

the assistance of Mr. Milne, another missionary of the L. M. S., he finished a translation of the Old Testament in 1819. His next great enterprise was the founding of an Anglo-Chinese College at Malacca. This was opened in 1820, but it did not prove very successful. Dr Morrison's literary labours were enormous. His dictionary of the Chinese language was a gigantic work. In 1823 he visited England where he was received with the greatest enthusiasm. He returned to China in 1826 and set himself to promote education and to superintend the distribution of books and tracts. In the midst of his labours he died at Canton, 1st August, 1834, in the 52nd year of his age and the 27th of his missionary services. CHARLES GUTZLAFF, who succeeded Dr. Morrison as interpreter, was the son of a Prussian tailor who had been sent as a missionary to China by the Netherland's Missionary Society in 1826. After spending some time in Singapore and Malacca, he reached Tientsin in 1831. Here he began by engaging himself as steersman on board a river junk and proclaimed the Gospel to his comrades and others as he found opportunity. He next embarked on ship board and coasted along the shores of China. Twice he visited Formosa. When afterwards employed in the government service, his civil duties did not prevent him from exercising his missionary vocation. To the close of his life, in 1851, he was a diligent and devoted evangelist.

The history of Protestant Missions in China is divided into three distinct periods. The first, from 1807 to 1842 was preparatory. During this period China was hermetically sealed against the Gospel. Foreigners were strictly watched, and any attempt to penetrate into the country or to interfere with the religion of the people were crimes punishable by death. But in their retreats at Malacca and Macao, Morrison and Milne were constantly at work, while Gutzlaff and Tomlin, Medhurst and Stevens landed on the coast at such points as they dared, distributing Bibles and tracts, each successive landing being followed by proclamations prohibiting such visits in future, and by orders to put a stop to the printing and circulation of books. This extensive circulation of the Scriptures was considered at the time a work of great importance. But the results did not equal the expectations. They were distributed too freely and indiscriminately. Few of the people into whose hands they fell could read them, and fewer still could understand them. It is not known that any were benefited by them. Two of Mr. Milne's converts tried to do what the aliens could not do. They penetrated 250 miles into the interior for the purpose of making known the Gospel to their countrymen. For several

years they were unnoticed, and even succeeded in making a few converts, but their success led to their seizure and to the extinction of their efforts.

In August, 1842, a treaty was concluded at Nankin betwixt the Chinese and the British governments by which the former ceded to the latter the small island of Hong Kong and opened to all nations five of the chief ports of the empire,—namely, Canton, Amoy, Foochow, Ningpo, and Shanghai, with the right of residence in them for the purposes of trade and also the privilege of erecting churches. The opportunity was quickly seized upon by all the missionaries in the adjoining territories. The London Society assembled its missionaries in Canton and arranged a plan of aggressive work. In 1843 and following years the stations in Malacca, Java, Singapore, and Penang were all given up. They had been carried on for many years at great expense but with small success. They had failed to exercise any influence on the evangelization of China. Now the missionaries removed to the five open ports, and the Anglo-Chinese College was transferred from Malacca to Hong-Kong. The missionaries of the American Board, Messrs. Bridgeman, Williams, Abeel, and Tracey, who had hitherto their base of operations at Singapore since 1829, shortly afterwards laid the foundations of their present missions at Canton, Amoy, and Foochow. Messrs. Mitchell and Orr, of the American Presbyterian Board who had also commenced at Singapore in 1837, followed, planting their stations at Amoy and Ningpo. At this time a number of other societies—British, Continental, and American, turned their attention to China. But they were still restricted to Hong Kong and the five free ports. In some of them they found the Chinese friendly enough. But at Canton and Foochow the missionaries were regarded with extreme aversion and jealousy, especially the English who were hated for the part they had taken in the opium trade. As for Hong Kong, it was a most unpromising field on account of its unhealthiness and the poverty of the people generally. At some of the ports churches were immediately erected, and the missionaries preached in the streets in front of the temples and in the adjoining villages. Some of them even ventured into the interior and were well received by the people, though it was an infringement of the treaty. The difficulties in the way of prosecuting ordinary missionary work suggested to the Societies the idea of combining the medical profession with that of the evangelist. This led to the opening of dispensaries and hospitals at all the stations where advice and medicine were given gratuitously. By this means the prejudices against the foreigners were largely