

tuned by the villagers among whom we went on shore after our return, to drive away the fleet that were stationed to guard us. Nor need this feeling retard the zeal of the missionary, before whom lies a well inhabited sea-coast of many hundred miles, to much of which access may be had in the way of transient visits at least, and where live a numerous body of our fellow-men, ready to receive from our hands religious books. The evidences of this readiness we constantly found in this short excursion."

DISTRIBUTION OF BOOKS.

"The books which were taken on the expedition were an Address to the Chinese nation, inculcating kindness towards all men on the principles of the gospel, the Life of Christ, and a Commentary on the ten commandments. The first time we stopped in the river, Mr. Gutzlaff gave a number of books to a man who stood on shore, desiring him to distribute them among the crowd; but the applicants grew so eager and rude that the poor man was thrown down by the contending bystanders. Twice during the same day, having lost our way, Mr. Gutzlaff and myself took long walks on shore with books, which were gratefully received by the peasantry. There was no need to ask them to receive a book, for they in one instance actually took them from us by force. During all that afternoon we continued to distribute from the boat to the poor, who waded into the water and came to us, and to the richer, who stood on the bank and sent requests for a book. The little boy who ferried us ashore, said, "I ask no money, only give me a book." On another occasion, at our anchorage near Mintsing, Mr. Gutzlaff and myself proceeded to a valley in the neighbourhood, but nobody would have any communication with us. Yet after distributing among them some copies of the Address to the Chinese nation, they became friendly and ready to render any service. Next morning they assembled in greater numbers, with more earnest expressions of good-will; but it was not thought proper to attract a greater concourse by distributing tracts, and many of them went away unsupplied. On our retreat, while lying aground, the people were importunate for books, and the persons who agreed to aid in getting off the boat, did it on the express stipulation of a book for each one, besides the promised reward. The arrival of the officers prevented distribution here.

But it was after our return to the vessel, that the most extensive opportunity was enjoyed of putting into circulation the various books. Through the kindness of Captain McKay, during three successive days we landed and distributed them without any restraint, and to the extent which our strength permitted. On the first morning, I landed with a good supply, and with a seaman to assist in carrying them to a village one or two miles distant. As we approached, many inhabitants settled in front of an idol temple to receive them from my hand. They then led their way through the village, and as I passed through the narrow streets, I left a book at each door. They were eagerly but properly received, and when all were gone, I was invited to enter a house, and take some refreshments. The next day, Mr. Gutzlaff and myself landed at the same place with a greater quantity of books, and distributed them in the same village, and in another beyond. They were eagerly received, and the only complaint was that they were angry with Mr. Gutzlaff for taking any to the other village. On our return, most of the people were in their houses reading the books. A teacher was explaining one of the hymns of Dr. Morrison's sheet-tracts to the by-standers. The beautiful island of Hookeang we visited on the third day with a very large number of books. Mr. Gutzlaff and myself took different routes to the large village which is on it, but had scarcely entered it before the people became so pressing that to prevent being

quite plundered, I was obliged to climb a wall above their reach. This did not prevent their tearing the books from each other's hands, and occasionally injuring the book by that means. Mr. Gutzlaff went through a street and distributed them as regularly as a boisterous crowd permitted. But the whole truth would not be said, if room were left to suppose that religious books and instruction were all the desires of the people. More than once when giving away the sacred word, we were surrounded by a set of miserable, pale-faced slaves of opium, importuning us to give them a morsel of their favourite narcotic; and it was impossible to make them believe that I had not got some about my person, nor was it easy to escape their pressing entreaties.

These examples are sufficient, if need be, to show the willingness of the people to receive and read foreign religious books. In ordinary cases it is not possible to distribute regularly in a town or a large village; the eagerness of the crowd is so great that no man can withstand the forcible application of the people for books. But this disposition will be misunderstood, if any one attributes it in general to any extraordinary interest in religion. It seems to me neither a new nor a local feeling; but from Kwangtung to Shantung the same spirit of curiosity generally prevails, and it would probably have been the same ten years since as at this time. Let us not suppose that it is owing to the religious sensibilities of the nation being particularly excited at the present time; but rather to the national curiosity being awakened, and finding an opportunity of being cheaply gratified. The excitement of curiosity must be chiefly attributable to the exertions which have been made upon the maritime parts of China during the last three years; and among the thousands and even millions who during that time have heard or read of the Gospel, it would indeed be strange that not one enquirer should be found, who was moved by better motives, and by truly religious feelings. I do not therefore mean to exclude the opinion, that there may be frequent instances of this sort; but only to say that the same eagerness exists where neither missionaries nor their books have been known.

"To take advantage of this trait of the Chinese people is our duty as Christians, and thereby to introduce the knowledge of the Christian religion. While the coast is accessible to them who minister to their depraved appetites, it is not right that the field should be given up to that traffic."

CHINESE MAXIMS.

TRANSLATED BY THE REV. SAMUEL KIDD.

THE MAXIMS of the Chinese are founded on customs which have swayed their minds for many ages, or on those obvious principles of human nature, to which all nations, partially civilized, would subscribe, who are not favoured with Divine Revelation; and hence the general similitude between the proverbs of different Oriental nations. The following sentiments are extracted from Chinese authors, and although not unimportant, yet require to be circumscribed in their influence within the limits of Divine truth.

"Human beings are dependant on the conduct of heaven, as a ship on the mariner who guides the helm."

The ideas entertained by Chinese, on the subject of God's decrees, are similar to those of Mahomedans, who discourage the use of means, lest they should offend God and thwart his purposes; they have not attained to the beauty of inspired wisdom, which represents the council of heaven in perfect harmony with human instrumentality.

"Good fortune is a reward to virtuous men, but a punishment to the wicked."

This notion, in connexion with the preceding sentiment, would seem to involve an acknowledgment of righteous retribution even on earth, and still

the Chinese only fatalism inherent with it its own re-
"Life may be e-
putation can nev-
"Integrity is mo-
"Good men che-
ciples of bad me-
other."

Difference betw-
more strongly m-
subsists between
of the Chinese.
from their avow-
analysis of their
testing their prin-

"A diamond c-
and a man who
tribulation," (lit-

The perfect m-
the supposed bla-
nature, which ca-
exertion and mu-
forts, man, on
in a more favo-
that in which he
truth and from r-
so other hope.

"A fallen tre-
"An elephant
a mouse."

By these ada-
suits and specu-
great extent, he-
our anticipation

"A good mar-
hood, for fear
minating influen-

The salutary
ted in the edu-
whose husband,
was not celebra-
therefore passed
and his wife, c-
tion devolved,
whose parental
of devout imita-
she changed he-
of her son. In
cinity of a sla-
Mencius appea-
them at home,
get depraved, a
fore removed.

place. Here he-
ceiving the ob-
presenting the
at stated seas-
sacrifices to
whose boyish
him to treat w-
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fears were set
posite to a scho-
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ced a repetitio-
was greatly
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son being sent
tually he beca-
philosophers,
lived about 35

NOT BAD.

tinguished dip-
his people a-

"What else

"when the ve-