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The ✓ Chronicle of the London
Missionary Society



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THE

Missionary Magazine

AND

CHRONICLE.

CHINA.

VISIT OF THE REV. W. MUIRHEAD TO THE CITY OF NANKING.

OUR readers will be well aware that for the last ten years Nanking, the second city of the Chinese empire, has been in the possession of the Insurgents, and the seat of government of their chief, the Tae-ping-wang. We have in former numbers reported the visits of our Brethren Edkins and John to this city, and we have now to insert a later communication from the Rev. Wm. Muirhead, who has followed in their footsteps, and has forwarded the subjoined communication of the scenes he witnessed, the services he performed, and the conclusions at which he arrived, during a month spent in Nanking.

Over the wide-spread desolations of war, and the accumulated sufferings of its multitudinous victims, every Christian heart must mourn bitterly; but it may be that, by the use of this heavy scourge, the providence of God will remove those monstrous evils which have been the curse of the country from time immemorial. Mr. Muirhead, in harmony with the sentiments of other Missionaries, observes that idolatry has received its death-blow from the victorious arms of the Insurgents; and it is certain also that, though the edict of their Chief against opium smoking is often evaded, yet that that deadly evil has been greatly mitigated and controlled is undeniable. Our friends will no doubt be shocked and grieved with the gross errors and impious pretensions of the Tae-ping; but, from the statements of Mr. Muirhead it appears that, though his authority is outwardly acknowledged, the more enlightened of the people have no confidence in his new revelations and special claims as a teacher sent from God.

The amount of general knowledge possessed by the Insurgents in relation to the saving truths of Christianity, is also truly encouraging, while the desire of many for further instruction, and the readiness with which they listen to the words of the Christian Missionary, are hopeful signs for the future. Apart, however, from their religious peculiarities, they occupy

a most important place in the political and social condition of China. Their numbers are increasing, their arms are victorious, their advance is rapid; while the power of the Imperialists is greatly weakened, so that they can offer no effectual resistance to their adversaries. We trust that the Supreme Ruler of all things may so control and overrule the fearful and deadly strife of these combatants as to work out at an earlier period than our fears might allow us to expect, peace, freedom, and prosperity for the teeming myriads of China, and establish the kingdom of His Son throughout the length and breadth of that mighty empire.

“Nanking, Feb. 9th, 1861.

“Dear Brother,—I informed you of my intention to visit some parts of the insurgent territory, in prosecution of my Missionary work. Accordingly, I left Shanghai about a month ago, and came in regular course to this place. On the way I enjoyed many opportunities for preaching the Word, and, so far, have succeeded in the object I had in view. I trust, also, that I have been enabled to form some just and correct ideas of the great movement going on around me, and especially on its bearing on the kingdom of Christ in this land. While residing in the centre of operations, I beg to write you as to what I have seen and heard on the matter.

VISIT TO MING-HONG AND SUCHOW.

“About twenty miles from Shanghai, the boat stopped at *Ming-hong* for a few hours. This is a large town with a considerable population. A number of imperialist soldiers were observed in the streets, and several of whom were present when I preached, and asked for religious books. The people listened attentively to the message of mercy, but without any appearance of special interest. On the tide turning we proceeded on our way, passing the imperial fleet, and entered what is called ‘neutral ground,’ between the contending forces. There was nothing worthy of note before we reached *Su-chow*, which from the first presented an aspect of wide-spread desolation. At the custom-house we met a Canton man who was in charge of it. He had been connected with the rebel movement for many years, and could hardly be expected to know much of religious sentiment or feeling. But when I spoke to him about the rise and progress of the rebellion, he replied in a calm and decided manner, that the whole was the work of the Heavenly Father, without whom nothing could or would have been done. The more I conversed with him on the subject, this idea appeared to be the more deeply impressed on his mind. There was no sign of fanaticism or enthusiasm about him, but all seemed to be a settled and positive conviction. He was unable to read; but, as he alluded to the previous history of the movement, he gave expression to such religious ideas and emotions as are ‘wide as the poles asunder,’ from what I have been accustomed to find among the Chinese in general. A short time before I was talking with two of his subordinates who had been captured. They rehearsed the story of their sufferings, but showed a measure of familiarity with Christian truth, that was very unexpected.

“We sailed on towards the city, which we entered, and walked to the house of the second-in-command. It happened to be the birth-day of *Tae-ping-Wang*, the peaceful or heavenly king, as he is styled, and also the Sabbath day of the insurgents. It had been heralded, as usual, by the firing of guns, which is much the practice here,

as the ringing of church bells at home. We met the Lieutenant-General at the door, dressed in a yellow robe with a crown on his head. He saluted my Chinese guide and myself in a friendly manner, begging us to go inside until his return, as he was going to worship the Heavenly Father in another part of the city. We did so, and soon got into conversation with several of his officers. They asked what was my profession. I replied, 'A preacher of the Gospel;' when they said, 'We also are believers in Jesus Christ, and pray to God.' They readily identified themselves with me in this matter, which furnished occasion for further explanation on the nature and requirements of the true religion. They listened attentively to what I had to say, as if they had an interest in it, more than is generally observed. The next day I met the general. He seemed to be of a naturally quiet and thoughtful turn of mind. There was no ceremony about seeing him. I sat down close to him, while he talked sometimes to one person and then to another. He stated that our sentiments of religious things were the same, that the movement going on was under the Divine superintendence, and that it was needful for the heart to be impressed and the life regulated by the influences of the Holy Spirit. On my requesting permission to preach in and about the city, which it was necessary for me to do from the existing state of things, he granted it at once, though fearing that the distribution of books might be difficult in the case of his soldiers.

PREACHING OF THE GOSPEL AND DISTRIBUTION OF BOOKS.

"Under the guidance of a servant from his office, I commenced the work of preaching and distributing. There is no native population in Su-chow. The whole is a vast camp, and none are allowed to reside or enter the gates except such as are connected with it. On passing along it was painful, of course, to observe the change that had come over the million-peopled city, but the same is the effect of ruinous war everywhere. At many different points I preached, and was pleased to see the knowledge and appreciation of the truth that prevailed among my hearers. The great things I declared to them appeared to be familiar themes, and required only to be impressed upon their hearts by the Holy Spirit in order to produce their appropriate results. Besides this, there was every respect and attention manifested by the audience, so as to afford me much satisfaction. There was one novelty everywhere met with. Over and at the side of all the doors there were papers bearing remarkable inscriptions; some were in honour of the king on his birthday, but most of them, either singly or in connection therewith, were descriptive of 'the exceeding grace of God.' The same was the case with the numerous proclamations on the walls, all bringing before the readers the name, attributes, and providential goodness of the Heavenly Father, together with the work of Christ. In this way, it was evident that the main truths of our holy religion could not fail to be communicated to the people at large, while on stated occasions there were also special solemnities observed, and special instruction imparted, in every household or public office. This was the course appointed by the 'celestial king' for the enlightenment of his subjects, and from which no deviation could possibly be made. The mention of his name, however, suggests, in one point of view, grounds of lamentation. The authority which he has arrogated to himself, and the corruptions he has introduced into his scheme of religion, make us anxious as to the result; still, the *régime* he has brought to bear upon his countrymen, is so far calculated to spread the knowledge of Christianity, and thus lay the foundation for a purer and more spiritual church than he is

attempting to establish. But I confine myself, at present, to general observations, and to the record of what I saw and heard on my way.

“While in Su-chow I had occasion for frequent conversation with the under officers and private soldiers. They had, in most cases, been taken captive, and had many sorrows to tell. Some of them were given to opium-smoking, knowing, however, that it was against the law, as indeed were many other things current amongst them. From their profession and habits, numbers of them were of a boisterous and turbulent disposition, yet, with few exceptions, they acted respectfully towards me, and seemed at home when I addressed them on the concerns of God and salvation.

PROGRESS OF THE VOYAGE.—DESOLATIONS OF WAR.

“My Chinese guide having finished his business at Su-chow, we sailed on our course. He took two officers on board to go to Nanking, with whom I had much religious intercourse. They were about as well informed as their fellows, and equally compliant with the established ceremonial. Beyond this, nothing can be said. They were sometimes present during our time of worship in the cabin, and then conducted themselves very well, being fully aware of the sacredness of the occasion, though differing from their own forms in the matter.

“As we sailed up the river, we passed the vestiges of many towns and cities, which once overflowed with a busy population, but are now like a desert, occupied only by the soldiery and a few old men and women. I went ashore at almost every place, and addressed to all that came the words of everlasting life. A few expressions of sympathy touched the hearts of the distressed people, and assured them that I was engaged on an errand of mercy. Though they were absorbed in their own misery, and occupied in turning up the embers of burnt houses, seeking for copper cash, old nails, &c., or selling a few cakes to passers-by for a livelihood, they appeared, like the soldiers, slightly acquainted with the name and goodness of the Heavenly Father, and knew the distinction between the religion of the insurgents, and that to which they had been accustomed. As I was anxious to have all the opportunities possible for doing good, I walked a considerable part of the way, and met numerous parties of soldiers proceeding to different places in the insurgent territory. They were in almost every instance very civil, and when spoken to for using an unbecoming word, they at once recalled it, and addressed me in the manner I desired. I found them, at least in many cases, familiar with the first elements of Divine truth, so as to awaken in me the inquiry, what was the state of things at head-quarters that led to this result? They received and asked for books with much earnestness. Would that the knowledge they had attained were sanctified to their souls' salvation.

“I entered a number of temples and ancestral halls on the roadside, and the work of destruction was complete, especially in the case of the former. The idols had been torn down from their thrones, and were lying around in the utmost confusion. It appeared as if they had been treated with indignant contempt, while what had once been large and magnificent temples were now unroofed, and their contents, after enduring all that man could inflict in the way of fire and sword, were left to decay, under the withering influences of wind and weather.

“The fields near the high road were, of course, uncultivated. They were so often passed by the insurgents, that the peasants were in danger of being taken captive, and the crops destroyed, so that they were allowed to lie waste. Inland, however, there were signs of a better state of things. At times, a few of the natives were

seen a little distance off, when I endeavoured to approach them with a few books in my hand. It was painful to observe their fear and timidity in that case; and often they would run away notwithstanding all the assurances that I made to them of who I was and whence I came.

“Such was my daily experience until we got to the end of the watercourse, which was still fifty miles from Nanking. On arriving there, we found a small town which, like the other places, had been largely destroyed, in the fourth month of last year. Here we spent a Sabbath, when, as usual, I preached to the soldiers and the labouring people from the country, engaged in carrying goods to the capital. Next day we started on foot for the remainder of our journey. The roads were in a dreadful condition from the wet weather during the last few days. In the evening we got to Ken-Yung, a city fifteen miles off our way. Often were we compelled to reflect, in the course of the day, on the scenes that must have been witnessed in this part of the country, as elsewhere, when the rebels broke out of Nanking, and pursued the imperialists to Su-chow. There were many towns and villages intervening, but all presented only an aspect of extreme desolation. The houses seemed, at a distance, to be standing in good order and condition, but when approached nearer, it was found they were destitute of inhabitants, and the hand of the destroyer had been there.

INTERESTING INTERCOURSE WITH A CHINESE OFFICER.

“On reaching Ken-Yung, I inquired for the head officer, and was directed to his residence. He received me politely, asked me a few questions, and finding that I could speak Chinese, became very friendly. I told him that I was on the way to the capital, and was acquainted with Kan-wang—that I knew not where to stay for the night, and begged to know if I could remain at his place. He replied yes, and desired me to be seated. Tea was ordered, and presently a number of his subordinates came in. We talked for some time, chiefly on religious subjects, when he requested me to follow him to the dining room. We had a plain but substantial meal, after which he led me into a side room, where, on the floor, there was a copper basin with charcoal, that served to diffuse a pleasant heat. Here we remained several hours, during which many of his officers and attendants were presented. I begged to ask his history, when he stated that he had been connected with the ‘heavenly dynasty’ from the commencement at Kwangsi, and had witnessed many proofs of the Heavenly Father’s care and protection of the movement, in its onward course. His account of its rise and progress perfectly corresponded with what has been given to the world—that at first it was wholly religious, and that the originators of it had no intention to make it political. The imperialists, however, having seized some of their adherents, the ‘heavenly king’ gave out that he had received a divine commission to proceed on his way, and order his brethren to exterminate the ‘imps.’ From that time the Heavenly Father had been with them, and though often in imminent peril, He had delivered them. With regard to this officer’s appearance and bearing, I can only say that they were highly pleasing. He was twenty-nine years of age, and did not profess to be able to read. He had a good countenance, was calm and placid in his manner, not disposed to talk much, but open and affable in conversation. In the article of his faith he was decided, just as a thing of course, and showed all the characteristics of a true believer, looking upon me as a fellow disciple, though I pointed out to him in what respect we differed.

I mentioned, on parting for the night, that we had better engage in prayer together, to which he readily assented. I read a few verses from the 5th chapter of Matthew, and we knelt in prayer to God. There were present about twelve in all, and the utmost decorum was observed during the service. Next morning I prepared to start early. He had ordered his servants to prepare breakfast, after which I proceeded on my journey.

ARRIVAL AT NANKING, AND CONFERENCE WITH THE KAN-WANG.

“During the following two days we had snowy and bitterly cold weather, and the accommodation by the way at towns nearly destroyed, was not inviting. However, we reached Nanking on the evening of the second day, when I was received into the house of Mr. Roberts, the American, the first instructor of Tae-ping-wang, who is residing here. Shortly after I saw the Kan-wang, and had a cordial welcome from him. I remained with him about an hour. He seemed glad to renew an old friendship, and talked in a pleasant manner about himself, and the work of Christianizing the people under him. I stated that my single intention in coming was to preach in the country round about, and that I would have been satisfied to do so in other parts of the territory if I could have had the opportunity. I wished, therefore, to know where I might conveniently go to for a week or ten days, and by what means. He approved of the object as such, but reserved it for after consideration. The next day he called on me, and said that the state of things at present in the city and the neighbourhood, rendered it scarcely suitable for foreigners to engage in public preaching. It would require him to issue proclamations informing the people, calming their apprehensions, and prohibiting them saying improper things. Were it a time of peace, he would also order his under-officers to use their influence in promotion of the object; but he was just now busy in preparing to lead out an army, and he was not sure that the king would consent to the requisite arrangements. Altogether, he advised delay, and specially that preaching might not be carried on in the capital. At subsequent interviews the matter was brought fully up. He then stated that the desire of his royal master was to evangelize the country; and when I asked if that was their mutual intention, he at once replied, most certainly it was; the thing had been contemplated from the first, and would be strenuously followed out. But it was necessary to observe, he added, that the king intended to prosecute this object in his own way. ‘In what way?’ I asked. ‘By native means,’ he said. Examinations would be held annually, at which all the public officers would be present. The text-book, on such occasions, would be chiefly the Bible; and according to the attainments of the writers in Scriptural knowledge would their respective positions in the empire be determined. The successful essayists would be appointed to certain offices, and in each, large and small, would regular instruction be communicated to all around. I observed that something more than that was required, in view of ascertaining the religious character of the candidates, and for promoting the ends and objects of a spiritual kingdom. He replied that such was the scheme contemplated by the ‘heavenly king,’ and that it was supposed by him to be a complete one. ‘Well, then,’ it was asked, ‘what position would foreign teachers have in the case?’ He stated that, at first, they would be useful in diffusing among the scholars and people a general knowledge of Christianity; but the fact was, that the king did not like the idea of depending on foreign aid in the matter. He thought that the thing could be done by the Chinese them-

selves, who were naturally proud, and not disposed to accept the Gospel at the hands of foreigners. He was desirous of being friendly with us; but there was such a variety of sentiment among us, and the simple fact of our being what we are, determined him to follow his own course.

"I spoke further to the Kan-wang on the subject of Missionaries coming to reside at the capital. He answered, in a very friendly way, that he would not advise it, at least in the meantime. The place was nothing else than a camp. Though he would be glad to see a few of his special friends now and then, yet he could not encourage the idea of the metropolis being made the centre of Missionary operations, at all events at present. It was impossible to provide houses here, and it were better, in his view, to work our way gradually from Su-chow upwards. However, he said, 'If any one feels himself imperatively called upon by God to undertake a mission to this place, let him come by all means, but do not ask *me* in the matter.' He repeated these words in an emphatic manner, on the understanding that they should be told abroad.

ORIGIN AND EARLY HISTORY OF THE INSURGENT MOVEMENT.

"I was introduced to many persons that had long been connected with the movement, and particularly to one who was the keeper of the palace gate. His position and the title belonging to it, were in consequence of the high idea entertained of his religious sentiments. I had many pleasing interviews with this man. Though illiterate, he is well instructed; in the religious principles of the insurgents, and believes them in a spirit bordering on credulity. Still, he listened to my representations of the truth with respect, and appeared to have formed a special attachment to me as a servant of Christ. I asked him to tell me how it was he became connected with the 'heavenly dynasty.' He said that one day he was labouring in his field in Kwangsi, when the 'heavenly king' came up and told him that he was commissioned by the Heavenly Father to preach the Gospel, and to command him no longer to worship wicked spirits, such as he had been accustomed to do, but to worship the true God and the Heavenly Brother. My friend inquired how this was to be done, when the matters of sacrifice and prayer were pointed out to him. 'At once,' he said, 'I resolved to act on the advice, and follow my new preceptor.' He destroyed his idols, and became an adherent of the religion of the Heavenly Father. His story as to the origin of the rebellion corresponded entirely with Kan-wang's previous account, as detailed in the work entitled 'The Visions of Tae-ping-wang.' He thoroughly believes in all these, and as carried out at subsequent times, both in the case of the chief and his subordinate kings. To these visions and revelations, as coming from the Heavenly Father, and as clothed with His authority, he ascribes all their proceedings. When I spoke to him about the extreme use of fire and sword, in the course of their career, he told me that at the outset of their history, there was no such plundering and burning as afterwards. But, on one occasion, when in great straits, the boys connected with them said they had received a mandate from a heavenly angel, to act as they were now doing, and, under the inspiration, even youths like these were led to achieve wonders. At the same time, he laments, in common with many others, the barbarities and cruelties perpetrated by recent conscripts, and earnestly desires a reformation in their character and conduct. While believing in his own view of things, he appears to court religious conversa-

tion, and takes great pleasure when the providence of the Heavenly Father and Heavenly Brother is acknowledged.

PREACHING TO THE INSURGENT SOLDIERS.

“Notwithstanding the advice of Kang-Wang, not to set about public preaching in the city, being hindered from going into the country, I commenced the work in the most open manner. Mr. Roberts has long had service in his own house, but from his not knowing the Mandarin dialect, he had been prevented from more public labours. Going about sometimes for several hours a-day, I have been abundantly encouraged by the number and attention of the audiences. It seems as if there were a foundation to go upon, from the amount of religious knowledge diffused among the people. There is a response, if not in their hearts, at least in their thoughts, to the tidings of mercy. They are made familiar at every step with the name and compassion of the Heavenly Father, by the unprecedented practice of recording the fact over every door. When, therefore, the same truths are announced in their hearing by a foreign Missionary, they give a ready assent, and express their cordial approval. How different is all this from our experience in Shanghai and elsewhere! There we have a hard and stony ground to work upon. Ignorance and opposition prevail in abundant measure. Here, on the part both of the military and civilians, there is knowledge, and there is appreciation of the truth to a certain extent, which renders the spiritual enforcement of it a more easy and pleasant duty. All this has been forced upon me, in course of my ten days' labours at this place, and could only have been reached by means of the public preaching and distributing, in which I have been engaged. Yesterday Mr. Roberts and myself were walking out, and he took me into a large hall, over which were inscribed these words, ‘The Hall or Chapel of the Heavenly Father.’ Here we readily collected a good congregation, to whom Mr. R. preached in Canton, and I in Mandarin.

“On one occasion, after I had returned from labours of the above kind, an official document was handed to me. It had been sent to Kang-Wang by some civilian. It stated that a foreigner was actively engaged in distributing a series of page tracts, which was rather a strange affair in T'een King (heavenly capital), and it required investigation. The writer, therefore, begged Kang-Wang to refer the matter to Mr. Roberts, who is the accredited agent of foreign affairs. I took the paper to Kang-Wang, who smilingly said, that the thing was in Mr. R.'s hands, as the public officer appointed, and so it passed over.

“A proclamation has been issued to the effect, that eighteen chapels or churches are to be established at the capital, and a number of others in every district, suited to the number of inhabitants. On inquiring from Kan-Wang as to the nature of these places, he said, that they were all called by the same general name, though their object was very different. They were simply public offices, hospitals, asylums, and such like, which should be presided over by appropriate officers, whose work it would be both to fulfil the duties specially connected with them, and to attend to the religious instruction of those around them. They were not to be considered as separate buildings designed for the purpose to which their name would correspond in our view.

CELEBRATION OF THE NEW YEAR.

“Two days ago was the first of the rebel new year, and there was much in the ceremonies connected with it to interest a stranger. In one part of the city there is

the palace of the 'Heavenly King.' It is a new erection, and is yet far from finished; however, it is in imitation of the imperial as much as possible. At first sight it is very imposing. Over the outer gate there is this inscription, 'The sacred heavenly gate of the true God,' and over the second, 'The royal heavenly gate.' All around these is a profusion of strange figures, dragons, phoenixes, &c. On the above day the kings, chief men, and under officers went to pay their respects to his majesty. The assemblage was large. Every one of these had a number of civilians and soldiers in attendance, conveying him to the palace. The kings came in yellow coloured chairs borne by sixteen men, and those next in authority in chairs of different colours, carried by eight bearers, while before and after them there was an immense variety of silken flags and streamers, covered with strange devices, or recording the name and titles of their respective owners, and headed by the inscription, 'The peaceful heavenly kingdom.' The kings and chief men went into the inner court, where the 'celestial king' was seated, while the others, in number at least 300, remained in the outer court. I was amongst the latter, and witnessed their proceedings, which corresponded with those going on inside, though imperfectly seen from my position. At twelve o'clock all in the outer circle fell on their knees, after a given signal, in a direction towards Tae-ping-Wang. They then sang his praises, or wished him a long life in imperial style, of 'ten thousand years, ten thousand years, ten thousand times ten thousand years.' Turning in a different direction, they were told to worship the Heavenly Father, when they knelt again in front of a table, on which were several basins of food and two lamps, that were intended for sacrifice. At the head of the worshippers was a man with a paper containing a prayer to God, which he read and then burned. The assembly rose up, but very soon were summoned to fall down in the direction of the king once more, and in that attitude remained a considerable time. Nothing was said, yet, with few exceptions, much decorum was observed during the service. At about half-past twelve o'clock the whole was over, and the chief men returned into the outer court. Their appearance, in dress and manner, was certainly much superior to the class of outside worshippers, and the prevailing colour of the long robes worn on the occasion was yellow, while the caps worn by all were different from those of the reigning dynasty. The assembly dispersed in a very quiet manner. . . .

INFLUENCE OF THE CELESTIAL KING.

"As to the claims which the 'celestial king' makes, they are outwardly conceded for the present, as Kang-Wang says he is indispensable to the work that is going on. Without him, it was observed, the whole would fall to the ground. He is believed to be a man of sound mind and surpassing ability. He keeps all his ministers at a distance, and they stand in awe of him, while his pretensions and domestic régime are too much imitated by themselves, to admit of their throwing a stone at him. Though the great truths of our holy religion are acknowledged by them, and in their view acted out in daily life, by the overthrow of idolatry and the establishment of divine worship, yet such is the effect of general manners, that even where piety seemed once to prevail among any of the leaders, it has deteriorated. Those at the head of the movement ascribe their limited success of late years to the impiety of recent adherents; but it were well for them to remember their own departures from the truth. While ever ready to attribute their rise and progress to the Heavenly Father, they are not insensible to the evil influence at work around

them, and to which they have too easily given way. Even Kan-Wang has not proved safe from the contagion. Though he is about the best among his compeers, and is well aware of his religious duties, his piety has suffered from the circumstances in which he is placed. I alluded to this in a serious manner. He felt it. He acknowledged that he had already yielded to the 'celestial king,' in the matter of polygamy, and was now being urged by him to add two more to his circle of four wives, but he had positively refused to do it, and would continue to do so. He informed me that he had baptized his four wives and two officers in attendance upon him, that he had diligently instructed them, and supposed them qualified for the ordinance. In view of Tae-ping-Wang's authority, the rite of baptism is to be performed, when the affairs of the state are properly arranged. Like all the other chiefs the Kang-Wang has family worship. Notice is given morning and evening for his household to assemble, and at special seasons he preaches to them, I believe, with great propriety. Even now, though he has gone to the country, the same intimation is heard, and his wives have a service among themselves, together with the female domestics.

DEPARTURE OF THE KANG-WANG FROM NANKING.

"12th. Last Sabbath morning the Kang-Wang left the city to take command of an army. It is the first time he has done so, and the proceedings on the occasion were rather splendid. A large retinue assembled outside his palace, while a number of his chief men went in to pay their respects to him. Just as he was starting, and as the end of the affair, they all knelt before him and sang the doxology: 'May Kang-Wang live a thousand years, a thousand years, a thousand times a thousand years.' He then came down from his throne, and entered his chair of eight bearers. He was dressed in a gorgeous yellow robe, with a golden crown on his head. My reflections at the time were rather strange, in view of his antecedents and Christian profession. The above anthem is a daily song in his ears, and when being raised by any coming to visit him, in presence of those he was formerly acquainted with, he appears, in a religious point of view, ashamed of it, I believe. But such is the order of things in China. In prospect of his going out, I had occasion some time ago to allude to his constant dependence on God, and to urge upon him the duty of earnest prayer. But in this I was anticipated by a previous request of his own, when, after describing the trials and difficulties of his situation, he said to me, in a rather impressive manner, 'Mr. Muirhead, pray for me.' He has need of our prayers, and I trust, his request will be attended to by many friends at home.

CHINESE WOMEN IN NANKING.

"While walking along the streets, the number of females that are seen on the way is rather a novelty. They are in general well dressed, and of very respectable appearance. Many are riding on horseback, others are walking, and most of them have large feet. Not a few stop to hear our preaching, and always conduct themselves with perfect propriety. This is new, as compared with the former course of things, and the whole reminds one partly of home life. It will be a blessing if the revolution should tend to break up the system of female exclusion, hitherto practised.

CHARACTER AND PROSPECTS OF THE INSURGENTS.

"And now a word or two, with regard to the character and prospects of the movement. Those engaged in it speak not boastfully, but calmly and confidently of

its success. They acknowledge the difficulties in the way, yet believe in the Lord God that they shall be established. They do not apprehend it will be an easy thing to overcome their enemies; but fighting, as they think, under the banners of the Heavenly Father and Heavenly Brother, they contemplate a happy issue as a matter of course. As Kan Wang's followers were assembling in front of his palace, a young man came upstairs. I asked him if he was going out to join the army. He said yes. 'Was he not afraid of being wounded or killed?' 'Oh, no,' he replied, 'the Heavenly Father will befriend me.' 'Well, but suppose you should be killed, what then?' 'Why, my soul will go to heaven.' 'How can you expect to go to heaven? What merit have you, to get there?' 'None, none in myself. It is entirely through the merits of the Heavenly Brother that this is to be done.' 'Who is the Heavenly Brother?' 'I am not very learned,' he said, 'and request instruction.' I then began to tell him that He was the Son of the Heavenly Father; but before I had finished the sentence, he replied correctly. 'What great work did Christ do?' I asked. The young man gave an explicit statement of the Saviour's work for sinners, of his coming into the world, suffering and dying in the room of sinful man, in order to redeem us from sin and misery. I inquired if he believed all this. 'Assuredly,' was his reply. 'When did you join the dynasty?' 'Last year.' 'Can you read?' 'No.' 'Who instructed you in these things?' 'The Tsan Wang.' 'What does he in the way of instructing his people?' 'He has daily service in his palace, and often preaches to them alike at home and when engaged in the field.' 'What book does he use?' 'He has a number belonging to the dynasty.' 'Do you know the New Testament?' 'Yes, but cannot read it.' 'Can you repeat the doxology of the Heavenly Father?' He went over it correctly. It contains in simple language the fundamental tenets of Christianity. 'Are there any special laws or commands connected with the dynasty?' 'There are the ten commandments.' 'Repeat them.' He went over a number of them, till he came to the sixth. 'Now,' I said, 'how is this command observed by you, seeing that so much cruelty and wickedness are practised by your brethren all around?' 'Oh!' he replied, 'in so far as fighting in the open field is concerned, that is all fair play and cannot be helped. It is not intended in the command.' 'No,' I remarked, 'that is not my meaning; but look at your brethren going privately into the country and robbing and killing the innocent people: what of that?' 'It is very bad, and such will only go to hell.' 'What, notwithstanding their adherence to the dynasty, and fighting under the same banners as yourself?' 'Yes, that is no matter; when the laws of Christ and the Heavenly Father are not attended to, these guilty individuals ought to die and go to hell.' 'But is not this the case with a great number of your adherents?' 'Alas! it is especially among our new recruits, whose hearts are not impressed with the true doctrine.' 'In all the public offices is care taken to instruct the soldiers and civilians connected with them?' 'Yes, every man, woman and child of reasonable age in the capital, can repeat the doxology of the Heavenly Father.' 'And what about those in the country?' 'Those who have short hair are not yet sufficiently taught, but books are being distributed among them, in order that they may learn those things.'

"Such, in brief, is a faithful transcript of what I have seen and heard in the course of my ten days' visit to this place. When I began to write, it seemed impossible to record a tithe of all that had transpired. Incidents without number appeared to crowd upon my mind, so as to debar all idea of entering into details. The whole

may be regarded by you as rather prolix, but you have it such as it is, and I close with a few thoughts in the way of

GENERAL CONCLUSIONS.

“ I. We cannot but acknowledge that by means of the Tae-Ping chiefs, a gratifying amount of Bible truth has been diffused among their numerous adherents. True, it is limited, and mingled with much that is erroneous and blasphemous; still, the continued and extensive employment of the same means would tend much to spread a knowledge of the cardinal truths of Christianity.

“ II. We cannot but believe that the rebellion, even if ultimately unsuccessful, has inflicted a death-blow on idolatry and superstition in many parts of the country, which will be of service when other means are employed, in the providence of God, for the overthrow of ‘ Satan’s seat ’ in this land. Such indignation has been shown to the idols, that the reverence of fear once entertained in regard to them can never be revived in the minds of their former worshippers.

“ III. But notwithstanding this favourable aspect of things, I cannot but regard this city and its neighbourhood, and the rebel territory generally, as an *unsuitable* sphere for the establishment of a Mission at present. It is not desired by such as are at the head of affairs, and their unwillingness is different from that of mere heathen rulers in respect to the same thing. The grounds of their dissent I have already alluded to.

“ IV. I would, however, recommend that in the meanwhile Nanking be occasionally visited by our Missionaries. This will be especially useful as being best acquainted with the Mandarin dialect spoken here, and will serve to show Kan-Wang and others the lively interest we have in the place. When peace is restored, or when war has been removed from the immediate vicinity, and when a settled population is being gathered, arrangements may be made for a permanent stay. At that time, too, international treaties will be formed, on the basis of which open and public labour will be carried on.

“ V. There is every prospect of the new dynasty making great progress in the course of this year. The insurgents are resolved and preparing to do so, while the imperial forces are greatly reduced. The conquest of these in a few more instances will utterly rout their strength in several surrounding provinces. Altogether, in the present aspect of affairs, it would be well for your Missionaries, in so far as the banks of the Yany-tsze-Kiang are concerned, to settle down where they can most usefully labour, and without incurring a heavy expense until matters assume a more definite shape, and the balance of power on either side, in the providence of God, points the way.

“ I am dear Brother,

“ Yours very sincerely,

“ W. M. MUIRHEAD.”

“ P.S. *Feb. 26th.* I have been in daily expectation, until now, of the steamers from Shanghai arriving at this place. When I was within five minutes of starting home this morning by the former route, the news reached me that the admiral had come, and negotiations are now being carried on between him and the rebel authorities. They are of a peaceful character, chiefly concerning the stationing of a gun-boat here for the protection of our commercial interests, while foreign traders go up and down the river. There will be no difficulty in doing this, as Kan Wang told me

that if foreigners do not trouble them, they will not trouble us. I intend leaving by the steamer to-day, but as there will be an opportunity for Shanghae from the imperial post at Chin-Keang, it may be that I shall return thither instead of going up the river as I anticipated. However, I close this letter with one or two additional remarks.

“Information has come to hand of a large accession to the rebels from those who involved the province of Canton in civil war several years ago. They have been fighting in the interior ever since, with a view to establish a government of their own. They find it impossible to do so, from not having a competent head amongst them, and have therefore tendered their submission to the insurgent government here. Kan Wang has gone out to meet them about two hundred miles distant, and to arrange the disposition of the force, by separating and assigning portions of it among the different princes. Its whole strength amounts to 50,000 or 60,000. With this addition active measures are to be at once adopted, and the chiefs intend to possess themselves of the neighbouring provinces, occupying every principal town and city they take with a sufficient number of men. Kan Wang is on his way with a large force to formally attack Kang-chow, and with the above number of adherents, in addition to his previous strength, they have no doubt of the result, as they say, trusting in the providence of God. . . .

“W. M.”

VISIT OF REV. JOSEPH EDKINS AND REV. GRIFFITH TO THE PROVINCE
OF SHAN-TUNG.

THE following very interesting letter describes the visit of our active and enterprising Missionaries Edkins and John, through an extensive district or province of Northern China previously unknown. They were not only the first Protestant Missionaries, but, to a great extent, the first foreigners who had ever been seen by the Chinese inhabitants. The country appears to present many scenes of beauty and fertility, and also an amount of peace and prosperity, affording a striking contrast to the provinces of the South. The people proved hospitable and kind, and were ready to listen to the gracious and wonderful truths, which they heard for the first time, with attention and pleasure. *Shan-tung*, although less populous than some other of the Chinese provinces, contains a population of nearly *twenty-nine millions*; and we cannot wonder at the mournful reflections with which Mr. John concludes his letter, and which, we trust, may have their just influence in stimulating our zeal, our efforts, and our prayers:—
“What is one Station and two Missionaries for the whole of *Shan-tung* province, with its *twenty-nine millions* of human souls? or for the *twenty-eight millions* of *Chih-li*? or for the teeming millions that line the banks of the mighty *Yang-tse*? Nothing; absolutely nothing. Let us pray that the Lord of the harvest may thrust forth more labourers to gather in the precious produce of this mighty field.”

“Shan-túng, Ché-fú,

“February 2nd, 1861.

“MY DEAR BROTHER,—In my last communication I informed you that I was about to leave Shanghae for a season, to join Mr. Edkins at Ché-fú. The ‘Mary Land’ sailed on the morning of December 19th, and anchored in Ché-fú harbour on the evening of the 29th—a remarkably quick passage for the season of the year.

DESCRIPTION OF SHAN-TUNG PROVINCE.

“The province of Shan-túng, with the exception of the peninsula, is nearly level. Its area is about 65,000 square miles, or equal to that of Scotland, Ireland, and Wales together. The census of 1812 gives for its population 28,958,764, which is an average of 444 to a square mile. The Grand Canal, which traverses the province from Lintsing Cheu, in the north-west, in a south-easterly direction through the western districts, adds materially to its importance. The Shan-túng *peninsula* is bold and rugged, and its shores are full of indentations, some of which are tolerably good harbours. The principal is Ché-fú. Though comparatively a small town, the harbour is far safer and more convenient than that of Tung Cheu-fú.

“Tai Shan, one of the highest mountains in China, is situated in this province. This mountain is celebrated not only for its height, but also as one of the principal rendezvous of devotees in China. Its bases and sides are covered with the most magnificent temples in the province. In the spring, the roads leading to it are thronged with pilgrims coming to pay their vows and offer up their prayers.

“The province is celebrated in Chinese history from its containing the birth-places of the sages *Confucius* and *Mencius*. The tomb of the former, who died B. C. 479, at Kinh-feu, is a majestic monument embosomed in a forest of oaks.

HOPEFUL CHARACTERISTICS OF THE PEOPLE.

“The people are thrifty, harmless, and unsophisticated. They are finer in appearance and more manly in character than those of the south. The humanity which one sees here is more intelligible to us as foreigners, being more like that we have been accustomed to. They *seem* also to be more susceptible of religious impressions. Many of them have a distinct notion of a Supreme Being, who dwells not in temples made with hands, and who cannot be represented in carved wood or chiselled marble. Idolatry, though common, has not apparently as strong a hold on the general mind as it has in the province of Kiang Sú. The priests are fewer and poorer, and the temples are not so numerous, opulent, and ostentatious. Though the opposition of the human heart to the truth as it is in Jesus is as universal as unregenerate man, and will manifest itself wherever the Gospel is preached, still, it seems to me that Christianity will win some of its speediest and most brilliant victories in Shan-túng. This people are better prepared for the reception of the truth in its *simplicity* and *purity*, than any I have hitherto seen in this land. There is one feature in the social life of the Shan-túng people which will, in course of time, prove very helpful to the onward progress of the Gospel. I allude to their clannish disposition. Everywhere there are small towns and villages with populations varying from 500 to 5000, entirely of one or two families. To influence one family is, to a certain extent, to influence the whole; and the conversion of the principal man or men would be followed by the respectful attention, at least, of the whole clan to the truth.

“Very little, as yet, has been done towards the evangelization of this most interesting part of China. The Roman Catholics have some converts in the western part

of the province, but none, I believe, on the peninsula. I have not met any in this part. A few seem to know the name, but nothing further. Ché-fú, Wei-hai-wei and other places along the coast, east of Tung Cheu-fú, were visited by Messrs. Medhurst and Stevens in 1835. An interesting account of this visit is given in Medhurst's 'China.' Even at that time the travellers were received kindly and treated hospitably by the people.

"For some years, at Shanghae, books have been distributed on board the junks which frequent that port from different parts of the country. Many copies of the Scriptures and other Christian books have reached this place; and it is by no means a rare thing to meet with persons who have heard the Gospel preached at our chapels in the city of Shanghae. Mr. Edkins, and a brother Missionary of the American Baptist Society, visited the province about three or four months ago. Both have been here ever since. On my arrival I found that two of the natives and a Nankin man had received the ordinance of baptism—probably the first time the ordinance has ever been administered in Shan-túng by a *Protestant* Missionary. May this be but the earnest of a glorious harvest to be gathered in in the province!

A PREACHING HOUSE ERECTED AT THE DISTRICT CITY OF FUH-SHAN.

"Since my arrival I have visited nearly all the towns and villages in the vicinity of Ché-fú, and have been generally pleased with the conduct and character of the people. Most of them are able to read, with considerable ease, the Mandarin version of the New Testament. They receive the books thankfully, and listen to the preaching attentively. On the 4th ult. Mr. Edkins and myself rode to the district city of Fuh-Shan, with the view of renting a room for preaching. We called at the magistrate's office, to inquire of him whether there would be any objection to the landlord's letting it. He received us kindly, and replied that, both nations being now one family, there could be no objection on his part. The house was rented, and the Gospel has been preached daily at Fuh-Shan ever since. We visit the place occasionally. The city is very small, and the population only about 10,000.

HEALTHINESS OF CHE-FU, AND BEAUTY OF THE SCENERY.

"Between it and Ché-fú, however, there are several small towns thickly populated. This, though circumscribed, is an interesting sphere of labour. Even now it is superior to Tung Cheu-fú in a commercial point of view, and as it is to become the consular port, it will rapidly grow in importance. The climate is very cold in the winter, but very salubrious. No sooner does one set his foot on shore, than he begins to feel its quickening and invigorating effects. Every breath seems to inspire a new life into the whole frame. The scenery in spring and summer must be exquisitely beautiful. Even now it is charming. On a fine day, when the north wind is thoroughly hushed, there are views from the top of the neighbouring hills which far surpass everything I have seen in the Flowery Land. The wide-spread ocean, sleeping as calm as an infant; the pretty harbour, as placid as a lake; and the snow-clad mountains towering one above the other and stretching away indefinitely toward the east and west; the little towns and villages, nestling in the bosom of the rocks; the winding paths, now ascending the brow of the rock and now descending into the valley, and thronged with a busy peasantry and their beasts of burden, and a glorious sun benignantly smiling upon the whole—all conspire to fire the imagination and ravish the heart. It is man alone that poisons the golden cup which Nature holds out with a cheer to her sons and daughters. 'And only man

is vile.' How true! How true of Shan-túng! How true of the whole of this highly favoured land!

JOURNEY TO THE CITIES OF TUNG CHEU-FU, AND HWANG HIEN.

"On the 24th ult. Mr. E. and myself left Ché-fú for the cities of Tung Cheu-fú and Hwang-hien. The former is a departmental city, and is 60 English miles from this place; the latter is a district city, and is about 80 English miles distance. The means of travelling are horses, mules, asses, a large chair borne by two mules, and carts. The sedan chair of the south is seldom seen here, and boats would be altogether useless. We had two ponies for ourselves, and two mules for our books and luggage. We stopped at a place called Kang Yíú, to feed our horses and refresh ourselves with some bread and eggs. Whilst waiting, we had an opportunity of speaking a few words to those who gathered around us. I was pleased to find one or two in the crowd who had heard the gospel at Shanghai. We spent the night at Kiú Shí-li-pú, that is, 90 lee from the city of Tung Cheu-fú. The Shan-túng people all sleep on *nikangs*; these are square or oblong mounds of earth, which are heated in the night by means of a flue, which runs through. They often get cold before the morning, and thus, instead of giving, they absorb heat. The southern men, on this account, generally avoid them. We were fortunate enough to find here and elsewhere wooden bedsteads, which we invariably chose. Our fare, though humble, was very acceptable. Early on the following morning we were on our saddles again. We breakfasted at Tsih-shí-li-pú, about seven miles distant. Here I preached to a large number of attentive hearers, and gave away a few books. Two or three made themselves known to me as having heard the doctrine before at Shanghai.

"Mr. Edkins being unwell, our progress during the remaining part of the day was comparatively slow. We reached Tung Cheu about five P.M. We were led to a comfortable inn in the centre of the city. No sooner did we arrive, than messengers were sent from each of the Mandarin offices to inquire into our history. 'Your honourable names? Your honourable country? Whence are you from? Whither are you going? What public office do you fill?' &c. These, and such questions as these, were put by each new messenger. Probably their principal object was to learn whether we were public officers, and if so, to give us a reception worthy of our rank and position. Saturday I spent in preaching and distributing books along the streets. Large crowds followed me, many from mere curiosity, to see and hear a foreigner, but some with no other intention than to learn what this new doctrine is. The city of Tung Cheu is divided into two—the city proper and the water city. The former is surrounded by a wall, and is entirely distinct from the latter. The principal hongs are in it. In this city there is a hill called the Punglai hill, on the top of which there is a beautiful temple, called the Punglai Koh. This temple commands a magnificent view of the sea, of the islands, and of the surrounding country. The city of Tung Cheu is considered large in this part of China. The population is about 150,000. The east-west street is thronged from morning till night with the country people, who bring their goods to sell. The whole country seems to be pouring into the city in the morning, and out again in the evening. A chapel opening into this street would be well attended all day. As a Missionary Station it is preferable to Ché-fú. The population is not only much larger, but settled, which is not the case at the latter place. The position, also, is more central

for the whole province. Mr. Hartwel, a Missionary of the American Baptist Society, has, since our return, rented a house in the city. He intends to remove there within two or three weeks. It is cheering to see these important places taken up with such promptitude. No objection was made by the magistrates, though they were told plainly that his only object in coming is to preach the Gospel.

“ On the following day, I rode to the city of Hwang-hien, with sixty or seventy copies of the New Testament and some tracts. After spending an hour and a half in preaching and distributing books, I returned to Tung Cheu. Mr. E., being unwell, did not accompany me. At this city, as well as elsewhere, the people were very quiet and harmless. With very few exceptions, the books were sought with eagerness. Some of the more cautious refused to accept of them; because, being the first time that books have been distributed at the place, they doubted the propriety or safety of doing so. This city, though large, is inferior to Tung Cheu in rank, population, and beauty of position. It is situated on that immense plain which stretches southwards beyond Shanghae, northwards beyond Peking, and far into the west. Every part of the province may be easily visited from it. It is on the highway to Peking, and is now frequently visited by foreigners on their way to and fro between Ché-fú and the capital.

“ We started the following morning from Tung Cheu, and reached Ché-fú in the evening. The sixty miles of this day, and the forty of the previous, were rather too many for both the pony and myself.

PROGRESS OF THE INSURGENTS, AND GRADUAL DECAY OF THE MANCHU POWER.

“ I have learned that the insurgents are making rapid strides into this province. The Kan-wang told me when in Nanking, that Chang-loh-hing and Kúng-ú-hiatsé, the chiefs of the Honan Filchers, had sworn allegiance to the Celestial King, and that they were expected to carry on the work in the north. The magistrate of this place also told me some weeks ago, that these very men were within thirty miles of the provincial capital. I have since heard that the celebrated Tartar prince, Sung-wang, has been twice since defeated by them. We must wait and see what the spring will bring forth. It is fortunate for us that the Tartars have their hands full just now, as the value of the recent treaty rests solely on the weakness of the existing dynasty. The Tartars hate us with an insatiable hatred, and would, in spite of the treaty, recommence warlike operations to-morrow, had they the power. To break faith with the *barbarian* is not crime but virtue, according to their creed, if his humiliation and expulsion might thereby be effected. From the Manchus we have nothing to hope, and everything to fear. They are sworn enemies to Christianity and civilization, and they have set their iron faces determinedly against both. They *can* do but little at present. The wonderful progress of the insurrection in the south, during the last year, and the repeated defeats and the complete discomfiture of the Tartar hosts in the north, have thoroughly undermined the Manchú power. It must fall. There is no power in China to uphold it. The Kwangsi insurrection, on the other hand, must triumph, if foreign powers do not interfere. The Manchus might as well attempt to blow the sun out of the heavens, as to quench this flame, which their folly and tyranny have kindled.

PRESENT ASPECT OF CHINA AS A FIELD FOR MISSIONARY ENTERPRISE.

“ China presents, at the present moment, a most interesting and exciting spectacle to the Christian Church. What the fathers of the London Missionary Society

desired to see, but did not see, and what Morrison, Milne, Medhurst, and others who have gone to their reward, laboured diligently, prayerfully, and with tears to attain but did not attain, we now see and possess. How many prayers have been answered on behalf of this great but benighted land! The fallen tears and the ascended sighs of the people of God have not been in vain. This vast country, in all its length and breadth, is now thrown open to the Missionary of the cross. The whole of the imperialist territory is opened by the recent treaty, and that of the insurgents by the imperial edict, which I had the honour and privilege to procure through the Kan-wang. Moreover, the insurgents themselves are still determinately opposed to idolatry in all its features. At their approach, the idols vanish and the priests of Buddh and Tau disappear. The downfall of idolatry in the land seems to be bound up with their success. Never did China present such a spectacle to the Christian world. Will the Church, unfaithful to her Head and false to herself, as the depository of the blessings of light and life for the world, look on with indifference? Shall the four hundred millions of China remain in their state of darkness and death, because of the worldliness and deadness of the people of God? Shall not the cry which now goes forth from this land penetrate our universities, and colleges, and churches, and elicit a response in many a heart devoted to Christ, worthy of the urgency and solemnity of the occasion? Men who shall know nothing among the people save Christ and him crucified, is the want of China. I trust that there are not a few who, sympathizing with the Redeemer in the great work of China's redemption, will come forward and say, 'Here are we, send us.' Whilst our hearts are overflowing with joy when viewing the extensive field which has been so suddenly and marvellously opened up, we are ready to despond when contemplating the fewness of the labourers, and the entire inadequacy of the means. With our present number of Missionaries in the north, we can only establish two *efficient* central Stations, whilst forty *at least* should be established at once. What is one Station and two Missionaries for the whole of Shan-tung province, with its twenty-nine millions of human souls? or for the twenty-eight millions of Chih-li? or for the teeming millions that line the banks of the mighty Yang-tse? Nothing; absolutely nothing. Let us pray that the Lord of the harvest may thrust forth more labourers to gather in the precious produce of this mighty field.

"I remain,

"Yours most truly,

"Rev. Dr. Tidman."

"G. JOHN.

CALCUTTA.

ORDINATION OF THREE NATIVE PREACHERS TO THE CHRISTIAN MINISTRY.

THIS important and solemn service was performed under peculiarly interesting and unusual circumstances by the Missionaries of our Society, on behalf of three of their Native Evangelists, in Union Chapel, Calcutta, on the evening of Wednesday, March 20th.

The spacious edifice was crowded in every part by a numerous congregation, including both the Missionaries and church officers of nearly all the nonconformist societies and churches [in the city, and a large number

of Native Converts gathered by the labours of different denominations. None could contrast the scene with the state of things prevailing forty years ago, when the Rev. Henry Townley preached the first sermon at the opening of the chapel, without feelings of gratitude and delight. None could fail to remember that at that time there was scarcely a single convert in the city, and looking now upon a large body of intelligent native Christians, of whom three were to be set apart to the ministry of the Gospel, without thankfully exclaiming, "The Lord hath done great things for us, whereof we are glad."

The Christian Natives thus solemnly designated to the ministry of Christ, have been intimately known to our Missionaries for nine or ten years, during which they have maintained a high Christian character: they are well educated in English; have been specially trained for ministerial service; and for four years have been active preachers of the Gospel. One of them has been chosen by the Native Christian Church at Bhowanipore as co-pastor with the Rev. J. Mullens, and the members have resolved to pay thirty rupees a month towards his salary; that is, half his income, which amounts to sixty rupees a month or £72 a year. This step is as unusual as it is gratifying. Another of the candidates has become assistant pastor, with the Rev. W. Johnson, of three native village Churches.

Previously to their conversion the candidates for ordination were students in the Missionary Institution at Bhowanipore, and to the instruction there received, their reception of Christianity, under God, is entirely owing.

Taraprosad Chatterjea and *Kasinath Dutt* were baptized in April, 1851. *Surjokumar Ghose* in July, 1852. To break away from the fetters of Hindooism and the loving embraces of attached relatives, cost them much. They endured a great fight of afflictions. The cross they had to bear was a heavy one, and it seemed incredible to those who witnessed and rejoiced in their trials, that they could give up so much, and endure so patiently and so nobly, unless they had been greatly strengthened by the grace of God.

In 1852 these young Converts, along with others, expressed a strong desire to become preachers of the Gospel to their countrymen, and, after examination, they were received as theological students in March, 1853. The class was committed to the charge of the Rev. A. F. Lacroix, the Rev. J. Mullens and the Rev. E. Storrow; and the course of instruction proposed extended over four years, and was to embrace theology, biblical criticism and interpretation, homiletics, and church history.

The ordination service was conducted after the manner observed in the Congregational Churches of Britain; each of the candidates giving a brief statement of his personal experience of the power of the Gospel—his motives for desiring the office of a Christian minister, and the divine truths of the Bible which he intended to teach and enforce. In reply to the

further inquiry, "What are the principles which you hold respecting the ministry, and which you design to guide you in your future life?" the following very satisfactory answer was given by Babu Surjokumar Ghose, and those of his fellow Candidates were equally interesting and satisfactory.

"Next to a sincere, hearty, and cordial profession of Christ's religion, no duty appears to me to be so important, so pressing and so imperative as that of making known its saving truths to those who know them not. Christianity is not a selfish religion, it is a religion of love. A Christian, therefore, cannot rest contented with securing his own salvation only; 'plucked out as a brand from the fire,' he cannot remain indifferent to the eternal interests of multitudes around him, who are rushing headlong into the gulf of ruin; sensible of his immutable obligations to the Lord who has purchased him with His own precious blood, he cannot enjoy 'the peace of the Spirit' without doing all he can to make *His* name 'known upon earth.' When first, about nine years ago, I came to know the Redeemer; when God, in His infinite compassion and love, delivered me from the lowest depths of heathen 'darkness, and translated' me 'into the kingdom of His dear Son,' I confess my sentiments about the question at issue were not so distinct, definite, and clear as they have since become. Days and months have passed since the thought of becoming a preacher of the Gospel first struck my mind; doubts and difficulties arose; conflict and vacillation followed; till at length directed, as I believe, by an all-wise and an all-gracious Providence, without whose permission not even a sparrow will fall to the ground, I made up my mind, in humble dependence upon His divine strength, to devote my life entirely to His service. And now, after a lapse of several years, during which I have had a little experience of the nature and requirements of this mysteriously great and holy work, I now stand here, knowing full well the perfect weakness of my own strength, and feeling bitterly the sinfulness and perversity of my own deceitful heart, and looking up earnestly for grace, mercy, wisdom, light, counsel, and direction to Him who is indeed 'the Father of lights,' and the Giver of 'every good and every perfect gift;' I now stand here, with my resolution unchanged, to dedicate my body and soul anew to the service of my Redeemer. My obligations to God and man alike, loudly demand such a dedication. When I think of the really lost condition of the millions of my countrymen, I cannot but feel that the preaching of the Gospel is a '*necessity laid upon me; yea, woe is unto me if I preach it not.*' As a native of the land, I see the path of my duty clearly marked out before me. My position in relation to my countrymen is very much the same with the man from whom our Lord in His lifetime cast out a legion of unclean spirits, and whom afterwards He distinctly prohibited to accompany Him in His journey, saying, in words full of heavenly compassion, 'Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee.'

"Again, the example and command of Christ add irresistible weight to this obligation. He who is the 'brightness of' Jehovah's 'glory and the express image of His person,' was himself, when on earth, a zealous and devoted preacher of the Gospel. 'My meat,' said He while yet actively engaged in His Father's work, 'my meat is to do the will of Him that sent me and to finish His work:' and when about to ascend triumphant on the wings of mediatorial glory into the realms of

everlasting joy above, He solemnly commanded His disciples 'to go into all the world, and preach the Gospel to every creature.'

"With such an example, then, before my eyes, an example solely designed for our imitation, and with such a command, arrayed as it is with all the solemnity of a parting injunction, continually ringing in my ears, how can I lay claim to the name and privileges of a Christian, without endeavouring, in proportion to 'the measure of grace' vouchsafed unto me, to follow the one and fulfil the other?"

"But though willing from the inmost depths of my heart, and now prepared, in one sense to consecrate anew my body and soul, as I have said, to the service of God my Redeemer, I feel that I am perfectly unworthy and incapable of doing justice to it. To be ambassador of 'the King of kings' to the unbelieving heathen around, is in itself a sufficiently responsible work for a frail, fallible, sinful man: but, in addition to this, the Great Head of the Church has been pleased to call me, as you have heard, to 'take the oversight' of His flock, of which I myself have been a member ever since the time of my conversion. Oh! how can I, possessing to the full all the infirmities and weaknesses of a depraved human nature, discharge the responsibilities of so great a work with any degree of faithfulness? But my hope is in the Lord. I am polluted, but *He* is the fountain of holiness; I am weak, but *He* is almighty; I am ignorant, but *He* is all-wise. In *Him* and *Him* only do I put my trust. To *Him* alone do I look up for grace to help, for wisdom to teach, for judgment to discern, for strength and patience to bear, for fortitude to suffer, for resignation to submit, for love to direct and control, and for zeal and diligence to work. 'He that spared not His own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?' Oh! may the Holy Spirit then enable me at every moment of my existence to realize and enjoy the blessed presence of so gracious a God, and help me in particular to wait on Him patiently at all seasons of trial, difficulty, doubt, and temptation; so that, whatever may be the *kind of work* I am called upon to engage in, love to Christ and love to souls, and not any desire after self-gratification or vain-glory may be the moving, constraining, prevailing, guiding, yea, and the *only* principle of my thoughts, words, and actions; so, that relying entirely for success upon the prophetic promises of Him who has said, 'And lo, I am with you alway, even unto the end of the world,' I may faithfully 'do the work of an evangelist,' and 'make full proof of my ministry:' that thus I may say, with Paul the aged, 'For to me to live is Christ, and to die is gain.'"

POLYNESIA.

REVIVAL OF RELIGION IN THE ISLAND OF RAROTONGA.

LETTER OF THE REV. GEORGE GILL, ADDRESSED TO THE FOREIGN
SECRETARY.

"June, 1861.

"MY VERY DEAR SIR—Recent letters which I have received from the Hervey Group give a very pleasing report of the work of the Lord, especially in Rarotonga and Mangaia, which I could wish our friends generally to know. When the spirit of revival has been poured out upon our churches at home, it is eminently encouraging to our faith to know that the same blessed results are being realized by our Brethren and the churches abroad.

“I need, therefore, make no apology for sending you the following short extract. The Rev. W. Wyatt Gill, my friend and former colleague in Mangaia, says:— ‘Our work here is going on very well. True, indeed, we have not all sunshine, nor is it all shade. Our grounds for encouragement are very great indeed. A few days hence I hope to admit twenty-four to the Church at Ivirua and Oneroa. At Rarotonga a great revival has taken place; upwards of *eight hundred* individuals have joined the classes.’

“In confirmation of [this statement I will translate a portion of a letter I have just received from, *Russe* and *Tindmana*, the Native Teacher and Chief at Arorangi. They say, ‘This is a season of great joy on Rarotonga. Multitudes of men and women, and young persons, have been led to abandon their former evil practices, and their backsliding, and have with all their heart believed upon Christ, and have been admitted into the fellowship of the Church. You will rejoice, and perhaps also you will fear; you will rejoice truly with fear and trembling on this thing which has recently grown up amongst us; because they who have thus come to the church have been notoriously wicked in their past lives. It was in the month of August last that this thing grew, and gave us such joy. I have not time to tell you more; the ship is going away soon, but I write to tell you that it is well with us and the church of God here. *Isaia* has been very ill for six months, but he is better now. Blessings and peace rest ever with you.’

“*Russe*, the Native Teacher writes, ‘More than *Seven hundred* have returned from evil and believed. You will rejoice to know that Makea, the son of Tinomana, has been admitted a repentant and humble disciple of Christ. In *Ngatangia*, 200, in *Avarua* 220, and in *Arorangi* more than 90 are now seeking for peace and life: yes, I do greatly rejoice to tell you that we are in peace and prosperity here. *Isaia* has been ill, and has not been able to attend to his duties as formerly, but he has recovered now. I write to you now, e Gilie, that you tell the Society to hasten and send us help; we are waiting for more help. We are anxiously waiting and hoping that more Missionaries may soon be sent out for us.’

“These extracts will sufficiently show that the people are growing in grace, and that the blessing of the Lord is resting upon them.

“Yours faithfully,

“GEORGE GILL.”

ARRIVAL OF THE “JOHN WILLIAMS” IN THE AUSTRALIAN COLONIES.

WE have the pleasure to announce that the “John Williams,” on her outward voyage *en route* for the Islands of the Pacific, arrived at Hobart Town on the 12th March, at Melbourne on the 2nd April, and at Sydney on the 25th of that month, and during her temporary stay at those ports the Missionaries on board were hospitably entertained by our colonial friends, and interesting meetings were held in furtherance of the objects of the Society.

ARRIVAL OF MISSIONARIES.

Rev. S. J. Hill, Mrs. H., and two Children, per "Blenheim," from Calcutta. 27th May.

Rev. R. Sargent and Mrs. S., per "Barham," from Madras. 15th June.

COLLECTIONS AT THE ANNIVERSARY IN MAY.

ANNIVERSARY COLLECTIONS.

May, 1861.

Weigh House Chapel	27	5	4
Fetter Lane Welsh Chapel	2	7	4
Surrey Chapel	83	15	9
Tabernacle	22	0	0
Exeter Hall	188	13	10
Poultry Chapel	12	1	7

MISSIONARY COMMUNION.

Craven Hill Chapel	3	5	3
Sion Chapel	4	4	8
Craven Chapel	10	0	0
Falcon Square Chapel	7	11	9
Union Chapel, Islington	16	18	7
Kingsland Chapel	8	16	4
Pembury Grove Chapel, Clapton	8	10	0
Hanover Chapel, Peckham	15	0	0
Trevor Chapel, Brompton			
Blackheath Chapel	9	5	9
Eccleston Chapel	6	0	0
Park Chapel, Camden Town	8	5	9
Hoxton Academy Chapel	8	10	0

COLLECTIONS 12TH MAY.

Abney Chapel	15	9	2
Albany Chapel, Regent's Park	13	5	0
Albany Road Chapel	5	0	0
Barbican Chapel	8	1	3
Battle Bridge Chapel			
Bayswater, Craven Hill Chapel	13	4	9
Bedford New Town Chapel	9	0	6
Bethnal Green	17	7	7
Bishopsgate Chapel	57	0	0
Blackheath	60	7	10
Brighton, Union Chapel	18	8	7
Camberwell New Road	3	16	0
City Road Chapel	20	5	0
Clapham	41	7	0
Clapton	68	5	10

Clapton, Pembury Chapel	12	3	6
Claremont Chapel	27	8	6
Claylands Chapel	22	0	0
Craven Chapel.	51	0	0
Deptford Chapel	7	12	0
Dorking	12	0	0
Ebenezer Chapel, Shadwell	5	10	0
Eccleston Chapel	27	10	6
Egham	6	6	5
Eltham Chapel	32	9	10
Enfield, Chapel	12	4	6
Falcon Square Chapel	19	1	10
Fetter Lane Chapel	3	18	0
Finchley	6	5	7
Finsbury Chapel	12	14	0
Forest Gate	8	8	9
Gravesend, Windmill Street	10	0	0
Greenwich, Maize Hill Chapel			
Greenwich Road Chapel	10	4	4
Hackney, St. Thomas's Square.	12	12	0
Hackney, Old Gravel Pit	35	4	5
Hammersmith, Broadway Chapel	6	3	6
Hare Court Chapel, Canonbury.	71	14	0
Haverstock Chapel	17	2	0
Hendon	14	16	2
Highgate	15	9	2
Holloway	19	11	8
Horbury Chapel	15	0	0
Hornsey, Park Chapel			
Hounslow	5	4	8
Hoxton Academy Chapel	18	10	0
Islington Chapel	16	5	6
Islington, Union Chapel	56	17	0
Islington, Offord Road Chapel	21	17	7
Islington, Barnsbury Chapel	15	2	8
Islington, Lower Road Chapel.	6	15	0
Jamaica Row Chapel	6	7	10
Kennington, Carlisle Chapel	6	0	0
Kensington	43	13	9
Kentish Town	21	15	0
Kingsland	36	10	0
Kingston	11	7	3

Lewisham, Union Chapel	14	10	0	St Mary Cray	7	12	9
Lewisham Road, St. David's Chapel	10	9	0	Stepney	23	14	4
Maberley Chapel	7	14	3	Stockwell Chapel	14	2	4
Marlborough Chapel	18	3	3	St. John's Wood	13	15	1
Mile End, New Town Chapel	3	13	0	St. John's Wood, Grafton Place Chapel	6	11	0
Mile End Road Chapel	6	17	8	Sutherland Chapel	7	3	3
Mile End, Latimer Chapel	4	8	0	Sutton	5	9	3
Mill Hill Chapel	3	3	10	Sydenham	13	15	3
Myddleton Road Chapel	17	11	11	Tabernacle	18	15	0
Neckinger Road Chapel	2	2	0	Tonbridge Chapel	9	9	8
New Broad Street Chapel	5	8	6	Tooting			
New College Chapel	52	1	9	Tottenham	11	5	0
New Court Chapel	6	7	9	Tottenham Court Road	13	0	0
Norwood	24	13	0	Totteridge	18	0	0
Orange Street Chapel	9	14	3	Walthamstow	21	13	6
Oxendon Street Chapel				Walworth, York Street	37	18	10
Park Chapel, Camden Town	33	7	9	Weigh House Chapel	39	0	0
Peckham, Clifton Chapel	5	0	7	Well Street Chapel	6	6	6
Peckham, Rye Chapel	8	3	0	West Brompton			
Peckham, Hanover Chapel	21	0	0	Westminster Chapel	41	16	6
Plaistow	7	12	6	Woolwich, Rectory Place Chapel	13	4	2
Poplar, Trinity Chapel	30	5	6	York Road Chapel	20	10	0
Poultry Chapel	151	14	7				
Richmond	8	0	0				
Robert Street Chapel	12	15	6				
Southgate Road Chapel	13	10	9				
Southwark Cong. Chapel							

Acknowledgments unavoidably deferred till the next number.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 4, St. Andrew's-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, General Post Office.

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