

RELIGIOUS INTELLIGENCE.

JAVA. All those who are interested in the progress of truth and righteousness, the increase of knowledge, and the improvement of their fellow-men, will read with pleasing emotions the following facts and extracts concerning Christian efforts in Java: they are taken from a manuscript "*Report of the mission station at Batavia, for 1833*," which has been very obligingly forwarded to us by the Rev. Walter H. Medhurst, by whom and by Mr. William Young jr., assistant missionary, it is signed. The report is dated Oct. 1st, 1833, and includes twelve months immediately preceding that time. Preaching the word, the preparation and distribution of books, and the superintending of schools, have been the chief objects of the mission, and form the leading topics of the report.

Preaching. Eight religious services are performed every week, at which about 500 persons in all are brought under the sound of the gospel: 1. on Sabbath morning a sermon is preached in the chapel, when 20 or 30 individuals, besides children, usually attend; 2. on Lord's day evening another sermon is preached; 3. on Thursday evening a prayer meeting is held, and an address is given: these three services are conducted in English, and the two latter are less numerously attended than the first; 4. a Malay service in the mission chapel, Sabbath noon, at which about 40 attend; 5. a similar exercise on

Tuesday evening, when about 10 persons, besides children, attend; 6. a catechetical exercise for the benefit of the Malays, is held Wednesday afternoon; 7. services for the Malay congregation in the Dutch chapel, and for the native convicts, every alternate Sabbath afternoon; and 8. a sermon is preached on Friday evening in a school-room near town, at which from 20 to 30 country born Christians attend. In addition to these, occasional services are held at Depok and Tugoe, where Christian congregations are assembled: at the former place, the school children are 40, the church members 60, and the catechumens 20; among these "the rising generation are the most promising, exhibiting in their intelligent countenances and ready answers, the striking effects of education and culture on the human mind, as compared with those who have not been blessed with the same advantages."

Marked attention and seriousness characterize all the religious meetings, and general improvement in the knowledge of divine things is in some evidently conspicuous. "Our situation," say the writers of the report, "in a foreign colony, where decency is too frequently outraged without restraint, renders it the more difficult to effect any moral reformation in the habits of those around us; but the influences of the divine Spirit are sufficiently powerful to make those who are accustomed to do evil learn to do well; for

these therefore we look and pray, hoping that the Lord will soon open the windows of heaven, and shower down his blessing upon us."

Again; speaking of the Malay attendants at the mission chapel, they say: "about one half of them are soldiers, who came originally from Menado, in the island of Celebes, and being without any religion were desirous of embracing that of the gospel. On their first arrival, nearly two years ago, they were entirely ignorant of letters, and were not a little jeered and ridiculed by their more advanced companions, for their presumption in aiming to raise themselves from their original ignorance and blindness: but they persevered in their endeavors, going regularly to the regimental school, and attending the religious exercises at the mission chapel, until at length they were able to read and understand the Scriptures. Some who appeared more proficient than the rest, were selected as candidates for Christian baptism, and after much trial, consideration and prayer, on Lord's day, September 29th, six of them were admitted to the reception of that ordinance.

"It was a joyful day for us, after such long waiting, to see in some small degree the fruits of our endeavors, and to witness six heathens coming forward to testify their faith in the Lord Jesus, and their determination by the strength of divine grace, to persevere in following him even to the end. Tears of joy were shed on earth, and harps of joy were doubtless struck in heaven, over these re-

turning and repenting sinners. In addition to these six, twelve more continue as candidates for the same privileges, who attend with great seriousness, and learn with diligence the lessons allotted them. In their quarters, they assemble together for mutual instruction and reading the Scriptures, encouraging one another in good things, and bearing with meekness the ridicule cast upon them."

Besides preaching the gospel to assembled congregations, they engage in other labors which though varied are uninterrupted; these "consist in daily visits to the Chinese streets and Malay villages, together with frequent tours to the markets and fairs around. In these visits, religious conversation is immediately entered on, which with both Mohammedans and heathens is not so difficult of introduction, as it is with many who are called Christians. With the natives of the east it is considered neither impolite nor unseasonable to introduce religious discourse, and the very circumstance of the missionary who engages in it having to differ in many respects from his hearers, in their long cherished and much loved opinions, imparts a kind of liveliness and interest to the conversation, which it would not otherwise possess. A beginning is made with a few remarks on things about which both speaker and hearers are entirely agreed; such as the recompense of vice and virtue, the general government of God, our obligations towards him; a transition is then made to various topics, with which the hearers are little if any acquainted.

but which they do not object to bear, such as the undertaking of Jesus Christ for sinners, his life, death, and resurrection, together with his power and ability to save all that come unto God by him. After this, the conversation generally turns on things in which we differ, such as the sin and folly of idolatry, and the utter uselessness of every false refuge to which the sinner is apt to cling, since there is no other name given under heaven among men whereby we can be saved, but the name of Christ Jesus. This generally excites opposition, and the politest Chinese, together with the most servile Malay, will not stand to have all their hopes swept away, and all their much loved practices condemned, without striving to say something in their own defense; the common plea of the Chinese is the custom of their country, the example of their forefathers, and the dread of appearing singular. Some have urged, that if they do not subscribe to the idolatrous feasts abroad, and practice its ceremonies at home, they will soon have the troublesome office of master of ceremonies at a sacrifice allotted them, which would occasion them both inconvenience and expense if undertaken, and subject them to fine and imprisonment if refused. Others again, who pretend to have more feeling urge, that they could not bring their minds to neglect the usual sacrifices to their deceased ancestors, while they see others offering them. Not a few however plead for the real truth and efficacy of their idolatrous system, and that therefore it is both right and

properto maintain it. The Chinese seldom make many objections to the gospel plan of salvation, principally because they do not seek to understand, or care to avail themselves of it. They have no conviction of sin, consequently no desires after pardon, nor anxiety to flee from the wrath to come; and therefore the plain unvarnished tale of Jesus of Nazareth dying for sinners, awakens few sympathies, excites no attention, and meets with no opposition. They are little concerned about a Savior of any kind, much less of one who comes recommended to them by foreigners, of the place of whose birth they have never heard, and of the facts of whose history they are unable to judge. They are moreover so incessantly occupied with the business of money-making, and so much taken up with the enquiry of what they shall eat, and what they shall drink; that they have little time and less heart for the still more important question, of what they shall do to be saved."

Books. The whole number of books and tracts printed during the year was 15,225, containing 574,058 pages; a part of these were printed by means of blocks, and a part by lithography: the number distributed, including 4557 sent to China for Mr. Gutzlaff, was 18,092: of these 13 were in French, 180 English, 728 Javanese, 2271 Dutch, 5918 Malay, and 8982 Chinese.

"In all our visits to the native population," quoting again the words of the report, "one great object is the distribution of tracts whether from house to

house, through the streets and lanes of the city or among the crowds who throng the weekly markets. Every morning, on going among the natives about a dozen books and tracts are carried under the arm, which serve to present to different individuals after some serious conversation held with them; but when the markets are attended, a bundle of 100 will scarcely suffice. Generally speaking, the tracts are well received, both by Chinese and Malays, who frequently ask for them, as they see us going along: no objection seems now to exist against receiving tracts; the very priests, who were formerly so opposed, now eagerly take them, and the high-priest himself does not refuse, while those around him eagerly follow his example. The old man however cannily observed on one occasion, that it was of no use for us to distribute these books, as the more stupid among the people could not understand them, and the more intelligent would see through them: but trusting to the mighty energy of the Holy Spirit, who has promised that his word shall not return unto him void, we persevere in the hope that one day both learned and rude will be pricked to the heart, and cry out, 'what must we do to be saved?'"

In the distribution of Javanese tracts, Mr. M. and his coadjutors have met with some opposition, but cherishing the hope that the restrictions now laid on the circulation of those tracts will soon be removed by the authorities of the island, "they forbear entering into particulars." We intend to resume this subject—

the distribution of tracts, in our next number, and to introduce extracts from the journal of their tract distributor, Lukas Monton.

Schools. "The schools for the Chinese, are two in number, and contain about 40 children, and the Malay school about 10. The children in these schools make encouraging progress, and give us ground to hope that our labor is not in vain: in the English orphan asylum, 15 children are fed, clothed, and educated, by the gratuitous contributions of the inhabitants of Batavia: and in the English school about 30 children: so that we have altogether, 95 children under instruction, about one half of whom attend divine service and are brought up in the nurture and admonition of the Lord."

After a few remarks concerning the mission 'premises' and 'family,' our much esteemed Christian friends close their report in the following words: "the entire charge of the schools devolves on one of our number; that of the composition, printing, and distribution of tracts, on the other. Preaching labors are divided between us; and looking to the divine support and direction, we hope that our labors will not be in vain in the Lord. On the 20th of September our hands were strengthened by the arrival of two American missionaries, Messrs. Lyman and Munson with their wives, who have taken a house in the vicinity, and render us already some assistance in the English preaching."

It may be proper to add here, that Mr. Munson and Mr. Lyman have come to the east,

"bound on a tour of observation and inquiry among the islands of the Indian archipelago." Among the primary objects which are to claim their attention wherever they go, "are the topography of the islands or districts, the various communities, population, languages, and religions, the intellectual, the moral and social condition of the people, their disposition to receive Christian teachers—the means of access to them, and the facilities for sustaining a mission when once commenced among them."

SANDWICH ISLANDS. Some of our friends have expressed surprise that we should remain silent, while reports have been abroad aspersing the character of Christian missionaries at the Sandwich islands. We were not silent because we believed or even suspected those reports were true. We knew too well the parties, both the assailants and those attacked, to entertain any doubts on the subject. And though we have very great confidence in the individuals who compose that mission, still we have more fears that they will become weary, or too confident of success, and so fail through want of perseverance and watchfulness, than that they will be overthrown by the foe from without. The progress of improvement since the mission commenced in 1820, is most signal, and calls for devout gratitude to God, who has given the increase; the work however is only in its infancy and requires patience, zeal, and faith—all of a higher order than have hitherto been exercised, that the work may be carried on to perfection.

We have letters from the islands to the 7th of February 1834: the view of the mission which we present below is dated Honolulu, Oahu, Oct. 2d, 1833. In reply to our inquiries, our correspondent says:

"You wish us to give you facts respecting our mission. The reading world already teems with facts, and falsehood too, respecting the mission at the Sandwich islands; but the great majority of English and American readers are nearly as ignorant of the *true state* of things here, as they are of the interior of the 'celestial empire.' This ignorance, or rather misapprehension, has resulted from various causes. One extreme naturally leads to the other. The writers on one side of the question have shown so much barefaced absurdity and falsehood in their representations, that the friends of missions in defense of the cause have sometimes gone to the opposite extreme, and presented only the fair side of the picture, and that in glowing colors. Besides, it is more pleasant to missionaries and to missionary agents, and they are inclined to imagine more beneficial to their cause, to present to the public encouraging facts and circumstances, than those which are discouraging. On this account, the remarkable success, with which God has favored this mission, has been dwelt upon and magnified to an extreme, while the dark side of the picture has been kept out of view, or passed over slightly.

"But the great source of misapprehension respecting the state of things is owing, I think, to the nature of the subject.

The inhabitants of England and the United States, never having been conversant with a people in a barbarous or heathen state, form very erroneous conclusions respecting such a people, and respecting the improvements which take place among them. It is not easy for them to conceive the moral, intellectual and physical degradation of such a people, and they are little aware of the time and toil necessary to raise them, even in a very partial degree, from this degradation; so that when they hear of great and rapid improvements, they place them at once much above their real condition. They insensibly compare them to the people with whom they are acquainted, and to whom they bear little more resemblance than the infant of days to man in the vigor and prime of life. The very terms used to describe the improvements among them are also sources of error: for example, school-teachers, schools, school-houses, churches, chapels, palaces, &c., all mean very different things at the Sandwich islands, from what the same terms do in England and America. It is true these terms have often been explained by us; but they are not always explained wherever they occur, and by thousands the explanation has never been read, or is forgotten. The same remarks apply, in some degree, to many other terms and statements, which are used to exhibit the moral and religious changes among this people. These changes are so modified by the former state of the people, and by their mental, physical and political condition, that very erroneous im-

pressions are received, if the reader does not bear in mind, that the whole structure of society, and all the habits of thinking, feeling, and acting have been heretofore, and are still, widely different at the Sandwich islands, from what they are in his own favored country.

"I have been led to these remarks by a full conviction, that very many readers of public journals are placing the Sandwich islands far too high in the scale, not only of civilization, but of morality and religion. Truth, and truth only, is the thing needed in support of this sacred cause. It is a cause which shrinks not from the most searching investigation; for the more thoroughly and accurately it is understood in all its parts, the more it will commend itself to the hearts and consciences of all good men.

"I would not intimate in these remarks, that great success has not attended the promulgation of the gospel in these islands. Enough has been effected by the blessing of God, to silence gainsayers, and to fill the hearts of Zion's friends with the most lively emotions of gratitude. But the work instead of being almost completed, as some seem to suppose, is but just begun. But I must hasten to comply, in some measure, with your request by giving particulars. I am not certain, however, that I can contribute any thing to remove the misapprehensions referred to.

"There are now on the islands 20 ordained missionaries and 8 assistant missionaries, and the same number of females. Three of the assistant missionaries are

in feeble health, and able to do but little missionary work. These 28 missionaries are located at 10 different stations, and on 5 different islands. Public worship is regularly maintained at all these places, and occasionally in several other parts of the islands. Our congregations have considerably diminished during the past year. They now vary from 300 to 1500 or 2000.

"We have a high-school just going into operation. It has many difficulties to struggle with, as every thing has to be done; we must begin at the very foundation. We cannot, therefore, anticipate with any certainty its results. It contained 63 scholars during the last year. Several more have recently entered. It is under the instruction of Mr. Andrews as principal. The progress of the scholars must at present be slow, owing to the want of books, and other means of instruction.

"The number of marriages during the last year, at eight of the stations,—there were no returns from the other two—was 1290; the number of readers in our schools, was 20,184; the number of persons admitted to the church during the year, was 72; and the whole number of persons admitted to the church, since the commencement of the mission, is 669. This statement is made out from the reports of the different stations presented at the last general meeting of the mission in June.

"A few have been excluded from our churches for misconduct, and several have died; so that the present number of church members is somewhat less than that given above. Ma-

ny who have been taught in our schools are not classed as readers, and of course, are not included in the number; and some who are included, are very indifferently readers.

"In addition to our common schools taught by native teachers, (which by the way hardly deserve the name of schools, for they are taught with very little system or efficiency,) we have schools at most or all of our stations taught by some of our own number, and designed particularly to qualify teachers for instructing the common schools. In these station schools, reading, writing, arithmetic and geography are taught.

"As it regards printing &c., we have two iron presses, and two old Ramage presses. One of them will soon be removed to Lahaina, in order to facilitate the business of making books for the high-school. The other presses will be used at this place. The New Testament has all been published in the native language; from the Old Testament, most of Genesis, Exodus, and Joshua, and a small part of Leviticus, the whole of Deuteronomy, and 23 Psalms. More of the Old Testament is nearly ready for the press. In addition to the above, we have published several elementary school-books, catechisms, tracts, &c. The whole number of pages printed at our presses during the last year amounted to 9,518,560: most of them in 18 mo. These are eagerly received and read by thousands; but the people need more general knowledge and mental discipline from our books which is to be

desired. Multitudes cannot read, and of course, have no special desire for books.

"Gradual improvements are made by the people, especially by the chiefs, in external appearance, and in the arts and usages of civilized life, but they can be regarded as only just emerging from a state of barbarism. Much time must yet elapse, under the most favorable auspices, before they will deserve to be called a civilized people. It is absurd to suppose, that a nation can be raised from the lowest state of barbarism to civilization in the short space of ten, or twelve years, without the intervention of a miracle. A manifest progress, however, is perceptible from year to year; and the means now in operation, and others, which may be put in operation will, we trust, with the blessing of God, produce the expected result.

"I have perhaps already wearied your patience, but I cannot close this letter, without advert- ing for a moment to an article in the Chinese Repository for July, 1832, page 100. After a few remarks, under the head of *Persecution*, the writer says: 'we have been led to these reflections, by various reports concerning the missionaries in the South-Sea islands. If the missionaries do not protest against the chiefs' persecuting their subjects, or strangers, they do exceedingly wrong. They should know, and teach the chiefs, who profess Christianity, that the discipline of a voluntary society of Christians, i. e. a Christian church, ought not to be enforced as laws for the regulation of their subjects generally.'

"On reading these remarks, I was not certain, whether the writer intended to include in the phrase, 'South-Sea islands,' the Sandwich islands or not. I am not aware, however, that the remarks apply any better to the missionaries in the Society and Georgian islands, than to the missionaries in the Sandwich islands. You doubtless hear various reports concerning us, and it would not be strange, if, among others, you should hear reports of our persecutions. I am pleased with the sentiments of the article. To bear our testimony against anything, which can properly be called persecution, we are certainly bound to do, in all proper circumstances, as lovers of political and religious liberty, in the cradle of which we have been nurtured. But I am not aware, that the chiefs here can be justly charged with persecution, unless it be in the case of some of their own subjects, who became followers of the jesuits. And it is doubtful whether their conduct in this case can be called persecution for conscience' sake. When they sent away the two Catholic priests from the islands, they exercised a right, which every nation exercises. How wisely and justly, it was exercised in that case, I shall not now undertake to discuss. You will see the subject very fairly represented in the *Missionary Herald*, and in the last report of the American Board. Some of the measures of the chiefs with regard to the followers of the jesuits, to say the least, bore hard upon persecution; but these measures were *disapproved* of by the missionaries. But to

estimate properly the conduct of the chiefs in this case, they must not be placed in the condition of the enlightened rulers of the present age, but rather in the condition of the heads of families. This is very much the relation, which they have always regarded themselves as holding towards their subjects. They exercise much the same authority over their people, that a parent exercises over his children. It must be a long time before the principles of civil and religious liberty can be understood, and brought into complete operation among the people of the Sandwich islands.

"I am not aware, that the chiefs have ever thought of adopting the discipline of the church, as laws for the regulation of their subjects generally. They have it is true, endeavored to form their laws upon the principles of the Bible, so far as to make regulations for the external observance of the Sabbath; for the suppression of drunkenness, fornication and adultery. If this is enforcing the discipline of the church upon their subjects, we should hope that all Christian rulers would do the same. So far from 'enforcing the discipline of the church upon their subjects generally,' the chiefs, who are members of the church, have nothing to do with enforcing the discipline of the church, even upon its own members; the missionaries thinking it prudent for the present to retain this power in their own hands. The whole external change has undoubtedly been owing, in a great measure, to the influence of the chiefs, but this influence, so far as religion is

concerned, has been a kind of paternal influence, and not the influence of law. No civil penalty has ever been inflicted on their subjects by the chiefs for neglecting schools, public worship, &c.

"I feel very sensibly the force of the remarks in the article referred to. The fact that so many of the chiefs are members of the Christian church, renders great caution necessary on our part to keep the church distinct from the state, and free from hypocritical members. In past ages, the frowns of royalty have, in many instances, proved a blessing to the church, while its smiles have proved a curse. The church should, therefore, rejoice with trembling, when caressed by civil power. We are warned by what we have already seen here not to put our trust in princes. They have done much, to be sure, to bring about an external reformation among the people, but this very fact renders us less confident of its permanency. We are already reminded; that, should the popular current turn against morality and religion, much that is now fair and inviting will be swept away, and a great army will arise here to espouse the cause of the enemy. We wish, therefore, to be prepared for reverses, and we wish our friends to be prepared for them: and we wish them, when reverses come, not to feel that all is lost; for it can certainly be no loss to the church to be purified, and separated from its dross. Let us then, confide more in God to convert the nations to himself. He alone can accomplish the work."

SIAM. "Our little assembly of Chinese," says Mr. Jones in a letter dated in December last, at Bangkok, "still continues, conducted by Buntay as usual. We have for some months had as good evidence as I could expect, that two or three of his associates were true converts, but owing to my ignorance of their language and their slight acquaintance with Siamese, I had hitherto declined their repeated solicitations for baptism. At length, circumstances were

such that I did not feel at liberty to decline any longer, and on Sabbath morning, the 8th inst. I administered the rite to Chek Buntay, Chek Peng, and Chek Seng-seah. I am exceedingly grieved at my inability to instruct them, except very imperfectly: and I earnestly hope, that some missionary to the Chinese will soon join us. We continue the distribution of books as we have opportunity, and have frequent discussions with the Burmans, and some, with the Siamese."

JOURNAL OF OCCURRENCES.

CHINA. The present monarch is generally spoken of by his subjects in terms of high commendation and esteem; the period of his reign however is universally considered as infelicitous: not one happy or prosperous year has yet passed since he has filled "the dragon seat;" inundations, droughts, famine, insurrections, and other calamities are continually occurring in one quarter or another of his vast dominions. The provinces now suffering most are Yun-nan, Hoo-nan, Hoo-pih, Keang-se, Shan-tung, and Chih-le which includes the capital. This province and those of Kwang-se and Fuh-keen are in a state of tolerable quietude; provisions for those who have the means of purchasing them at a high price are plenty; but with multitudes the means are not, and the consequence is that thefts and robberies are frequent; numbers of the unhappy beings charged with these crimes are almost every day consigned to prison: on the 20th instant, 38 were brought to Canton in one company.—The disturbances in the neighborhood of Leen-chow have been quieted, and a part of the troops have returned.

Fire in the temple of Ho-nan, nearly opposite to the foreign factories, was discovered early in the evening of the 4th instant; and before 10 o'clock the chao-teen ko, a large hall filled with idols, was reduced to ashes. The fire

was communicated from a lamp which hung near one of the shrines. When the flames first broke out, considerable concern was felt for the other parts of the temple and for the houses of the senior hong-merchant which stood near the choo-teen ko. The loss, it is said, will speedily be made up by a subscription among the people of Ho-nan and Canton.

Local officers. Governor Loo has reported the circumstances of *Le-tai-kaon's* death to the emperor; and has appointed the chief judge of the province to fill the office of literary chancellor until a successor is sent from Peking.

Chung, the hae-kwan or hoppo, of Canton, has received an appointment in Peking, and it is expected that another "slave" from the capital will soon be "promoted" to the office of commissioner of customs at this port.

INVASION OF COCHINCHINA. A correspondent at Bangkok informs us, that on the 1st and 2d of Dec. near 50,000 men passed down the river "destined for an attack on Cochinchina. They were divided into two squadrons, one under the command of the P'hrn-klung to go by water, and the other under P'hrn Meh-tup (the Siamese generalissimo) to proceed as far as they can up a small river in boats, and thence by land. Two squadrons have preceded