big to the overflow : it swells, and enlarges, and expands, and is nigh unto bursting :

‘Oh, China, when I think of thee,  
I wish for pinions of a dove,  
And sigh to be so far away,—  
So distant from the land I love!’

“If I thought anything could prevent my dying for China, the thought would crush me. Our only wish is to live for China, and to die in pointing the Chinese

‘To his redeeming blood, and say,  
Behold the way to God!’

“Adieu. Accept my love, and that of my ever dear, dear Maria.”

Three days after he wrote to the same friend :—

“Through the tender mercies of our loving Father,

our little darling seems to be recovering. Oh, how deep has been our affliction! But,

‘ His strokes are fewer than our crimes,  
And lighter than our guilt.’ ”

The dear babe recovered; and long may she live to tread in her father’s steps! May she find in these pages some assistance in imitating the many excellences of her father; and when of age to appreciate the amount of her loss, may she, with her surviving brother and sister, choose the God of their father, as “their own God for ever and ever.”

As a *friend*, how to do justice to him without incurring the charge of exaggeration and excessive partiality? The writer of these pages might employ eulogistic terms, but he will quote the language of a missionary brother who knew him well; and so divide the blame, and the burden of such a charge, should it ever be made. After an apology, on account of ill-health and weakness, for not having written before, the document before him proceeds in the following strain, *in ipsis-  
simis verbis*:—“The first epistolary attempt I make I dedicate to him, who has rarely been absent from my thoughts, to whom my heart clings with the fondest affection, and whose praises I am never wearied of sounding to every one who will listen to them. Yes, my beloved brother has been inexpressibly soothing and comforting to me even in my lowest moments, and altogether delightful in my more joyous seasons. To reflect on the love, almost more than mortal, which you displayed to me during so long and tiresome an illness as mine

was' . . . [the manuscript is here imperfect, and I will not attempt to fill it up by conjecture.] "Often do I 'glorify God' in you. I think on Him the infinitely gracious Redeemer, whose image you so beautifully in your measure reflect; and I feel unspeakably thankful that I can call you my dearest earthly friend, and feel assured the affection is reciprocal. The inference naturally drawn from my reflections is, that if the sight of what he has wrought in you of his own glorious likeness is so gladdening and exhilarating to my feelings, how inconceivably more gladdening will be the vision of himself, who is the centre and the source of all imaginable perfections. You will not complain of me for writing thus; I am but giving vent to the bursting emotions of my heart, and expressing, though but feebly, feelings which cannot be satisfied while hidden in the secrecy of my own bosom. I have attempted to thank you in words, but I always feel dissatisfied with the unsuccessfulness of my efforts: and I still feel that nothing I can say or write can ever come up to an adequate representation of the emotions you excite in my mind. For the present however this must suffice."

How fully does the above statement disclose what he was as a *friend*; and the following short note to Mrs. Beighton, of Penang, will tend to illustrate the cause of the emotions discovered above, by showing how deeply he sympathised with those in affliction. It was addressed to her on the death of a daughter, under circumstances most trying to a fond mother:

"Very dear and beloved Sister,—'The thought of

home his spirit cheers,' thus have I sung a thousand times since I have been in India : and it is a sweet song under such a trial as yours. When in England my pastor used to say on sacramental occasions, 'one month nearer HOME.' With reference to your sojourn in India, you may sing, 'twenty years nearer home.' Oh, my sister, these are thoughts which bring with them feelings of hallowed joy which words cannot describe ; they have in them a kind of innate power to harmonise every chord of the Christian's heart.

Does he rejoice ?—'nearer home.'

Does he sorrow ?—'nearer home.'

Does he believe ?—'nearer home.'

Does he despond ?—'nearer home.'

Is his heart almost broken ?—'nearer home.'

Is he almost impatient with delay ?—'nearer home.'

Is the loveliest flower of his garden plucked ?—'nearer home.'

"Beloved sister, we love you very much—and we loved Ellen too ; your tears fall not unwept—your trials affect us exceedingly—we sorrow because you sorrow—we grieve over your grief—still with sorrow in our bosom and tears in our eyes, we try to sing, and our song is, 'nearer home.' And what shall I say more ; for if I sing, this must be the burden of the song—and if I sigh, this the burden of the sigh!" The reader will not fail to observe the exquisite touch in the last query :— "Is the loveliest flower of his garden plucked?" for Ellen Beighton was a meek, retiring, pious, and lovely plant, and to the eye and heart of a mother suffering the pangs of a distressing bereavement, (for she was more

than two thousand miles from home when she died,) she would appear to be the "loveliest flower in her garden."

Such were his letters when his sympathy was called forth. And to every sentiment involved in the extract preceding the above note as to his practical tenderness, and as to the depth of his affection, I am prepared to add my most hearty 'amen.'

Although in the several relations we have been contemplating him, he appeared to be all but perfect, and pride had been apparently eradicated and banished by deep humility; and although all wrath, malice, and evil-speaking, had no abiding place in his heart,—for as far as man could see, his love was universal and omnipotent; and although many will say that he was the most perfect living commentary on 1 Cor. xiii., they had been privileged to know; that his whole mind and soul were cast into the Christian mould; that the apostle John was his prototype and model, or rather their Divine master was the exemplar of each, and they resembled one another, because principally they both resembled Him; that Samuel Dyer was a holy man, and that heavenly-mindedness was his habitual state: all this may be said, and said with perfect truth of this man of God, without claiming absolute perfection for him either before God or man. Whatever excellency he had we magnify the grace of God in it all: but the question may be put, and it is but just to answer it with candour,—had he no defects? was there no flaw visible in his character? As far as man could judge, and the appeal can be made with confidence to all who knew him *well*, he was *among the most perfect of his own class*. And while among

that class he stood forth with a remarkable degree of prominence, yet it must be admitted that there was one point in which those who loved him most wished he had been a little more fortified. It has been already observed, that his *humility* was all but excessive. But whatever may have been the cause, certain it was that in some circumstances he could hardly make a just estimate of matters of fact,—that is, *if he had to encounter a contrary opinion*, and especially if that opinion should happen to be held with overbearing doggedness. In some instances therefore he did not take the standing he ought to have done. He seemed to be aware of this: for in writing to one of his brethren in the mission, who was anxious that he as a *senior* missionary should undertake to bring forward some project of usefulness, he expresses himself thus: “About the matter you propose,—if you knew what a *shamefully timid* fellow I am, you would never set me to manage such an affair. If only a dog moves his tongue, it is enough for me. No, we want a man of energy like yourself. You have my *HEART*, and were I at —— you should have my *hands*; but my *lips* are perfectly incompetent.” Again, in another letter referring to the same subject, he writes:—“Your idea of a ‘moral lion,’ amuses me exceedingly: why, good brother, I am a ‘*withered leaf*,’ and the slightest puff makes me tremble in every nerve and sinew;—I do not speak hyperbolically: I shrink from it with instinctive dread, as you would from a viper.” All this he felt because there was a single opponent to the measure. He was therefore sometimes too prone to make a larger sacrifice for *peace* than the case required. When

however his judgment was fully convinced that *principle*, *truth*, or *uprightness*, was to be the sacrifice, he could take his stand, and that with immovable determination. There are instances in which he nobly overcame his timidity. Still this was his weak side. He gave up plans and opinions too readily, and would even suspend his proceedings, when his own judgment was fully made up, if he discovered views differing from his own. In whatever way the matter is to be accounted for—what is to be set down to natural temperament, or what to the neglect of some excellences *in the cultivation of others*, or how much to any other influence—certain it is, that he was deficient in *moral courage*; ONLY, however, when the opinion of others had to be encountered—never when that quality required *personal sacrifice*, or *personal labour*. With this exception, I have no hesitation in asserting, without exaggeration or reserve, that after a most *intimate* acquaintance of some years' standing, I was unable to find a fault in him. He was to me, always an object of admiration—the more so the better I knew him. His company, friendship and correspondence, have been to me among the most hallowing blessings the providence of God ever conferred.

In estimating his character, it must be remembered that the *moral*, or more strictly speaking the *spiritual* rather than the *intellectual* feature gave to it its prominence. In this consisted chiefly his individuality: in the former he was equalled by few, very few; in the latter by more. Among his acquaintances he stood alone in this respect; but in the advance of them all.

The elements of his character, when viewed separately and apart, are adapted to call forth our admiration and gratitude to the God of all grace, but our emotions will be still further deepened when we view them in their combinations. These were as rare as they were invaluable in their adaptation to make him an efficient missionary. Among the chief of these may be mentioned—*Mechanical genius and Scholastic taste*. Mechanic operations and scholastic pursuits are so diverse, that few persons can be found who display anything like aptitude for both. It would be difficult to say in which Mr. Dyer most excelled. He was at home—thoroughly so—in the investigations of philology: he was ready with his pen, and precise in the expression of his thoughts: so he was with files, chisels, and machinery. A literary production filled and fired his soul in proportion to its purity, elegance, and value: and so did the production of the mechanic arts. When in this country a library and a manufactory seemed to have about equal attractions for him, supposing each to be good of its kind;—and both, while they gratified his taste, supplied him with matter for devout meditation. He would write to his wife:—“I had a fine opportunity of seeing into the construction of railways as the Great Western passes by; and on Monday I hope to see the treadmill, as you know my maxim is to see everything.” Such was the character of his mind; he could therefore file off a steel punch, or strike a copper matrix, and write an article on Chinese philology with equal readiness and ease. These were the duties he had to discharge; and he was separated in the providence of God for such a post.

The amplitude of his *acquisitions* in his own department cannot but have been apparent ; but that, in his case, never interfered with his *humility* ;—indeed the amount of the one seemed to measure the depth of the other. His humility, in truth, was, from the commencement of his Christian course, so complete that to all *human* appearance it could neither be improved nor augmented ; so that in after years, when he returned for a “little season” on a visit to his family, friends, and the scenes of his boyhood, those who remembered him at the early period of his new life could only say, that it had neither been diminished in volume, nor defaced in beauty by acquirements and success.

Not only were *ample acquisitions* and *profound humility* associated in him in the happiest manner, but he had, moreover, the power of *consecutive application* combined with *great versatility*. He could take up any train of thought, any series of operations, after they had been broken in upon by things of a totally diverse character and tendency, as if there had been no interruption. He was never distracted by diversity : his mind seemed at once to arrange and group everything in its own place. There never was any confusion in his proceedings,—for there was none in his mind. He had the power of pursuing at any time what he may have left off twelve months before, just as if nothing—neither time nor other occupations—had intervened. We have said before that he had complete command of himself : he could, in the midst of a profound train of thought, turn with the utmost coolness and deliberation to settle a difference, for in-

stance, that might arise among his children about their toys, and that with as much tact and readiness as their *ayah*, and return to his work again as if no interruption had taken place; and apparently without feeling any inconvenience, except the loss of time. However multiplied therefore his avocations, he could prosecute each in its appropriate time, and so proceed through the ample catalogue of his daily engagements as if his operations had been those of instinct—repetition without variety. His perseverance, even in the higher departments of mental pursuits, did not disqualify him to attend to minor affairs. As far, for instance, as those of his household came under his own management or notice, he was ready to attend to them without confusion or displeasure. He was ready, for “every good work,” and to consider and arrange any family care.

His benevolence, self-denial, holiness, and various excellences and graces, receive further illustration in the following extracts taken from a Funeral Sermon, preached at the mission chapel, Singapore, by his colleague in the mission, the Rev. J. Stronach. The discourse is founded on Rev. xiv. 13. After expatiating on “WHAT IT IS TO DIE IN THE LORD,” he proceeds to describe the character of the departed, in language and spirit both just and happy. Other extracts from the pen of his gifted colleague enrich this volume. His testimony is most valuable; as the opportunity he enjoyed to know what Samuel Dyer was, was inferior to no friend living. They esteemed each other; and the disclosures therefore of feelings, principles, views, and intentions, were, in proportion, full, mutual, and complete. “In regard to

the devoted missionary," observes Mr. Stronach, "whose death we are now attempting to improve, we are fully borne out in saying, that as he was 'in the Lord' while he lived, so he gave most satisfactory evidence of that union in dying. Few who knew him will be disposed to doubt this description of his *life*; and we who witnessed his closing scene, can bear abundant testimony to the peacefulness of his *death*. During a missionary career, extending through sixteen years, there must have occurred abundant opportunities for putting his character to the test, and it is stating no more than the naked truth, to say, that extensively known and respected as he was by the public, those who knew him best loved him most; and their affection was accompanied with no small degree of reverence. When I use the terms suggested by the text to describe his character, I shall not be suspected of a desire to eulogise man at the expense of the glory due to God. It was 'in the Lord' that our deceased friend and brother lived; to Him therefore I ascribe all those traits of moral and spiritual beauty which attracted to him our ardent and ever-increasing attachment. In doing this I do just what he himself would have done, if he could have ever been brought to look on his character as possessed of any beauties; for his *humility* was so great as effectually to prevent him from indulging in any feeling of self-complacency. Humility indeed was a most distinguishing feature both in the man, the Christian, and the missionary. He was always disposed to undervalue himself, his acquirements, and his capabilities of usefulness; and to feel thus lowly was to him happiness. How often have we heard him

express the sentiment, the operation of which was manifest throughout his missionary course, that it is an unspeakable privilege to be employed, even in the meanest possible way, in the advancement of the Redeemer's kingdom! There was no desire for display, no striving for effect, in anything that he did; silently and unobtrusively he went on his way, doing what few could have done, but doing it as if no credit were due for what he did. Akin to this part of his character was his forgetfulness of self, whenever he could, at whatever sacrifice of time and trouble, be serviceable to others. Nothing seemed too much to require of him; and he would perform important services, which involved much personal discomfort, with as much readiness, and as little feeling of annoyance, as if they were the meanest trifles. So much pure unmingled benevolence as his is rarely to be met with; and all the while he who exhibited it seemed quite unconscious of having done anything uncommon. He *lived* in the happiness of those around him; and like his great Master—of whose glory, however, we ought ever to remember, the assembled excellences of all the good men on earth, and even of the spirits of the just made perfect, afford but a faint and dim representation—he rejoiced above all things in doing good: to this noblest of pursuits he devoted his life, his talents, his all. He was a missionary of the right order: after he gave himself up to the cause, which he did in early life, he unceasingly directed all the efforts of his mind to its advancement. He was a rigid economist of time; and not an hour of it was willingly expended on objects that had not a

direct bearing on the progress of the Gospel. He loved to preach to the heathen the truths so precious to his own heart ; and he sought to win them by conversation from house to house, as well as by his public ministry, to the Lamb of God who could alone take away their sins. He loved to assist his brother missionaries to acquire the language in which he had made such a proficiency himself ; and it was always a pleasure to him to be employed in removing obstacles out of the way of those who might follow him in the study of so difficult a tongue : and his private means, as well as his time, were unreservedly consecrated to the advancement of the highest interests of his fellow men, and the glory of his Lord and Saviour. Much property, as well as much personal labour did he devote to an undertaking [the production of metal types] which, when finished, will be a most important means of advancing the gospel in China ; and was emphatically a cheerful giver : every gift of his, whether to God or to man, he gave ‘ not grudgingly or of necessity,’ but willingly, delightedly. His heart was large ; his affections were strong as well as tender ; he was an affectionate husband, a loving father, a warmly attached friend : and all his excellences were the result of Christian principle—the genuine fruits of love to that Saviour with whom in prayer he delighted to hold frequent fellowship. Such is a meagre sketch of one whose character I had the most abundant opportunities for studying closely, and my delight in whose friendship never received a single check from its commencement to its close.”

To the above may be added the testimony of his

pastor, the Rev. J. Stratten, in a Funeral Sermon, preached at Paddington chapel on the occasion of his death, from Rev. ii. 10,—“Be thou faithful unto death, and I will give thee a crown of life.” After giving a brief sketch of his history, labours, and death, to the crowded congregation assembled on so solemn an event, Mr. Stratten closed his discourse with the following just observations :—

“That he was sinless, I do not believe : that he had blemishes, I do not doubt : that he rested on Christ, in his blood and righteousness for salvation, proof has already been exhibited to you.

“But there were in him three remarkable qualities, which singularly prevented the manifestation of anything wrong or defective.

“First ; great carefulness of his words. He was swift to hear, slow to speak. His sentences were short, to the point, full of meaning and sweetness ; there was no haste, no garrulity, no bitterness, no slander, no vituperation or folly. He seemed to feel the force of our Lord’s maxim,—‘By thy words thou shalt be justified, and by thy words thou shalt be condemned.’

“Secondly ; he was patient. Certainly this was a patient man. His patience was at times tried in some conjunctures, not now to be explained, to the very utmost. The apostle James makes this to be a high point of excellence : ‘Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.’

“Thirdly ; deep and unaffected humility. I never saw a lowlier man. He seemed as if he felt unworthy

even to loose the sandals of his brethren. He never 'smote his fellow-servants,' as if higher or holier than they. He did literally esteem others as better than himself.

"These are things that will hide almost all blemishes, render them inapparent, and illustrate and set off to advantage all the other virtues.

"Such, and very much more, was the Rev. Samuel Dyer. He has left to his family, to this church, and to the missionary cause, a spotless name and fame. It is sad and sorrowful that so much excellence and usefulness, just about to open in more extensive and glowing manifestation, as it seemed to us, should fall at once and be entombed in an early grave; but, lost to this world, it is gathered home to glory and to God, to blow in everlasting freshness, and beauty, and perfection in heaven! We bow in deep submission to the holy will of God; desiring to imitate and follow this living specimen of apostolic purity, and piety, and excellence, till we also are removed to that world where all mysteries are to be explained, and we in like manner shall be glorified."

Yea, "such, and very much more, was the Rev. Samuel Dyer," it may be confidently added, at the close of this more lengthened effort to exhibit his character, his worth, and his graces.

He was emphatically a missionary: no other occupation would have suited his taste or his principles. His devotedness was as complete as we can well conceive the resolution of the human heart, when regulated by Divine love, could make it. He had no misgivings or doubts;

he felt no longings for home or change. He had a commission to discharge; and for that duty he had powers, talents, and aptitude, viewed as a whole, equalled by few, surpassed by no one that ever laboured in the same service in Eastern Asia:—that commission he felt he had received from Heaven! He had a zeal that regarded no sacrifices too great: fatherland, endeared relatives, and friends, wealth, health, and life, were the cheerful offerings:—offerings made by many besides, through God's abounding grace; but by none with a more thankful and unreserved consecration than by Mr. Dyer. To labour for China was the sole object of his existence: to hew wood or draw water—a favourite expression of his own—in such a service, was to him the highest honour. To take possession of the empire by dying and burial there, should it be God's will to grant him no higher honour, filled his soul with rapturous delight; a delight that seemed to have no abatement but one—leaving his wife a widow, and his dear offspring fatherless—if only his death should be in the service of China, and his dust should rest in her soil.

“In the event we are now attempting to improve,” observes Mr. Stronach in the discourse just quoted, “what a striking instance we have of the difference between God's ways and ours. So estimable a man, so lovely a Christian, so useful a missionary, we should have detained many years in this lower world, and thought that in doing so we were advancing the general interests of humanity, of the Christian church, and of the cause of God among the heathen. We should have allowed him to complete the work he had so auspiciously begun,

and so prosperously carried on. We should have allowed him to see the fruit of his labours during many long years ;—his children arrived at mature age and treading in their father's footsteps, many converts from idolatry added to the church, and Christian truth widely diffused in consequence of the plans he had put in operation. And when his hour for departure actually arrived, we should have had him removed to his final rest surrounded by all the endearments of home, and bidding a joyful farewell to his weeping but resigned and comforted relatives. It is needless to point out in how many respects the reality differed from what we should have naturally wished for and expected. But the lesson which this marked difference teaches, if it is a humbling, may be likewise a useful one. 'Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?' The Creator of man works by whom he pleases. Those seemingly best qualified to advance his purposes he can easily do without. The life of no one is *necessary* to the accomplishment of the good he intends to effect. However seemingly irreparable the loss His cause may sustain by the removal of a missionary from the field, (and it is in this light that the surviving labourers in the Chinese mission regard the event we are now deploring,) he can readily and with infinite ease make up, and more than make up, the loss. Whilst we acknowledge, then, the inscrutability of the Divine counsels, let us confide in the boundlessness of Divine love. God's ways are not our ways, but they must be infinitely better. He has not forsaken his cause, though he has removed

one so well fitted to advance it. Onward will it proceed in spite of every seeming check. Human instruments are necessarily weak ; but He who condescends to employ them is immutably Almighty and All-gracious,—‘the same yesterday, to-day, and for ever.’”

## APPENDIX A.

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*A short sketch of the Chinese method of printing. See p. 82.*

To trace the history of this art in China would be interesting, but as that would be foreign to the present purpose, I shall only observe, that in the year of our Lord 935, the subject of printing was introduced to the notice of the emperor T'een F'oh. But this was probably an official statement [not on the art but] on the subject of printing, as it does not mark its origin.

The Chinese have three methods of printing. The first invented, and that which almost universally prevails, is called "M'oh-pan," or *wooden plates*. It is a species of stereotype, and answers all the ends of it, as the letters are not distributed and recomposed, but being once clearly cut, they remain till either the block be destroyed, or till the characters be so worn down by the ink-brush as to be illegible. The second is, "L'ah-pan," or *wax-plates*; and consists in spreading a coat of wax on a wooden frame: after which, with a graving-tool, they cut the characters thereon. This method is rarely adopted, except in cases of haste and urgency. In such a case a number of workmen are employed, and a small slip of wood, with space for one, two, or more lines, is given to each, which they cut with great expedition; and when all is finished, they join them together by small wooden pins: by this means a page or a sheet is got up very speedily, like an extra gazette in an English printing-office.

The third is denominated "H'w'oh-pan," or *living plates*, from the circumstance of the characters being single and moveable as

European types: whether these types are *cut* or *cast* is not ascertained. The Chinese are not ignorant of *casting*, though they do not use it to any extent. The imperial seals on the calendar are cast. Copper vessels used in the temples, and bells, have frequently ancient characters and inscriptions cast on them. Whether they have ever attempted to cast single characters or form matrices, similar to those used in casting types for alphabetic languages, does not appear. These “Hwō-pan,” or moveable types, are commonly made of *wood*.

The Chinese have six different kinds or rather forms of the character, each of which has its appropriate name; and all of which are occasionally used in printing. That which, like our *Roman*, prevails most generally, is called “*Sung-te*.” To write this form of character is of itself an employment in China: there are persons who learn it on purpose to transcribe for the press. Few of the learned can write it: indeed they rather think it below them to do the work of a mere transcriber.

The process of preparing for and printing with the blocks, or in the stereotype way, is as follows:—The block or wooden plate ought to be of the “*Lee*” or “*Tsaou*” tree. “The *Lee* and *Tsaou*,” they say, “are of a fine grain, hard, oily, and shining, of a sourish taste; and what vermin do not soon touch—hence used in printing.” The plate is first squared to the size of the pages with the margin at top and bottom; and is in thickness generally about half an inch. They then smooth it on both sides with a joiner’s plane: each side contains two pages, or rather indeed but one page, according to the Chinese method of reckoning; for they number their *leaves*, not the pages of a book. The surface is then rubbed over with rice boiled to a paste, or some glutinous substance, which fills up any little indentments not taken out by the plane; and softens and moistens the surface of the board, so that it more easily receives the impression of the character.

The transcriber’s work is; first to ascertain the exact size of the page, the number of lines and of characters in each line, and then to make what they call a “*Kih*,” or *form of lines*, horizontal and perpendicular, crossing each other at right angles, and

thus leaving a small square for each character. The squares for the same sort of character are all of equal size, whether the letter be complicated as to strokes or simple. A character with fifty strokes of the pencil has no larger space assigned to it than one with barely a single stroke. This makes the page regular and uniform in its appearance, though rather crowded where many complicated characters follow each other in the same part of the line. The margin is commonly at the top of the paper, though not always so. Marginal notes are written as with us in a smaller letter. This form of lines being regularly drawn out, is sent to the printer, who cuts out the squares, leaving the lines prominent; and prints off as many sheets, commonly in *red ink*, as are wanted. The transcriber then with black ink writes in the squares from his copy; fills up the sheet, points it, and sends it to the block-cutter; who, before the glutinous matter is dried up from the board, puts on the sheet *inverted*, rubs it with a brush and with his hand, till it sticks very close to the board. He next sets the board in the sun, or before the fire for a little, after which he rubs off the sheet entirely with his fingers; but not before a clear impression of each character has been communicated. The graving-tools are then employed, and all the white part of the board is cut out, while the black, which shows the character, is carefully left. The block being cut with edged tools of various kinds, the process of printing follows. The block is laid on a table; and a brush made of hair, being dipped in ink, is lightly drawn over the surface. The sheets being already prepared, each one is laid on the block and gently pressed down by the rubbing of a kind of brush, made of the hair [fibres?] of the *Tsung* tree. The sheet is then thrown off; one man will throw off two thousand copies a-day. Chinese paper is very thin, and not generally printed on both sides, though in some particular cases it is. In binding, the Chinese fold up the sheet, turning inward that side on which there is no impression. On the middle of the sheet, just where it is folded, the title of the book, the number of the leaves and of the sections, and sometimes the subject treated of, are printed the same as in European books,

except that in the latter they are at the top of the page, whereas here they are on the front edge of the leaf; and generally so exactly cut on the place where it is folded, that one in turning the leaves sees one-half of each character one side, and the other half on the other. The number of sheets destined to constitute the volume, being laid down and pressed between two boards, on the upper one of which a heavy stone is laid, then they are covered with a sort of coarse paper, not with boards as in Europe. The back is then cut, after which the volume is stitched, not in our way, but through the whole volume at once, from side to side; a hole having been previously made with a small pointed iron instrument. The top and bottom are then cut; and thus the whole process of Chinese type-cutting, printing, and binding, is finished. Though the transcribing, cutting, printing, and binding, form each a distinct occupation, yet they can be all easily united in one person.

The method of printing now described has existed in China for upwards of *nine hundred years*, and has been applied to all the various kinds of composition; to books on politics, on history, on ethics, on philosophy, and on science, whether in poetry or in prose: it has likewise been applied to all dimensions of books, from the *elephant folio* down to the *one hundred and twenty-eights*; to all sizes of letters, from the twenty lines pica to the diamond; to all kinds of character, whether plain or hieroglyphic, whether the manuscript or printed form; to all sorts of ornaments and borders; and in some cases to foreign languages as well as native.—*Extracted from Dr. Milne's "Retrospect."*

## APPENDIX B.

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### A SELECTION OF LETTERS.

LETTER I.—*Addressed to Miss Buckland; on Missionary Devotedness. See page 215.*

*“ July 23rd, 1840.*

“ My dear Miss Buckland,—Your favour reached me on Tuesday ; and I should have replied to it sooner, but that since the receipt of it I have been so fully occupied. I shall now, agreeable to your request, enter somewhat into detail concerning the views entertained by myself and Mrs. Dyer relative to the matter of our correspondence.

“ In the first place, allow me to inform you that we have many years since consecrated ourselves, with everything that we possess, upon the missionary altar. We deem it to be the most exalted privilege we can enjoy on this side of heaven, to give ourselves with all we have and are to Jesus Christ ; and the only desire of our hearts is, to spend and to be spent in his service among the Gentiles. We are conscious of—oh yes, we are sometimes quite overwhelmed by reason of our utter insignificance—our inability to serve him as we ought ; yet we must, we cannot but serve him in our way, and so teach the heathen to love *him* whom we ourselves so ardently love.

“ We have had experience in this service, having been about twelve years in India ; and when we look back upon the past we are utterly amazed, we are altogether astonished, to observe what difficulties, what trials, what perplexities, God has brought us through : sometimes our hearts were all but broken ; at

others we were bowed down to the very dust, and we seemed crushed by the heavy load that pressed upon us; and yet glory be to the riches of God's grace, here we are; and our 'Father was at the helm;' he brought us through every storm: the clouds have dispersed, and we saw the refreshing rays of the shining sun.

"I mention these things, my dear young friend, not to discourage you—so far from discouraging you or any one, I would say, 'Would God all the Lord's people were missionaries;'—but I wish you to understand that no one can have any conception of the trials of a missionary life but he who has been a missionary. These trials consist not in the deprivation of the comforts of life, the distance from friends, &c., but in things which must be felt to be understood. But then there is grace and strength in store for us; these are not given to us *now*, in anticipation, but they are *reserved* for us; and we bear our testimony, that as our days have been, so has been our strength.

"But I do humbly conceive that when we devote ourselves to missionary work, we should lay our *all*, yea, and our lives too, upon the missionary altar; and then come joy, come sorrow; come success, come disappointment; come sickness, come health; come life, come death; all, and everything, shall be a sweet privilege in the service of such a Master as Jesus Christ.

"Having thus devoted ourselves to the service of the Saviour, our only wish is to seal our labours with our lives; and although in the providence of God we are for a little season in England, it is only that our usefulness may be prolonged in India. India is our home: there we hope to spend the short remnant of our days; and there we hope, when our work is done, to sleep in Jesus until the morning of the resurrection.

"But our most intense desire is, that when our own work is done, our little children may rise up to carry on our work: oh, it is in very deed a most blessed work; and often have we sought from the Lord this grace,—that were it his will, we might just see our dear children entering upon the work; and then most gladly, most cheerfully would we sing our '*Nunc dimittis*,' and

say with good old Simeon, 'Lord, now lettest thou thy servants depart in peace.'

"Now what we desire is, to find some dear sister in Christ, who would with us renounce her *all* for Jesu's sake : who would go with us far away beyond the seas ; and who would accept of our proposal to be to her as a brother and a sister. We seek not one to whom it would be a matter of convenience to go ; because we know of nothing in India that could make a residence there even *tolerable* to such a person : but we seek one who would share with us our cares, our anxieties, and our joys —and if we know our own hearts, she should have every sympathy and kindness which it might be in our power to offer. *Remuneration* is a thing utterly impossible to offer ;—nothing of this world's goods can remunerate a Christian for the trials of a life in India : but if in things temporal you could consent to *share with us* ; and if in addition you would accept of the esteem of a brother, and the love and affection of a sister, then we think we may venture to invite you to be a member of our family, and go with us home to India.

"Our principal reason for desiring this is on account of our dear children. As my dear wife has laboured hard for the best interests of Chinese females, and still desires to do so, she has been made to feel that she has not strength to do all that is in her heart ; she therefore seeks the aid of a sister to instruct our children. And I think it is no *small* or *unimportant* part of the work, to train up labourers for future service in the vineyard, If you would, in addition, as far as time and strength would allow, unite with Mrs. Dyer in labours among the heathen, oh, then we should find that we had a sister indeed.

"As it respects what you say, my dear Miss B., about your own qualifications for missionary work, I verily believe none are better qualified than those who feel their own unfitness and insufficiency ; because they are most likely to go to the Fountain-head, for grace and strength according to their need : your consciousness of your insufficiency I regard as an additional qualification.

"In relation to the other difficulties you mention, you have our

most affectionate sympathy. But when we think ‘the time is short,’ 1 Cor. vii. 29—when we think that

‘A few more rolling years at most  
Will land us on fair Canaan’s coast’—

when we think that *soon* we shall see our friends again, and then we shall meet to part no more; when we think of what Jesus did for us—oh! then methinks, much as I love my father—much as I love my friends, I would bid them all farewell, to go and preach Jesus to the perishing heathen.

“Should you be enabled to resign your brothers and sisters, whom you so ardently love; you will not be with those who cannot feel for you; for we ourselves must likewise part with some who are very dear to us, and so your tears of separation will not flow unpitied, uncared for, or unwept. But then we will mutually dry each other’s tears: we will point each other to that holier and happier world, where every tear shall be wiped away; and where, in the blissful meeting with our friends around the throne of glory, our sorrows shall be turned into joy, and our joy shall be full. Till then we’ll sing, ‘Come, Lord Jesus, oh, come quickly.’

“I hardly like to mar my feelings by entering upon the minutest details of our plan. I can only express a wish that the love and grace of our Lord and Saviour Jesus Christ might induce you to say with Ruth, ‘Whither thou goest, I will go; where thou lodgest, I will lodge: thy people shall be my people, and thy God my God! Where thou diest will I die; and there will I be buried.’ Believe me to remain, my dear Miss B.,

“Your very affectionate friend,

“SAMUEL DYER.”

LETTERS TO HIS CHILDREN.—See page 270.

LETTER II.—To his eldest Daughter; on his Garden.

“My dear little Lily,—When God made you sick of fever, I thought that perhaps God was going to take you out of my

garden, and to put you into his garden above the sky : but as he has made you nearly well again, I think perhaps he will let you stop in my garden a little longer. You know I call my family my garden, and mamma is the rose—the sweetest rose, because she is the sweetest flower in my garden ; Samuel shall be the violet, because I am so very fond of that flower ; *you* shall be the lily of the valley, because I want you to be humble ; and Maria shall be the cowslip, because that is very useful : my little tulip God has taken, and put into his garden above, because it was a very beautiful flower ; and perhaps if it had stopped longer in my garden, papa and mamma might have been too fond of it. But when God is pleased to take my rose, and my violet, and my lily, and my cowslip, and put them into his garden above the skies, you will there see my little tulip : and you shall all be more sweet, more lovely, more beautiful, more humble, and more useful than while you are in my garden here.

“ I am very glad God has made you well again ; and I like you to love Jesus Christ more than me.

“ Your affectionate papa,

“ SAMUEL DYER.”

LETTER III.—*To his son Samuel ; on Eternal Life.*

“ My dear little Boy,—Your letter made papa’s heart very glad, because I like you to ask me questions ; and whenever you like to ask me a question, I will answer it with great pleasure.

“ You want to know the meaning of ‘ everlasting life : ’ now I could write you such a long letter about this, that my sheet would be quite full ; yes, I think I could write a book about everlasting life, because it is so full of meaning. Now let me tell you a little about it. It means—

“ *No more pain.* You remember how much pain you had, when your doctor put on a blister. You remember the pain, when your teeth were pulled out: Well, everlasting life means, no more pain. Again, it means—

“ *No more tears.* You know sometimes you cry because you

are afraid that if you die, God will send you to hell: and if papa and mamma were to go and leave you, I am sure you would cry very much; and sometimes you cry when you are hurt. But everlasting life means, that God will wipe away all our tears, and we shall never cry any more. Again, it means—

“*No more trembling for sin.* You know you told me one night that you trembled for sin: now this is very right, because Jesus Christ tells us to repent, and trembling for sin is to begin to repent. Oh! if my little darling boy repents of his sins, this will make his papa and mamma’s hearts very glad. But then we do not like trembling; and so, everlasting life means, no more trembling. Again, it means—

“*No more separation.* You see papa is obliged to leave you sometimes. But you would like me to be always at home. In heaven, I shall not be obliged to leave you,

“But everlasting life means also *to be like Jesus Christ*; and to be with Jesus Christ; and to wear a crown which Jesus Christ will put upon our heads; and to sit down with Jesus Christ upon his throne; and to listen to Jesus Christ’s kind voice; and to see Jesus Christ’s beautiful face; and to wear the beautiful robe which Jesus Christ will give to us; and to hear the angels sing; and to sing too. Oh, my darling boy, I do hope you will pray to God to make you fit for heaven; because, sometimes I feel almost as if I should be sorry in heaven, if my little children were not there too.

“The little sister which you never saw, she knows what everlasting life is, because she is gone to enjoy it. I am glad she is in heaven; but mamma and papa were very sorry to lose her, because when she died, we had no little baby left, for you were not then born: but now we have got three more little children I am glad she is gone; because perhaps if she was now on earth she might be a naughty girl, and not pray, and make me very sorry. But you know in heaven she cannot be naughty; and so she is safe for ever.

“When I think about little Maria, who is buried at Penang, then I think I should like next year to go back to Penang, with

mamma and you, and sisters ; and I should like for us all to live there : and then, when all our work on earth is done, to die there, and to be buried in the Missionary grave, close by your little sister.

“ Now I hope you will tell Burella and Maria something about everlasting life ; and perhaps you could sometimes take them into my little study, and pray for them, that God would make them also fit for heaven. I am, my dear boy,

“ Your affectionate papa,

“ SAMUEL DYER.”

LETTER IV.—*His last Letter to his Children*—[perhaps the *last* he ever penned.]

“ *Canton, Oct. 4, 1843.*

“ My darling children,—Poor papa has been very ill, and can now scarcely write, because very weak. Yes, I thought I should never see my little darlings any more ; and that poor mamma would be left alone ; and my dear children have no papa any more. One day I thought I was just going to heaven. But God has been very kind to me—he has made me quite well again ; and I am coming back to Singapore in a few days in a ship called the *Charlotte*.

“ When I was ill, I could think about nothing but the love of God in sending his Son into the world to die for sinners. I thought I was a wicked sinner, but my sweet little Bible told me that Jesus Christ did not die for the good—no, it was for wicked sinners like me ; and that made me feel happy, very happy indeed. And you, my dear children, if you look into your hearts, you will see sin there ; and if you cannot see sin there, ask God to give you his Holy Spirit to help you to see sin there, for I am quite sure sin IS there: the Bible says so ; and you know the Bible is the book of God, who looks into your hearts. Then go to Jesus ; oh ! go to Jesus ; and so kind is Jesus that he will wash away all your sins in his own blood : and then how happy you will be when you come to die !

“ I am so happy to think that I shall kiss you all again soon. Accept my kind love, my little darlings, for papa loves you very much indeed, and dear mamma most of all, except Jesus Christ; for I must, you know, love him most, because he has done so much for me ; and dear mamma likes me to love Jesus Christ best ; and she loves him best herself ; and so I hope do you.\*

“ Ever your affectionate papa,

“ SAMUEL DYER.”

\* The reader will recollect that the anticipation of this note was never realized; for on the 24th of October—twenty days after the date of this—he entered his rest. *See p. 250*

## APPENDIX C.

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MISSIONARIES NOW LABOURING IN CHINA, AND THE SOCIETIES  
TO WHICH THEY RESPECTIVELY BELONG.

### I. *London Missionary Society.*

Rev. W. H. Medhurst, D.D.	Rev. J. Fairbrother.
Rev. J. Stronach.	W. Lockhart, M.R.C.S., Medi- cal Missionary.
Rev. A. Stronach.	B. Hobson, M.B., Medical Mis- sionary.
Rev. W. C. Milne, A.M.	Rev. J. F. Cleland.
Rev. J. Legge, D.D.	
Rev. W. Young.	
Rev. W. Gillepsie.	

### II. *Church Missionary Society.*

Rev. M. Smith.	Rev. — M'Clatchie.
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### III. *General Baptist Society.*

Rev. J. H. Hudson.	Rev. — Jorrom.
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### IV. *American Board of Commissioners for Foreign Missions.*

Rev. E. C. Bridgman, D.D.	Rev. — Doty.
Rev. P. Parker, M.D.	Rev. — Cohlman.
Rev. D. Ball, M.D.	Mr. S. W. Williams, Printer.
Rev. D. Abeel, D.D.	

V. *Self-supported.*

Rev. H. Cumming, M.D.

VI. *American Board of Baptist Missions.*

Rev. L. Shuck.		Rev. W. Dean.
Rev. J. Roberts.		Rev. W. Devan, M.D.
Rev. D. Macgowan, M.D.		

VII. *American Presbyterian Board.*

Rev. Mr. Lowrie.		Rev. Mr. Lomis.
— — Hopper.		— — Way.
— — Loyd.		— — Hepburn, M.D.
— — Brown.		— — M'Cartie, M.D.
— — Culbertson.		Mr. Coles, Printer.

VIII. *American Episcopal Board.*

Bishop Boone, D.D.		Miss Jones	} Female Mis- sionaries.
Rev. Mr. Woods.		Miss Morss	
— — Grayham.			

IX. *Morrison Education Society.*

Rev. S. R. Brown. | Rev. M. Bonny.

X. *Colonial Chaplain.*

Rev. V. Stanton.

XI. *Female Missionary—(British.)*

Miss Aldersey.

The cities at which missionaries are permitted to labour are :—

1. SHANGHAE and its vicinity, with a population of about 500,000.

2. NINGPO and its vicinity, with a population of about 300,000.
3. FOO-CHOW-FOO and its vicinity, with a population of about 100,000.
4. AMOY and its vicinity, with a population of about 130,000.
5. CANTON and its vicinity, with a population of about 1,000,000.
6. HONG KONG and its vicinity, with a population of about 50,000.

The profession of the Christian religion is no longer a capital offence, and teaching Christianity is not now illegal in these cities : but whether Native evangelists will be permitted publicly to preach the gospel beyond the precincts of the ports opened for commerce, is a point which can only be determined by experiment. A population, exceeding that of the metropolis of Great Britain, is now by law in a favourable position to be evangelized. There are, including *Native* evangelists, about fifty Missionaries ; half of whom may be considered effective, from experience and the knowledge of the language. The above statement will give about twenty-five labourers for more than two millions of accessible population ; and who, if professing Christianity, would be protected by law ! “ Awake, awake ; put on thy strength, O Zion ! ”

THE END.

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“ A fervent and eloquent appeal for the emancipation of China from its heathenism.”—*Manchester Times*.

“ This is an earnest and powerful appeal in favour of the spiritual claims of China. The moral debasement of that immense empire is described in language at once elegant and impressive. We have a clear statement of facts—of facts which have principally come within the range of the author’s personal observation. Most sincerely do we hope that this effort of Christian zeal will be productive of those further efforts of Christian enterprise, which the magnitude and glory of the proposed object so imperatively demand.”—*Methodist New Connexion Magazine*.

“ The estimable author laboured for some time as a missionary at Penang, and has produced a work whereof the whole is very instructive and inspiring. We have no hesitancy in commending this production as a compendious statement of the condition of China and its population ; and of the claims it has on the compassion and zeal of the Christian Church.”—*Biblical Review*.



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