

the New Testament, most of which was his own work, the rest, including the Acts of the Apostles and some of the Pauline epistles, being from an unknown hand. In 1813 he had been joined by the Rev. William Milne; in 1824 Tsae Aka a young man of 27, the first Protestant convert, was baptized; and in 1818 the whole Bible was translated into Chinese. Morrison died in 1834, Milne having entered into rest twelve years before. They left, besides their many writings, some living epistles, such as the devoted native preachers Leang-Afa and Ajang, who carried on the work begun by those who brought them to the truth. The names of Medhurst, Stevens and others fill up the interval, but nothing permanent was done by the Society in Canton until the year 1848 when Dr. Benjamin Hobson, a medical missionary, assisted by the venerable Afa and Ting Shun the agent of the Religious Tract Society, began his good work. Agents of this Society had to encounter much opposition, and imperial edicts sometimes threatened the very existence of Christianity. The successful labors of the Chinese missionary really date from 1842 when the five treaty ports of Canton, Amoy, Foo-choo, Ningpo and Shanghai were opened, not only to commerce, but also to the gospel. The state of matters was greatly improved when in 1859 the treaty of Peking opened nine other ports and cities and gave liberty to travel into the interior. In 1843 Dr. Legge was appointed superintendent of an institution for training a native ministry, into which the Anglo Chinese College which had been transferred from Malacca to Hong Kong was merged. "The work of the London Missionary Society is carried on in seven of the great cities of China by twenty missionaries; and has gathered into native churches fourteen hundred and twenty natives. In carrying out the great plans of public preaching and spreading Christian literature, the missionaries of this Society have always been abreast of their neighbours and fellow workers. Several of them are distinguished as eloquent preachers of the native tongue, and they have made valuable contributions to the present stock of Christian books. A careful calculation made four years ago showed that in the Society's mission in China, there were held, by the English missionaries and native preachers, a hundred and forty services every week, or not less than seven thousand in the course of the year, while the churches during the same time were increased by a hundred and fifty three-members." The American Board of Foreign Missions, incorporated in 1812 and occupying a position very similar to that of the London Missionary Society, adopted in 1830 as their missionary in Canton the Rev. David Abeel, who had been sent out by the American Seamen's Friend Society the year before. Many laborers from the same Society joined him, and carried the glad tidings to Amoy, Foo-choo, and other parts of the empire, among whom may be mentioned Bridgman, Parker, Cummings, Baldwin and Doolittle. The Board has now eighteen missionaries in China. About the same time, the Rhenish missionary Society sent out the Rev. Charles Gutzlaff "who displayed extraordinary activity, soon became perfectly master of the language, and then made frequent journeys through the coast countries of China, sometimes numbers of leagues up the rivers. The Christian scriptures which he was most intent on circulating were everywhere received with the most intense eagerness. He availed himself of every method even during the war for putting or carrying copies of the scriptures into the hands of the Chinese. The Chinese plenipotentiaries themselves, who had to treat with the English, received, after the war, copies of the Scriptures from his hands." It is a matter of deep regret, that, one who began and continued so long a good work should have ended so unfortunately. The Rhenish Society has