

Robert Morrison
OF CHINA

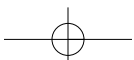
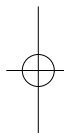
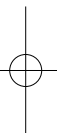
Robert Morrison
PIONEER OF MISSIONS TO
CHINA
by
W. J. Townsend

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ROBERT MORRISON

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PIONEER OF MISSIONS TO CHINA

BY

W. J. TOWNSEND

AUTHOR OF

“THE GREAT SCHOOLMEN OF THE MIDDLE AGES”

PICKERING & INGLIS

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BRIGHT BIOGRAPHIES

STIRRING LIFE STORIES OF
CHRISTIAN MEN AND WOMEN

ROBERT MORRISON OF CHINA

**THE PIONEER OF CHINESE MISSIONS AND
TRANSLATOR OF THE BIBLE INTO CHINESE**

JAMES HANNINGTON OF UGANDA

**THE BISHOP WHO GAVE HIS LIFE FOR
THE EVANGELISING OF CENTRAL AFRICA**

WOMEN WHO HAVE WORKED AND WON

MRS. CHARLES HADDON SPURGEON
The Helpmeet of a World-wide Preacher

EMMA BOOTH-TUCKER
The Amazon of a World-wide Holy War

FRANCES RIDLEY HAVERGAL
The Poetess of a World-wide Church

PANDITA RAMABAI AND HER WORK
The Cause which had World-wide Support

Other Titles in Preparation

CROWN OCTAVO SIZE **ILLUSTRATED**
MADE AND PRINTED IN GREAT BRITAIN

PREFACE

THE widely extended interest now being manifested in the evangelisation of the Chinese Empire makes this a favourable opportunity for issuing a brief memoir of the first Protestant Missionary to that country, and of diffusing a knowledge of his noble life and character, especially amongst the young of our Churches and Sunday Schools. May his spirit of earnest devotion rest on the youth of this generation!

The Author has been indebted for the materials of this volume to the following

works: *A Memoir of the Life and Labours of Rev. R. Morrison, D.D.*, compiled and published by his widow; *A Retrospect of the First Ten Years of the Protestant Mission to China*, by Dr. W. Milne, but chiefly compiled from a MS. written by Dr. Morrison; *The Life and Opinions of Rev. W. Milne, D.D.*, by Robert Philip; and *China, its State and Prospects*, by Dr. W. H. Medhurst.

6

The Author also expresses his fervent thanks to his revered friend, Dr. Bruce of Newcastle, for having kindly allowed him the use of several letters written by Dr. Morrison, which have not previously been published, and for having permitted him to extract a few facts of interest from an unpublished lecture on "Morrison and Chinese Missions," given by him in Newcastle-upon-Tyne.

While Newcastle has not been backward in honouring the memory of several of its great townsmen, it is astonishing that it has never erected a statue or even a tablet, or, better still, established a benevolent institution as a memorial of the name and character of Robert Morrison. What citizen of the good old town has better deserved such honour?

7

CONTENTS

CHAP.	PAGE
I. INTRODUCTORY	11
II. CHILDHOOD AND YOUTH	16
III. PREPARATION FOR THE GREAT WORK	25
IV. INITIAL LIFE AND WORK IN CHINA	44
V. PERSECUTION—DR. MILNE	68

6

ROBERT MORRISON

VI. VISIT TO PEKING—MALACCA COLLEGE	88
VII. BIBLE COMPLETED—DEATH OF MILNE	103
VIII. WORK IN ENGLAND—RETURN TO CHINA	127
IX. RENEWED LABOUR—CLOSING SCENES	150
X. WHAT HE WAS—WHAT HE DID	178

8

9

LIST OF ILLUSTRATIONS

[illustrations have been placed at the back, page 161 onwards]

	FACING PAGE
THESE SHALL COME FROM THE LAND OF SINIM	44
A CHINESE GENTLEMAN, WITH ATTENDANT	45
AN OLD CHINESE WOMAN OF THE WORKING-CLASS	60
CHINESE LABOURERS AT A WAYSIDE INN	61
YE SHALL EAT IN PLENTY, AND BE SATISFIED	108
DR. MORRISON AND HIS ASSISTANTS TRANSLATING THE BIBLE INTO CHINESE	109
SUFFER LITTLE CHILDREN TO COME UNTO ME	124
THREE GENERATIONS LED INTO THE LIGHT	125

10

11

ROBERT MORRISON

CHAPTER I

INTRODUCTORY

“It is Christ alone who can lead in the glorious dawn of the Chinese renaissance; the new birth of a mighty nation to liberty and righteousness, and an ever-expanding civilisation,”—G. JOHNS.

“O ROCK, rock, when wilt thou open?”
 exclaimed the apostolic Xavier, as
 he lay burning with fever on an island off
 the coast of China in 1552. Similar ardent
 longings have stirred the souls of consecrated
 Christian workers during many periods of the
 Church’s history. But China remained a
 sealed rock to Christian effort until about
 the middle of the last century. No one can
 be surprised that it has attracted to itself a
 variety of interest, and especially that it
 should enkindle the enthusiasm of the Chris-
 tian missionary. The tenacious life which
 has prolonged itself for upwards of four
 thousand years, and has survived the tempests
 of time—which have carried down into utter
 destruction the great empires of antiquity,

12

Egypt, Assyria, Babylon, Persia, Greece,
 and Rome—stamps the Chinese as a peculiar
 people, and invests them with a halo of
 romance well calculated to fire the imagina-
 tion of the adventurous spirit. Their hoary
 systems of religion and philosophy, their
 attainments in various sciences, their skill
 and proficiency in many arts and manu-
 factures, and the mineral wealth of their
 country, have all tended to attract the
 attention of the student, the merchant, and
 the statesman. But the enormous popula-
 tion, long reckoned at the inconceivable
 number of four hundred millions, and recently
 ascertained to be about three hundred and
 ninety millions, in a low, degraded moral
 condition, might well stimulate the benevolent
 impulses of the philanthropist, and rouse
 the enthusiasm of the Christian, whose soul
 vibrates in response to the command, “Go

ye into all the world, and preach the Gospel to every creature.”

One insuperable difficulty prevented for centuries Christian effort being put forth for the conversion of the empire of China. The nation had been rootedly and perseveringly opposed to intercourse with foreigners, especially with such as would attempt to proselytise from the accepted religions of the people. Therefore it had hermetically sealed itself at every point against the Christian propagandist. The result was that, up to the commencement of the last century, no

13

evangelical teacher of truth had been able to enter the country; and, until the middle of the last century, no real foothold for the Gospel had been obtained.

It is true that upwards of a thousand years ago an attempt was made to enter China by Christian missionaries. The Nestorians, in the sixth or seventh century, sent out messengers to China; and an interesting relic of their labours remains in a monument at Se-ngan Fu. This monument contains a short history of the Nestorian sect from the year 630 to 781, and also an abstract of the Christian religion. Scarcely a trace remains of the work done through this movement. When Roman Catholic missionaries entered the country in the fourteenth century, they found the Nestorians swaying considerable influence both amongst rich and poor; and it may be reasonably hoped that, through the eight centuries of their history in this land, great numbers of the Chinese were brought under the sanctifying power of the Gospel. The sect eventually lost its simplicity of faith and became extinct, any

lingering remnant becoming absorbed in the Romish Church.

In the thirteenth and fourteenth centuries an ardent longing sprang up in the Roman Catholic Church to draw China into its fold. John de Corvino, a man of remarkable boldness and zeal, went to Peking in 1293. He was created an archbishop, and numerous

¹⁴ bishops and priests were sent out to aid him, The enterprise was not successful. It was soon abandoned, and for two hundred years China and the western world were cut off from all intercourse with each other. In 1552, Francis Xavier made an attempt to enter the country. He was smitten with fever, and died on the island of Sancian, within sight of the coast. But in 1581, Matteo Ricci, a Jesuit of great learning and acuteness—one who combined intense zeal with prudent caution—reached Canton in the garb of a Buddhist priest. He was successful in preserving a residence, and in 1601 made his way to Peking, assuming the garb of a literary gentleman. He acquired considerable influence amongst the learned orders and ruling powers; and, as the result of the labours of himself and his companions, many churches were established. Since that time Roman Catholicism has maintained an existence in China, in the face of much persecution and opposition.

One result of the great evangelical revival of the eighteenth century was the intense desire for the conversion of the heathen which possessed Protestant Christendom. As the result of that desire, and through the agency

of chosen instruments, modern missionary societies arose, and the great evangelistic movement of the last century came into being. It was impossible that, in the urgent desire to scatter the Gospel amongst the

15

nations still given up to superstition and idolatry, China could be overlooked, or that it should fail to absorb to itself much prayerful attention. Its antiquity, its exclusiveness, its peculiar civilisation, its overwhelming population, made it at once the most interesting, the most difficult, and the most extensive field opened out for conquest by the Church for the Lord Jesus Christ. The Apostles themselves had no grander or wider sphere opened before them, as they went out in faith to attack the strongholds of sin in the Roman empire. The faith, zeal, and unction required by them in their great work were also imperatively demanded of the men who should undertake the task of attacking this hitherto invulnerable fastness of sin.

To briefly trace the career of the first modern apostle to China, who: with indomitable and persevering zeal, went forth to this giant enterprise, is the object of these pages; and it is earnestly hoped that the narration of this story will fire many hearts with a generous and Divine enthusiasm in aid of the great work for the conversion of this enormous nation, comprising one-fourth of the world's population, The motto of every Christian just now should be—

**CHINA FOR CHRIST, AND IN THIS
GENERATION.**

16

CHAPTER II

CHILDHOOD AND YOUTH

“Fair boy! the wanderings of thy way,
It is not mine to trace,
Through buoyant youth’s exulting day,
Or manhood’s nobler race.

“What discipline thine heart may need,
What clouds may veil thy sun,
The eye of God alone can read,
And let His will be done.”

ROBERT MORRISON was born on January 5th, 1782, at Buller’s Green,¹ in the little picturesque town of Morpeth, Northumberland. His father, James Morrison, was a farm-labourer, who removed, when Robert was three years old, to Newcastle-upon-Tyne, where he established a business as a last and boot-tree manufacturer in the Groat Market. The place where he and his family resided was long called by the name of “Morrison’s Close,” in remembrance of his famous son. Here he employed several workmen, earned a comfortable livelihood, and brought up his family of eight children in the fear of God.

¹ The house was in existence till March 28th, 1887, when it was razed to the ground.

17

He was a Scotchman by birth, his wife was a Northumbrian, and both of them were

people of fervent and consistent piety. They became members of an old Presbyterian Church in the High Bridge, the entrance to which was through a public-house yard. Mr. Morrison was held in high esteem by the church, and an old inhabitant, who knew him and his son Robert well, and who was a member of the same church, over which the Rev. J. G. Potter presided, used to tell her pastor that the father was a most worthy old man, highly respected, and that, though not an elder, yet no elder in the church was so highly esteemed, nor so worthy as he to be one. The minister at that time was the Rev. John Hutton, a man faithfully devoted to the interests of his church, and one who exercised a healthful and powerful influence on the mind of the subject of this Memoir.

Robert was sent to a school kept by James Nicholson, his maternal uncle—a man of respectable attainments. Here he received a sound elementary education. For some time he showed great slowness in learning, and has been ranked amongst the illustrious dunces of history; but afterwards he brightened up, manifested great delight in his studies, and made rapid and satisfactory progress.

He was also carefully trained in Scripture knowledge and religious duties by his pastor, Mr. Hutton, who frequently catechised him, both at home and in public, after the fashion

long in vogue in Scotland and in the North of England. The story is a favourite tradition in Newcastle, and used often to be told by the old lady already referred to, that when he was twelve years of age, he repeated in the chapel one Sabbath evening the whole of the 119th Psalm; and, to further test his

memory, the pastor exercised him on different parts in various ways, the boy passing through the ordeal without a single error.

On leaving school at the age of fourteen, 'he was bound apprentice to his father, and wrought at his trade with great diligence and industry, For a brief period he seems to have been led into evil courses by careless companions; but in 1798 he relinquished his bad habits, separated himself from all friends that were evil or doubtful, and became soundly converted to the service of God. The great change seems rather to have been the outcome of long previous training, and of healthful religious influences around him, than of any special instrumentality; but he at once sought union with the Church, and joined a meeting for prayer which assembled in his father's workshop on Monday evenings, He also began a course of devotional reading, chiefly of the Scriptures; drew out a plan for the regulation of his time, which he carefully observed; and even learnt a system of shorthand to facilitate his studies. He formed an intimacy with a young man at Shields of kindred religious

19

fervour, and they met almost daily for prayer and pious conversation. They also visited together the sick poor, and engaged in work for God in various ways as they had opportunity.

Gradually his soul became more deeply engrossed with religious subjects. In 1800 he removed his bed into the workshop for the sake of greater privacy, and often till one or two o' clock in the morning was engaged reading Romaine's *Life of Faith*, or Harvey's *Meditations*, or Marshall on *Sanctifi-*

cation, but most of all searching the treasures of Matthew Henry's incomparable *Commentary*. This workshop remained till lately in much the same condition as it was in those days. In 1859 a lecture on China and Dr. Morrison was delivered in Newcastle-on-Tyne, in reply to an address by Rev. R. I. Wilberforce, in which a rude attack had been made on Dr. Morrison. It was given by the Rev. J. C. Bruce, D.D., and contains the following passage:—

“The shop is at present occupied by a joiner. I visited the room last week in company with my friend, Mr. John Fenwick. The place is in a somewhat frail state, and its whole aspect is such as rather to depress than to excite any noble elevation of soul. My friend, on entering, felt himself carried back fifty years. He pointed to the bench where he had scores of times seen Morrison at his work, and told me that he generally

20

found him with a book lying open before him. In this humble workshop two of Northumberland's greatest men must frequently have met—Robert Morrison and George Stephenson. The families of each were mutually acquainted, Mr. Stephenson, when a young man, filled up his spare time with making shoes. He made his own lasts, and boasted of his performances in this way. On one occasion Stephenson entered into competition with a fellow-artist, and, in order to exclude the possibility of prejudice on the part of the umpire, obtained leave from the Morrises to affix their stamp to his production.”

Young Morrison also rented a little garden in Pandon Dene, then a charming suburb of Newcastle, but which has now disappeared before the march of building and commerce. Here he often repaired for quiet meditation and prayer; and, even when at work, the Bible or some other book was open before him, in order that his heart and mind might be refreshed while his hands were busily occupied. On the Sabbath he regularly attended the services of the church, and his soul became intently earnest in seeking the conversion of his kindred and friends. He appealed to one young relative—a sailor—with such pertinacity, imploring him to seek the Lord, that the young man said his words were never out of his ears, and he was led to

21

come to Jesus. Thus from his earliest Christian life he manifested those profound convictions of duty, that intensity and fixedness of purpose, and that desire for the salvation of souls, which characterised all his future course.

His early Christian life is very interestingly described in a letter he wrote to the Committee of Hoxton Academy, when, in 1802, he offered himself for the work of the ministry. In it he states as follows:—

“In the early part of my life, having enjoyed the inestimable privilege of godly parents (a blessing for which I ever desire to be thankful), I was habituated to a constant and regular attendance on the preached Gospel. My father was ever careful to keep up the worship of God in our family, and educated me in the principles of the Christian religion. When farther advanced in life, I attended the public catechising of the Rev.

John Hutton, from whose instructions I received much advantage. By these means (under the good hand of God) my conscience was somewhat informed and enlightened, and I was kept from running to that excess of riot to which many persons in an unregenerate state do, though as yet I lived without Christ, without God, and without hope in the world. I was a stranger to the plague of my own heart; and, notwithstanding that I often felt remorse and the upbraidings of conscience, yet I flattered myself

22

that somehow I should have peace, though I walked in the ways of my own heart.

“It was about five years ago that I was much awakened to a sense of sin, though I cannot recollect any particular circumstances that led to it, unless it was that at that time I grew somewhat loose and profane, and more than once, being drawn aside by wicked company (even at that early time of life), I became intoxicated. Reflection upon my conduct became a source of much uneasiness to me, and I was brought to a serious concern about my soul. I felt the dread of eternal condemnation. The fear of death compassed me about, and I was led to cry nightly to God that He would pardon my sin, that He would grant me an interest in the Saviour, and that He would renew me in the spirit of my mind. Sin became a burden. It was then that I experienced a change of life, and, I trust, a change of heart too. I broke off from my former careless company, and gave myself to reading, to meditation, and to prayer. It pleased God to reveal His Son in me, and at that time I experienced much of ‘the kindness of youth and the

love of espousals'; and, though the first flash of affection wore off, I trust my love to and knowledge of the Saviour have increased. Since that time (soon after I joined in communion with the Church under the Rev. John Hutton, my present pastor, and likewise became a member of a praying society) the

23

Lord has been gradually pleased to humble and prove me; and, though I have often experienced much joy and peace in believing, I have likewise experienced much opposition from the working of indwelling sin—'the flesh lusting against the spirit, and the spirit against the flesh'—and these being contrary the one to the other, 'could not do the thing that I would.' I have gradually discovered more of the holiness, spirituality, and extent of the Divine law, and more of my own vileness and unworthiness in the sight of God, and the freeness and richness of sovereign grace. I have sinned as I could; it is 'by the grace of God I am what I am.'"

In 1801 he began to entertain definite ideas as to entering the Christian ministry, and prepared to study systematically with this object before him. The following passage from his diary indicates his state of feeling at this time:—

"Friday, June 19th.—This day I entered with Mr. Laidler¹ to learn Latin. I paid ten shillings and sixpence (the entrance money), and am to pay one guinea per quarter. I know not what may be the end—God only knows. It is my desire, if He please to spare me in the world, to serve the Gospel of Christ as He shall give me oppor-

tunity. O Lord, my God, my whole hope is in Thee, and in Thee alone. God be

1 A minister resident in Newcastle.

²⁴

merciful to me a sinner through Christ my Saviour, and grant Thy blessing with this attempt, if it please Thee. Amen.”

This extract plainly shows the direction of his thoughts, and he arranged all his movements accordingly. He wrought at his trade from six to six, save that from nine to ten he waited on Mr. Laidler. He arranged his meals so as to facilitate his studies, and nightly he was at work with his books when the rest of the household had retired to sleep. So assiduously did he cultivate knowledge that, eighteen months afterwards, when he entered Hoxton Academy as a student, he had not only a fair knowledge of Latin, but had also acquired the rudiments of Greek and Hebrew.

In 1802 he lost his excellent, pious mother. She was a woman of great strength of character and religious fervour, and, like many other great men, Robert Morrison seems to have inherited many of the qualities which made him great from his mother. He showed her great filial devotion, and received her last blessing as he closed her eyes in death.

CHAPTER III

PREPARATION FOR THE GREAT WORK

“Great offices will have
Great talents, and God gives to every man

The virtues, temper, understanding, taste,
That lifts him into life and lets him fall
Just in the niche he was designed to fill.”—COWPER.

AS Mr. Morrison laboured diligently in his preparations, his purpose became more definite and settled. The way into the ministry of the Presbyterian Church was not open, and his thoughts were directed to the Congregational Theological Institution, then known as Hoxton Academy, afterwards as Highbury College. The two following extracts indicate the yearning of his soul both as to progress in the Divine life, and a ministerial course:—

“O blessed Jesus, long have I sought for rest to my immortal soul, at one time in the gratification of ‘the lusts of the flesh,’ and at another ‘of the mind.’ When very young I was a companion of the drunkard, the Sabbath-breaker, the profane person; but in these my heart smote me, I had no rest. Then I made learning and books my god; but all, all, are vain. I come to Thee:

26

‘Come unto Me, all ye that labour and are heavy laden, and I will give you rest.’ Fatigued with unsuccessful pursuits after happiness, and burdened with a sense of guilt, Jesus, Thou Son of God, I come to Thee, that I may be refreshed and my burden removed.

“Jesus, my Lord! Thou art possesst
Of all that fills the eternal God!
Oh! bring my weary soul to rest,
Remove my guilt, that ponderous load.”

On September 25th, 1802, he wrote thus:—

“This day I wrote to—desiring to know some things respecting the Hoxton Academy. What shall I say on this day now closing? a Lord, pardon my sins, and make me Thine in that day when Thou makest up Thy jewels; in ‘that day when God shall judge the secrets of men by Jesus Christ.’ ‘Have faith in Jehovah with thy whole mind; but lean not to thine own understanding. In all thy ways acknowledge Him, and He will direct thy paths.’ ‘Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy thought. This is the first and great commandment.’”

On November 24th, he made formal application for admission to the Academy. His letter deals at great length with his early religious impressions and his conversion to God, and then proceeds in the following sentences to refer to his doctrinal sentiments and his call to the ministry:—

27

“As the compass of one letter will not suffer me to enlarge with respect to my principles, it will perhaps be sufficient to observe that being educated in the doctrines of the Church of Scotland, as contained in the Westminster Confession of Faith, so far as I have been enabled to examine them as yet, I have espoused them from principle. Hence also my views with respect to the ordinance of baptism will be known.

“As to the motives that induce me to wish to be a minister, they are these, viz.:—An earnest desire of being instrumental (under the good hand of God) in turning sinners from darkness to light, and from the power of Satan unto God—of being instrumental in building up the Church—being

zealous of spiritual gifts, I seek that I may excel to the edifying of the Church. I covet to prophesy, for he that prophesieth speaketh to men to edification, to exhortation and to comfort; and I would moreover observe that these passages not only express my motives, but also contain what I considered a warrant for my present undertaking, as they come from the apostle to the Church of Corinth in the form of an exhortation, 'Seek that ye may excel.' 'Covet to prophesy.'

"However, I would willingly resign myself to the direction of my heavenly Father. He knows best, and will choose and use what instruments He seeth meet, His will be done."

28

He was immediately accepted by the Committee and summoned to London, where he arrived on January 6th, 1803.

Hoxton Academy was then under the care of the Revs. Dr. Simpson and W. Atkinson, and amongst the students he found congenial spirits in men known afterwards as Revs. H. F. Burder, D.D., of Hackney, J. Clunie, LL.D., of Manchester, J. Fletcher, D.D., of Stepney, and G. Payne, LL.D., of Exeter, with all of whom he maintained a firm friendship, and with the two former a close intimacy until his death.

He had scarcely settled at the College before a trial came which deeply moved his spirit. His father's health had been feeble for some time, and the business had been largely dependent on the exertions of Robert. His father grew worse, and an urgent and affectionate summons came for his son to return home and resume his former position. His heart was too fixed and his enthusiasm

for his new calling too imperative to permit him to do so, and he wrote a reply which, whilst brimming with tenderness and filial piety, yet expressed his unalterable purpose to pursue his sacred calling.

February 5th, 1803,

“Honoured father, brother and sisters,

“I received your letter on the 19th ult. The account of my father’s leg growing

29

worse and worse concerns me; but what can I do? I look to my God and my father’s God, ‘He doeth all things well,’ and He will make all things work together for good to those that love Him. My father, my brother, my sisters, I resign you all and myself to His care, who I trust careth for us. Are not our days few? Yet I desire, if the Lord will, that He may grant you wherewithal to provide things honest in the sight of all men during the few days of your pilgrimage. I trust He will; and may the Lord bless you with rich communications of saving grace and knowledge. You advise me to return home. I thank you for your kind intentions; may the Lord bless you for them. But I have no inclination to do so; having set my hand to the plough, I would not look back. It hath pleased the Lord to prosper me so far, and grant me favour in the eyes of this people.”

His family were still not satisfied with his decision, and it was a painful subject for him to write about; but he never swerved for a moment from what he firmly believed to be a sacred duty, and both his father and

brother and sisters lived long enough to recognise that he had been led by Divine Providence in his chosen path,

He had not been long in the Metropolis before he presented himself to Rev. Dr. Waugh, a minister of fervent piety and

 3

³⁰

affectionate spirit, who then presided over a large church in Wells Street, Oxford Street. He was received into membership, and shortly afterwards preached his first sermon in St. Luke's Workhouse, and from that time he became a frequent preacher in the villages around London. He also found many opportunities to visit the poor and sick, after the habit he had formed at Newcastle.

He pursued his studies at Hoxton with untiring assiduity, and his fellow-students above referred to have left glowing testimonies as to his fervid pursuit both of mental and spiritual attainments, Dr. Clunie sums up a very full description of his student life in these words: "Others possessed more brilliant talents, a richer imagination, a more attractive delivery, or more graceful manners—but I trust I may be permitted to say that there was no one who more happily concentrated in himself the three elements of moral greatness—the most ardent piety, indefatigable diligence, and devoted zeal in the best of all causes."

After he had been a short time at College a desire for foreign Missionary work, which had occasionally arisen within him at home, became a definite and ruling purpose of his soul. He made this known to the tutors and treasurer of the Institution. They re-

presented to him the arduous nature of the work and the special opportunities he had for great usefulness in the home field, and offered

³¹

him the privilege of a training at one of the Scotch Universities. They advised him to carefully pray and think about the matter. This advice he readily adopted, with the result that his purpose became greatly strengthened; and on May 27th, 1804, he wrote to the Directors of the London Missionary Society, offering himself for labour in a foreign sphere. His letter has been often referred to as a model one. It briefly records the facts of his conversion, of his desire to enter the ministry, and of his growing interest in mission work. He says:—

“My first wish was to engage as a missionary. This was the burden of my prayer. I avowed this design to my friends. I frankly own it was the wish of my heart when I came to Hoxton; and had the question been asked of me I should have professed it. I had no design to conceal it; but I then considered myself unfit, and believed learning necessary. I knew nothing of a missionary academy. I still cherished the desire of being a missionary, but thought it premature to come to a determination, and therefore entered upon the foundation at Hoxton.”

In coming to this decision he had a painful struggle with his home relatives, who were strongly opposed to it. He pleaded the case most tenderly and affectionately with his father, offering to desist from his purpose, “If my father or other friends can give such reasons why I should not take this step as will

32

satisfy my mind on a dying bed.” No such reasons were forthcoming; but the struggle of mind he endured may be imagined from these words, extracted from a letter he addressed to his very intimate companion, Cuthbert Henderson: “My brother Thomas has sent a letter which grieves me very much. He represents the situation of my father’s affairs in such a distressing light ... and then charges me with wilfulness that I can help them, and won’t. Shall I see my father’s house thus thrown into confusion? I myself, my dear brother, wander from day to day, mourning an absent Lord. I wander under the hidings of my Father’s countenance, under a sense of my own ignorance and weakness. What can I do? For years past I have desired and prayed and laboured night and day for that which the Lord has been pleased to bring about; and now when my wishes are gratified, my prayers are answered, shall I turn back? O my God, I lift my soul to Thee. How shall I stand before Jesus in the day of judgment, should I now forsake Him and His work when a difficulty arises? O my friend, pray that the Lord may remove all my sins, that He may make my way plain before me, that He may be near to my precious and immortal soul; pray for my brother and father, I entreat thee, my good friend, go often to see them; and may the Lord bless thee and keep thee through faith unto eternal salvation.”

33

On Monday, May 28th, he appeared before the Missionary Board. The interview was so satisfactory that the usual custom of a

second examination was dispensed with. He was accepted at once, and ordered to proceed to the Missionary Academy at Gosport, then presided over by the venerable Dr. Bogue.

He prepared to obey the order at once, His fellow-students affectionately commended him to "the special grace of God," in a meeting for united prayer; and on the Wednesday following his acceptance, he proceeded to Gosport, where he received a warm welcome from the Governor of the Institution. His stay there was but a short one, his fitness and preparedness for the work being soon demonstrated; and arrangements were quickly made for his appointment to a sphere of labour. For some time he was in uncertainty as to his destination, and writing to his friend Mr. Clunie, on July 31st, he says:—

"My future destination is altogether unknown to me. It is in agitation to send a mission to China. Mr. Bogue seems quite fond of it. I have had some thoughts of going into the interior of Africa, to Timbuctoo. I give up my concerns to the Lord. I hope He will open a door of useful missionary labour in some part of the world, and give me souls for my hire."

At the same time also he wrote to his sister Hannah: "It is in agitation to send me on

34

a mission to China; however, it is altogether uncertain as yet. I have thought of going to Timbuctoo, in Africa. I hope the Lord will carry me out to some situation where He will make me "abundantly useful to the souls of men."

The references to Timbuctoo may be explained by the fact that the brave but

unfortunate traveller, Mungo Park, was at this time contemplating the formation of an English settlement there. It was in deliberation to send a medical gentleman, Mr. Anderson, to Africa, and a clerical missionary with him. Mr. Morrison seems to have been anxious to go; but the Committee of the Society designed him for other work, and at first were disposed to send him to Prince of Wales Island, in the Malacca Straits.

He was not left long in uncertainty as to his destination, but was appointed to China, and directed to turn his attention to gaining an elementary knowledge of the Chinese language, with the object of qualifying himself to translate the Bible into that tongue. Mr. Morrison ever firmly believed that the appointment to China was providential. He had made his appointment a matter of special and prolonged prayer and had even poured out a supplication that for lofty self-forgetfulness was truly apostolic—viz., “That God would station him in that part of the missionary field where the difficulties were the greatest, and, to all human appearance, the

35

most insurmountable.” The sequel seems to show that this prayer was certainly answered.

The idea which was in the mind of the Committee in making the appointment was that the agent selected should proceed to China, either seeking a residence in the country itself, or finding a refuge on one of the adjacent islands, and should there obtain a knowledge of the language, and proceed with a translation of the Bible. More than this was not contemplated just then; when

it was accomplished, the next step was to be considered.

The design of the Committee also included the appointment of two or three others to accompany Mr. Morrison; and a son of the celebrated Rev, Dr. John Brown, of Haddington, was actually selected, but he declined the invitation. Then Dr. Vanderkemp was requested to leave Africa, and proceed to China to superintend the mission. This also came to nothing. Evidently Providence was directing the movements of the Society by unrecognisable means. As we look backwards from our standpoint to-day, it seems quite evident that if a company of agents had gone to China, they would have drawn towards themselves the virulent opposition of the ruling powers, and rendered all efforts to obtain an introduction for the Gospel unavailing. The appointment of Mr. Morrison therefore remained, no companion being found

³⁶

to share with him the trials and responsibilities of the enterprise.

In August 1805 he left Gosport, and proceeded to London, that he might gain some useful knowledge in astronomy and medicine, and also that he might gather up as much knowledge of the Chinese language as was there practicable. He walked St, Bartholomew's Hospital, and attended a course of lectures on medicine given by Dr. Blair. He went to Greenwich, and studied astronomy under Dr. Hutton. He resided in Bishops-gate Street, and walked to and from Greenwich, carrying his various mathematical and other instruments, and reading the whole of the way. He also engaged the services of a Chinese teacher then residing in London,

called Yang-Sam-Tak. This man was possessed of some learning, but was of a most impetuous, passionate, and proud spirit, Mr. Morrison was greatly tried by his fierce and domineering temper; but he bore with him with marvellous patience, for the sake of attaining his great object, and also for the sake of the man himself, whose spiritual welfare he greatly coveted. On one occasion Mr. Morrison burnt a piece of paper on which Sam had written some characters. He had committed them to memory, and had no more use for them; but such was his teacher's indignation, that for three days he refused to continue his instructions; and to avoid similar offence, his pupil after-

37

wards wrote on a piece of tin, from which he could rub out the characters when they were no longer needed. It is gratifying to know that Sam was so far won by the kindness and patience of his pupil, as to join him in reading the Scriptures, and also to unite in the worship of the household—a thing he had previously regarded with scorn. He afterwards obtained through Mr. Morrison's influence an excellent situation in the warehouse of a merchant at Hong Kong.

In the British Museum a manuscript had been discovered by the Rev. W. Moseley, Congregational minister of Long Buckby, Northamptonshire, which contained the principal portion of the New Testament translated into the Chinese language. It was a folio volume, and by mistake had been lettered, *Evangelia Quatuor Sinice*. On a blank leaf at the beginning of the volume is this note:—"This transcript was made at Canton in 1737 and 1738, by order of Mr.

Hodgson, who says it has been collated with great care, and found very correct. Given to him by Sir Hans Sloane, Bart., in 1739." Mr. Moseley was incited by this discovery to publish a treatise on "the importance and practicability of translating and publishing the Holy Scriptures in the Chinese language." After Mr. Morrison had acquired some familiarity with Chinese characters, he commenced to transcribe this MS., and also a MS. Latin and Chinese Dictionary, which was

38

possessed and lent to him by the Royal Society. By extraordinary application, he copied these MSS in the few months of his residence in London, besides pursuing with ardour the other studies previously mentioned, and engaging in many works of practical benevolence. Speaking of these endeavours to prepare himself for his work, Dr. Milne says: "What was acquired of the language proved afterwards of trifling utility. The Dictionary and the Harmony of the Gospels were more useful. These were originally the work of some of the Romish missionaries in China. By what individuals, or at what time, these works were compiled has not been ascertained; but Providence has preserved them to be useful, and the just merit of their authors will doubtless one day be reckoned to them."

During this period of preparation, his mind was deeply concerned for the salvation of his brothers and sisters, and their children. He wrote many letters to them overflowing with affection and desire for their welfare. He paid a farewell visit to them in July. His friends gathered round him, and manifested such attachment to him as greatly

to try his resolution, although without in any degree shaking it. He spent a fortnight amongst them, preaching thirteen times, and visiting all his friends and acquaintances, going down also to Edinburgh and Glasgow. Then he returned to London, and prepared

³⁹
for his departure. On October 23rd he wrote to his father: "I met the Directors on Tuesday last, when it was agreed by the Committee that I should proceed by the first conveyance to Madras, thence pass on to Malacca, there leave my luggage, and pay a visit to Canton, to see whether or not I can settle there. If I can, I will send to Malacca for my books; and if not, I shall return and take up my residence at Malacca, where there are a few thousands of Chinese, and where I shall endeavour to learn the language, and also as soon as I can preach the Gospel to the Malays."

Again, on December 23rd, he wrote to his brother Thomas: "I hoped when I wrote to you last that ere this time I should have been on my way to China. It was fully the intention of our friends that it should have been so; but owing to the indisposition of Messrs. Hardcastle and Cowie, the necessary steps were delayed. You must understand that none of our missionaries can go out to India in an English vessel, without the express leave of the East India Company. Their leave was solicited for the Baptist missionaries, who are now at Serampore, near Calcutta, and they refused it. Our missionaries who are now in India went out in foreign neutral vessels. Our Society never asked their leave, but now think of doing it for me."

The permission, however, could not be

⁴⁰

obtained. A passage was secured for him and two fellow-students—Messrs. Gordon and Lee—who, with their wives, were about to proceed to other portions of the mission field, in the good, ship *Remittance* to New York, whence he would proceed to Canton direct or by way of India, as might seem most fitting on his arrival in America.

His feelings at the near prospect of bidding farewell to home and fatherland may be judged by the following words from his journal under date January 2nd, 1807:—

“This is one of the most important periods of my life. O Lord, ‘except Thy presence go with me, carry me not up hence.’ May the blessing of God Almighty accompany me. May the angel of His presence go before me. I feel not much cast down. I endeavoured this evening to recollect some of the promises on which I hope. ‘Fear not, for I am with thee,’ came into my mind; and again, ‘Fear not, thou worm Jacob.’ I hope to be enabled to lean always and only on the arm of God; none else can hold me up.”

He was ordained and consecrated to his sacred and apostolic work on January 8th, 1807, in the Scotch Church, Swallow Street, in company with the two missionaries above named. Prayer, reading of the Scriptures, and exhortation, were conducted by the Rev. T. Townsend; questions were proposed to the missionaries by the Rev. G. Burder, D.D.; the band of missionaries made a con-

⁴¹

fession of the solemn truths they thereby undertook to teach the heathen, and then a

dedicatory prayer was offered by the venerable and venerated pastor of Mr. Morrison, the Rev. Dr. Waugh, accompanied by the laying on of hands; then the Rev. Dr. Nicol delivered an affecting charge from Acts xx. 17, 27, and the Rev. C. Buck concluded with prayer. It was a deeply touching and impressive service, and was long remembered by those present, not only because of the memorable addresses and prayers of the venerable brethren, but even more by the simple and natural statement by Mr. Morrison of his experience and faith.

His letters to his father, his brothers, and sisters, on bidding farewell to England, overflow with affectionate feeling, especially regarding those who had not become Christians. Thus he wrote to his sister Hannah: "My dear, dear Hannah, do think of your soul now, set heaven and hell and a dying Saviour before you. My brotherly love to your dear partner; tell him these things from me. Bow down together, and call upon God with tears, and for the sake of Jesus ask for mercy. I hope to go to-morrow, or Wednesday morning at the latest, to Gravesend, to embark for New York. I am in good health, and am not depressed; I sorrow to leave you all, but I do hope and pray (oh, God grant it!) that we shall in a little time be brought to glory everlasting. But, dear

42

sister Hannah, I stand in doubt of you lest you should be in an unconverted state. Forgive me, forgive me; it is not in harshness but in love for your precious soul that I speak. Come to Jesus; come to Jesus. There is nothing worth attending to till that be done." The intensity of this pleading

shows the spirit of a true evangelist and missionary.

In his farewell letter to his father he gives the following particulars as to the arrangements made for his voyage and settlement: 'I have letters of introduction to a great many Christian friends in New York who will endeavour to obtain for me a residence in the American Factory in Canton. The Society puts into my hand £150 in dollars, which I am to keep untouched till I arrive in China, as I have my passage paid. I have, moreover, £20 for current expenses, They give me likewise letters of credit to the amount of £200 on persons in Canton, Malacca, and Prince of Wales Island. I am instructed to act very much as circumstances may arise, and to provide either in whole or part for myself if I possibly can. Thus you see that there is not any care wanting, but every precaution that can be is taken."

Mr. Morrison proceeded to Gravesend, and embarked in the ship which was to convey him across the Atlantic. His feelings were profoundly stirred. He wrote: "I am alone; to go alone. Oh, that I may not

43

be. alone; but that the good hand of my God may be upon me, and the angel of His presence go before me. What is my object in leaving friends and country? My object was at first, and I trust still is, the glory of God in the salvation of poor sinners. Oh, for faith in God! Oh, for strong confidence in the great and precious promises!"

On Saturday, January 31st, he went on board, and sailed out of the river on his way to his chosen sphere and calling.

CHAPTER IV

INITIAL LIFE AND WORK IN CHINA

“There is no substitute for thorough-going, ardent and sincere earnestness,”—DICKENS.

AFTER leaving Gravesend, the ship *Remittance*, containing Mr. Morrison and his fellow-missionaries, who were bound for the mission-field in India, was detained in the Downs waiting for a fair wind. On February 7th, 1807, a tremendous storm raged, which occasioned great destruction of shipping, so that a number of vessels were sunk, and many driven on the shore. Out of a large fleet which was anchored in the Downs, the *Remittance* was the only one that was able to pursue the voyage. It was indeed a serious time. Mr. Morrison wrote as follows concerning it on the 19th:—

“God has preserved us. Yesterday morning I hoped to have sent this letter on shore by the pilot, but the gale came on so suddenly that he could not leave the ship, Before daylight our anchor snapped in two, our mizen and fore sails split, and we scudded down the Channel under bare poles. The sea ran mountains high, and the atmosphere was

so thick with snow that we could not see the length of the ship around us. In the midst of our extremity, an alarm was raised that the ship was on fire, owing to the bursting of some bottles of vitriol. The pilot and one of the men leaped into the mizen-chains in

order to jump overboard—which was to cast themselves into the arms of death—as they preferred death in that form to being burnt to death. Happily, however, the other men had courage enough to seize the bottles and push them overboard. My mind, in the midst of this, was only exercised in casting my burden upon the Lord.”

After a long, tedious, and trying voyage, Mr. Morrison at length reached New York on April 20th, and at once took steps to secure a passage to Canton. He obtained intercourse with several of the leading Christian ministers and laity of the city, and then proceeded to Philadelphia, in order to obtain, if possible, from the Government the interest and protection of the United States Consul at Canton. There he found friends, who used their utmost influence at Washington, and succeeded in obtaining a letter from Mr. Maddison, then Secretary of State, addressed to Mr. Carrington, the Consul at Canton, requesting him to do all he could, consistently with the interests he represented, to further the designs of the mission.

The gentleman at whose house Mr. Morrison was entertained in New York communi-

cated, many years afterwards, a paper to the *Observer*, which narrated many interesting particulars in reference to this visit. A few extracts from this paper will throw further light on the character of Mr. Morrison, and the spirit in which he anticipated entering upon his work. The writer says:—

“I shall never forget the evening on which the missionary company was brought to my

house by Dr. Mason. The appearance of a missionary of the cross then was a rare thing, and that of a company of missionaries still more so. The countenance of Morrison bore the impress of the effect of grace on a mind and temperament naturally firm and somewhat haughty. His manner was civil rather than affable, serious and thoughtful, breathing a devoted piety. The interview was solemn, but pleasant. ... In a day or two after Mr. Morrison was seized with sudden indisposition. As I sat by his bed, he took my hand, and, adverting to the uncertain issue of the attack, expressed, in language which told of a mind at ease and prepared for every event, his resignation to the Divine will. After urging me to greater devotedness to the cause of Christ's glory, he closed with these words, which, I afterwards found, were ever on his lips, 'Dear brother, look up, look up!'

"As the notice had been very short, he was placed for the first night in our own chamber, By the side of his bed stood a

47

crib, in which slept my little child, On awaking in the morning, she turned, as usual, to talk to her mother. Seeing a stranger where she expected to have found her parents, she roused herself with a look of alarm; but, fixing her eyes steadily upon his face, she inquired, 'Man, do you pray to God?' 'Oh, yes, my dear,' Mr. Morrison replied, 'every day, God is my best friend.' At once reassured, the little girl laid her head contentedly on her pillow and fell fast asleep. She was a great favourite with him ever after.

"There was nothing of pretence about Morrison. An unfriendly critic might have

said he was too proud to be vain; a Christian would more willingly have said he was too pious to be proud. Nothing could be more plain, simple, and unceremonious than his manners. His fellow-missionaries looked up to him as a father, resorted to his room for prayer, and took his advice in all their movements. He exhibited less of the *tenderness* of the Christian than they did; his piety had the bark on, theirs was still in the green shoot, His mind stood firm, erect, self-determined; theirs clung to it for support, and gathered under" its shadow for safety. ... I will only add a brief notice of the parting scene as he left us for his destination, On the morning he sailed, his missionary companions assembled in his room, and there had a most solemn interview—their last in this world. Poor Gordon was completely

48

overwhelmed. Morrison was composed and dignified. He reproved the excessive grief of his brother, and conducted their parting devotions with great firmness and self-possession. We then set out together to the counting-house of the shipowner, previous to his embarkation. I cannot forget the air of suppressed ridicule which lurked in the merchant's features and in his speech and manner towards Morrison, whom he appeared to pity as a deluded enthusiast, while he could not but secretly respect his self-denial, devotion, courage, and enterprise. When all business matters were arranged, he turned about from his desk, and, with a sardonic grin, addressing Morrison, whose countenance was a book wherein men might read strange things, said, 'And so, Mr. Morrison, you really expect that you will make an im-

pression on the idolatry of the great Chinese empire?’ ‘No, sir,’ said Morrison, with more than usual sternness; ‘I expect GOD will.’ We soon left the man of money, and, descending to the wharf, took our last farewell of the future apostle of the Chinese, as he stepped into the stern-sheets of a boat that was to carry him to the ship that lay off in the bay. He said little, he moved less; his imposing figure and solemn countenance were motionless as a statue. His mind was evidently full, too full for speech: his thoughts were with God, and he seemed regardless of all around him. By the return

49

of the pilot I received an affectionate note.”

He sailed for his destination in the *Trident* about the middle of May, and arrived at Canton on September 8th, 1807. Many difficulties surrounded him. He first went ashore at Macao, an island on the Chinese coast, about ninety miles from Canton, then under the Portuguese Government. Here the East India Company had a Factory, and on landing he was surprised to find there Sir George Thomas Staunton, the President of the Select Committee of the East India Company. He also met Mr. Chalmers, chief of the Factory at Macao, and presented to him a letter of introduction he had brought from Mr. Cowie, one of the Directors of the Missionary Society. Mr. Chalmers welcomed him heartily, and wished him success, but said, “The people of Europe have no idea of the difficulty of residing here or of obtaining masters to teach.” He told Mr. Morrison that the Chinese were prohibited from teaching the language under penalty of death.

He also promised to talk the matter over with Sir George and Mr. Roberts, the chief of the English Factory at Canton. Then Mr. Morrison waited on Sir George, and presented the letter of introduction from Sir Joseph Banks, the President of the Royal Society. Sir George also spoke seriously as to the difficulties of the enterprise, stating that the East India Company forbade anyone

50

to stay there, save on account of trade; but eventually he promised that he would do all in his power to promote the object Mr. Morrison had at heart. Sir George was supposed to be the only Englishman living who had a proficient acquaintance with the Chinese language. He was a gentleman of noble spirit, and this introduction ripened into a life-long and ardent friendship between him and the missionary.

On his arrival at Canton, Mr. Morrison sought an interview with Mr. Carrington, the United States Consul, and presented Mr. Maddison's letter. He received a cordial welcome, and was offered a room in the Consul's house, which he gratefully accepted. But as this house was thronged with visitors, he soon removed to another, occupied by Mr. Milnor, where he was more retired and able also to live at less expense. This house was part of the old French Factory at Canton, then in charge of Mr. Milnor and his partner Mr. Bull, as super-cargoes. He received great kindness from these gentlemen, and as an American citizen he remained under their protection. As an Englishman he dared not be known.

From Canton he wrote to Sir George Staunton, as follows:—"Sir George is most

respectfully informed by R. Morrison that he has at present an apartment in the old French Factory at Canton. If Sir George thinks any particular line of conduct necessary

51

for Mr. Morrison to pursue in order to his being permitted quietly to reside in Canton, to communicate it will be rendering Mr. Morrison an essential service. Mr. Morrison will wait the arrival of Sir George at Canton, before any attempt be made to procure assistance in learning the language.”

When Sir George came to Canton, he at once introduced Mr. Morrison to Mr. Roberts, the chief of the English Factory, and also obtained for him a teacher. This was Abel Yun, a Roman Catholic Chinese from Peking; and from this time he devoted himself with extreme diligence to learning the language. It is scarcely possible for us to realise the cautious prudence required from Mr. Morrison at this point in his career. One false step must have precipitately closed his career in China, but the difficulties which gathered round him only seemed to fire his zeal and develop the resources of his nature. In writing to the Society, he detailed his various movements at great length, and gave utterance to the deep feeling within his breast, in words as follows: “It is a hazardous but not a doubtful enterprise on which we enter, doubtful, I mean, whether we be right or wrong. We shall not have to reproach ourselves for having published the truth of the Gospel amongst ignorant, deluded, guilty men. The missionary of Jesus will have cause to reproach himself that he served not his Lord more fully, but not that he was

52

a missionary. O Calvary, Calvary, when I view the blood of Jesus streaming down thy sides, I am amazed at my coldness of affection towards the Lord, of my slothful performance of the duties which the authority of God, but shall I say, which the love of Jesus more strongly imposes upon me. Yes, o Father, Thy love in sending Jesus, and, O my Saviour, Thy love in giving Thyself forme, and Thine, O Holy Spirit, in applying the salvation of Jesus to my guilty conscience, unitedly overcome me, and constrain me to live not to myself but to Thee.”

He gives also an account of the opportunity opened to him of learning the language, a work that must necessarily precede any other step in the direction of the accomplishment of his great task.

“There are two Chinese who will, I hope, be useful to me; at present, however, they are so. The name of one is Le Sëensang. He possesses considerable knowledge of Chinese, writes an excellent hand, and having obtained one degree as a man of letters, is not so afraid as some of the tradespeople are. The other person, Abel Yun, was sent to me by Sir George. Abel is here the agent of the Romish missionaries at Peking, a native of Shan-si, where the Mandarin language is generally spoken. A great part of his life (he is about thirty years of age) has been spent with the missionaries at Peking. They have taught him the Latin language, which he

53

speaks fluently. He came to me to-day, accompanied by another Christian. Being the Lord’s Day I could not receive instruction

from him. The Vulgate translation of the Scriptures was lying on my table. On his looking at it we entered into conversation respecting its contents. I turned to the fourth commandment in Exodus, and to the closing verse of the 58th of Isaiah. He read them, explained them to his Chinese friend, and if I understood him rightly, said he had hitherto erred respecting the Sabbath. He alluded with readiness to the discourse of our Lord respecting the Sabbath, when some said that He profaned it by healing on that day."

Mr. Morrison's position was a trying one, because of its isolation and uncertainty. He knew that at any moment he might be ordered to leave the country, and his expenses were very great. His rooms in the Factory cost him 350 dollars a year. His board 400 more. He had to keep a boy, which cost 100 dollars. Then he had the expense of a teacher, candles, furniture, books, and other necessaries, besides which he on several occasions became a prey to the merciless and deceitful covetousness of the natives. He employed a Chinese to buy him a few books in the city, and this person bribed the boy to aid him in defrauding his master, which he succeeded in doing to the amount of thirty dollars. His early im-

54

pressions of Chinese superstition and idolatry he wrote to his friend Cuthbert Henderson, at Newcastle, thus:

"By the Lord's good hand upon me I am preserved in health amidst very close application to the Chinese language. I have some opportunities of saying a few things concerning Jesus in private conversation, but cannot

make myself understood for want of words. I find much difficulty in speaking of God, for the Chinese have no proper idea of one living and true God, and consequently have no words to express such an idea. Your heart, dear Cuthbert, would be grieved to see them falling down prostrate, or on their knees, touching the earth with their foreheads, before large figures in the form of men. Sometimes, instead of a graven image, they have a painting of a man. The person worshipping kneels, and, on his knees, keeps the body erect a short time, then bends forward, and placing his hands on the floor to support his body, brings the forehead into contact with the stones or earth, of one or the other of which their floors generally are. He again raises his body erect, and again bends forward three times. He then stands up for a short time, after which he kneels and goes over the same number of prostrations a second and a third time. To what a low state has sin reduced man! Why this external adoration of a lifeless image? Blessed book the Bible, which reveals to man the true God,

55

and which reveals man to himself. Blessed Jesus, who was in the bosom of the Father, and who has declared Him to us.”

The rooms which Mr. Morrison occupied were called in Canton “a go down,” They were, in fact, simply a basement story, and had been commonly used as warehouse rooms. In these he studied, ate, and slept, In order that he might attract less attention, he adopted the dress, food, and habits of the natives. He wore a pig-tail and loose dress, he ate with chop-sticks, he allowed his nails to grow long. So closely did he devote

himself to study, and so little did he eat, that in a short time his health failed, and his life was in serious peril. Without questioning the excellence of his intentions, the wisdom of some of these steps he himself afterwards doubted, as the following lines from Dr. Milne's *Retrospect of the First Ten Years of the Chinese Mission*,¹ which was mainly prepared from an account written by Mr. Morrison himself, will show:—

“At first he supposed it would greatly facilitate his object to live in the manner of the natives; and under this idea he supplied himself with such articles as are commonly used by the Chinese in dress and at meals; but he shortly perceived that the idea was erroneous. To make himself remarkable in external appearance would have been proclaiming to the Chinese that he was not in

¹ Pages 64-5,

56

circumstances similar to those of other foreigners at Canton, and that he had objects different from those of commerce, which is the only one sanctioned by the local and general authorities. Again, as religion does not consist in the form or colour of one's dress, he not only declined assuming a native dress, but also did not make a point of being always dressed in black; the white jacket and straw hat were worn, as other Europeans do in warm climates. Whatever may be becoming in other countries, in those places where the Governments are averse to the diffusion of Christianity, all external distinctions of this kind had much better be laid aside by missionaries; let piety towards God

and benevolence towards men be the characteristics which distinguish them.

“At first, as above observed, he ate in the Chinese manner, and dined with the person who taught him the language, His mode of living was rigidly economical. A lamp made of earthenware supplied him with light; and a folio volume of Matthew Henry’s Commentary, set up on its edge, afforded a shade to prevent the wind from blowing out the light. He did not find, however, that dining with a native increased his knowledge of the language; in the time of taking a hasty meal little advantage was gained. The same reason which led him to pare his nails, cut off his hair, and give away his Chinese dress, induced him to desist from

57

being singular in his manner of eating also. His nails were at first suffered to grow that they might be like those of the Chinese. He had a tail (*i.e.* a tress of hair) of some length, and became an adept in the use of chopsticks. He walked about the Hong with a Chinese frock on, and with thick Chinese shoes. In this he meant well; but, as he has frequently remarked, was soon convinced that he had judged ill.”

Soon after his settlement in Canton he attempted to hold public worship in his rooms, and invited a few American and English gentlemen to attend. He had much discouragement and disappointment in the effort. In order to conciliate some who were members of the Church of England, he made use of the Liturgy; but he found to his sorrow that residence in a heathen land too often fostered indifference to Divine worship, rather than imparted a greater desire for it.

As Mr. Morrison became more accustomed to his position, he removed from the small and unhealthy "go down" which he occupied, and rented a building called "The Factory," which had been occupied by the French, but which was offered to him by Mr. Parry. He had here more room and convenience, and here he resided till he was obliged to leave Canton by reason of failing health.

His character and pursuits began to draw towards himself the attention and friendship

58

of the leading foreigners in Canton, Mr. Roberts, the chief of the English Factory, showed increasing disposition to further both his literary studies and missionary aims; Mr. Ball, another leading employé of the East India Company, also offered him considerable sympathy; the Hon. J. Elphinstone sent him a present of a Latin-Chinese Dictionary, valued at £50; and Dr. Pearson, the medical attendant of the Company, offered to him and his family the most efficient and considerate attention for twenty-five years. Above all, Sir George Staunton showed himself a friend indeed, and in every need, as long as he lived.

The anxieties of his situation, and his unremitting application to study without sufficient air and exercise, so told upon his strength that he was unable to walk across the room. His physician advised a change of air, and by the agency of the gentlemen just referred to, a residence was obtained for him at Macao, where he removed on June 1st, in a condition of great mental depression. There is no doubt that his desire to economise the funds of the Society led him to exercise

a measure of self-denial that must have been injurious to the strongest constitution. But as to his mission he maintained a firm spirit, and “bated not one jot of heart or hope, but still held on most bravely.”

He remained at Macao till the end of August 1808, studying with his Chinese

assistants, and his health improved so much that he was able to return to Canton. In November political difficulties arose, which led to all Englishmen being commanded to leave the city. He remained for a brief period on board ship, and then returned to Macao, where he took up his residence in his old quarters. A few days afterwards Low Hëen, one of his teachers, ventured also to Macao, but he was in great peril from his countrymen, who were strongly opposed to any Chinese residing with foreigners,

A few days after Mr. Morrison's arrival at Macao, a young gentleman called upon him to say that his father, Dr. Morton, had a letter for him from the Rev. Mr. Loveless, an event which had a very serious influence upon his future. He invited Mrs. Morton and family to come to his house, and unite with him in social prayer. On the following Sabbath the whole family spent the day with him, and united in Divine worship. The young man, William Morton, manifested great desire for the salvation of his soul, and Mr. Morrison entertained hopes that he might be induced to give himself to missionary work altogether. The loneliness of his position was greatly relieved by intercourse with this Christian family, and between Miss Morton and himself there soon sprang up a warm attachment, which, by and by, cul-

minated in their marriage, She was led by Mr. Morrison to give herself entirely to God's

60

service, and he thus became the instrument of her salvation.

Meanwhile difficulties as to his continued residence as a missionary at Macao, or in any part of China, increased around him so seriously that he resolved to leave his residence and proceed to Penang, and there continue his study of the language until his way to re-enter China was open. He made preparations for his departure, when Providence interfered to arrest his flight. The opposition arose from the jealousy of the Chinese and the enmity of the Roman Catholic missionaries combined, and in addition to this decided opposition was displayed by some of the chief employes of the Factories. What, therefore, must have been his surprise when, on the very day of his marriage to Miss Morton, February 20th, 1809, he received a request to become the official Translator of Chinese for the East India Company, at a salary of £500 per annum. If any fact could testify to his proficiency in the language and to the prudence and consistency of his character, this does so in the most ample way. This offer decided his destiny, and to a great extent the future of Christian missions in China, There was no need now to embark for Penang; Macao or Canton were both open to him for residence and for pursuing the great enterprise of his life.

Mr. Morrison had so far succeeded in obtaining a knowledge of the language, that

61

he had prepared a Chinese Vocabulary, made considerable progress with his Anglo-Chinese Grammar and Dictionary, besides having given much attention to the translation of the New Testament, which he was slowly preparing. He was, however, greatly troubled by the capriciousness and ill-temper of his Chinese assistants. One of them, when Mr. Morrison was alone one evening, tore his coat from his back, and was proceeding to assault him, when his master called some gentlemen in the neighbourhood to his assistance. Yang-Sam-Tak, who had come out to China, and had been engaged to teach him, sent away his other two helpers, and gave him intense distress by his violent temper and his high-handed doings. Still he did not venture to resent this ill-treatment, or he might have been left without a teacher altogether. On the contrary, he bore with them, prayed with them, expounded the Word of Life to them, and yearned night and day for their salvation. Then his house was a miserable one. The roof fell in; but he would still have clung to it, only the landlord raised the rent by one-third, because his house, he said, had been turned into a chapel. Therefore Mr. Morrison had to seek another residence. So afraid was he of being noticed by the people of Macao, that he never walked out, much to the injury of his health. The first time he ventured to walk into the fields skirting the town was on a moonlight night,

62

in company with his two teachers. Indeed, his standing in Macao was so precarious that he was strained with continual anxiety lest by any step he should bring about his dismissal. This severe mental tension occasioned a renewal of torturing headaches, to which he was constitutionally prone, and subjected him to other attacks of illness. His marriage with Miss Morton also added to his other trials, as her health began to fail shortly after their union, and she became a permanent invalid. One more disappointment also tried him. His brother-in-law, William Morton, was obliged to relinquish his studies, give up the calling of a missionary, and seek a more favourable climate by reason of his delicate health.

The offer which came to him from the East India Company was undoubtedly a great relief to his mind. In accepting it he had the full approval of the Directors of the London Missionary Society. There are some who have blamed him for accepting an office of a civil character, and the functions of which were outside of his sacred calling as a missionary of the Cross. But such do not seem to thoroughly grasp the difficulties of his situation. In entering on these duties Mr. Morrison saw at once that he would have new facilities afforded him of becoming familiarised with the language, that he would be able to remain in the country, and that he would not be burdensome to the Society;

63

whilst he would be able to discharge fully his duties to the Company, and still give the major portion of his time to the work of his

life. The course of events fully justified the step taken. By becoming an employé of a great wealthy company, he would be protected at once from the hostility of the natives and the Romish emissaries.

The steps he took to make known the Gospel to the Chinese were necessarily of the most quiet and limited character. Indeed, to preach publicly had never been the purpose of the Society until the conditions of things should entirely alter in China. Still Mr. Morrison could not rest without doing something to make known the way of salvation to the heathen around him, His own teachers and servants were his first hearers. On the Sabbath, the Harmony of the Gospel in Chinese, which he had taken out with him, was read. The enormous difficulties to an Englishman of learning the language made it for a long time impossible for him to give any fair view of Christianity, or to argue with the Chinese as to their false systems. But the effort was made; one or two, sometimes from four up to ten Chinese would be gathered in an inner apartment and the door securely locked; then the opportunity would be afforded to the missionary of declaring his message. For a long time this was done without any cheering result to encourage or reward his faith.

64

At the end of 1810, he wrote to his friend the Rev. John Clunie, describing his progress and position as follows:—

“I have experienced since I wrote to you a considerable share of affliction; not indeed in my own person, but in the person of my dear Mary. A nervous disease strongly agitates body and mind; she is, I thank the

Lord, now somewhat better, and I hope will recover her former health and peace. Affliction in a foreign land lies doubly heavy, no kind relatives to assist, no Christian friend to cheer. The mind in perfect peace will, I know, sustain any deprivation, or merely bodily calamity, but a wounded spirit who can bear? My daily occupations are the same as when I last wrote to you in the beginning of this year. I believe I was then in Canton. I continued there till March, carrying on a discussion with the Chinese government respecting the alleged murder of a Chinaman. I obtained great *éclat* by the public examination of the witnesses; everybody was astonished that in two years I should be able to write the language and converse in the Mandarin and vulgar dialects. In consequence of that, three of the Company's servants determined to begin the study of the Chinese language, and I have during the summer been a regular Chinese tutor. In addition to these three, a gentleman who has been twenty years in the country attended; these remained two hours every day, and my

65

fifth pupil, a Dutch youth, remained all the day. Through the summer I have had much translation to do for the Company, and frequent conferences with the Mandarins; neither the one nor the other, I am sorry to say, was amicable. The Mandarins are extremely haughty, overbearing, and clamorous; sometimes three or four of them will speak at the same time, and as loud as if they were all scolding. My tutor Kō Sëensang yet continues with me, and also my assistant Low Hëen. I employed him to get 1000 copies of the Acts of the Apostles printed

in Chinese, and he connived at my being charged twenty-five or thirty pounds more than the proper price. He told me so this evening, and confessed his fault. It grieves me very much, as I cannot now trust him. It is very desirable to have persons in whom we can place entire confidence, but that is not the case with the Chinese. A want of truth is a prevailing feature in their character; hence, mutual distrust, low cunning, and deceit."

It was shortly after this that the translation of the Acts of the Apostles just referred to was published. One thousand copies were printed. The charge for printing was exorbitant, amounting to about half a dollar per copy, the price at which the whole of the New Testament was afterwards printed. But, as it was considered to be a prohibited book, some risk was incurred by the printers, and

66

they expected to be proportionately compensated, besides that the Chinese thought themselves at liberty to impose in any way open to them upon the foreigner. Three ambassadors from the Islands of Lekyo, who had come with tribute to China, had copies presented to them on their landing, and the book was cautiously circulated at every opportunity.

Mr. Morrison next prepared a tract, called Shintaou, or the Divine doctrine concerning the Redemption of the World. This was printed, and 1000 copies issued. Then he translated the Gospel of St. Luke, which was also printed. He also composed a Catechism to put into the hands of inquirers. At this time the authorities of China evidently began to be disturbed at the promulgation of other

religious views than those long established in the empire, and an imperial edict was issued prohibiting the teaching of Christianity, and four Roman Catholics were expelled from Peking. These steps rendered Mr. Morrison additionally cautious as to his next movements.

His Chinese Grammar had been ready for some time, but he found it difficult to obtain its publication. He submitted it to Sir George Staunton, who wrote his most cordial approval of it in these words:—

“I return you the Chinese grammar with many thanks for the perusal. I am happy

67

to congratulate you on a work which will prove both in regard to its plan and its execution a most valuable acquisition to the student of the Chinese language. He will no longer be under the hard necessity of working his way through the ponderous volumes of Fourmont, Boyer and others; and which, after all, are often very inaccurate and defective. I hope therefore you will soon proceed to the press.”

The Grammar was sent by Mr. Roberts to Lord Minto, the Governor-General of India, in order that it might be printed. For some reason, never explained, it was kept back nearly three years; then it was printed at the Serampore press, in 1815, at the expense of the East India Company, and was of signal service to many who hitherto had found the acquisition of the language a task too difficult for them.

CHAPTER V

PERSECUTION—A FELLOW-LABOURER

“He holds no parley with unmanly fears;
Where duty bids, he confidently steers,
Faces a thousand dangers at her call,
And, trusting in his God, surmounts them all.”

COWPER.

SEVERAL important events in relation to Mr. Morrison's domestic and family affairs transpired in the year 1812. His good and pious father died; two of his brothers also passed away; and he was cheered by the birth of a daughter, and the prospect of improved health to his afflicted partner.

As Sir George Staunton had been withdrawn from China, Mr. Morrison's official duties became much more responsible, and his salary was increased to a thousand pounds per year, with allowances for teachers, a place at the public table, and other privileges. His services were represented as being of the highest value, and the Honourable Court of Directors, when asked to sanction the appointment which had been made by the Select Committee, gave “a kind of consent to it.” The meaning of this apparently tardy consent was

that the Directors of the East India Company, both in England and in China, considered it a visionary enterprise to attempt the conversion of the Chinese to Christianity, and also feared that such efforts might be

opposed to the commercial interests of the Company. But the prudent and unostentatious, though invaluable labours of Mr. Morrison, won their esteem and admiration, and led them to treat him with great confidence.

He now gave himself with renewed enthusiasm to the preparation of the Anglo-Chinese Dictionary—a formidable undertaking, which involved an acquaintance with Chinese classical literature such as no Englishman or European had ever possessed.

Three copies of his translation of the Acts of the Apostles, which he forwarded to England, aroused the deepest interest in the minds of the lovers of missions. The Directors of the London Missionary Society presented one copy to the British and Foreign Bible Society, which liberally voted £500 towards the printing of the whole Bible in Chinese, when the translation should be complete; another copy was unstitched, and its leaves distributed amongst the friends of the Society in various parts of the United Kingdom. It seemed to them to be the first demonstrated step towards the eventual conquest by the Gospel of the whole heathen empire, and they rejoiced accordingly. In

70

the same letter that told him of the welcome reception of his translation, the glad tidings were communicated that at last, in response to his frequent and earnest pleadings, a helper had been appointed to come and share his labours. This was Mr. William Milne, a young man of most devoted piety, and of perfect fitness for the work to which he was designated.

Mr. Morrison's apprehensions were now painfully excited by an edict against Christianity issued by the Emperor. The following extract from his letter to the Society, dated April 2nd, 1812, will show at once his danger and his calm resolution:—

“By the last fleet, which sailed about a month ago, I wrote and enclosed you a copy of my translation of the Gospel by Luke, and a Chinese tract on the Way of Salvation, which I hoped would reach you in safety. I now enclose you a translation of a Chinese edict, by which you will see that to print books on the Christian religion in Chinese is rendered a capital crime. I must go forward, however, trusting in the Lord. We will scrupulously obey governments so far as their decrees do not oppose what is required by the Almighty. I will be careful not to invite the notice of Government. I am, though sensible of my weakness, not discouraged, but thankful that my own most sanguine hopes have been more than realised. In the midst of discouragement, the practic-

71

ability of acquiring the language in no very great length of time, of translating the Scriptures, and of having them printed in China, has been demonstrated. I am grateful to the Divine Being for having employed me in this good work; and should I die soon, it will afford me pleasure in my last moments.”

Mr. Morrison was working with great diligence at his work of translating the Scriptures and compiling his Dictionary. He had printed most of the Epistles, and also the Gospel of St. Luke already referred to; but he found the preparation of the Dictionary a task which severely tested his patience and

his resources. To the Grammar, which still lay in the hands of the Company, waiting for their decision as to printing, he added a volume of Dialogues.

He was also painfully anxious to see some visible result of his efforts to affect the hearts of those natives to whom he had access, and was greatly cheered by being informed that the life of one person, a Chinese police orderly in Canton had been reformed through reading the tract published by him on the Way of Salvation, which *tract* this orderly had taken up by chance from the table of a relative. He had been a notoriously bad man—too bad in the estimation of the person who had distributed the tracts to receive one. The reform in his life was marked by many, but did not result in his becoming a Christian.

Mr. Morrison regularly held service in his

72

room, with a number of boys and his Chinese helpers and attendants. One man, A-Fo, cheered him by apparent earnestness in his inquiries after Scripture doctrine, K Sëen-sang manifested growing interest in sacred subjects; but the young boys gave him most pleasure and encouragement. One day A-Fo brought him some idols to look at. He desired that his countrymen might not be told he had brought them, because they would be extremely angry if they knew of it. They were greatly opposed to selling or parting with their idols, lest they should be insulted. “For my part,” said A-Fo, “I believe in Yay-soo (Jesus), and hearken to what you say of the vanity of worshipping wooden, clay, and other images.” On November 8th, 1812, A-Fo inquired about baptism, and declared his willingness to be

baptized if his brother might not know of it, Mr. Morrison endeavoured to explain to him that if his motive was a prudential one, in order to avoid drawing the attention of the civil authorities to himself, it was allowable; but if he was ashamed to be known as a Christian, it was not. He remained with the missionary after the others had gone for further instruction.

The Roman Catholic Bishop at Macao issued an anathema against any who had intercourse with Mr. Morrison, or received his books, or supplied him with Chinese books; but it had no appreciable effect on his work.

73

He reports as to his efforts for the conversion of the natives thus: "I have endeavoured to communicate to a few, by oral instruction, the knowledge of the truth. (Here follow the names of eleven persons.) These have attended with the utmost seriousness and the utmost decorum. In Macao every Sabbath day I conducted worship with the above persons. I began by prayer, next read a portion of the Scriptures, some part of that which I have already printed, or some portion translated for the occasion. These I endeavoured to explain and enforce, and then concluded by prayer and singing a psalm or hymn."

Mr. Morrison's time was now spent about equally at Macao and Canton. His wife and baby resided at the former place, and he was under the painful necessity of being separated from them half of the year. Her health was much worse when she was in Canton, and improved by residence in Macao.

It is impossible to adequately realise the delight of Mr. and Mrs. Morrison when, on July 4th, 1813, being the Sabbath, and just

as they were sitting down at the Lord's table, a note arrived with the news that Mr. Milne, the brother missionary, long promised and expected, had arrived with his wife at Macao. A more welcome or admirable fellow-labourer never entered the mission field. It may be convenient at this point to state in a few sentences something concerning his early days and training for the great work.

74

He was born in Aberdeenshire, in Scotland, in 1785. His father died when he was six years old, and his mother gave him such education as was common to boys in humble life. Soon after his father's death he was put under the guardianship of a relative, who neglected his morals, until he became notoriously wicked, especially as a profane swearer. But he was not long to be given up to sin. In his early years he attended a Sabbath evening-school, which was taught in the neighbourhood of his residence. Here his knowledge of evangelical truth increased, and its value was impressed upon his mind. Sometimes he walked home from the school alone, about a mile over the brow of a hill, praying all the way. At this time he began to conduct family worship in his mother's house; and he also held meetings for prayer with his sisters and other children in a barn that belonged to the premises.

When removed from his home, he was placed in a situation near a very poor man who was rich in faith and holiness. He often went to his house at the hour for family prayer, and united in the worship. After reading the Scriptures, this man was in the habit of expounding them for the instruction of the children, and his remarks deeply in-

terested young Milne, and greatly helped to increase his affection for the Bible. Religion was presented to him in this household in such an attractive manner, that he was led to

75

make a full and deliberate choice of Christ as his Saviour and Friend. The family in which he lived were not only irreligious themselves, but derided the youth for his piety, making his position most uncomfortable. The only place obtainable for meditation or prayer was a sheep-cote where the flock was kept in the winter, and here, surrounded by animals, he often knelt in prayer, on a piece of turf kept for that purpose. Many hours were thus spent on winter evenings, and here he often had sweet refreshment while the members of his master's household were contriving some fresh mortification for his spirit. He read some books at this time which greatly influenced him, especially *The Cloud of Witnesses*, and Boston's *Fourfold State*. He became a member of the Congregational Church at Huntly, saying on his reception, "What a wonder am I to myself! Surely the Lord hath magnified His grace to me above any of the fallen race." Hours were spent by him every day in prayer for the conversion of the world to Christ; but it was not till he was twenty years old that he consecrated himself for mission work, and then he had many obstacles in his path. He spent five years in hard labour to make provision for his widowed mother and sisters; and when this object was accomplished he at once offered himself to the local Committee of the London Missionary Society.

On his appearance before the Committee

76

at Aberdeen, he seemed so rustic and unpromising that a cautious member took Dr. Philip aside and expressed his doubts whether he had the necessary qualifications for a missionary, but he added that he would have no objection to recommend him as a servant to a missionary, provided he would be willing to engage in that capacity. "At the suggestion of my worthy friend," says Dr. Philip, "I desired to speak with him alone. Having stated to him the objection which had been made, and asked him if he would consent to the proposal, he replied without hesitation, and with the most significant and animated expression of countenance: 'Yes, sir, most certainly; I am willing to be anything, so that I am in the work. To be a hewer of wood and a drawer of water is too great an honour for me when the Lord's House is building.'"

He was then accepted by the Committee, and directed to Gosport, where he went through a regular course of training under Dr. Bogue. In July, 1812, he was ordained to the work of the ministry, and dedicated to the service of Christ among the heathen. Shortly afterwards he married Miss Cowie, daughter of Charles Cowie, Esq., of Aberdeen. She was an eminently pious and prudent woman, and contributed greatly to his happiness and usefulness until her death, in 1819

A month after his ordination they em-

77

barked at Portsmouth for China, and having touched at the Cape of Good Hope and the Isle of France, were warmly welcomed at

Macao by Mr. and Mrs. Morrison. Mr. Morrison says: "I went down immediately to the tavern, about ten minutes' walk from our residence. On the way I lifted up my heart in prayer to God for His blessing and direction in all things. After we recognised each other, Mrs. Milne was sent home in a palanquin, and brother Milne and I called on the Minister and Governor according to the custom of the place. They both received us with civility, and offered no objection to Mr. Milne at the moment.

"The next day I called on Mr.— to state that Mr. Milne had arrived, and asked his permission to allow him to remain. He demurred for some time, alleging that no person is allowed to come here—that the object of the English here had been fully stated to be purely mercantile—that the Chinese would disallow a religious establishment, etc. He finally consented to do nothing actively. He would consider Mr. Milne a Chinese student."

The following prayer was entered in Mr. Morrison's journal:—"Thus far (blessed be the great Disposer of events) the door has been opened. Oh, that the Lord's servant may be spared in health, may soon acquire the language of the heathen, and be a faithful missionary of Jesus Christ!"

When the news circulated as to Mr. and Mrs. Milne's arrival, there was excitement both amongst the English and Portuguese. Hostility at once broke forth. The Roman Catholics appealed to the Governor, the Senate met, and it was decreed in full council

“that Mr. Milne should not remain.” In a few days a messenger from the Governor waited on Mr. Morrison, with a message for him to go up to his house. When the missionary arrived, he was coolly received. The following conversation took place. “Does the Padre,” said the Governor, “at your house purpose to remain here?” “Please your Excellency for the present, if you please,” was the answer. “It is,” said the Governor, “absolutely impossible; he must leave in eight days.” Mr. Morrison entreated him on one knee not to persist in this order, but to at least extend the term. The Governor said his orders were not to allow people to remain, that the Senate and the Roman Catholic Bishop had required him to act, that he had been appealed to against Mr. Morrison for publishing books in Chinese at Macao, but from motives of friendship he had forborne to act. Finally, he extended his permission for Mr. Milne to remain eighteen days. All further efforts in the same direction proved fruitless.

On July 20th, Mr. Milne left Macao in a Chinese fast boat. He could get no legal conveyance, and therefore had to proceed by

79

stealth to Whampoa, thence taking ship to Canton. This treatment on the part of the authorities at Macao greatly grieved Mr. Morrison, the more so as an intimation was given him that he ought to surrender his mission work and devote himself exclusively to the affairs of the Company. But they had not properly understood the man if they thought such a thing possible. Mr. Morrison was a missionary first and essentially; he

was a servant of the East India Company for its convenience and his own.

A few days later he went to Canton, where he found Mr. Milne well, busily engaged with his studies, but in very uncomfortable quarters. Thence he returned to Macao; and on September 30th again arrived at Canton, having just finished the translation of the New Testament in Chinese. He now devoted himself increasingly to the Anglo-Chinese Dictionary, which severely taxed his powers and resources. In the midst of these labours, his position was rendered the more trying by the death of Mr. Roberts, the chief of the English Factory, who had proved a warm friend to him since his arrival in China.

The year 1814 opened with fresh opposition from the Chinese authorities. The Viceroy had reported Mr. Morrison to the Government as becoming fully acquainted with the language and customs of the country, and as being the translator of all English official

80

documents which were received by the Government. The Government sent a document denouncing in harsh terms all who were concerned in imparting to him any help in the composition of official dispatches, and the Viceroy issued an order for their apprehension. Kō Sëensang and his son were therefore dismissed and sent to a place of safety. But, on the other hand, the New Testament was printed and ready for circulation, so that there was the prospect of good being done through its finding a way into the homes of many of the people. Two thousand copies were first printed, which were taken from wooden blocks. From these blocks one

hundred thousand. copies might have been printed without material damage being done to them. Mr. Morrison also issued simultaneously ten thousand copies of a tract containing an outline of the Christian system, and five thousand copies of a Catechism.

It was soon found that Mr. Milne would not be permitted to remain at Canton, and that he must look out for a residence elsewhere. The earnest attention of both missionaries was directed to the finding of a place which might be considered the headquarters of the Mission, where means could be taken for extending the work, and which might be, if needful, a resting-place for the agents of the Society in declining years. It was therefore settled that Mr. Milne should go through the chief Chinese settlements in the Malay

81

Archipelago with the following objects in view: first, to circulate the New Testament and tracts just published amongst the tens of thousands of Chinese who lived in those islands; secondly, to seek a quiet and peaceful retreat where the chief seat of the Chinese mission could be fixed and its labours pursued without the harassing persecution of a bigoted and exclusive Government; thirdly, to gather up such information as to populations, etc., as might afford good grounds for deciding as to the best means of pursuing mission work among them; and fourthly, to ascertain what opportunities there were of printing a volume of dialogues in Chinese and English to assist other agents in the acquisition of the language. With the purposes of his voyage thus defined, Mr. Milne proceeded to visit Java, Malacca, Penang, and other places,

During Mr. Milne's absence Mr. Morrison proceeded with his work of publication. He issued in Chinese a pamphlet in which he traced a concise outline of Old Testament history, chiefly relating to the Creation, Deluge, Exodus, giving of the Law, and principal events of the kingdom of Israel. He also translated and printed a selection of Hymns to be used in Divine worship; consisting mainly of psalms rendered from the Scotch version, and the hymns of Watts, Cowper, and Newton, in most general use at home.

82

So many copies of the New Testament had been required by Mr. Milne for distribution on his travels that a new edition was quickly called for. The book had been printed in large octavo form, and Mr. Morrison decided to print it in duodecimo, as being more generally convenient. Besides, in the critical condition of the Mission, it was of importance to have two sets of blocks, to be kept in different places, so that if one fell into the hands of opponents the other might be in reserve. New wood-blocks were therefore prepared, at a cost of five hundred Spanish dollars,¹ besides half a dollar each copy for printing off. But this cost was greatly increased by the dishonest advantage afterwards taken of Mr. Morrison by the Chinese.

The Anglo-Chinese Dictionary now approached completion. Immense labour had been spent upon it, and its publication became a matter of extreme anxiety to Mr. Morrison. It would have been comparatively useless to have remained in manuscript. The expense of transcribing it for the use of other missionaries or the employés of the Company

would have been immense, To copy the Dictionary prepared previously by Romish missionaries had cost two hundred Spanish dollars, and it was only one-sixth the size of this prepared by Mr. Morrison. The expenses incurred already in gathering up materials for its composition had been very

¹ Then valued at five shillings per dollar.

83

great, and the cost of its publication was alike beyond the means of the author and of the Missionary Society. It was, therefore, with thankfulness and a sense of gracious relief that Mr. Morrison, after much negotiation, obtained from the Company a promise to print it at its expense. At once the Select Committee made arrangements, and shortly afterwards Mr. P. P. Thoms was sent out from England to China, with presses, types, and all requisites for the work, to superintend its publication.

The translation of the Old Testament was then in progress, and Mr. Morrison finished the Book of Genesis, which was printed separately at the beginning of 1815.

In the meantime Mr. Milne returned from his travels. He had visited Java, and received much encouragement and help in his enterprise from the enlightened and truly Christian Governor, Sir T. Stamford Raffles. After visiting other places he called at Malacca, and was received by Colonel Farquhar, the Resident and Commandant, with great cordiality. This gentleman showed much interest in the project of the missionaries, and proved a warm friend to them in their future operations. On Mr. Milne's return to Canton, it was decided be-

tween Mr. Morrison and himself that Malacca should be adopted as his future residence, and as the base of a new mission. The reasons for this choice were several and very weighty.

84

Malacca was near to China, and there was frequent and easy intercourse between it and all the islands in the Eastern Archipelago, where the Chinese resided in large numbers; it lay convenient to Cochin-China, Siam, and Penang; it was *en route* between India and Canton, and ships sailing between these places frequently called there. No other place presented such advantages for intercourse and transmission of books, etc. The climate was healthy, and as a mission station it would be a desirable residence for any agents who were ill or in failing health. Then it was a quiet place, the authorities were friendly, Colonel Farquhar cordially so, and here could be established a missionary settlement, where children could be educated, native agents trained, books prepared and published, the languages of the East taught to missionaries coming out to the work; and, in the largeness of Mr. Morrison's soul, the idea was fostered, that here might be maintained a retreat for aged and disabled missionaries or their widows, and also an institution for the education of their children.

This was a large programme. How much of it Mr. Morrison and his faithful coadjutor were able to carry out we shall see hereafter.

The year 1814 brought to Mr. Morrison what was the greatest joy he had hitherto experienced in his arduous work. For seven years he had hoped, prayed, scattered the seed of the kingdom, yearning that it might

85

fall into good ground and bear fruit; but time seemed to pass by only to try his faith and patience more severely. But at length he was to be refreshed by having one convert to his prolonged ministry. This was Tsae-Ako, one of his early teachers, and brother of A-Heen, still employed by him, who now made application for baptism, giving the following confession of faith:—

“Jesus making atonement for us is the blessed sound. Language and thought are both inadequate to exhaust the gracious and admirable goodness of the intention of Jesus. I now believe in Jesus, and rely on His merits to obtain the remission of sin. I have sins and defects, and without faith in Jesus for the remission of sins should be eternally miserable. Now that we have heard of the forgiveness of sins through Jesus, we ought, with all our hearts, to rely on His merits. He who does not do so is not a good man. I by no means rely on my own goodness. When I reflect and question myself, I perceive that from childhood until now I have had no strength, no merit, no learning. Till this, my twenty-seventh year, I have done nothing to answer to the goodness of God in giving me existence in this world as a human being. I have not recompensed the kindness of my friends, my parents, my relations. Shall I repine? Shall I hope in my own good deeds? I entirely call upon God the Father, and rely upon God for the remission of sins;

86

I also call upon God to confer upon me the Holy Spirit.”

The account given by Mr. Morrison of this first convert to Christ by Protestant missions is interesting:—"Ako lost his father when he was sixteen years of age. When he was twenty-one, he came to my house and heard me talk of Jesus, but says he did not understand well what I meant. That was my first year in China. Three years after, when I could speak better and could write, he understood better; and being employed by his brother in superintending the New Testament for the press, he says that he began to see that the merits of Jesus were able to save all men in all ages and nations, and hence he listened to and believed in Him.

"His natural temper is not good. He often disagreed with his brother and other domestics, and I thought it better that he should retire from my service. He, however, continued, whenever he was within a few miles, to come to worship on the Sabbath day. He prayed earnestly morning and evening, and read the Decalogue as contained in the Catechism. He says that from the Decalogue and instruction of friends he saw his great and manifold errors, that his nature was wrong, that he had been unjust, and that he had not fulfilled his duty to his friends, or brothers, or other men. His knowledge, of course, is very limited, and his views perhaps obscure; but I hope that his faith

87

in Jesus is sincere. I took for my guide what Philip said to the eunuch—"If thou believest with all thine heart, thou mayest be baptized." Oh, that at the great day he may prove to be a brand plucked from the burning! May God be glorified in his eternal salvation!"

In his journal, under date July 16th, 1814, Mr. Morrison thus recorded the baptism:—

“At a spring of water issuing from the foot of a lofty hill by the seaside, away from human observation, I baptized, in the name of the Father, Son, and Holy Spirit, the person whose name and character have been given above, Oh, that the Lord may cleanse him from all sin by the blood of Jesus, and purify his heart by the influences of the Holy Spirit! May he be the first-fruits of a great harvest—one of millions who shall come and be saved!”

Tsae-Ako adhered to his profession of the Gospel until his death, which took place from consumption in 1819. Mr. Morrison was not with him at his death; but he never doubted as to his faith in the Lord Jesus in the last moment.

88

CHAPTER VI

VISIT TO PEKING—COLLEGE AT MALACCA

“Every great and commanding movement in the world is the triumph of enthusiasm,”—EMERSON.

THE apprehensions which Mr. Morrison had felt as to the firmness of his position were fully justified by the reception of a letter from the Select Committee of the East India Company, dated October 14th, 1815, which contained the following paragraphs:—

“We feel it necessary to acquaint you that the Hon. Court of Directors, having been informed that you have printed and

published in China the New Testament, together with several tracts translated into the Chinese language, and having further understood that the circulation of these translations has been effected in defiance of an edict of the Emperor of China, rendering the publisher of such works liable to capital punishment, are apprehensive that serious mischief may possibly arise to the British trade in China from these translations, and have in consequence directed that your present connection with the Honourable Company should be discontinued. The Honour-

89

able Court remark at the same time that they nevertheless entertain a very high respect for your talents, conduct, and character, and are fully sensible of the benefits derived from your services; in consideration of which they have directed us to present you with four thousand dollars on the occasion of carrying the orders into effect.

“Notwithstanding the tenour of these orders, which we have implicitly communicated to you, we are under so strong an impression of the importance of your services to the affairs of our honourable employers, and so well assured, from our personal knowledge and past experience of your prudence and discretion in forbearing to place yourself in a situation which may be calculated to implicate the national interest through your connection with the Factory, that we have resolved to postpone giving effect to any part of the above instructions until we receive further orders upon the subject.”

Explanation and vindication on Mr. Morrison's part were offered by him in a voluminous correspondence, on which it be-

came apparent that the local officials of the Company were loath to carry out the decision of the Chief Board; and in a few weeks such complications arose between the Chinese Government and the Company, that an embassy, headed by Lord Amherst as Ambassador Extraordinary, was dispatched from England to the Court of Peking, to accommo-

90

date and arrange the matters in dispute. Mr. Morrison's services as secretary and translator to such an embassy could not be dispensed with, and he was requested to accompany the Ambassador to Peking.

For a considerable time Mrs. Morrison's health had caused her husband and friends much anxiety, and her medical adviser strongly urged that she should try a sea voyage and change of climate as means to benefit her. Her husband's presence in China at the particular juncture of circumstances was deemed too important to be dispensed with, and therefore without him, but with her two children, Mrs. Morrison embarked for England, on January 21st, 1815,

One more trial was in store for Mr. Morrison during this year. The spirit of religious intolerance was so fully aroused that the typecutters engaged in preparing the blocks for the Dictionary were arrested, and, in alarm, the blocks which had just been completed for the fresh edition of the New Testament and the Book of Genesis were destroyed by the printers to prevent discovery. This was a deep disappointment to the indefatigable and dauntless labourer; but he at once took heart of grace, and set about the preparation of new types. Very soon the intelligence reached him that the British and

Foreign Bible Society had made a grant, as liberal as it was timely, of one thousand pounds, which enabled him to have blocks

91

cut, not only for the duodecimo edition of the Testament, but for the Book of Psalms, the translation of which was just complete. In writing to inform him of this grant, the Rev. J. Owen, secretary of the Bible Society, said:—

“Should your translation be on the whole a faithful image of the sacred original, and the understanding of the Chinese be opened by its Divine Author to understand and admire it, what an honour will be conferred on your labours, and what blessing will you have been called upon to inherit! Desirous of participating in that honour and that blessing, the British and Foreign Bible Society has furnished you from time to time with contributions of pecuniary aid, and you may assure yourself that it will continue to assist you in the prosecution of an undertaking so congenial with the object of its appointment and the wishes of its conductors.”

It may be mentioned here that a short time before this an English merchant had died in China, and had left Mr. Morrison one thousand pounds for the purposes of his mission, which sum had been devoted to the printing of the New Testament and other Christian books.

Lord Amherst and his attendant officials arrived at Canton in the *Alceste* on July 13th, 1816, and took on board Sir George Staunton and Mr. Morrison; then the vessel proceeded

92

on its way, till, on July 28th, it anchored at the mouth of the river Peiho. On August 13th they were entertained in the city of Tien-tsin at a great banquet given by two Imperial Commissioners in the name of the Emperor. Mr. Morrison gives an interesting description of the reception and entertainment. The Imperial Commissioners and the English Ambassadors and Commissioners sat on very low cushions raised about six inches from the ground, while the suite of the Emperor sat on the ground, on which a red cloth had been placed.

On August 20th they all arrived at Tungchow, a day's journey from Peking. Here eight days were spent in disputing a question of ceremony. It was required of the English Ambassador that, on being brought before the Emperor, he should perform what is called in China "THE CEREMONY," or *San Kwei; Kew Kow*, rendered in English, "Three kneelings and nine knocks of the head." The mode of performing is that the person introduced to the Emperor kneels on the ground, places his hands when bowing forwards on the floor, and strikes his forehead against the earth thrice; then the person rises, and, again kneeling down, repeats the performance; and then, rising once more, repeats the whole a third time. Thus it is the Chinese worship their gods—some by three knocks, others by six, and others by nine, according to the veneration in which

93

they are held. Lord Amherst was not very likely to go through such a foolish and degrading ceremony, and, after prolonged dis-

putes, the Chinese nobleman professed to waive the requirement. On the 29th the company arrived at the Imperial Palace, The hour appointed by the Emperor for giving audience had arrived. The Ambassador and his suite had travelled all night, were unwashed and unrefreshed, and ill prepared for the interview with royalty. His lordship therefore pleaded with the nobleman who received him that the fatigues of the night had been so great that he must beg His Majesty to defer the reception until the following morning. To effect this the messengers went into the Emperor and told him the Ambassador was so ill that he could not stir a step. The Emperor graciously permitted him to retire to his lodging, and sent his physician to attend him. The physician did not find Lord Amherst ill, and no doubt made a representation to the Emperor that did untold harm. His Majesty thought he had been imposed upon. A special meeting of the Cabinet was called. No one dared to explain the real facts of the case, and an order was issued that the Ambassador should depart immediately. The order was obeyed. The whole party left Peking the same afternoon, and, after incurring a journey of 50,000 miles there and back, Lord Amherst had to report a result of *nothing!*

The Emperor afterwards discovered the real facts of the case, and degraded from office those who could have placed them before him; but his false pride would not permit him to offer any explanation, or retract his treatment of the Ambassador.

Although the object of the Embassy had thus failed, the journey gave Mr. Morrison a few months of relaxation which his health greatly craved. He was able to extend his knowledge of the country and the people, and especially he was able to gather up some knowledge of the various dialects of the provinces through which he passed, which was of great service to him afterwards. During his absence a volume of Dialogues in Chinese and English, which he had prepared, had been carried through the press at Canton, under the superintendence of a gentleman in the British Factory.

Mr. Milne and his family had left China and taken up their residence in Malacca, to carry out the great scheme so long a day-dream with Mr. Morrison, but which was now about to become, in great part, a reality, by the agency of his faithful fellow-labourer. Mr. Milne had collected Chinese books, printing paper, and other needful materials, secured a teacher of the language, engaged workmen, and sailed on April 17th, 1815, for his new home. On the voyage his family was increased by twins; and, after thirty-five days' sail, he reached his destination,

95

and was cordially received by Major Farquhar, who proved himself to be a friend indeed.

The scheme indicated previously in regard to the mission at Malacca had been carefully formulated by Messrs. Morrison and Milne, presented to the London Missionary Society, and fully approved and sanctioned by it. The programme was an ambitious one, and, whilst successful to a degree which fully justified the outlay of its founders, it did not

realise all that their faith and enterprise merited. According to the plan sketched out, a portion of land was to be purchased, on which buildings could be erected suitable for the purposes contemplated and intended. A free school was to be established as a preparation for a more advanced seminary, in which native ministers might be trained and educated. A monthly magazine in Chinese was to be issued. A printing-press was to be set up, and kept at work, for the purpose of issuing the Scriptures in Chinese and for the diffusion of Christian literature generally. An English periodical was to be issued also, with the view of promoting unity and co-operation among Missionary Societies in the East. Divine services were to be held, and places of worship to be erected as quickly as practicable. The whole scheme was to be called "The Ultra-Ganges Mission," as denominating the scene or area of the enterprise.

96

Mr. Milne quickly began the attempt to realise the scheme. A small house in the British compound, which had formerly been used as a stable, was fitted up as a school. Notices in Chinese were posted up in the town, announcing the commencement of a school for the children of the poor. Great unwillingness was at first shown by the people to send their children, and when the school opened on August 5th, only five scholars had been obtained; but, by sedulous effort and wise caution, the number increased, until by the end of the first year the number in daily attendance was fourteen, who received the ordinary elements of Chinese education. By and by the Catechism prepared by Mr.

Morrison was introduced, and the children were familiarised with the leading words of religious character, such as God, Creation, Soul, Death, and many others. Then the teacher and children were drawn to attend divine worship. Great prudence was required here. First, a few domestics brought from Canton were drawn to attend, and then the school teacher and his pupils were induced to follow them. Thus very slowly had Mr. Milne to take step after step towards the attainment of his great object. A small church of Dutch Christians in Malacca was at this time without a pastor, and they invited Mr. Milne to occupy the vacant place. This he declined, on the ground that he was commissioned for another purpose; but he under-

97

took to conduct divine service for their benefit once a week. For about a year no land was obtained for the erection of the meditated buildings; but at the beginning of 1816 Mr. Milne obtained a grant of land from the English Governor at Penang, subject to approval from the Dutch authorities. This was a considerable distance from the town, and not suitable "for the purposes of the mission. It was therefore exchanged for a smaller piece near the city gates, a sum of about two hundred pounds being paid as a further recompense to the vendor. Thus was a site obtained in a most eligible situation. It has been mentioned that workmen as printers had accompanied Mr. Milne from China. He now procured a printing-press, founts of English and Malay types, and all necessary apparatus for setting to work. In order to keep his men employed, he printed an edition in English of Doddridge's

Rise and Progress of Religion in the Soul, and Bogue's *Essay on the Truth of the Christian Religion*. These were sold or distributed amongst the English residents and adventurers in China, India, and in the wide Archipelago of the East.

On Mr. Morrison resuming his work at Canton, he was quickly tried by fresh difficulties which beset him. A quarrel broke out among his workmen at the press; one of whom, to revenge himself on others, took a sheet of the Dictionary to the Tso-tang, a

98

district magistrate. This official was only too glad of an occurrence which seemed to afford an opportunity of extorting money, and sent his police runners to seize the printing materials, and the natives who were engaged in the illegal task of assisting foreigners to print the Chinese language. Sir Theophilus Metcalf, the English Chief of the Factory, interfered with great firmness, and prevented the presses and types being impounded. The Viceroy of Canton issued prompt orders that no natives should aid foreigners in printing the Chinese character; the names of Mr. Morrison's teachers and transcribers were recorded for arrest; Kō Sëensang absconded, while Sam-Tak, A-Fo, and A-Heen were in great apprehension. The result was that Portuguese workmen had to be instructed to cut the Chinese characters on wood blocks for the printing of the Dictionary.

Besides his incessant labours on the Dictionary, usually occupying six or eight hours a day, Mr. Morrison translated and published the morning and evening prayers, as they stand in the Book of Common Prayer, also *Horæ Sinicæ*, a series of translations from

Chinese classics, and a Chinese Primer, all of which, with other works already recorded, prove a zeal and diligence of application that must have tried the most patient mind and tested the strongest constitution. The progress the translation of the Bible was making is indicated in the following letter

99

to the Bible Society, under date November 24th, 1817:—

“During the ensuing year Mr. Milne and I hope to finish a translation of the whole Bible. He has completed Deuteronomy and Joshua. The Book of Genesis has been printed some time. I have made a first draught of the Book of Exodus and the Book of Ruth. The Psalms I have finished, and they are now in the press. The Book of Isaiah is about one-half translated. Several type-cutters are engaged to go down to Malacca for the purpose of printing Deuteronomy, Joshua, and an edition of the Psalms in duodecimo; that which I am perfecting here is smaller than our duodecimo New Testament.”

A letter from America at this time informed Mr. Morrison that a young Chinaman, about twenty-six years of age, from Macao, who had settled in New York, had been led, through the reading of the Chinese New Testament, to profess faith in Christ, and was manifesting the utmost earnestness and consistency. These tidings, amidst the dry, monotonous grind of translation work, were peculiarly refreshing to his soul.

Mr. Morrison’s labours now began to excite attention and interest in all parts of Great Britain, and also in many parts of Europe and America. He received letters from some

of the most learned professors in Germany and France, most warmly recognising his

100

eminent attainments and services. Dr. Vater, Professor of Königsberg University, and M. Remusat, Professor of Chinese, etc., in the Royal College of France, one of the most erudite men in Europe, with others, frankly and cordially congratulated him upon the thorough and varied knowledge he had gained of Chinese language and literature, and the firm foundation he was laying for his successors. He was unanimously and gratuitously created Doctor of Divinity by the Senatus Academicus of the University of Glasgow, as a recognition of the great value of his labours as a philologist and a Christian teacher.

He had now been ten years at work in the far-off land—years that had been devoted to intense and grinding labour, years of prolonged strain and trial by reason of the annoyance and persecution of Chinese officials and the scarcely concealed dislike of many of the English merchants, years of severe and depressing disappointment on account of the stubborn and dogged indifference to Gospel truth manifested by the natives. The sterling qualities of Mr. Morrison's nature had all been brought into active and energetic exercise by the pressing exigencies of his position, and they had admirably enabled him to grapple with those exigencies. Not that he had been uncheered in his labours in the interim. Providence had, on several trying occasions, interfered in his behalf in a special manner,

101

enabling him to maintain a foothold in the land, giving him a position by which he might prosecute evangelistic work undisturbed by the official arm, and affording throughout all his labours such a fresh, clear sense of peace and comfort that he was maintained in hope and courage, and was prepared to labour on, resting on the promise, "in quietness and in confidence shall be your strength." And certainly the results of those ten years were permanent material for the future. An ample knowledge of the most difficult language and the most obscure literature had been obtained. Large plants of printing-presses, types, wood-blocks, and other material had been accumulated; one large edition of the New Testament in Chinese had been printed and circulated; another edition of 9000 copies was nearly printed off; a Chinese grammar, a volume of translations from Chinese classics, a psalter, a book of prayers, several small publications on Christian doctrine and history, had also, been issued as the result of his own application; not to speak of the Books of the Old Testament already translated, and some of them printed, awaiting the completion of the whole before passing into circulation. Besides this must be taken into account the help given to Mr. Milne in his acquisition of the language, and the establishment of the mission in Malacca. All this was accomplished, besides the invaluable services rendered by Mr. Morrison

102

to the East India Company as its official translator and secretary.

Nor had the ten years been *utterly* fruitless as to the main work of the Christian missionary—the conversion of souls to God. Two persons at least had given up idolatry and professed faith in Christ; one of these had been baptized, and maintained a good confession, and the other was giving promise of such growth in Christian knowledge and piety as to warrant his reception by baptism before long. The experiences of other pioneer Protestant missionaries had been far different to Mr. Morrison's. They had faced greater risks and dangers from savages and barbarians, they had passed through exciting adventures and romantic trials, but they had also been cheered and inspired by great successes; and it may be doubted whether any of them had shown greater calmness in presence of danger, heroism more grand, or determination more unwavering, in spite of repeated disappointments, than had been manifested by Robert Morrison during this period.

103

CHAPTER VII

CHINESE BIBLE COMPLETED—DR. MILNE'S DEATH

“Great men stand like solitary towers in the City of God, and secret passages, running deep beneath external nature, give their thoughts intercourse with higher intelligences, which strengthens and consoles them, and of which the labourers on the surface do not even dream.”

LONGFELLOW.

ON November 10th, 1818, the foundation-stone of the Anglo-Chinese College

at Malacca was laid by Colonel W. Farquhar, in the presence of the Hon. J. S. T. Thyson (the Governor), Hon. J. J. Erskine (Judge of Penang), the members of the College of Justice, and many other distinguished persons, Mr. Milne represented Dr. Morrison, and delivered a suitable address.

The object was announced as the reciprocal cultivation of Chinese and European literature, and the machinery was to comprise a library furnished with books treating on the language, history, science, etc., of European and Oriental nations. European professors of the Chinese language, aided by native Chinese tutors, were to impart knowledge; a printing-press was to be made use

¹⁰⁴

of in divers manners, and it was also intended soon to form a botanic garden, so as to have in one focus the plants of the Eastern Archipelago. To the advantages of the institution Europeans were to be admitted, to be fitted and prepared for missionary, commercial, scientific, or official pursuits in the East, and also youths from Chinese-speaking countries, who desired to be trained for service under Europeans or in the Christian Church.

Dr. Morrison contributed one thousand pounds towards the establishment, and promised a hundred pounds a year for five years towards its maintenance. He otherwise, especially in respect of the library, contributed largely towards the College. Another gentleman gave the sum of four thousand Spanish dollars towards the building, the London Missionary Society gave five hundred pounds, and European residents in Canton five hundred pounds. One friend wrote:

“I confess that the plan far outstrips my expectations. It is benevolent and liberal to a degree; it is extensive also, and so ought our donations therefore to be. I shall be obliged to you to draw on me at any time you like for 420 dollars, that being equal to 100 guineas.

“In faith and hope the world will disagree,
But all mankind’s concern is charity:
Thus God and nature linked the general frame,
And bade self-love and social be the same.”

¹⁰⁵

No words can describe the bright visions of usefulness which Dr. Morrison entertained as to the results of this institution. Malacca was to be not the Athens only, but the Jerusalem of the East. Streams of knowledge and spiritual grace were to flow from thence until the Chinese world was sanctified thereby. For some time there was great disappointment in the minds of the promoters, as the natives refused to send their children, until Mr. Milne was obliged to offer a small weekly payment to each child to induce its attendance.

As the natives became familiarised to the presence of the College, and understood better the spirit of its conductors, they became more trustful, and the school prospered. Pupils and students were trained, during Mr. Milne’s life, varying in number from twenty up to sixty at one time; and of these several were converted and became consistent Christians. Books—some of them of great importance—were poured forth from the press, periodicals were maintained, and vigorous methods taken to make Malacca the centre of Christian propagandism on a large scale.

Several volumes of the Dictionary were now completed and issued, but any estimate of it must be reserved until its completion shall be recorded. It was the unutterable pleasure of Dr. Morrison to be able to write to the Directors of the London Missionary Society

106

on November 25th, 1819, conveying the information that the whole of the Bible had been translated into Chinese. He, of course, had by far the larger share of the great work; but Mr. Milne had given most effective and willing service since his acquaintance with the language had enabled him to do so.

The whole of the New Testament was the work of Dr. Morrison, the Chinese MS. found in the British Museum being a basis for a part of it; and of the Old Testament he had done the whole, with the exception of the Books of Deuteronomy, Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Job, which had been translated by Mr. Milne. In his letter to the Society, Dr. Morrison expressly disowns any claim to perfect correctness, and only professes to have laid a foundation for other and more perfect translations in after years. A few extracts from the letter will be interesting. He says:

“If Morrison and Milne’s Bible shall in China at some subsequent period hold such a place in reference to a better translation as Wickliff’s or Tyndale’s now holds in reference to our present English version, many will for ever bless God for the attempt; and neither the Missionary Society nor the Bible Society will ever regret the funds they have, or shall yet expend, in aid of the object.

“It is not yet 500 years since Wickliff’s bones were dug up and burnt, chiefly because

107

he translated the Scriptures; and it is not yet 300 years since Tyndale was strangled by the hands of the common hangman, and then burnt, for the same cause. The alleged inaccuracy of Wickliff’s and of Tyndale’s translations was the ground of cavil with all those who were adverse to any translations of the sacred Scriptures; and it is but 277 years since the English Parliament decreed that’ all manner of books of the Old and New Testaments, of the crafty, false, and untrue translations of Tyndale, be forthwith abolished and forbidden to be used and kept.’ If such things occurred so recently, more modern translators need not be surprised if their works are censured and condemned.

“King James’ translators were fifty-four in number, and rendered into their modern tongue in their native country under the patronage of their Prince. Our version is the work of two persons, or at most of three (including the author of the MS.), performed in a remote country, and into a foreign and newly-acquired language, one of the most difficult in the world, and the least cultivated in Europe. The candid judge of men’s works will not forget these circumstances.

“In my translations I have studied fidelity, perspicuity, and simplicity. I have preferred common words to rare and classical ones. I have avoided technical terms which occur in the pagan philosophy and religion. I would rather be deemed inelegant than

108

hard to be understood. In difficult passages I have taken the sense given by the general consent of the gravest, most pious, and least eccentric divines to whom I had access.

“To the task I have brought patient endurance of long labour and seclusion from society; a calm and unprejudiced judgment, not enamoured of novelty and eccentricity, nor yet tenacious of an opinion merely because it was old, and, I hope, somewhat of an accurate mode of thinking, with a reverential sense of the awful responsibility of misinterpreting God’s word, Such qualifications are, perhaps, as indispensable as grammatical learning in translating such a book as the Bible.

“To have Moses, David, and the Prophets, Jesus Christ and His apostles, using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world, and I trust that the gloomy darkness of pagan scepticism will be dispelled by the Dayspring from on high, and that the gilded idols of Buddha, and the numberless images which fill the land, will one day assuredly fall to the ground before the force of God’s word, as the idol Dagon fell before the ark.

“Tyndale, while he was being tied to the stake, said, with a fervent and loud voice, in reference to Henry VIII., ‘Lord, open the

109

King of England’s eyes’; and his prayer seems to have been heard and answered.

Let us be as fervent in a similar petition in reference to the Sovereign of this Empire.

“In the Apostle’s words I conclude this letter:—‘Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.’”

The joy entertained by the friends of Christian missions throughout Europe and America on the accomplishment of this great work was intense. Congratulations to Messrs. Morrison and Milne poured upon them from many quarters, the University of Glasgow conferred the degree of D.D. on Mr. Milne, and fervent gratitude was expressed to the beneficent Providence which had presided over their labours. The Rev. G. Burder, D.D., secretary to the London Missionary Society, wrote:

“The herculean task is at length completed. To Him alone who gave the power to effect this great work, and who alone can render it effectual for its intended purpose—the illumination and renovation of human minds—to Him alone be the glory now and evermore. But, my dear friend, we ought not, we will not, we do not, forget the laborious agents whom He has been pleased to employ for this great end. We thank Him for you and for your helper.

Mr. Milne. We bless God, who has continued your lives in a sultry climate, maintained your mental and corporal powers, and spared you to see the completion of your great labour. ... Never mind what opponents

say. The work is done, and God will bless it; nor will He forget this work of faith and labour of love when He shall render to every man according to his works. Bless God, my dear sir, that ever you were born, and born again, and enabled to effect this great work. You have lived to good purpose in having lived to publish a Chinese Bible, Thank God, and take courage."

The Committee of the British and Foreign Bible Society wrote in a similar strain of thanksgiving and congratulation, and granted a fresh sum of one thousand pounds in aid of the multiplication and circulation of copies of the translation. The Committee of the American Bible Society presented Dr. Morrison with a copy of the best edition in octavo of the Bible, in splendid binding, as an expression of its esteem and approbation, and the American Board of Commissioners for Foreign Missions wrote offering their most cordial thanks and congratulations. Besides these, Sir George Staunton and many other eminent scholars wrote in similar strain, giving proof of the intensity of interest felt throughout the Christian world in the great achievement.

111

Dr. Morrison pursued his labours with unwearied assiduity. The Rev. Dr. Baird, principal of Aberdeen University, had written to him seeking information as to the poor of China. This led him, in connection with Dr. Livingstone, the surgeon of the East India Company in Canton, to give attention to the enormous numbers of destitute poor and sick people who infest all Chinese towns and cities. The blind, the lame, the leprous

often filled the highways, and their condition excited little concern or compassion. The melancholy condition of these sufferers was only equalled by the gross ignorance that prevailed as to medical science. In the public streets and markets might be seen here and there a stall on which dried vegetable substances were exposed for sale, these being sold for any, and some for every, complaint, without any attempt at discrimination.

To meet this crying evil, Dr. Morrison opened a dispensary for supplying the poor with advice and medicines, superintending it himself for one or two hours daily, and being assisted in its management by Dr. Livingstone. He also purchased a Chinese medical library, consisting of upwards of 800 volumes, with a complete assortment of Chinese medicines, and engaged a respectable Chinese physician and apothecary, with the occasional attendance of a herbalist (whose complete stock he purchased for Dr. Living-

 112

stone's analysis), to explain the properties of the various herbs he collected and sold.

The afflicted Chinese of Canton and the adjacent districts crowded to this dispensary, and in a few months thousands of cases had been under treatment with gratifying success. This institution must be considered as the forerunner of a crowd of similar institutions, which have been established in connection with Christian missions in the East, and which are increasingly vindicating their claim to be considered an integral part of Christian propagandist enterprises.

On April 23rd, 1820, Mrs. Morrison, in much improved health, embarked with her two

children in the *Marchioness of Ely*, to rejoin her husband in China. On August 23rd he had the great happiness of receiving them at Macao, and of spending a few weeks of blessed home enjoyment in their society. Then he had to leave them, to undertake again his official duties in Canton. In the following spring he returned again to Macao, and he gives a glowing picture of the holy family life he enjoyed:—

“My beloved Mary, from the last time of her arrival in China, enjoyed remarkably good health, seldom requiring medical aid. We were pleasantly situated, and had a piece of ground before our house by the seaside in Macao, where we and the children walked happily together every evening. We then, after family prayers, sat down round a table,

113

all occupied in something useful or amusing. My Mary was occupied innocently and pleasantly in making clothes for her expected babe, and got all her house in order most comfortably; yet amidst this she never went to rest nor rose to work without reading considerable portions of her Bible, and since she came out to China she read, I believe, the whole of Milner's *Church History*, which she found edifying.”

On June 8th she was suddenly taken ill, and notwithstanding that doctor, husband, and friends did all that human skill or affection could devise, she died in her husband's arms on Sunday evening, the 10th. Dr. Morrison wished to bury her by the side of her little son, James, whose body lay in a grave amongst the hills; but the Chinese would not suffer the grave to be reopened. The Roman Catholics refused to allow the

dust of a Protestant to repose in their cemetery, and therefore the Committee of the English Factory purchased a piece of ground, worth about a thousand pounds, as a Protestant burying-place, and here the remains of Mrs. Morrison were reverently placed.

The blow was so sudden and afflictive to Dr. Morrison, and the desolation was so awful, that he seemed stunned and paralysed. His health and spirits suffered for a considerable time; and while he diligently fulfilled his official duties, and wrought with undiminished ardour for the completion of his

114

Dictionary, his correspondence, generally so varied and multitudinous, was limited to his nearest relatives. When his duties required his presence in Canton, he took his son with him, leaving his daughter in the care of his kind friends, Dr. and Mrs. Livingstone, at Macao, intending to send both children to England as soon as a convenient opportunity occurred.

His skill and tact as an interpreter and diplomatist were to be very severely tested on his arrival at Canton, in consequence of a *fracas* which broke out between the English and Chinese authorities. Some men from an English frigate had gone ashore at the island of Lintin, adjacent to the Chinese coast, for the purpose of obtaining water. Although they were unarmed, a party of Chinese attacked them, and several were wounded. A company was sent from the ship to defend them, and in the struggle two Chinamen were killed.

The local government demanded that the murderers, as they were called, should be given up, to be executed according to law.

The English denied that there was any murder in the case, and refused the demand. Both parties firmly maintained their ground, and as a result trade was interfered with, the relations of the two nations were strained, the English Factory at Canton was closed, its employees and stock were put on board ship, and an unfriendly attitude was taken up.

115

Some of the Chinese merchants deeply regretted the affair, and did their best to end the unfortunate quarrel by seeking to induce the English to accommodate matters somewhat. They even suggested to the officers of the frigate that they should say that two of their men had fallen overboard, and that, as these were the murderers, they could not be given up. They would have been content to allow the matter to blow over on such a wild story as this; but their pride would not allow them to acknowledge the plea that the men had been killed by the English in self-defence.

The English would not concede any point, and especially would not give up the men to be strangled to death, as they certainly would have been, if surrendered. The result was that two months were spent in wearying and vexatious correspondence, ending at last in a compromise to the effect that friendly relations were to be re-established and trade resumed, on the condition that the English Government would cause full examination to be made into the circumstances of the *mêlée*,

Mr. Morrison's services in the discussion were invaluable, and on its conclusion a report was drawn up by Sir James Urmston, in which the following words occur:

“During the progress of this affair, which had involved the East India Company’s representatives in one of the most serious,

116

vexatious, and harassing discussions they had ever been engaged in with the Chinese, the zeal and exertions of Dr. Morrison were unremitting. His extensive and indeed extraordinary knowledge of the Chinese language, both written and colloquial, and of the system, character, and disposition of the Chinese Government, enabled him clearly and fully to comprehend its sentiment, views, and meaning, as well as to detect the sophistry, duplicity, and even falsity, which but too frequently marked the official documents of the local authorities, as well as the language and arguments of the Hong merchants; the latter being always the vehicle of communication between their Government and foreigners. This close and correct insight into the Chinese documents proved of the utmost importance to the Select Committee, who were enabled thus to frame their correspondence and communications with the Chinese in a form, language, and spirit suitable to meet and to resist the arrogant language and pretensions and the unjust demands of the Viceroy of Canton and his colleagues.. These communications were translated into such perfect Chinese by Dr. Morrison as to render it impossible for the Chinese Government to misunderstand, or even to affect to misunderstand, the feelings, sentiments, and determination of the East India Company’s representatives; and this circumstance is at all times of immense

117

importance in negotiations or discussions with the Chinese. Dr. Morrison's invaluable talents and services were fully understood and appreciated by those whose vast and important interests he had on this, as well as on various former occasions, so essentially benefited."

The Company's ships returned to their usual stations, the trade resumed its course, and Dr. Morrison arranged for his children to return to England. His daughter sailed in the good ship *Kent*, in the care of Mr. and Mrs. Maloney, from whom she received almost parental kindness; the little boy sailed in the *Atlas*, under the protection of Mr. Dill, the surgeon. In writing to his brother, announcing their departure, Dr. Morrison said: "I desire that my children may be taken good care of, and be brought up in a plain way; but above all things be taught to 'fear the Lord betimes'—that is wisdom."

Dr. Morrison now retired to his desolated home at Macao, and devoted himself with renewed application to his missionary duties and the completion of his Dictionary. He was, however, alarmed at the intelligence which speedily reached him as to the failing health and critical condition of his beloved fellow-labourer, Dr. Milne, who seemed to manifest an ever-intensifying zeal as his physical capabilities appeared to diminish. Since the erection of the College at Malacca

118

he had devoted himself to the management of its affairs, and to giving daily instruction in the Chinese language. In the midst of his

arduous labours, he had been called upon to part with his dearest earthly friend. Death had already taken two children from him, and in March, 1819, the mother also was called to her rest, dying in perfect peace, and in full hope of a blessed immortality.

Most keenly did Dr. Milne feel his bereavement. His journal from that day to his death was often blotted and blurred by his tears. From this time he laboured on, with the interests of his four surviving children resting heavily on his mind. For upwards of two years the concerns of the mission in Malacca devolved almost exclusively on him. He negotiated with the Government, took the oversight of mission buildings, edited the *Gleaner*, taught in the College, translated pamphlets and books, and regularly preached the Word. He had the happiness of baptizing the native tutor, Leang Afa, who for many years maintained his Christian profession, and as an evangelist persevered in his work, in spite of the loss of property, scourging, and imprisonment. He was the first ordained Chinese evangelist, and was employed by the London Missionary Society.

But Dr. Milne's chief work was the translation and composition of Christian books. His part in the translation of the Old Testament has already been narrated; but besides

119

this he wrote in Chinese or English not less than fifteen tracts, varying from ten to seventy leaves each, besides a full commentary on the Epistle to the Ephesians, and an elaborate work in two volumes, called *Essay on the Soul*. Some of his tracts published in Chinese are unequalled for their accepta-

bility and their adaptation to particular cases,

Amidst his manifold labours his health failed; he had many premonitions of danger, followed by partial recovery. Profuse spitting of blood indicated disease of the lungs; but it was afterwards ascertained that the liver was the seat of his complaint. He took a voyage to Penang, hoping thereby to recruit his health; but deriving no benefit from the change, he returned, utterly worn out, to Malacca, only anxious to die at his post. Then he passed peacefully to his rest and reward, being thus reunited to his faithful partner, and leaving four children utterly orphaned and cast destitute on the Fatherhood of God. He had written to his recently widowed friend, Dr. Morrison, from Penang, and on June 3, 1822, the following reply was penned:

“I have received your letter from Penang, and deeply regret the afflicting news which it contains. Oh, that God may spare your life and restore your health! I am going on mourning all the day—an unprofitable servant; Lord, pity me!

120

“Aheen has written to me from Canton, saying that he is convinced of sin, and desiring to be washed therefrom by the Saviour of the world, in token of which he asks if he may be baptized. The lad Asam, the younger, seems to understand the outline of the Gospel, and says he believes it. I really hope Aheen is sincere—he was always too proud, as well as a conceited Tūh-shoo-jin (a literary person), to say now that he was convinced of sin and wanted salvation, if it had not some reality in it. He is a man of

few words, and naturally cold-hearted. If indeed he now looks to the Saviour, God be praised for giving to worthless me some fruit of my feeble labours! Alas! I write this fearing you are already beyond the reach of letters."

He was indeed beyond the reach of letters; on June 2nd he had been called to the eternal home. His character was summed up by Dr. Morrison in these fitting words: "Dr. Milne appears to have possessed naturally a very ardent, impetuous, determined mind, yet softened by mildness of manner; and after it was converted, turned from Satan to God, it retained its natural ardour and impetuosity, but directed to new and very different objects from what it previously was. He was now fully convinced that the cause of missions was the cause of Heaven, and neither fire nor water could impede his onward course. He served with courage and

121

fidelity ten years; and then, worn out by useful toils and hard service, died at his post."

Dr. Morrison was at this time meditating a journey to England in order to visit old friends and kindred, and to enjoy a well-earned furlough. But on the news of Dr. Milne's death, he gave up for the present all thought of a holiday, and resolved to repair to Malacca to arrange for the future working of the Mission and the College. With characteristic benevolence also, he resolved to adopt as his own son little Robert Milne, named after himself, and to provide for his maintenance and education with his own children.

In November of this year a fire broke out on the west side of Canton, about a mile

north of the European Factories. It raged furiously for several days, and burnt every building westward for a mile and a half, and indeed did not cease to burn till no buildings were left. Thousands of Chinese shops and houses were destroyed, and millions of pounds' worth of property was lost. The East India Company's loss was estimated at one million; and the loss of life through the fire, terror, trampling to death, and attacks of cruel banditti was awful and horrible. This was an additional trial to Dr. Morrison, as he lost much property by the fire, and especially a hundred pounds' worth of paper he was about to send to Malacca for a fresh edition of the New Testament.

122

On January 17th, 1823, Dr. Morrison left Canton for Malacca, and on the 29th of the same month landed at Singapore, then a newly-formed English settlement in the Malayan Archipelago. He was received by the Lieutenant—Governor, Sir T. Stamford Raffles, with great friendliness. They were men of sympathetic feeling; and earnest conference on several subjects for promoting the welfare of the colony and the Malays occupied the period of the visit. The result of the interview was the resolve to establish at Singapore an institution similar to that at Malacca, and as the latter settlement was under the Dutch Government, to unite both under one management, with the title of "The Singapore Institution."

A meeting of the principal inhabitants of the settlement was summoned, and the proposal laid before them. It was decided to adopt the scheme: the College at Malacca to be carried on as at present with its special

departments, and the new institution to take up branches of knowledge and science which the older one had not been able to embrace. A liberal subscription followed; Dr. Morrison was appointed Vice-President, and subscribed upwards of fifteen hundred dollars, besides spending much more in the clearing of a site of land which he obtained as a grant from the Government.

On February 1st he arrived at Malacca. He found everything in a healthy and hope-

123

ful condition. He says: "The College and the native students gave me great satisfaction. The Chinese youths sang the hundredth Psalm to Luther's tune. It was composed in Chinese by my former assistant, Kō-Sënsang. Finding the good use which had been made by my dear William of my books in Chinese, and of my funds, and the freedom of worshipping God without Mandarin interference, altogether produced on my mind a most pleasing effect. Oh! how grateful should I be."

He filled up the vacant post of principal of the College by the appointment of the Rev. David Collie, who had been sent out by the London Missionary Society in 1822, and who had shown remarkable aptness in gaining acquaintanceship with the Chinese language. Mr. Collie fulfilled the duties of the office with great ability up to the time of his death in 1828.

The year 1823 was a memorable one in the life of Dr. Morrison, owing to the publication of the Anglo-Chinese Dictionary, which must be considered as the great work of his life. He had been engaged upon it sixteen years, and in connection with its composition he

had accumulated a library of about ten thousand Chinese volumes. It was now issued at a cost of twelve thousand pounds by the East India Company. It filled six large quarto volumes, each equalling in size a family Bible; it contained four thousand

¹²⁴

five hundred and ninety-five pages, and recorded forty thousand words expressed by the Chinese character.

Having accomplished so marvellous a work, it was not wonderful that his name became universally famous. Testimonies as to the value and importance of the publication came from all sides. Dr. Montucci, of Dresden, an erudite Oriental scholar, said: "I am free to assert that Dr. Morrison within these ten years has published volumes by far more useful to the European student than all the printed and MS. works published by the missionaries in the course of the last century." M. Remusat, of Paris, said: "The Anglo-Chinese Dictionary by Dr. Morrison is incomparably superior to every other." The book is indeed almost as much an encyclopædia as a dictionary; biographies, histories, and notices of national customs, ceremonies and systems abound, making it a repertory of information on all matters touching Chinese life and literature.

Dr. Morrison writes under date November loth, 1823: "Afa, whom our dear Milne baptized, has led his wife to embrace Christianity, and proposes to bring his little son to be baptized." And on the 20th he wrote: "To-day Leang Afa, our Chinese fellow-disciple, brought his son, Leang-tsin-tuh (entering on virtue), and had him baptized

in the name of God the Father, Son, and Spirit. Oh! that this small Christian family

125

may be the means of spreading the truth around them in this pagan land.”

The time had now come when Dr. Morrison felt he might gratify his long-deferred desire of visiting his native land and associating once more for a brief period with his beloved distant friends.

He therefore wrote to the Select Committee of the East India Company: “Having spent sixteen years in China, subjected to sedentary occupation, in translating, writing the Chinese Dictionary, and other works, and now feeling indications of my constitution being affected by the want of bodily exercise, I have determined to avail myself of the liberal permission granted by the Honourable the Court of Directors to visit England, with certain allowances. I intend going in the *Waterloo*, with Captain Alsager. Thus I shall leave China in the end of December, 1823. In the close of December, 1824, I purpose to quit England and return to China *via* Bengal; by which means I hope to resume my duties in the Factory in August, 1825

“For the benefit of Chinese literature in England, I purpose taking thither and leaving there my Chinese library, consisting of several thousand volumes, to ship which on board the *Waterloo* I request the Committee’s permission. And if the Committee can authorise me to draw such part of my allowance during absence as they may see fit, in

126

England, on my arrival there, it will be a great accommodation to me, and will be considered a favour.”

The Select Committee willingly granted all he desired. He sailed in the Company's ship *Waterloo* early in December, 1823, and arrived in England in March, 1824, accompanied by a Chinese servant who had lived with him for several years, and had made a consistent profession of Christianity.

One deep regret he had in leaving China, that he was unable to leave behind him a missionary to continue his work in Canton or Macao. He had urgently besought the Societies of England and America to appoint a helper, who might be his successor in the event of his death, but no provision had yet been made. He therefore ordained Leang Afa to the office of Evangelist. He had maintained a good confession for eight years, and he was now commissioned to carry on spiritual work amongst his countrymen in Canton as opportunities allowed.

CHAPTER VIII

WORK IN ENGLAND—RETURN TO CHINA

*“The true ambition there alone resides,
 Where justice vindicates and wisdom guides;
 Where inward dignity joins outward state,
 Our purpose good, as our achievement great;
 Where public blessings, public praise, attend,
 Where glory is our motive, not our end:
 Would'st thou be famed? have these high acts in view,
 Brave men would act, though scandal would ensue.”*
 YOUNG.

THE reputation which Dr. Morrison had won for himself, for his devotion as a Christian missionary and his erudition as a philologist secured him, on his arrival in England, a gratifying reception from persons of all ranks, and from many philanthropic and learned societies. Trouble and vexation, however, attended his arrival with regard to the enormous Chinese library he had brought with him. Previous to leaving China he had stated to the British authorities his object in bringing it to England, which was to present it to some public institution, by which it might be made accessible to all desirous of learning the Chinese language. It was a valuable collection of books. Many

of them had been obtained with great difficulty, as the natives were by law forbidden to sell their books to foreigners. Some of the works were rare and expensive, so that the cost to Dr. Morrison had been upwards of

two thousand pounds. His design as to the library being stated to the Lords of the Treasury, a remission of the duty levied on foreign books was sought. Grave objections were entertained as to giving this permission, and Dr. Morrison was kept in suspense for some time, only to be informed that the library would be allowed to pass duty free on application from the public body for whom it was designed. This was tantalising in the extreme; the public body had not yet been found that would accept such a gift, and Dr. Morrison was not prepared to pay the large sum which was required to free the books from the hands of Custom House officers. Looking back upon the occurrence, it seems a paltry method of treating a liberal offer for the public good, to insist on a tax, simply because the benevolence is the act of an individual, rather than an association of individuals under some collective name. He was so discouraged as to have made up his mind to pay the duty, when a number of gentlemen, especially his old friend Sir George Staunton, pressed the matter so strongly upon members of the Ministry, that the books were allowed to pass free, and were deposited in a room on the premises of the London

129

Missionary Society until they could be satisfactorily disposed of. This matter settled, no less an honour was to be offered to Dr. Morrison than to be presented to His Majesty the King. Sir George conveyed the news to him in these words: "Mr. Wynn has very handsomely agreed to present you himself to the King on Wednesday, and to consult with Mr. Peel about the best mode of laying before His Majesty your translation of the

Scriptures. Under these circumstances it might not be necessary for me to go; but as you are a stranger, Mr. Wynn wishes me to accompany you in order to ensure your finding him, and putting you at the proper moment into his hands, and this I shall be happy to do, and shall therefore, as before settled, call for you in Berners Street, on Wednesday, at half-past one."

At the appointed time, Dr. Morrison accompanied Sir George Staunton to the Levee; and on being presented to the King, His Majesty recognised him in a manner which showed he was well acquainted with his merits and the value of his public services. He very graciously accepted a copy of the translation of the Bible and a map of Peking, which were acknowledged in the following letters, the first from the Rt. Hon. Sir R. Peel, then Home Secretary, and afterwards Prime Minister, and the other from Dr. Sumner, afterwards Archbishop of Canterbury:—

130

"To Sir George Staunton, Bart., etc. etc.

"WHITEHALL, *April 12th*, 1824.

"MY DEAR SIR,—In laying before His Majesty the Chinese Bible, I have not failed to mention to His Majesty the very singular and meritorious exertions which have been made by Dr. Morrison to promote religion and literature in the East.

"His Majesty has commanded me to convey through you to Dr. Morrison the expression of his marked approbation of that gentleman's distinguished and useful labours.

"I have the honour to be, my dear Sir,
 "Your most faithful and obedient
 servant,

ROBERT PEEL."

“To the Rev. R. Morrison, D.D., etc.

“CARLTON PALACE, *April 24th*, 1824.

“SIR,—I have received His Majesty’s commands to convey to you His Majesty’s acknowledgments, and to express his sense of your attention in presenting, through Mr. Peel, a copy of your Chinese Bible.

“His Majesty has been pleased to direct me to take it into my particular care, as an important and valuable addition to his library.

“I have the honour to be, Sir,

“Your obedient and faithful servant,
“CHARLES R. SUMNER,
Librarian.”

131

The Select Committee of the East India Company also introduced Mr. Morrison to the Court of Directors in the following flattering words, showing how groundless had been all the fears entertained that his official connection with the Company would be inimical to its commercial interests:—

“Dec. 5th, 1823. We cannot permit Dr. Morrison to depart from the situation he has held for sixteen years in this establishment, with eminent advantage to the interests of the Honourable Company, without expressing the strong sense we entertain of the importance of his services, and of the perfect satisfaction we have derived from his abilities and general deportment during his residence in this country. We trust, therefore, we may be permitted to introduce Dr. Morrison to the notice of your Honourable Court as a gentleman meriting your best attentions.”

This was signed by all the members of the Select Committee, and consequently from the Directors as a body, and from many of them personally he received attentive courtesy. The Court allowed him half his income while on furlough, and he was invited to a public dinner given in his honour by the directors, where he formed acquaintance with some of the most distinguished persons of the time. Public engagements crowded upon him, leaving him no opportunity for rest, or for enjoying private fellowship with his

132

friends. As soon as he could tear himself from pressing engagements in London he went down to his native county, Northumberland, and in Newcastle found himself again amongst many friends and relatives, who accorded him an enthusiastic reception. He arrived on the 18th of April, and on the Sabbath preached to crowded congregations, hundreds being unable to gain admission. He proceeded, on the 23rd, to Edinburgh, to visit his daughter, and, accompanied by her, returned to Newcastle, *en route* to Manchester, in order to take with him to London his son, to be present at the meetings of the various benevolent and religious Societies in May. He was waited upon by the civil authorities, and invited to a public dinner given in honour of his visit. The venerable and much-esteemed Rev. J. C. Bruce, D.D., LL.D., etc. etc., referred at the time to a visit paid by Dr. Morrison to his father's house, and said of his appearance: "As I remember him, he was a well-formed man about middle size, with dark and rather curly hair." Dr. Bruce also possessed a copy of

his translation of the Bible and the Anglo-Chinese Dictionary.

In reference to this visit he wrote to Sir G. Staunton: "My reception in this town is as kind as I could possibly wish. It is interesting to me to revisit the streets and fields where I lived happily as a poor bashful boy, thirty years ago." His experiences in

¹³³

revisiting old haunts he afterwards described in writing to his niece on his return to China: "I felt deep interest in travelling over again the walks of my boyhood; St. John's Church, the Forth, Maiden Lane, the riverside, once so lovely to me; now, the dirty new coal shaft has disfigured all the high bank healthy walks, with the river between and the windmill hills opposite. At four or five in the morning, winter and summer, have I sallied forth to the walks I have now alluded to—but ah! how changed the circumstances. Holy Scripture, prayer, the Sabbath and the assembly of God's people were then my delight, days never to return. But there is a better country, Hannah, and in China I am as near to it as in England."

He was overwhelmed with solicitations from all parts of England, to preach and speak on behalf of various Missionary and other Societies, and he was obliged to appeal to his friends to be more considerate of his strength and ability. Wherever he went his presence was hailed with overflowing and devout enthusiasm, and the claims of China to the Gospel more fully acknowledged. He attended the May Meetings of several of the leading religious Societies, especially those of the London Missionary, the British and Foreign Bible, the Religious

Tract, the Prayer Book and Homily and the Port of London Societies, with all of which he had become closely associated by his work

¹³⁴

in China, and which bonds were drawn the closer the longer he lived. In all these meetings the references to Dr. Morrison and his work were so eloquent, and were received with such enthusiastic applause that his retiring modesty was very much tried. One interesting incident was afterwards recorded by the Rev. T. S. Grimshaw, in relation to the Anniversary Meeting of the Bible Society. He says: "The day had been signalled by Dr. Morrison having presented to Lord Teignmouth, the President, before a crowded and distinguished auditory, the Chinese version of the Bible, executed jointly by himself and the late Dr. Milne. The undertaking was said to have been the result of nearly twenty years' laborious toil and study, and justly considered to be an extraordinary monument of Christian piety and perseverance. Never shall I forget the deep interest of that impressive occasion. Dr. Morrison appeared in the front of the platform, holding the precious volume in his hand. Beside him stood his youthful son, brought forward, as it were, like another Hannibal, not indeed to stand pledged against his country's foes, but to be consecrated, on the altar of the Bible Society, against those of his Redeemer, and to share with his father in the honour of extending His everlasting kingdom. ... Mr. Butterworth stated the following fact: 'It is now many years ago, that in visiting the library of the British Museum, I frequently

135

saw a young man, who appeared to be deeply occupied in his studies. The book he was reading was in language and character totally unknown to me. My curiosity was awakened, and apologising to him for the liberty I was taking, I ventured to ask what was the language that engaged so much of his attention.' 'The Chinese,' he modestly replied. 'And do you understand the language?' I said. 'I am trying to understand it,' he replied, 'but it is attended with singular difficulty.' 'And what may be your object,' asked Mr. B., 'in studying a language so proverbially difficult of attainment, and considered to be even insuperable to European talent and industry?' 'I can scarcely define my motives,' he remarked; 'all that I know is that my mind is powerfully wrought upon by some strong and indescribable impulse; and if the language be capable of being surmounted by human zeal and perseverance I mean to make the experiment. What may be the final result time only can develop. I have as yet no determinate object in contemplation, beyond the acquisition of the language itself.' 'Little did I think,' said Mr. B., 'that I then beheld the germ as it were of this undertaking, the completion of which we have witnessed this day, that such small beginnings would lead to such mighty results, and that I saw before me the honoured instrument, raised up by the Providence of God, for enlightening so large a

136

portion of the human race, and bringing them under the dominion of the truths of the Gospel.'"

The remainder of the year was spent in visits to France, Ireland, Scotland, and all parts of England, with a view to excite deeper interest in the spiritual condition of China and other Oriental nations. With an entire disregard of his own ease, Dr. Morrison powerfully advocated the claims of the heathen, urging the various Christian churches to renewed efforts to evangelise the far-distant and ancient countries of the East. In crossing over to Calais, he met with Lord William and Lady Bentinck, who offered him great attentions, taking him to their own hotel, and procuring for him the services of an agreeable guide and interpreter while he was in Paris. Lady Bentinck entered most sympathetically into his views for the enlightenment of the lands of the East, and when afterwards her husband was Governor-General of India, she fervently strove to use her influence in encouraging efforts for the diffusion of knowledge and religion.

In Paris he had interviews with, and received much courtesy from, Baron Humboldt, M. Remusat, M. Klaproth, Baron de Staël, M. de Saci, and other of the leading literary men of France. He was introduced to the Asiatic Society, the National Society, and others, and he returned to England satisfied that he had produced a deep im-

137

pression on many minds favourable to efforts for the moral elevation of the East.

In connection with a preaching tour in Scotland he went to Aberdeen, for the purpose of seeing the orphan children of Dr. Milne, in whom he took an affectionate interest, and earnestly enjoined upon his own children to cherish towards them a

fraternal regard. Scotland, like Paris and Dublin, which he had already visited, poured out profuse tributes of admiration for his work; and amongst many invitations from distinguished persons, was one from Sir Walter Scott, requesting him to visit him at Abbotsford. This courtesy, however, with many others, he was obliged to decline.

He was greatly encouraged by a gift of fifteen hundred pounds from Lord Kingborough towards the Anglo-Chinese College, and also three hundred volumes of valuable books for the library of the College. Sir George Staunton also contributed two hundred pounds, in addition to previous liberal gifts towards the same institution. The British and Foreign Bible Society voted a further sum of a thousand pounds to aid him in the circulation of the Scriptures, and authorised him to employ agents and colporteurs as he might find openings for them, to be usefully engaged in such work. Much other encouragement and help was volunteered for the furtherance of the objects he had so much at heart.

138

He was increasingly anxious as to the destination of his vast accumulation of Chinese books, which lay in the meantime in the premises of the London Missionary Society. He had hoped to have induced one of the great national Universities to establish a Chinese Professorship, and to have accepted the library in connection therewith. This hope was not to be realised for at least two generations. The learned and religious mind of England was as yet but little prepared to adopt or embody the broad views of the large heart of the Chinese missionary as to the

future of China, and the disposition of the library became a difficult problem. Ultimately it was presented to the Council of University College, London, and called "The Morrison Library," on the condition that it might be used by students of any denomination free of charge.

Another arduous and well-meant effort by Dr. Morrison to promote the evangelisation of the East, but which, like some other grand projects, was before its time, was the establishment of what was called "The Language Institution." The object of this effort was stated as a plan "for a more extensive diffusion of Divine truth, by means of a Society which should promote the cultivation of all the languages of mankind, and afford to those benevolent persons who leave their native country with a view of imparting to the heathen the knowledge of Christianity,

139

every degree of assistance *before* they quit their native country." He was urged to write an appeal on this project by the London, the Church, the Baptist, and the Wesleyan Missionary Societies, and the Society was launched under the high patronage of Earl Roden, Lords Calthorpe and Bexley, Sir George Staunton, Sir T. Stamford Raffles, Sir R. H. Inglis, Barts., Mr. W. Wilberforce, and many other distinguished philanthropists. A suitable building was taken in Holborn, and the business of the Society set on foot. Dr. Morrison granted the Society the use of his library and museum, and opened the Chinese department by a course of lectures extending over three months. Thirteen students attentively followed him through this course, four of whom were dedicated as

Christian missionaries in Malacca and the Indian Archipelago. Dr. Morrison's services were so eagerly sought, and were deemed so important, that he was induced to prolong his stay in England for another year, and he formed classes of young men and women, to whom he gave instruction on subjects relating to mission life among the heathen. He entertained the strongest conviction that women could never be elevated and sanctified in eastern countries, except largely through the agency of Christian women.

This institution did not long continue after his return to China; but through its instrumentality, during its brief existence, till 1828,

140

several eminent missionaries were partially prepared and fitted for their great work. The Rev. Samuel Dyer, for sixteen years a devoted and successful missionary in Penang, testified that he and his wife found Dr. Morrison's lectures of such advantage that they were able to converse with the people in six or seven weeks after their arrival, and that Mr. Dyer then preached in the language so as to be understood.

In consequence of Dr. Morrison's determination to remain a longer period in England, he removed to a quiet house in Hackney, attending however thrice a week to lecture at the Institution, and on the other three days teaching a class of ladies at his own house, who were studying the language with a view of going into the mission-field. He also fulfilled many public engagements, wrote many papers in magazines on the language, religions, and philosophies of China, and issued two or three books on similar subjects. The strongest constitution could not bear so

great and prolonged a strain, and it is not surprising that he was attacked by an illness which excited serious apprehensions on his behalf. He was induced to accept the oft-repeated invitation to spend a few days with Sir George Staunton at Leigh Park, Hampshire. His stay of less than a week at this delightful residence was the longest interval of rest in which he was allowed to indulge during his two years' furlough in England.

141

He was obliged to decline other opportunities of social enjoyment, only allowing himself respite from public duties for a very brief visit to Mr. Wilberforce, and to Rev. C. Simeon, at Cambridge.

The London Missionary Society conferred on him the honour, although contrary to its rules, of appointing him one of its Directors; and the Royal Society also spontaneously elected him a fellow of its learned body.

During his residence in England he was married to Miss Eliza Armstrong, of Liverpool, a lady who proved a most amiable and congenial partner; and, early in 1826, he prepared to return with her and his children, whom he proposed to train for mission work as his successors in China. Letters of farewell and benediction poured upon him from distinguished scholars and philanthropists, and benevolent Societies held meetings to commend him to God, and to offer him tender and affectionate good will. One extract from the letter of Dr. Adam Clarke, the Commentator, must suffice as a specimen of many friendly communications. Referring to his Commentary on the Holy Scriptures, he says:—

“One thing you must indulge me in, otherwise you will put me to pain. For some time I have purposed to beg your acceptance of a copy of this work for your own library. I am sorry it is not a *large paper* copy, but there is not one of them left, they have *long*

142

been out of print. I present this, out of high respect for your labours, and affection for your person. I have ordered it in good *boards*, for it could not (a few parts excepted) be bound without being spoiled; as the ink of the latter parts, not being sufficiently dried, would *set-off*. Your prayer for me, at the conclusion of your note, is worth a thousand copies of my work. I return you mine, in your own words: ‘May the power of Christ *rest* upon your person, your family, and your abundant labours.’ You had two lovely children, I think the finest I ever saw. I have carried them on my knees, kissed them often, and have borne them in my arms. It is many years since I saw them, and they can have no remembrance of me: please to tell them, however, that they have an old man’s blessing and his heartiest prayers. When you sail, may His presence go with you, and give you rest. Amen.”

According to usual etiquette, Dr. Morrison notified to the Court of Directors of the East India Company his intention of returning to China, requesting that he might be permitted to resume his duties at the Factory, and that his family might be allowed to accompany him. He waited before making final arrangements for the voyage, until he received an official answer to his application, not, how-

ever, anticipating any hesitation in granting, his request. He was, therefore, much surprised on being informed that he was per-

¹⁴³

mitted to return in the Company's service, "for the term of three years," but that his two children were not permitted to return with him. Dr. Morrison submitted with as much grace as possible to this ungracious refusal, contenting himself with sending a memorial to the Directors, recalling the services he had rendered to the Company in China for sixteen years, and expressing his disappointment that so small a favour had been refused.

A valedictory service, held in Hoxton Chapel, and attended by many eminent ministers, the venerable Dr. Waugh amongst them, was profoundly affecting. Dr. Morrison gave a powerful address, concluding with the words: "Let us look to Christ to Christ in all His love and mercy and mediatorial work. Let this ever dwell in our hearts. So shall we be cheered in every bereavement, and find ourselves at home in every clime. Farewell!"

On April the 21st, 1826, he and his partner and little baby, accompanied by a party of friends, went down to Gravesend. He intended to sail by the *Orwell*, a ship in poor repute with seamen, on account of its inferior accommodation; but the captain was a religious man, and Dr. Morrison preferred congenial company to creature comforts. His friends gathered round him for parting prayer, and left him. The vessel, however, was detained at Gravesend until May 1st.

¹⁴⁴

As he was waiting to sail, he was greatly pleased to receive from his tried and proved friend, Sir G. Staunton, the present of a beautiful and valuable inkstand, which he acknowledged in these words: "I have received the beautiful inkstand which you have sent me, and done me the honour to inscribe with your own name. In China and in England you have for twenty years condescended, I may say (considering my humble circumstances), to favour me with your friendship. This last token of your kind regard shall be preserved in my family as a memento of your goodness to me. Accept, dear Sir George, of my sincerely grateful thanks for all your kindness, and for your substantial aid to the cause of our holy religion, through me, its humble servant. And accept of my best thanks for this parting expression of your 'affectionate' friendship. May the Divine blessing of God our Saviour rest upon you!"

On July 24th, as the ship pursued its course, a serious mutiny occurred on board. The men alleged they had been treated with harshness and tyranny, and some bold spirits had enticed their companions to swear an oath on the Bible to stand by each other. A plot was laid to resist the officers, and on the first pistol being fired at them, it was arranged that every man should draw his knife and rush on his superiors, either to murder or overpower them. A consultation

¹⁴⁵

was called by the captain and officers, Dr. Morrison attending. Several pistols were fired, and, either by accident or design, one

of them shattered the gunner's foot, which was afterwards amputated. Dr. Morrison asked and obtained permission to go and reason with the mutineers, and proceeding to the fore-castle he spoke to them with combined firmness and kindness, until he persuaded them to obey orders and work the ship. They left the fore-castle to disperse to their work, when one of the chief mutineers held an iron weapon in the chief officer's face in a menacing attitude. He was seized, tied up, and flogged; and three others who came to assist their leader shared the same fate, and were then put in irons. There can be no doubt but that the composure and self-possession of Dr. Morrison on the occasion prevented much loss of life. As he fearlessly approached the angry mutineers, they showed him no resistance, but listened with the utmost respect as he appealed to their better feelings, and urged them to return to their duty. He had great reward for his efforts in the conversion of one of the sailors. He says: "The gunner has been awakened to the most serious concern for the salvation of his soul, and is, I hope, a true penitent. I have visited, prayed with, and read good books to him daily, at his own desire. He has seen many wicked companions cut off in their sins, and, although he has lost a leg, blesses

146

God that he was not shot dead on the spot. The blessed Saviour's full and free salvation, 'without works,' has afforded peace to his mind."

On August 20th, after a trying voyage of nearly five months, Dr. Morrison and his family landed at Singapore, and were hospitably entertained by Captain Flint, the brother-

in-law of Sir T. Stamford Raffles. Here they stayed about a fortnight, and Dr. Morrison took the opportunity of ascertaining how far the plans put into operation by Sir T. S. Raffles and himself had been carried out. He was bitterly grieved and disappointed at the result. He found that the large funds had been nearly all expended in the erection of buildings which were not half finished, while the Malayan Professor was drawing his salary without attempting to discharge any duty. A large tract of land granted by the late Governor, and on which Dr. Morrison had laid out large sums of money, had been entirely neglected by the agent in charge of it, and the various measures taken by Sir Stamford to improve the moral atmosphere of the settlement had been allowed to fall into neglect. The work seemed to require entire reorganisation. Dr. Morrison secured the assistance of the Rev. Robert Burn, chaplain to the settlement, a man of piety and ability, and who entered warmly into the scheme. He became a trustee of the Institution, and manifested the

¹⁴⁷

deepest interest in its success. Dr. Morrison purchased at his own expense a portion of land near the Chinese quarter, to be occupied as a mission station. He proceeded with his family to Macao, and here experienced further disappointment. He found his house and furniture in such a state of dilapidation as to require the former to be virtually rebuilt, and the other to be renewed. His books also were found to be almost utterly ruined by white ants and other insects, which abound in Eastern climes. As quickly as possible he made arrangements for the com-

portable settlement of his family, and then proceeded to Canton, entering upon his duties there in October.

Dr. Morrison wrote to the London Missionary Society a very cheering and interesting account of Leang Afa, whom he left in charge of the religious work of the mission: "On the 6th of September we left Singapore, and on the evening of the 19th landed at Macao. All my former native domestics and my old Chinese teacher were waiting to receive me. The next day the native Christian, Leang Afa, made his appearance, and in social prayer we returned thanks to God our Saviour for His kind preservation of our lives, and that our minds were still kept looking to Jesus. The following Sabbath I recommenced the religious services in which we formerly used to engage.

"Afa presented me with a small Chinese

148

volume, containing explanatory notes to the Book of Hebrews, which he had composed during my absence. It is designed to communicate to pagans those views of religion which he derived from the late lamented Milne. I have read a part of it, and considering the few advantages Afa has had, the work evinces that he has made the Bible his study, although some parts' of his composition receive a shade of colour in the phraseology from his recent paganism. He wrote also a small essay in favour of the Christian religion, which he entitled *The True Principle of the World's Salvation.*"

Leang Afa had been most faithful and diligent in the discharge of the important duties with which he had been entrusted. Dr. Morrison found also that in the hearts of

others the truths he had imparted to them had taken firm hold, and especially so in the case of the person who first assisted him in writing out the Chinese New Testament for the press.

The gentlemen of the Factory at Canton gave him a cordial welcome, and, unsolicited, made a subscription in behalf of the College at Malacca, which amounted to upwards of five hundred pounds.

Acting upon the instructions he had received from the Bible Society, he arranged for the Rev. W. H. Medhurst (afterwards D.D.), who was then at Java, to take a tour throughout the Indian Archipelago, visiting

149

Borneo, Siam, and other places, to distribute copies of the Scriptures and various religious tracts and treatises. The mission press at Malacca was kept busily at work for this purpose, and many thousands of pages of Christian literature were thrown off by it. Than Mr. Medhurst, no one more suitable for such a work could be found; he had been ten years in the mission field, and had extraordinary knowledge of the Chinese language.

150

CHAPTER IX

RENEWED LABOUR—CLOSING SCENES

“There is a book

By seraphs writ with beams of heavenly light,
On which the eyes of God not rarely look,
A chronicle of actions just and bright.”—COWPER.

DR. MORRISON speedily settled down to his various duties and engagements in his chosen sphere. He spent half the year at Canton in attendance at the Factory, as his official duties required, from the arrival of the Company's ships in August until the last was dispatched in February or March; and then he went to Macao to rejoin his family. He had a busy life. He commenced the gigantic work of preparing a Commentary on the Bible in Chinese, and laboured at it with all the marvellous patience and assiduity of which he was capable. He conducted public and private worship with as great frequency as he could induce either Europeans or Chinese to attend, and he was in daily demand when in Canton to execute commissions for missionaries and friends at Penang, Malacca, Singapore, and many other places, who were obliged to send to Canton for domestic articles of nearly all kinds. Then

151

he had to obtain all printing materials, books, teachers, and workmen, and keep all in active employment. Missionaries on the other stations in the East applied to him for advice and direction in every matter of difficulty or intricacy, and his long experience and excellent judgment made him an invaluable counsellor on every question of Eastern mission work.

As the East India Company was without a chaplain in Canton at this time, and usual *prayers* were therefore not read on the Lord's Day, Dr. Morrison offered to read the prayers and preach without any pecuniary reward until another chaplain could be obtained. He stated that unwillingness to see public worship discontinued was the sole reason of

his offer. He received the following answer from Sir W. Fraser, the President of the Select Committee:—

“I have mentioned to my colleagues the purport of your note, and they coincide in opinion with me that we are not authorised to accept your kind offer, which I am well assured was only made from the best motives and wishes for our welfare.” Dr. Morrison remarks: “It is a lamentable state of religious or irreligious feeling, that, in the true spirit of Popery, under no circumstances (except reading prayers over the dead) will they have communion with any who will not bow down to absolute authority, and yield an implicit uniformity. If such persons ‘believe,’ they

152

don’t act upon the article in the Creed, ‘communion of saints.’” Under these circumstances a European gentleman offered his room to Dr. Morrison, and collected as many as he could for Divine service. About twenty attended, and very refreshing spiritual meetings were held.

At the beginning of 1827 a fire occurred in his neighbour’s rooms at Canton, and burnt into his apartments. All his books and many valuables were destroyed or rendered useless. A friend comforted him by saying it was a judgment upon him for being so vain of beautiful bindings.

A new periodical, called the *Canton Register*, was commenced, to circulate in the British settlements of the East; it was chiefly a commercial paper, but Dr. Morrison was asked to contribute to it regularly, and to this he agreed on the condition that he should be fully at liberty to express his opinions on the moral and religious subjects it was the

object of his life to promote. This opportunity was granted him, with an offer of 300 dollars a year to be bestowed on any benevolent institution he chose. To this paper he contributed regularly till his death.

He was greatly cheered and encouraged by learning that in response to his frequent appeals to the American Board of Commissioners for Foreign Missions, two agents, the Rev. David Abeel and the Rev. E. C. Bridgman, had been appointed to China, and were

153

likely soon to arrive, They reached the Flowery Land in 1829, and were welcomed by Dr. Morrison with great joy. The service they rendered to the cause of Christianity in the East will preserve their names in undying fragrance.

Christian sentiment in England at this time on the subject of liberal giving to the cause of God was not very elevated. Dr. Morrison published a tract entitled *Christian Devotedness*, in which he urged strongly the propriety of all property and riches being considered as from the Lord, and to be used in reference to Him; in fact, of being devoted for Him and to Him. The *Eclectic Review* fiercely criticised the production, and said the man who wrote it could have no children and no living mother. Concerning this Dr. Morrison says: "But I have a wife and children, and yet I am a good deal of an *anti-earth-treasure-hoarder*. But my principles go to lending to the Lord—'He will provide.' 'Yes,' says the others, 'by your instrumentality'; and so carping and caring becomes a duty imposed by Providence. 'Jehovah-jireh,' says the Bible. 'Yes,' says the commentator; 'the Lord will enable you

to provide; you are not to look beyond yourself for any provision.' Now, I ask, does not this reasoning convict itself? for, trusting Providence, according to it, only means trusting to one's self; and the word of God is made just to mean nothing at all."

¹⁵⁴

About the same time also the *Quarterly Review* made an attack upon him as to the imperfections of his Translation of the Bible. It taunted him with being "self-instructed," and that his "humble pretensions in any other case should have disarmed criticism." It also severely blamed almost every step hitherto taken by the Bible Society. It was a needlessly cruel attack. No one was ever more ready to admit the drawbacks of his translation than was Dr. Morrison, and all he ever professed to have done by it was to have laid a foundation on which others could build a more perfect superstructure. He felt this attack, therefore, most keenly, and wrote a reply to it, which was not published, but contained the following paragraph: "What good scholar ever existed who was not in a great degree 'self-taught'? ... But putting this aside, who was to instruct the modern missionaries in Sanscrit, or Chinese, or Otaheitean, but the individuals themselves? There had been 'regularly educated' civilians and commanders, and chaplains, too, in India, and commercial agents in China, long before the English missionaries were born; but had they learned or had they provided means to teach those languages? England had drunk Chinese tea, and raised millions of revenue from it, for a century; but England had not furnished one page, nor established

a single school to teach Chinese, till a 'self-instructed' English missionary did it."

155

Such a reproach came with ill grace from a periodical which at the very time was edited by a man who, however much to be condemned for narrowness and asperity of spirit, was yet greatly to be commended for having raised himself from a shoemaker's bench to a high position in scholarship and authorship.

Dr. Morrison was destined also to experience much disappointment through the failure of two institutions he had been the principal instrument of establishing. The Language Institution was dissolved in England for want of an enthusiastic spirit to keep it alive. But indeed it was before its time by fifty years. Then the Singapore Institution also failed entirely through the mismanagement of persons who were entrusted with the carrying out of the project. Thus the benevolent intentions of Dr. Morrison, who had spent about six thousand dollars upon it, and of Sir Stamford Raffles were frustrated. On the other hand, he was cheered by the success of the Anglo-Chinese College at Malacca; and the Select Committee of the East India Company drew up a memorial to the Honourable Court of Directors in England, setting forth very clearly the good it was doing, and the excellent influence it was likely to exercise on the interchange of commerce between the nations, by facilitating intercourse with China and extending to Europeans the knowledge of the Chinese language. The memorial, which

156

was signed by Sir W. Fraser, the chief of the Factory, and the other members of the Committee, adds: "It is but justice to Dr. Morrison to state, that the College entirely owes its origin to him, and its continuation to his exertions; and he has thus added to pre-eminent success in Chinese literature his unremitting exertions for the diffusion of useful knowledge."

A few weeks later, he had the sorrow of losing by death, a firm friend in Sir W. Fraser. He was buried in the cemetery at Canton, the service being read by Dr. Morrison.

So carefully was he observed by the Roman Catholics on the one hand, and Chinese officials on the other, that he was entirely shut out from preaching or teaching the Gospel to any, save the few Chinese in his own employ, and occasionally one or two who might be induced to join them, He was therefore compelled, almost exclusively, to make attempts to reach the heathen through the press, and for this purpose he laboured incessantly and devotedly. He persevered in the preparation of his Chinese Commentary; and, in order to train native inquirers into clearer views of Divine truth, he prepared a system of reference to each book, chapter, and verse of the Bible, with chronological, historical, and literary notices. He also commenced a Dictionary of the provincial dialect of Canton, which was then coming into use almost equally with the

157

Mandarin dialect. He employed many means of disseminating the Bible and religious tracts, and succeeded in sending large

quantities to Corea, Cochin China, Siam, the Islands of the Archipelago, and, by means of traders, in to the very heart of the interior of China.

The native teacher, Leang Afa, meantime laboured assiduously for the benefit of his countrymen, as opportunity permitted. He went up the country and opened a school, instructing a few children and his own family in the principles of Christianity. He wrote thence to Dr. Morrison:—

“The people are all deceived and sunk in stupidity respecting vain idols. Although I take the truth and exhort them, all my strength is too small to overcome such a multitude. At present, during the seventh moon, the Buddhists deceive the people by the rites the Yu lan shing hwuy. Every family, without exception, asserts that it is absolutely necessary to exert their utmost strength in burning multitudes of paper before the tablets of their ancestors, and also burn some in the streets, that destitute ghosts coming and going, as well as the spirits of their ancestors in Hades, may receive these things, and have clothes to wear and money to spend in the other world. If these things be not done, the hearts of the people are unhappy; not to do so is considered a want of piety and affection and

 II

158

virtue. When I look on such stupid nonsense I am exceedingly grieved, and at a loss what to do. I can only meditate and attend to my own conduct night and day; carefully and firmly adhering to the truth, and look up and pray to the Lord on high to convert

the hearts of men, and turn their feet into the straight road which will lead them from everlasting misery.”

A curious testimony as to the value of Dr. Morrison’s literary labours occurred at this time, being nothing less than the translation of his enormous Dictionary into Japanese. He was also informed that the prevailing fashion in Japanese fans was to have them covered with extracts from the Dictionary, arranged alphabetically and written with extraordinary neatness.

At the close of the year 1828, he was called to attend two young officers on the ship *Orwell*, by which he had come out from England after his visit, and who both died after a short illness. He showed them the most tender and careful attention, and was rewarded by both of them giving satisfactory testimony that the truth and comfort he imparted, in the name of Christ, had been blessed to the salvation of their souls.

The Sunday evening meetings previously referred to continued, and grew in interest and importance. Dr. Morrison says of them, under date January 1st, 1829: “The union which takes place in my room at Canton of

159

pious books and pious persons of all countries, sects, and creeds, often excites my admiration and gratitude.”

On this date the gunner on board the *Orwell* called to thank him for the kindness and instruction he had received from him when he had his leg amputated after the mutiny.

Dr. Morrison next appears as the saviour of an innocent man from the hands of the executioner. The captain, crew, and pas-

sengers of a French vessel bound to Manilla, when within a short distance from Macao, were all, save one, murdered by a number of Chinese, whose cupidity had been excited by the treasure on board. The survivor supported himself on a plank, when he was taken up by a fishing-boat, and brought to Macao. He deposed to the awful crime before the Portuguese authorities, and information was forwarded to the Chinese officials at Canton, who directed that prompt measures should be taken for the apprehension of the murderers. They were traced, captured, tortured, tried, and condemned to be executed; but before being so, they were brought to Canton to be confronted with the survivor of the murdered crew. The ceremony took place in the Hong Merchants' Hall, and was attended by many foreigners, among whom Dr. Morrison occupied a front position. The murderers were displayed in bamboo cages, so small that they could not

160

sit upright; they had fetters on their necks, legs, and wrists, and on each cage was inscribed the name of the offender and the sentence passed upon him. The French sailor recognised most of them, but last of all one man was brought forward who attracted general attention. He was an interesting-looking man, about fifty years of age, and the name, Tsae-Kung-Chaou, was on the cage. He attempted to address the court, but was unable to make himself understood. None of his own countrymen present could interpret for him, as he spoke the Fôkien dialect, which differs widely from the Canton, Dr. Morrison therefore went forward and conversed with him, and ascertained that he was un-

justly condemned, and was quite innocent of any share in the awful crime. He then addressed the Court on behalf of the man so forcibly that he was remanded until proper inquiries could be instituted, with the result that in a few days the man appeared at Dr. Morrison's house to express his fervent gratitude to him as the preserver of his life. The resident Chinese were loud in their praise of an Englishman who thus pleaded so earnestly for the life of one of their countrymen.

Mr. Chinnery, a very talented artist who was then in Canton, painted a most excellent portrait of Dr. Morrison, with two of his Chinese assistants, which was engraved at the expense of the gentlemen of the Factory, in testimony of their esteem for him, and

161

impressions of the picture were sold for the benefit of the College at Malacca (*see frontispiece*).

An attempt was made to establish at Macao a "British Museum in China," for the purpose of collecting native and foreign curiosities, including productions of art, of natural history, etc.; and Dr. Morrison entered into the scheme with his usual earnestness and generosity. He also, with a view of promoting the study of Chinese literature and language, commenced a weekly reunion in his own house of students of the language and their teachers, topics for conversation being arranged previously, papers being read on subjects relating to books, idioms, and dialects, and curiosities of all kinds being brought for general inspection.

He finished in March, 1829, the third part of his Dictionary of the Canton dialect, and then busied himself with other literary

work bearing on the diffusion of Divine truth. Leang Afa had recourse to him at this time. He had been obliged to break up his school, and flee from a persecution which had threatened his life, on the charge that he was disseminating a wicked superstition, and seeking to sell his country to foreigners. He was obliged, therefore, to take refuge at Macao with Dr. Morrison.

The duties of Dr. Morrison at the Factory now became more arduous and offensive. They had always been uncongenial, but he

162

had faithfully and diligently discharged them, because only thus had he preserved a foothold in the country, and been able to pursue his mission work without receiving any recompense from the Missionary Society; but since the death of Sir W. Fraser persons had come into power who sought to exercise an authority over him more arbitrary than he could bear. He resolved, therefore, to resign his office, and devote himself to higher work, although it might necessitate his confining himself to Macao or Malacca. With this view he wrote a letter to the Select Committee, giving up his position. Very suddenly and unexpectedly a change was made in the Executive of the Company, and a gentleman—Mr. J. F. Davis—was afterwards appointed as chief, who proved a firm friend to the missionary.

Leang Afa left him in December to go and print two tracts which he had prepared, and by which he hoped, as his school had been broken up, to circulate a knowledge of the Gospel. Dr. Morrison says of him: "His prayer in parting was very appropriate, and shows clearly that his heart is in his

work, as well as that he is in the habit of praying. He desires the prayers of God's people that he may be faithful till death. May the Lord bless him and make him a blessing."

In the beginning of 1830 Dr. Morrison had the happiness of baptizing another Chinese,

163

and receiving him as a member of the church. This was Kew-a-gong. Until his introduction to Dr. Morrison he had led an idle and improvident life, neglecting to provide for his wife and children, whom he had entirely forsaken, and not settling to any regular occupation. But from the moment the truths of the Gospel touched his spirit he became as anxious for the happiness of his family as before he had been careless of it. He learnt the art of printing from Leang Afa, and worked diligently at it; meantime receiving instruction from Dr. Morrison, until he manifested steadfastness and sincerity sufficient to justify his baptism as a believer in Jesus. After being baptized he became the companion of Leang Afa in the distribution of the Bible, religious books, and tracts.

Messrs. Abeel and Bridgman arrived in Canton in March, and were most joyfully received by Dr. Morrison. He at once furnished them with books for the study of the language, procured a teacher, and gave them personal help and instruction. The American Board most gratefully acknowledged his kindness to them, and most warmly did he rejoice that at last he had fellow-labourers in the field, and that now it was likely that, though he should be shortly removed, there would never cease to be

earnest witnesses for the gospel of Christ in China.

His eldest son, John Robert, although only

164

sixteen years of age, now joined his father at Canton. He was appointed as Chinese translator to the British merchants there. It may be stated that he succeeded his father as Translator to the East India Company, and became a member of the Legislative Council in the British settlement of Hong Kong. He died of fever in 1845, and was buried by the side of his father and mother in the cemetery at Macao.

Dr. Morrison was not allowed to proceed for any long period in his work without being assailed by some calumnious or offensive criticism. Towards these he generally maintained a patient and silent reserve, satisfied with the purity of his motives, and believing that time would preserve his reputation from any ultimate misunderstandings. A French philologist of eminence, M. Klaproth, in the year 1830 proposed to a gentleman in the Company's service, and afterwards Chief-Superintendent of His Majesty's Commission in China, that he should become the enemy of Dr. Morrison, in which case he undertook to laud him in the public press. Mr. J. F. Davis, the gentleman in question, was celebrated as one of the most learned men of his day in Chinese literature as well as Western erudition, and he had a heart as honourable as a mind well informed. He returned the following answer to this insidious offer:—

“I cannot help regretting that you should indulge in such hostility to Dr. Morrison.

165

concerning whom I must declare (and I could not without the greatest baseness do otherwise), that I agree with Sir George Staunton in considering him as 'confessedly the first Chinese scholar in Europe.' It is notorious in this country (England) that he has for years conducted on the part of the East India Company a very extensive correspondence with the Chinese, in the written character; that he writes the language of China with the ease and rapidity of a native; and that the natives themselves have long since given him the title of '*Le Docteur Ma.*' This testimony is decisive, and the position it gives him is such, that he may regard all European squabbles concerning his Chinese knowledge as mere *Batrachomyomachia*, battles of frogs and mice."

The year 1831 opened with the happy tidings that Leang Afa had baptized three persons. These were a father, in his sixty-second year, and his two sons, one twenty-two and the other seventeen. The father was a man of good education, and his sons had been hitherto employed in native literature. The son of Leang Afa was placed under the care of Mr. Bridgman for instruction in the English language and in Christian truth.

Up to the present time the English Government of Penang had made an allowance of one hundred dollars a month to the Anglo-Chinese College at Malacca. This was now withdrawn in connection with a system of

166

retrenchment carried out by Lord W. Bentinck. The Select Committee of the East India Company at Canton, with its

usual liberality, at once made a grant of an equal sum, under "the firm conviction of its excellence," saying, "We believe it to be eminently calculated to diffuse the light of knowledge and of useful instruction through the most remote possessions of Great Britain, and to assist in removing those prejudices which have so long fettered the public mind in this country."

Another missionary, to the joy of Dr. Morrison, now arrived at Canton from America. This was the Rev. Edward Stevens, who came in a vessel named the *Morrison*, after the subject of this memoir. Its owner was Mr. Olyphant, a devoted Christian and a faithful friend to the missionary, who opened his Factory in Canton for Christian worship and service at any time.

Dr. Morrison's "Domestic Instructor," and "Scripture Lessons," were now printed and published. He himself gave two hundred pounds towards the printing of the former; which was issued in four octavo volumes. The two works were intended to afford an historical, doctrinal, and practical view of the Christian religion, and they were widely circulated by the agents now being employed for that purpose.

His generous sympathies were daily aroused

167

towards all cases of individual necessity and of public objects of benevolence. The claims on his practical liberality were endless, nor were any refused that seemed to merit assistance. Especially his desires were drawn out towards the English sailors, who, when at liberty from their duty on board ship, became the victims of Chinese land sharks,

who supplied them with distilled spirits, rendering them liable to shameful extortion, and exciting them to riot and outrage. In order to do something to preserve such from over-indulgence and robbery, Dr. Morrison engaged a respectable native to take charge of a "coffee shop"; and had handbills printed inviting sailors to partake of the cheap and refreshing beverage provided for them there, and warning them against the poisonous and fiery liquids sold by the natives for the purpose of robbing them.

He gave the English Service on the Lord's Day into the hands of Mr. Bridgman, and devoted himself to the Chinese. He was greatly cheered in having to baptize the Mandarin teacher at the Anglo-Chinese College. His name was Choo-sëen-sang, and he had been an earnest student of the Christian system for a long time, but had for a period resisted conviction on account of opium smoking. At length he was able to break off the habit, and professed to believe with all his heart in the Lord Jesus. In his testimony he stated that "he believed Jesus

168

to be the Son of God, that he believed what He taught, obeyed what He commanded, and hoped for what He promised." In sailing from Malacca to Canton he had been nearly shipwrecked, and thus was led to see his wickedness in not professing Christ, after he had become convinced of His truth. Leang Afa also had the happiness of baptizing several others, making seven in all who had professed conversion through his teaching. At the beginning of 1832, Dr. Morrison wrote:—

“There is now in Canton a state of society in respect of Chinese totally different from what I found in 1807. Chinese scholars, missionary students, English presses, and Chinese Scriptures, with public worship of God, have all grown up since that period. I have served my generation, and must—the Lord knows when—fall asleep.”

A very important change in his prospects was now threatening. The charter of the East India Company in China was soon to terminate, and the condition of all in the English Factory at Canton would be greatly affected thereby. No one more so than Dr. Morrison. He had served the Company twenty years, and the Select Committee had spontaneously sought to induce the Court of Directors to grant him a pension in consideration of the important services he had rendered. To this appeal no answer was made, and he had, therefore, before him the alternative

169

of either seeking some secular employment, or of having recourse to the Missionary Society, to which he had given such splendid gratuitous service for the period in which he had been employed by the Company. He resolved to wait the unfolding of the Divine Will, but of the two paths undoubtedly to choose the latter, in order that he might still devote his powers to the evangelising of the heathen. To the uncertainty of his pecuniary position was added also the sorrow of being separated from his family. The health of Mrs. Morrison had for some time been poor, and a voyage home was necessary for her restoration. And to crown his anxieties at this time, he received a letter from the Select Committee of the East India

Company informing him that the Portuguese governor of Macao had been appealed to by the Roman Catholic dignitary of the diocese, as to some of his publications, which were alleged to be opposed to the Romish faith, and stating that the use of a printing-press was prohibited in the Portuguese territories, except under previous censorship, and that the press must be discontinued. The Select Committee, therefore, requested Dr. Morrison to suspend the issue of any further publications from the press at Macao.

This was an ungenerous and annoying act of intolerance; but as there was no appeal from the decision, Dr. Morrison had to content himself with offering a strong ex-

170

postulation, and to obey. Still he did not abate any energy in the circulation of the many publications from the pens of himself, Dr. Milne, Leang Afa, and others, which were now extensively distributed, and many of which had penetrated as far north as the ancient wall. He devoted himself with increasing zeal to preparing his Commentary; he continued his public service on Sabbath mornings; and, as the habit had sprung up in Macao among the foreigners of spending the Sabbath evening in recreation and amusement, he strove to draw them to a higher enjoyment by commencing an evening lecture. At the close of the morning service for the foreigners he conducted one for the Chinese. In this he ever took great delight, never omitting the singing, although he often had it all to himself. In the intervals of worship he was occupied in reading, or in hearing his children repeat hymns and Holy Scripture. At these times he used to resort to a retired

terrace in the front of his residence, beyond which lay the Bay of Macao, encircled by hills. The terrace was shaded by beautiful flowering shrubs, and bordered with western plants and flowers. Here, accompanied by the whole of his family and attendants, a favourite Newfoundland dog being always present, most happy hours of converse were spent. Often after a Sabbath's labours, involving five or six hours standing and speaking, has he sat thus conversing on the bless-

171

ings and mercies of life. And if sometimes asked whether he was not tired, his reply would be, "Yes, tired *in* the work, but not *of* it. I delight in the work."

Symptoms began to appear that his constitution, so strong and wiry, was beginning to fail. A sensation of weight in the top of his head, sleeplessness, loss of appetite, pain in the right side, and great prostration of strength, caused him and his partner serious apprehension. He consulted a doctor, who appeased his fears by stating it was an affection of the liver, and that it was only an apparent and not a real loss of strength, and that when the excitement caused by the departure of his family to England was past he would be quite restored. With these assurances he returned to Canton, in order to conduct a correspondence having reference to an affray on board one of the opium ships, in which a Chinese had been killed. Here he remained until within a fortnight of his family leaving Macao. Then the Committee accepted the services of his eldest son, and he returned to his family. Arrangements were made for them to sail on December 10th, 1833, and they were to

embark at Lintin, a safe anchorage eighteen miles from Macao. On that day, therefore, he and his family, save Mr. J. R. Morrison, who was to remain at Canton, sailed in a small passage-boat to Lintin, and arrived after a painful passage, the whole company

172

being cold, sick, and dejected. The party was taken on board the ship *Inglis*, prayers were offered, farewells were taken, and the family separated, never again to meet in this world.

In the uncertainty of his future prospects, Dr. Morrison at once gave up his home at Macao, and returned to Canton.

The exchange of the East India Company's *régime* in China for an administration by the Government of England, gave rise to much and prolonged difficulty between the Chinese and the English Parliament. A Bill was ultimately passed giving the Government power to do much as it pleased in carrying out a system of commercial interchange, customs, etc., and Lord Napier was appointed the chief Ambassador of the English Court to China. Several members of the East India Council strongly urged upon him and his suite to secure the valuable services of Dr. Morrison as translator and secretary to the Embassy. But after all the worse than coolness which had been manifested by the English Government towards missions, it seemed most unlikely that a *missionary* should be employed by it for the transaction of business so important and delicate as must attach to the vacant office. No certainty could be attained until the arrival of Lord Napier and his attendants.

On May 1st, 1834, Dr. Morrison wrote this entry in his journal: "On the 28th of this

¹⁷³

month, it is thirty years since I was accepted as a missionary in Mr. Hardcastle's counting-house, at the end of the old London Bridge. Rowland Hill was there, and asked me if I looked upon the heathen as angels did? As I did not know the mind of angels, of course I could not say "Yes."

On July 15th he wrote from Macao: "Lord Napier landed yesterday about 3 p.m. The frigate fired a salute when he left the ship, and the Portuguese fired one when he reached the shore. I went down to the Chinese custom-house, where he landed, and handed one of his daughters from the boat to my chair, in which she went up to D's. I introduced myself to him in going upstairs. He took me by the hand, and said he was glad to make my acquaintance. He was dressed in naval uniform. Lady Napier rose from her chair and walked towards me to shake hands, with a smiling countenance and civil speech, saying she seemed to have been long acquainted with me, being so familiar with my name.

"At noon to-day a meeting of all the Factory people was summoned at Lord Napier's to hear the King's commission read. That which concerns you' and our beloved children I will tell first. I am to be styled 'Chinese Secretary and Interpreter,' and to have £1300 a year, without any allowances whatever for domine, house-rent, or any-

¹ Addressed to his wife.

174

thing else. I am to wear a vice-consul's coat with King's buttons, when I can get one. Government will pay one hundred dollars a month to the College, instead of the Company. His lordship asked whether I accepted of the appointment or not. I told him at once that I did. He then said he would forthwith make out my commission. ... Pray for me that I may be faithful to my blessed Saviour in the new place I have to occupy. It is rather an anomalous one for a missionary. A vice-consul's uniform instead of the preaching gown."

On July 20th, Lady Napier wished him to preach in the Company's chapel at Macao, and he prepared to preach a sermon he had just composed from the words, "In My Father's house are many mansions" (John xiv. 2); but an objection was raised by some narrow-minded sectarian, and no service at all was considered better than one conducted by a minister who was not *properly* ordained.

On the 23rd he accompanied Lord Napier to Canton, his presence being necessary in any interview between the Ambassador and the Chinese Government officials. He suffered frightfully on the voyage. He quitted the frigate at the Bogue, and remained all night in an open boat, exposed to the extreme heat and a storm of rain. He was, therefore, utterly spent when he landed, and had the prospect of exciting and anxious

175

negotiations before him. On the 25th he writes: "In walking through the hot sun to-day from this house to the Company's,

where Lord Napier is, I was like to drop in the streets, and have been groaning on my couch ever since, being now past eight in the evening." The next day he attended the Council from ten to three, occupied in the work of translating letters. On Sunday, the 27th, he conducted service with the Chinese, having, perhaps, the largest congregation he had been privileged to see, and he was cheered by old Le, who had long transcribed for him, telling him that he had been led to believe in Christ Jesus. The day before, his name had been published with those of the officers of the King's Commission, being placed above those of the surgeons, chaplains, and private secretary. On the following day he dragged himself to his official duties, and had a wearisome time, with the squabbles between the native and English officers, and then his earthly labours were over. He spent a wretched night on the Tuesday, and on Wednesday a surgeon was sent for. Everything that doctors or his son or attendants could do was attempted, but a fever raged within him that apparently nothing could assuage. Leave of absence from Canton was given him, but he was too feeble to be removed. On Friday evening the doctors in attendance tried other means for his relief; but he was rapidly sinking,

176

and at about ten o' clock in the evening he closed his eyes and slept. It was the sleep of the righteous, from which he awoke in glory. He passed thus quietly into the mansion in the Father's house, prepared for him by the Saviour, and concerning which, as if prophetically, he had prepared his last discourse.

He was buried by the side of his first wife, in the resting-place for the dead at Macao. His remains were attended from the house to the place of embarkation by Lord Napier, and all the Europeans, Americans, and Asiatic British subjects then in Canton. Several gentlemen accompanied them to Macao, and the service was read by the Rev. E. Stevens, Seamen's Chaplain at Canton.

176

**THE FOLLOWING INSCRIPTION WAS PLACED
UPON HIS TOMB:**

Sacred to the memory of
ROBERT MORRISON, D.D.,
THE FIRST PROTESTANT MISSIONARY
TO CHINA,
*where after a service of twenty-seven years cheerfully spent in
extending the kingdom of the blessed REDEEMER, during
which period he compiled and published*
A DICTIONARY OF THE CHINESE LANGUAGE,
*founded the Anglo-Chinese College at Malacca,
and for several years laboured alone on a Chinese version of*
THE HOLY SCRIPTURES,
*which he was spared to see completed and widely circulated
among those for whom it was destined,
he sweetly slept in Jesus.*
*He was born at Morpeth, in Northumberland,
January 5th, 1782, was sent to China by the London
Missionary Society in 1807,
was for twenty-five years Chinese translator in the employ of
The East India Company,
and died at Canton, August 1st, 1834.*
"Blessed are the dead which die in the Lord from henceforth.
Yea, saith the Spirit,
that they may rest from their labours; and their works do
follow them."

CHAPTER X

WHAT HE WAS AND WHAT HE DID

“Who sow good seed with tears shall reap in joy.’
 So thought I as I watched the gracious rain,
 And deemed it like that silent sad employ
 Whence sprung thy glory’s harvest, to remain
 For ever, God hath sworn to lift on high
 Who sinks himself by true humility.”—KEBLE,

THE intelligence that so great and good a man had passed away from this life produced a profound sensation, not only in China and in England, but in every part of Christendom. The religious Societies of England, America, and even of the Continent of Europe, were prompt to express the lofty esteem in which they held his character and the work he had sought to perform. The London Missionary Society appointed a public service commemorating his long devotion to the mission cause, at which a sermon was preached by the Rev. Dr. Fletcher, of Stepney, to an overflowing and much impressed audience. The personal friends of Dr. Morrison in China, very numerous and influential, promptly resolved to establish a memorial institution by which a portion of his work could be permanently

conserved, and the public esteem in which he was held could be suitably expressed. A liberal subscription was opened, by which about two thousand pounds were collected, and, in 1835, “The Morrison Education

Society” was established and put into operation.

His life was an unbroken course of self-sacrificing effort for the attainment of the great end he had set before him at the beginning of his student course—the salvation of the heathen. His attainments in philology were all consecrated to this, the civil and official duties he discharged through so many years were only undertaken and fulfilled for the sake of the opportunity afforded of maintaining a standing in the country, and of being permitted to pursue his higher work unmolested, and yet they were discharged so efficiently as to merit and receive the most flattering and grateful acknowledgments of the wealthy and influential Company that employed him. The large salary he for a time received enabled him to live without drawing on the funds of the Missionary Society for his personal support, and to give with even princely liberality, considering his means, to promote the work of education and religion in the East. By the learned and distinguished personages with whom he came in contact he was treated as an equal, because his own extensive attainments in learning, and his natural

180

dignity, diminished all sense of distance which might otherwise have been felt on account of their different social positions; and by his Chinese, Portuguese, and English dependents, he was revered as a friend whom they could approach without fear and confide in with assurance. The work he accomplished will ever remain as a monument of indefatigable and patient industry. The translation of the Scriptures, carried out

mainly by his own agency, has long since been surpassed by others, more perfect in their renderings, and more idiomatic in style, but this does not detract from the praise due to his untiring labour in having laid a foundation on which others have nobly built. The Anglo-Chinese Dictionary was a miracle of plodding and sagacious diligence, prolonged through many years, and for its proportions and encyclopædic character stands perhaps unrivalled in human literature as the work of one man. The catalogue of his other works cannot be enumerated; but books of doctrine, history, education, catechisms, prayers, hymns, etc., flowed from his unceasing pen until the list is contemplated with amazement. Dr. Medhurst, in *China, its State and Prospects*, says that no fewer than 751,763 copies of tracts and books were poured forth from the Chinese mission presses from 1810 to 1836. A very large proportion of these came from the pen of Dr. Morrison, and, indeed Dr. Medhurst

181

declares that his list making up that number was by no means complete.

To his literary labours must be added also the time and effort consumed in establishing and aiding to carry on the various benevolent and religious institutions which owed their origin to his energy and zeal. The Anglo-Chinese College at Malacca occupied much of his thought, and to its welfare he devoted time and money ungrudgingly. It accomplished much good, although it came far short of the *idea* of its founder. It was afterwards removed from Malacca to Hong Kong, where in partial form it still exists. That it did not accomplish more, and that the

Singapore Institution and the Language Institution failed, was in no sense due to Dr. Morrison, but rather to the unfaithfulness of agents in the one case, and the slowness of the Christian sense of England to appreciate the possible benefits to be derived from the other.

His character presents many features and qualities which must command fervent admiration. He had an ardent thirst for knowledge; he cultivated a fine sensitiveness of nature as to moral uprightness; he manifested unswerving conscientiousness; he had an inexhaustible genius for patient, persevering, plodding industry; and, as an internal fire, there ever glowed within him the steady flame of love for Christ and zeal for His glory, which lighted with lambent glow all the qualities of heart and mind which

182

made up a noble personality. He was precisely fitted to the position he was called to fulfil. His caution, his common sense, his soundness of judgment never failed him, and the result was that he never had to take a backward step. If he baptized few converts, he had great reason to rejoice that those who were received into the Church by baptism gave him no cause to mourn over their defection or apostasy; and if he gathered no crowds to hear him preach the Gospel, it must be remembered that his conditions and circumstances forbade him exercising such public ministrations, and forced him to adopt the only other way open to him of reaching the Chinese intellect by appeals through the press. His patience was severely tried, but his faith in the ultimate success of the work never faltered; he was often exposed to persecution, and his life was

threatened by imperial edict, but his cheek never paled nor his heart palpitated with apprehension. He did all that he could, and what few men could have done, and he lives to-day in the deep and growing interest in the Chinese Empire, and in the intense enthusiasm which is being manifested for its conversion. The influence of such a life and character can never die, but must extend and diffuse itself in ever-widening fragrance and blessedness, wherever his name is known, or his deeds are recorded.

The veteran apostle of China passed to

183

his rest and reward in 1834, and for some years the policy of exclusion was rigorously observed by the Chinese authorities towards both Christian missionaries and foreign merchants. Therefore, little progress was possible as to the conversion of the heathen population. A door, however, was opened in 1842, when by virtue of a treaty made at the conclusion of a war with China, five ports, Canton, Amoy, Foo-chow, Ningpo, and Shanghai, were opened to foreigners, and Hong Kong was ceded to us as a British settlement. Each of these places was filled with a vast population, and by their commercial importance formed avenues to the interior. At once various Missionary Societies in England, America, and Germany prepared to occupy these providential openings, and many agents were dispatched to bear testimony in them for the Lord Jesus. They met with much encouragement in their efforts.

In 1858 the English Government found occasion to ask for a revision of this treaty, and also for an apology for certain grievances which had occurred on the part of Chinese

authorities in the South. These demands being refused, war was commenced, the Taku forts were taken, and the Chinese army was driven to bay. The English forces were joined by the French, and pushed their way to Tientsin and thence to Peking, and there dictated a treaty, which was signed. This treaty virtually laid open the whole of the

184

Empire for the entrance of the Christian missionary. From that time the propagandism of the Gospel has been vigorously prosecuted in China; one province after another has been entered by the Christian agent, until the name of Jesus has been proclaimed in all the eighteen provinces of the Empire. And, after the lapse of forty years, God had so greatly blessed, that there was at work in this enormous field not less than thirty-seven Missionary Societies, and others were preparing to share in the great work. These various Societies were represented by four hundred and forty-nine foreign male agents; three hundred and eighteen married ladies, and one hundred and fifty-eight single ones, were also labouring with them; making a total of nine hundred and twenty-five, sent forth from various lands to evangelise China. Besides these, there were one hundred and twenty-three ordained native helpers, one thousand three hundred and sixty-five unordained native helpers, twenty-eight thousand five hundred and six communicants, and eleven thousand three hundred and seventy-five pupils in schools.

And now every mail brings reports from China, informing us that openings for successful mission work are occurring there on every

158

ROBERT MORRISON

hand, and that from all parts of the country
is heard the Macedonian cry—

“COME OVER AND HELP US.”

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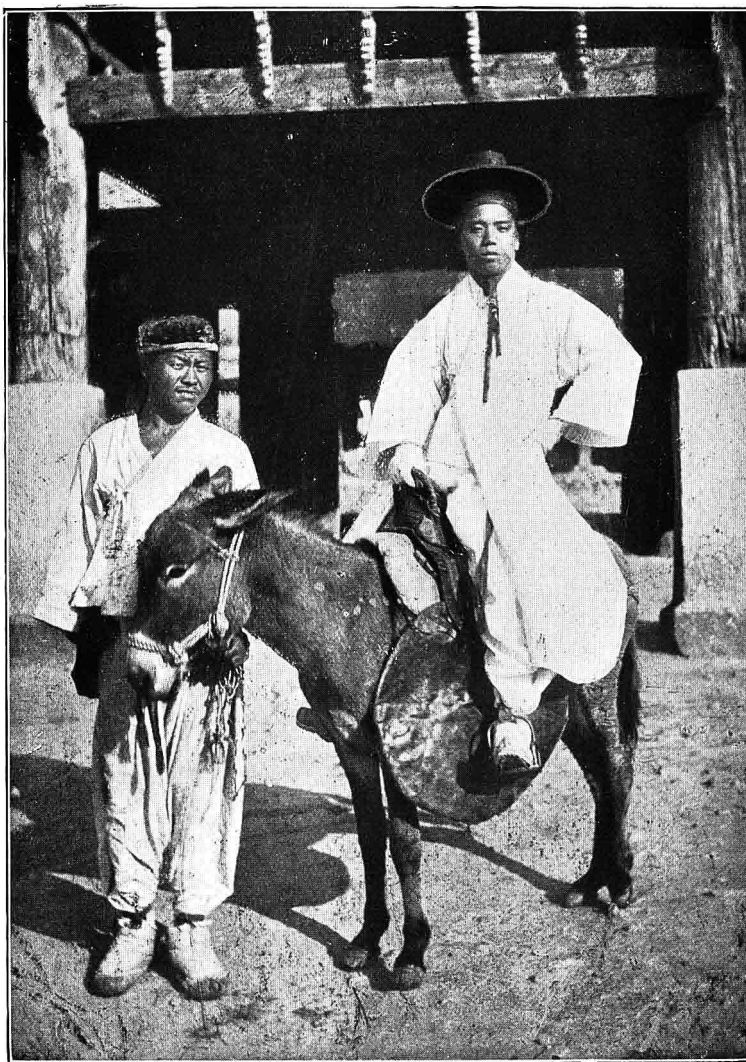


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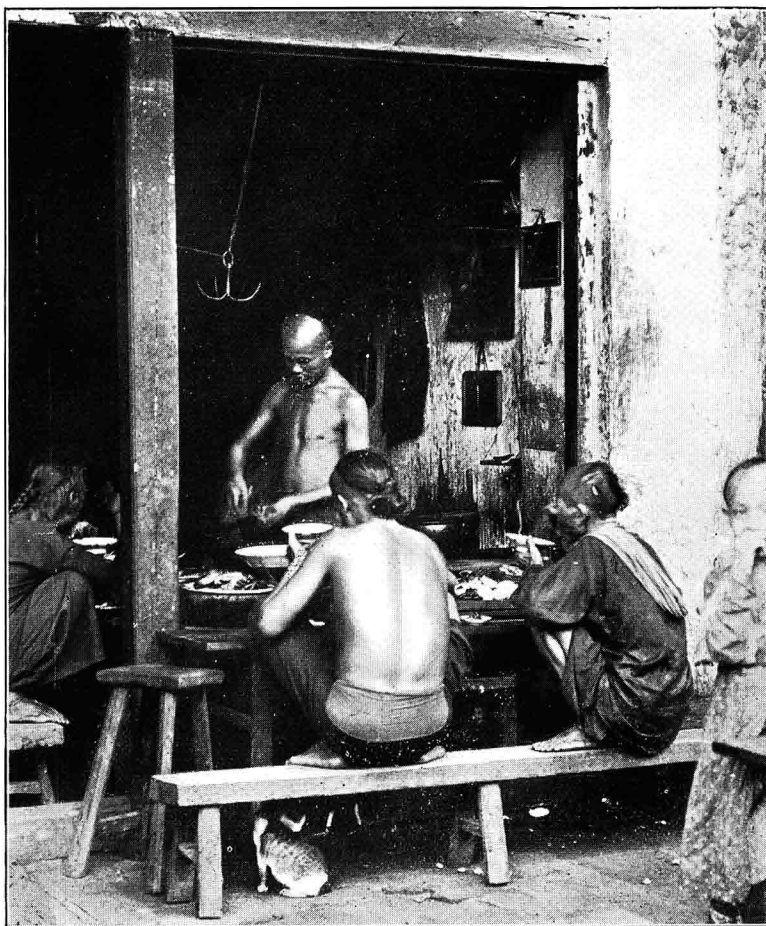
“BEHOLD, THESE SHALL COME FROM THE LAND OF SINIM” (ISA. XLIX. 12)



A CHINESE GENTLEMAN, WITH ATTENDANT



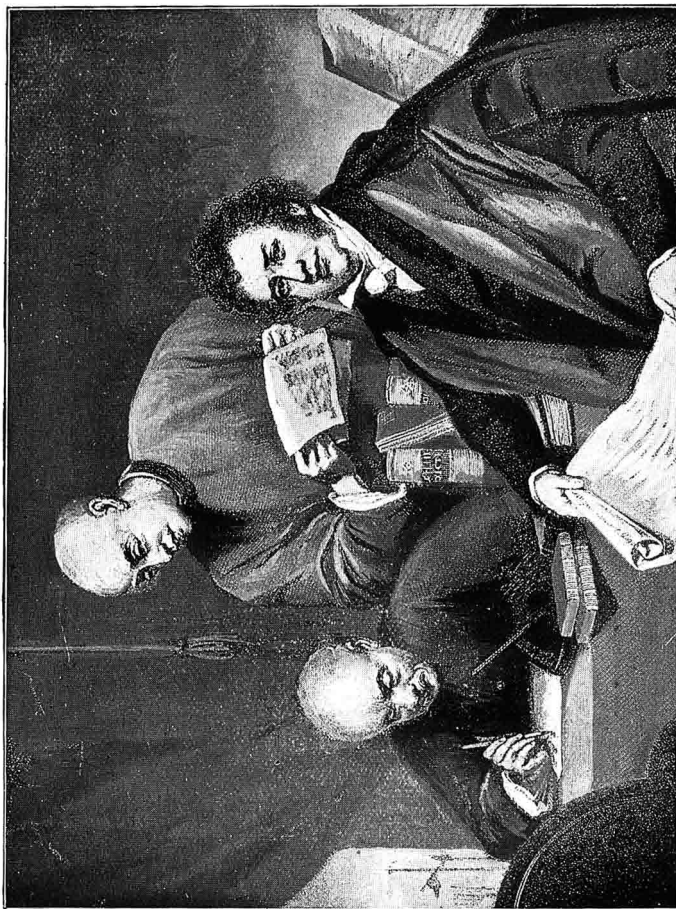
AN OLD CHINESE WOMAN OF THE WORKING-CLASS



CHINESE LABOURERS AT A WAYSIDE INN



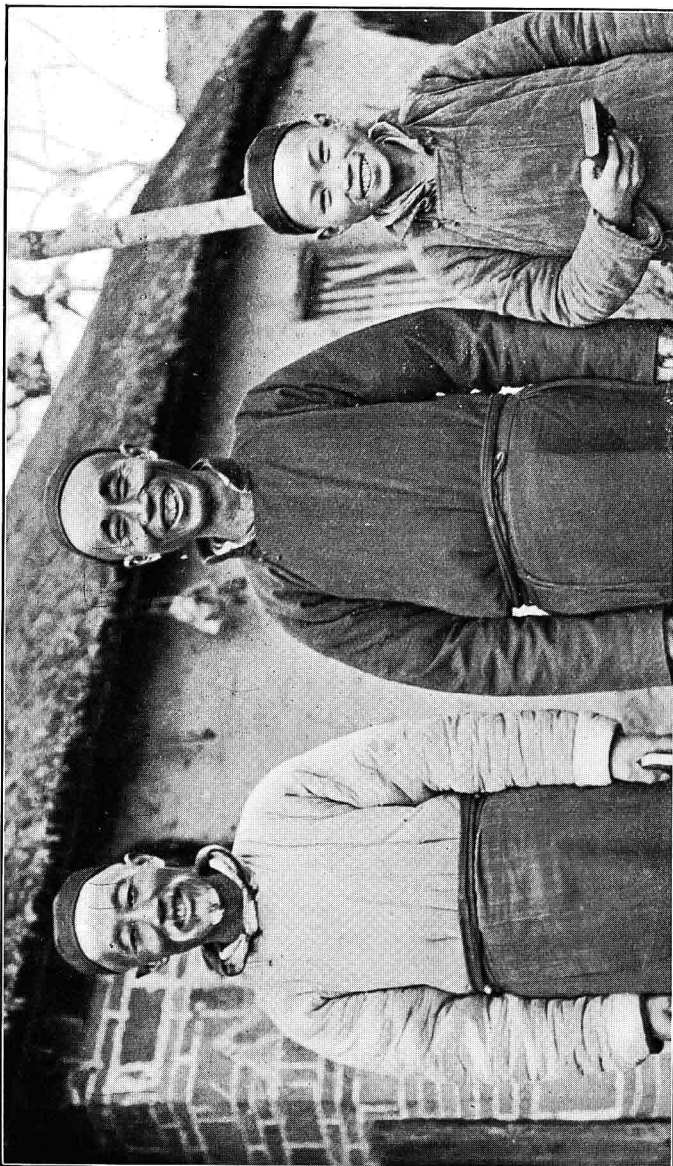
“YE SHALL EAT IN PLENTY, AND BE SATISFIED, AND PRAISE THE
NAME OF THE LORD YOUR GOD” (JOEL ii. 26)



DR. MORRISON AND HIS ASSISTANTS TRANSLATING THE BIBLE INTO CHINESE
From the original painting by G. G. CHINNERY



"JESUS SAID, SUFFER LITTLE CHILDREN, AND FORBID THEM NOT,
TO COME UNTO ME" (MATT. XIX. 14)



THREE GENERATIONS LED INTO THE LIGHT THROUGH THE GIFT OF A NEW TESTAMENT TO A CHINESE BOY OF TEN