

RELIGIOUS INTELLIGENCE.

MALACCA.—It is generally known, that the laws of China forbid emigration; and it is equally well known, that thousands of the sons of Han have become the inhabitants of the Eastern archipelago, and of that vast extent of country situated between China and Hindostan, —comprehending the Burman empire, the kingdoms of Tonquin, Cochinchina, Camboja, Siam, Laos, and the peninsula of Malacca. In several of these countries, during the last twenty years, interesting establishments have been formed, with a view to meliorate the condition of the ignorant, by increasing and extending the knowledge of the word of God. All these undertakings are in their incipient state, yet few persons are fully aware of the amount of work which has been accomplished; and fewer still know what anxieties and trials have already been experienced. The best and the last energies of the Milnes and Mrs. Judson, and others alike worthy and self-devoted, have not been spent in vain: their works live after them.

Within the time and the regions above specified, the Scriptures have been translated into several different languages and dialects, and have been circulated to the amount, probably, of some ten thousands of copies.

More than 140,000 of tracts had been published 12 years ago; since that date, many times that number have been put in circulation; and thousands of children and adults have been instructed in the several schools now in successful operation. In the future numbers of this work, we will endeavour to present, from time to time, accurate statistical and detailed accounts of all these several establishments; the oldest of which, we believe, was commenced in 1815, at Malacca. We will here give a succinct account of the several departments of this mission, according to the reports published in June, 1831. We have letters, however, down to June 1832, from which we are happy to learn, that the mission continues to enjoy prosperity, though the labourers are exceedingly few. From the letters we may make some short extracts.

Chinese Schools.—The number of boys in these is, on an average, 200; the number of girls is 120. The Chinese of Malacca are, principally, the descendants of persons who emigrated from China some centuries ago; and, until the mission schools were established, their children were very generally without instruction. From "necessity," native masters and native books have been introduced into several

of the schools, though christian books are used in all of them; and "it is to be devoutly hoped that, at no very distant period, christian books alone will be employed by the natives for religious purposes, whether they continue to use their own for literary objects or not. More children are under instruction now than at any previous period, and the mission is evidently gaining strength from year to year."

Malay Schools.—Three of these are now connected with the mission; including a small girl's school, supported by private subscription, the whole number of children is 107,—60 girls, and 47 boys. "When the present aspect of this department of the mission is contrasted with its unpromising appearance for some considerable time previously, we cannot but rejoice in the gratifying decline of prejudice evinced by the Malays, and the pleasing prospect of usefulness which is hereby presented among them."

Kling Schools.—These are two in number, containing together about 32 children, boys and girls; they are supported, we believe, by private subscriptions.

Indo-Portuguese Schools.—At these the aggregate attendance of children, both male and female, is about 100.

Anglo-Chinese College.—This institution was commenced in 1818, and is the only protestant college this side of the Ganges. The following is the general plan of the institution.

I. "Name.—*The Anglo-Chinese College.*

II. "Object.—*The reciprocal cultivation of Chinese and European Literature.*—On the one hand, the Chinese language and literature will be made accessible to Europeans; and on the other hand, the English language, with European literature and science, will be made accessible to the Ultra Ganges nations, who read Chinese. These nations are, China, Cochinchina, the Chinese colonies in the eastern Archipelago, Loo-choo, Corea, and Japan. The Malay language, and Ultra-ganges literature, generally, are included, as subordinate objects.

III. "What advantages the College proposes to afford to students.—1. The College will be furnished with an extensive library of Chinese, Malay, and European books.—2. The assistance of European professors of the Chinese language, and of native Chinese tutors. The European professors will be Protestants.—3. A fund will be formed for the maintenance of poor students.—4. To European students, the Chinese language will be taught, for such purposes as the students choose to apply it—to religion; to literature; or to commerce.—5. To native students, the English language will be taught, geography, history, moral philosophy, and christian theology, and such other branches of learning or science, as time and circumstances may allow.—6. There is at the station an English, Chinese, and Malay Press, which literary students may avail themselves of. And it is intended, ultimately, to form

a Botanical Garden in connection with the College, to collect under one view the tropical plants of the eastern Archipelago.

IV. "*Students to be admitted.* Persons from any nation in Europe, or from America; persons of any christian communion, bringing with them proper testimonials of their moral habits, and of the objects they have in view; persons from European or other Universities, having travelling fellowships; persons belonging to commercial Companies; and persons attached to the establishments of the official Representatives of Foreign Nations, who wish to become acquainted with the Chinese language, will be admitted.—Also native youths, belonging to China, and its tributary kingdoms, or to any of the islands and countries around, who either support themselves, or are supported by christian societies, or by private gentlemen, who wish to serve them, by giving them the means of obtaining a knowledge of the elements of English literature, will be admitted."

For fourteen years, amidst many difficulties and discouragements, this institution has continued in successful operation. Its influence not only over the Chinese, but over the Malays and other inhabitants of Malacca is far from inconsiderable. It must be highly gratifying to the friends of christian education, to know that the college has enjoyed so much prosperity. We believe with others, who understand well its history and its design, "that it is an institution which requires only to be

more generally known, to have its important objects universally appreciated." It has already been the means, under God, of great good; divine truth has been communicated, ignorance and prejudice, with many of their accompaniments, have been removed, and changes wrought over which holy angels have rejoiced.

Several students left the college last year; and nine others were admitted; making the number then "on the fund" twenty-four. Some of the members of the senior class assist in teaching the juniors; and there are others now in the saminary, who promise to be useful in the same way.

Preaching.—From the commencement of this mission, the gospel has been preached with various success, and often in four different languages. By private munificence a Chapel has been built, in which, on Sundays, at 10 o'clock A. M. a Chinese service is held; at 2 P. M. the scholars and teachers from the Chinese boys' schools are assembled for the purpose of catechetical instruction; immediately after this, the Portuguese service is commenced; and a Malay service has formerly been, and will soon be again established in the evening. There is also an English service in the chapel; some of the senior students of the college cheerfully attend at this service, as they do also "at the two week day evening services at the schools."

The Press, is a very efficient part of the mission at Malacca.

In *Chinese*, the blocks for a new octavo edition of the Sacred Scriptures have been completed, and nearly the whole of an edition struck off; "The Domestic Christian Instructor" in 4 vols. octavo, by Dr. Morrison; a new edition of Dr. Milne's most popular tract—"Conversation between two friends,"—and some smaller tracts," have been completed. In *Anglo-Chinese*, the "Notitia Linguæ Sinicæ," which we intend noticing hereafter, has been published. Also in *English, Malay, and Indo-Portuguese*, some small works have been printed.

Books distributed.—The report before us includes a period of eighteen months; during which time 4,062 portions of the New Testament, and 26,209 religious tracts were distributed.

Singapore.—Our letters from Singapore are up to the 17th ult. We are happy to learn that "a cheerful and industrious spirit is apparent among almost all classes, and especially among the Chinese." In going among the Chinese, says a missionary, they "recognise and hail me gladly, and receive the books as cheerfully as ever. That a portion of true knowledge is widely entertained, is manifest by these two simple facts; *first*, the people frequently say, the moment they see us and the books, that our religion denounces all idols and false gods; and, *secondly*, they repeat, that Jesus is the only Saviour. A brighter day, I think, is fast dawning on these benighted lands. May the Lord, the sun of righteousness, soon arise upon them, in all His glory and strength."

LITERARY NOTICES.

CHINESE BIOGRAPHY.—In the larger histories of China, biographical notices of eminent persons are introduced; but they are, generally, mere skeletons. Like a great deal of Chinese history, there is nothing but bone,—no flesh and skin, to fill up and beautify the body. The name of a person,—when born, where he lived,—what offices he held,—and when he died,—make up a biography; and these facts are told, generally, in a stiff, dry style, or ill-connected patch-work; done by some copyist, who is hired to make

quotations, at so many Taels per month.

The large biographical work called *SingPoo*, was compiled on the singular principle of excluding all bad men. The author has, accordingly, left out Tsaou-tsaou, who was the Napoleon of his age and country.

The Chinese biographers do not exclude ladies from their pages. Queens or Empresses are noticed in sections by themselves. In the 21st volume of the *Suh-tung-che*, there are biographical accounts of the Queens of the eastern Tartars.