

HAMBERG, THEODOR

Report regarding the Chinese union at Hongkong.

Hongkong
1851

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Hamburg, J.

REPORT

REGARDING THE

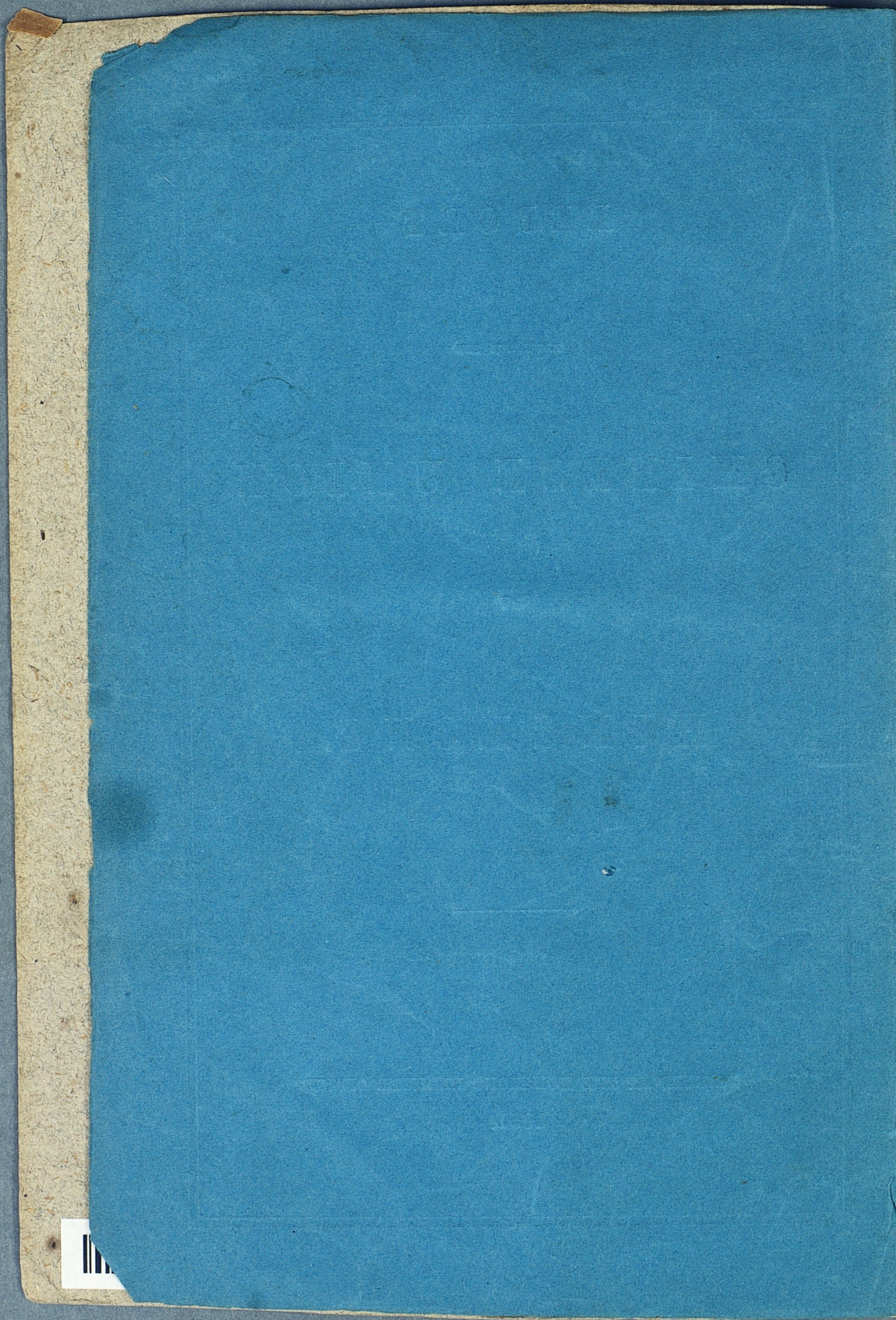
CHINESE UNION

AT

HONGKONG.

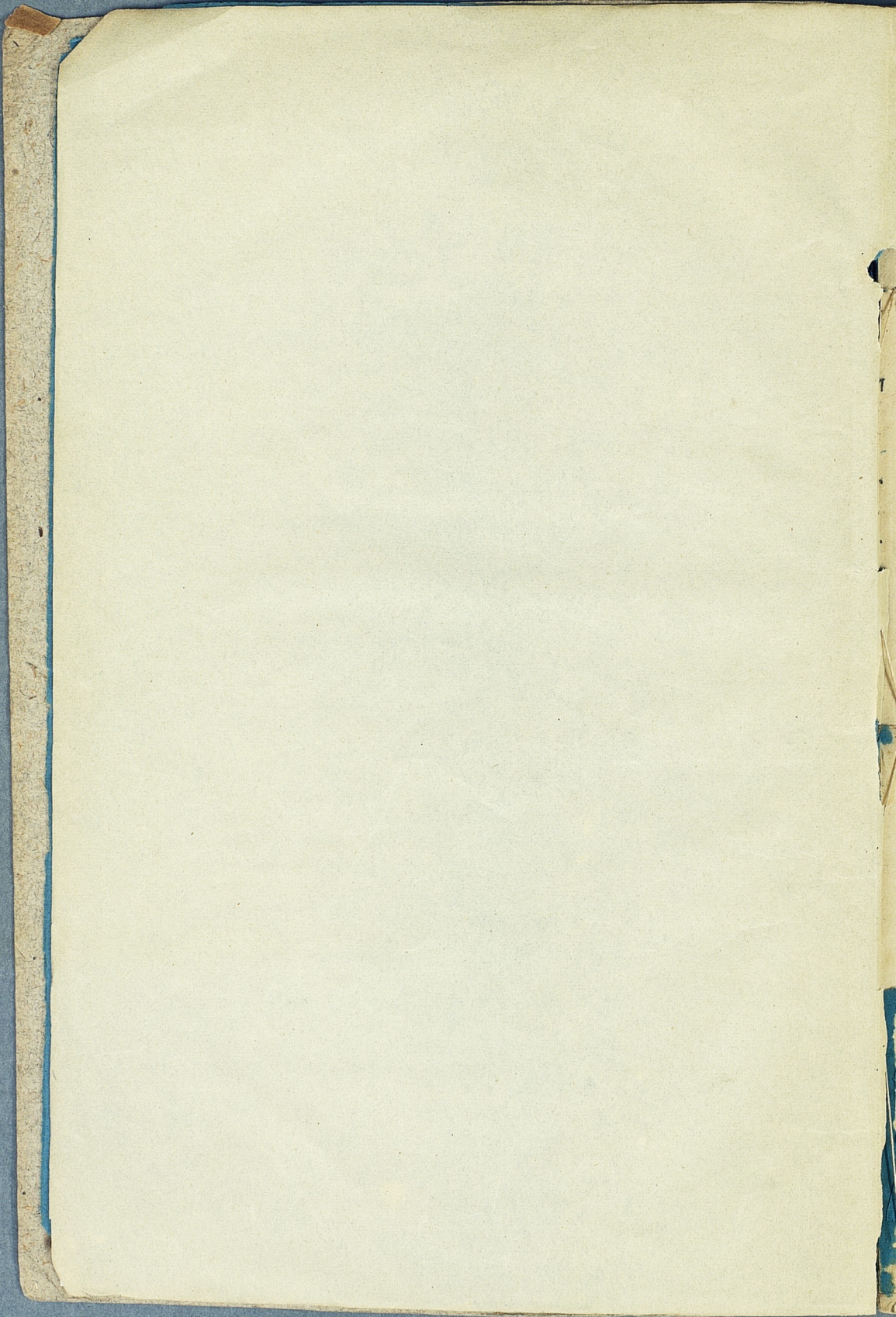
PRINTED AT THE HONGKONG REGISTER OFFICE.

1851.



THE
CHINESE UNION
HONGKONG

PRINTED AT THE HONGKONG REGISTER OFFICE.
1921.



REPORT

REGARDING THE

CHINESE UNION

AT

HONGKONG.

PRINTED AT THE HONGKONG REGISTER OFFICE.

1851.



REPORT

OF THE

CHINESE UNION

IN

HONGKONG

PRINTED AT THE HONGKONG REGISTER OFFICE.

1851.



HAVING, during the time of my more intimate connection with the Chinese Union, been led to take a different view of it, from that presented by Dr. Gutzlaff when in Europe; having tried without success to bring him since his return to China to some competent investigation into the whole Union, and having also just learnt from a public circular of Dr. Gutzlaff, that at such a critical time as this, he has professed to resign all connexion with the Union, and thus to baffle all inquiry respecting it,—in vindication of my own integrity in the matter, I am constrained to lay before the parties interested in this Mission the following:—

BRIEF REPORT ABOUT THE CHINESE UNION.

WHEN Dr. Gutzlaff, in September, 1849, was about to visit Europe, he proposed to me to take the management of the Chinese Union into my charge, which I undertook to do.

Feeling the difficulties and the responsibility of my charge, I tried to form a Committee of Foreign Missionaries for my assistance, but a consultation with the Rev. J. V. Stanton made it clear to me that I could not succeed therein. I afterwards endeavoured to form a committee, by selecting a number of experienced members of the Union among the Chinese, but they, in a general representation, declared it to be their unanimous wish, that I, alone, should keep the whole management, in the same manner as Dr. Gutzlaff had done before. (See *Appendix No. 1.*) When afterwards Rev. C. Vogel arrived, and many remarks were made by him and others as to the unsuitableness of my proceedings, I declared myself willing instantly to give over the Union into his or any other hands, if such should be the general wish of the members, and would better promote the missionary cause. A general second appeal made by the members, and signed by thirty and odd individuals, declared their entire satisfaction with my behaviour, and entreated me not to leave my charge, but to continue until the arrival of Dr. Gutzlaff. (See *Appendix No. 2.*)

Soon after Dr. Gutzlaff's departure, members of the Union in whom I had reason to confide, at least in this instance, communicated, during friendly discourse with me, such strange things about the Union, that I really did not know what to think. My teacher at that time, *Cha*, straightway asserted that the whole mission to the eighteen provinces of China was a mere fiction;

that all the men were from *Sinon, Kweishen, Canton*, or other near places, and to a great extent sold their books given to them for distribution back to the printer, and returned home. *Shi-chang* told me about the astonishing number of opium-smokers among the brethren, and the old *Hi*, after earnest prayer, disclosed the deceitful character of many members. Without giving implicit faith to such reports, I found it my duty closely to examine into the real state of the Union and the true character of its representatives. I commenced to mark every New Testament given for distribution, and in less than two months, during which forty-eight individuals had been sent out to preach or to return home, I was grieved to see books of eighteen of them again presented to me for sale by the printer. Speaking to him about this fraud, he tried to clear his own character, by stating that, during his absence in Canton, his assistants had bought these books from some hawkers, and he offered the last delivery of books, consisting wholly of such marked by myself, without any payment as a present to the Union. As to the truth of the above facts, I refer to the investigation held by the Missionaries in February, 1850, and to Rev. Mr. Lobscheid's evidence. (*See Appendix No. 7.*) From this time, I felt convinced that very little trust could be placed in the Chinese when left out of sight, and I could not resolve upon sending any more members to any distant places. On the other hand, I found the only way to reach the desired object, was to convey to the mind of the members a deeper and clearer insight into the word of God, whereby a true conversion could alone be expected, and consequently truth and honesty in their statements and behaviour.

When in February, last year, the investigation on the part of the Missionaries took place, I could not withdraw from joining the meeting, the appeal being made from England to us all, but I declined passing any judgment upon the Union, the real state of which, though suspected and partly known, was however not yet satisfactorily clear to my own mind.

Finding the number of students very considerable, nearly a hundred being present here at one time, and another hundred perhaps to be expected returning from their excursions, and seeing that they all looked to me for their support, I was obliged, seeing the insufficiency of the means placed in my hands, to tell those among the candidates, who were of inferior talents, rather to return home before their debts increased, as I could not promise to support them or send them out as preachers. The members of the Union found this proposal very reasonable, and only insisted upon my deciding who of the students should return, and who remain. I acted accordingly, and forty-seven men were thus sent home with orders not again to return, as I could not promise any support from the scanty means I had. This however could only be effected by granting them a small sum to clear their debts incurred whilst waiting here, and enabling them to pay their passage-money home. These men being baptized by Dr. Gutzlaff, and residing here in expectation of employment, I thought it very cruel to deprive them totally of every assistance, which would have resulted in starvation or imprisonment, and thrown a general disgrace upon the Union. Under such emergency I found the only way to be, to send them home with some books

and money, telling them at the same time not again to return hither. Fifty others, seeing no hopes of employment, of their own accord petitioned to return home, which I could not but grant, as their misery would only have increased by a prolonged stay at Hongkong.

That the funds of the Union in such manner were not squandered away any more than by sending the assistants out to preach in regular order as done by Dr. Gutzlaff and myself formerly, is clearly shown by *Appendix No. 5*, containing a list of Native Assistants who were sent out in 1849 by Dr. Gutzlaff and myself, 36 by the former and 10 by me, who, however, never returned again to Hongkong, but evidently only returned home, and upon whom the sum of nearly one thousand dollars, besides the value of the books, was bestowed.

The above numbers added together will leave only forty and odd out of the two hundred, (some having also died or found other employment) who remain here in study, and who have received a moderate support of two and a-half to three dollars per month. The money sent, being given to the Union and to the support of the Native Assistants, I felt myself fully entitled to such management, it being also the general wish of the members of the Union. (See *Appendix No. 6*.)

The quiet exposition of the Bible truth soon manifested its well-known influence also upon the Chinese mind. A general confession on the part of the members, as to their former deceitful conduct, headed by *Keang Jin, Chong Kwang, Tai-wun-kwang*, and others, took place in May and June, showing that my former doubts had not been without foundation. (See the *short Extracts from their written Reports about themselves, Appendix No. 3*.)

It being, however, desirable in order to avoid any future contention among Missionaries, that a clear and brief report as to the real state of the Union should be drawn up by the Chinese members of the Union themselves, I mentioned this to *Tai* and others, whereupon, according to his own persuasion the said *Tai* drew up a statement, afterwards signed by six of his fellow-students and delivered into my hands. (See *Appendix No. 4*.)

Such being the real state of the Union and the mission to the different parts of the Empire, so highly spoken of and applauded, there can be no doubt left as to the falsity and utter erroneousness of the reports hitherto spread concerning this Union. The most striking facts I have collected, (see *Appendix No. 7*), and added some remarks, evidently shewing the reality to be different from what was reported.

The amount of income and expenditure will be seen by the annexed Account, leaving a balance of 70 dollars 25 cents in favour of the Union. (*Appendix No. 8*.)

Though, to conclude, I must declare that I can and will have nothing more to do with the Chinese Union, yet I would rejoice to see, that in future the management of the same be conducted in such manner as to ensure a perfect reliance on the part of the Christian public, and the furtherance of the Gospel-truth in China.

T. HAMBERG.

Hongkong, in February, 1851.

APPENDIX N^o 1.
GENERAL REPRESENTATION OF THE MEMBERS OF THE CHINESE UNION.

It is the opinion of the brethren belonging to the Chinese Union, that now, after Dr. Gutzlaff has returned home and the entire management of the affairs of the Union has been entrusted to Mr. Hamberg, that every thing that regards the worship and sending out of members, ought to be continued in the manner established by Dr. Gutzlaff, without alteration. Respecting the election of assistants in the management or head men, it is difficult to make a choice, and we, indeed, fear that those elected would be inadequate to their office, and the former order be overthrown. When now Mr. Hamberg has himself the whole management, he will surely be able to discern who among the brethren are talented or not, and those who know the doctrine or not cannot escape his observation; we, therefore, think it is of no use to establish any new order. We have further agreed upon the following points:—

1. If a brother meets with misfortune or sickness, he ought specially to write a petition, and whatever the teacher, Mr. Hamberg, has to direct, ought to be directly communicated to the individual concerned, that no disorder may arise.

2. To invite any strangers to help in the management, we can by no means consent to, for any strangers are strangers to the Union, whom the matters of the Union do not at all concern. Therefore, not to invite such is the best.

3. The elder disciples, who have already been sent out to preach, ought to be continually managed as before without any change; as to the younger disciples, received by Dr. Gutzlaff, they ought also all of them to be sent out, but when their knowledge of the doctrine, their talents, or conduct are of inferior kind, we request Mr. Hamberg to bid them not again to return to Hongkong.

4. After a brother is sent out, he ought not to stop here more than two days, if in three days or more he is still found out, hiding himself in Hongkong, he ought publicly to be expelled and not again permitted to enter the Union.

5. Whereas the number of brethren is so great, slandering speech can scarcely be avoided, but we hope that the teacher will carefully examine into such reports, for a general open hearing will give him clear insight, but a biassed ear will leave him in the dark; thus when the slandering words do not find entrance, flattery and evil intentions may be prevented.

6. Any brother whose conduct is irregular, ought heartily to repent of his former evil, and all the brethren in the Union ought mutually to exhort one another not to disgrace their office of messengers—thus the true gospel doctrine may be disseminated near and far throughout all successive ages and generations. This is the ardent desire of all the brethren. Presented in the midst of autumn, on the 1st of October, 1849, by all the members of the Chinese Union at Hongkong.

True Translation from the Chinese Original,
(Signed) F. GENAEHR.

True Copy,

CARL VOGEL.

APPENDIX N^o 2.

GENERAL PETITION BY THE CHINESE BRETHREN, DATED 1850 IN JUNE.

We are of opinion that the management of the Chinese Union can only be relied upon, when beginning and end are complete. When Dr. Gutzlaff returned to his native country in the middle of September last year, he entrusted the whole management of the Union to Mr. Hamberg's care, and from that time until now, we have daily met together to preach and read the Scriptures quite as we were accustomed to do before, diligently and reverently, without the least neglect, and when sent out to preach the doctrine or to return home, every order was obeyed without opposition. If any were among us who did not reverence the statutes of the Union, they are already excluded, and only thirty and odd members are at present studying the doctrine. Quite unexpectedly now, in the third (Chinese) month, you feel inclined to retire and yield your office into the hands of Mr. Vogel; he though zealous in preaching, is however, not skilled in the Chinese language,

* * * * *

so that the brethren are in a hopeless and most deplorable state. Now we think that though in forming the Union, the preaching is indeed important, yet he who has the leading office must not fail in charity, having conducted the Union only a month, he constantly adhered to his own views, &c., &c.,

* * * * *

in consequence of which, we, all brethren of the Chinese Union, have un-animously agreed upon to come forward with this petition, again entreating Mr. Hamberg to conduct the Union in manner as before, trusting that thus beginning and end may mutually correspond. If henceforth any one transgresses the statutes of the Union, let him be excluded according to the same. Thus the good wishes of Dr. Gutzlaff are not thwarted, and the anxious minds of the brethren are made quiet. In this manner the dispersion of the Union is prevented, and the ever continued promulgation of the Gospel promoted. This is the earnest desire of us all, wherefore we have clearly and reverently drawn up this most important representation.

Signed by Chong-ngan Hi.

Signed by Chang-fai.

- „ Siao Tao Tung.
- „ Ho-pat.
- „ Chi On Lan.
- „ Wang-ki-chung.
- „ Chin-wan-piao.
- „ Iap-a-teu.
- „ Chi Tsin-fuh.
- „ Chin-sin-hang.
- „ Ho-kiang-kwang.
- „ Wang Jung-chong.
- „ Tai Chon.
- „ Tseu-peang-lam.
- „ Li Jin-ko.

- „ Kon Ju-kiung.
- „ Leu Hiun.
- „ Siao Tao-chong.
- „ Chong-a-sun.
- „ Wang-teh-fung.
- „ Lim Tsin.
- „ Fam Siang-jun.
- „ Chong-njuk Jin.
- „ Tsai Chong-shin.
- „ Wang Tsin.
- „ Jung-wun-fui.
- „ Chin Jung Kwang.
- „ Kao-a-kit.

Signed by Chin-min-tsin.
 „ Leu-chen-tsung.
 „ Ten-kiao.

Signed by Tsien-fuk.
 „ Chong Kong.

True Translation from the Chinese Original,
 (Signed) F. GENAHR.

True Copy,

CARL VOGEL.

APPENDIX N° 3.

REPORTS OF THE MEMBERS OF THE UNION, RESPECTING THEMSELVES.

1. *Kiang Jin* confesses himself to be of the name *Kiang Jin*, from Li-long, in Sin-on district, on the opposite mainland. When he entered the Union, he, by the advice of the other members, falsely stated himself to be of the name *Kwok* (same as Dr. Gutzlaff is known by) and from Kwangsi province. His mind was before darkened, but now awakened by God, he wishes to serve Him with sincerity.

(He afterwards in the presence of the Bishop of Victoria, and his Chaplain the Rev. Dr. Moncrieff, acknowledged this to be his own free confession.)

2. *Chong Kong*, has two things principally to confess. First, that he is not from Chong-lok, as formerly stated, but from Maham, in Sin-on district. Second that he has used opium upwards of eight years. *Paksau* brought him hither as a young teacher from Pocklo, which was an invented lie.

(This man is now cured from his opium-smoking; he as well as *Kiang Jin* have brought their families to Hongkong and are instructed by Mr. Hamberg.)

3. *Chang On Jin*, when he entered the Union, not knowing the principles of Christianity, he took the advice of older disciples, and falsely stated Kiangsi province as his home. *Tai-tao-kiun* and *Siao Tao Chong* introduced him to Dr. Gutzlaff. Now he confesses to be from Lai-wui, in Sin-on, near Hongkong; when sent out to preach, he followed the example of the old members, and did not go where he was sent. He often felt uneasy about his bad conduct, but found no opportunity for confession.

(He adhered to this confession in the presence of the Bishop of Victoria.)

4. *Tai Chong* confesses to be from Tungkwan district, Ha-tsun village, when entering the Union, he stated Liang-mun, where his grand-parents formerly lived. For the rest, his confession is much similar to the foregoing No. 3.

(He adhered to this confession in the presence of the Bishop of Victoria.)

5. *Tsien-fat*. He says that though his name is correct, and his home near Hongkong, yet he is guilty of deceit when sent out to preach, as he did not go where he was sent.

(He adhered to this confession in the presence of the Bishop of Victoria.)

6. *Iap Teu* says he is from Tseang Jen, in this province. Formerly he pretended to be from the Miao tribes, but when sent out he only returned home. He confesses to be an opium-smoker, sinning against his own body.

(There is no doubt as to the truth of this confession, as he was sent out

with No. 4, who also did not go; yet he was reported to Mr. Hamberg as intending to retract his confession, as soon as Dr. Gutzlaff should arrive.)

7. *Kao Kit* says he is from Hwui-chu, a tailor by profession; he followed his father to Kao-chufu. When sent out to preach, he twice went to Kao-chufu and preached with much success, but afterwards, from insufficiency of the money, he only returned to Hwui-chu, and wrote a false journal of his going to Kao-chufu.

(He adhered to this confession in the presence of the Bishop of Victoria, and his Chaplain, the Rev. Dr. Moncrieff.)

8. *Kon Ju Kiung* from Kiajinchu. He was a teacher in Tamshui when he met with Mr. Lechler, and was recommended by him, and baptized by Dr. Gutzlaff, and soon after sent out to preach. He at this time had not yet repented of his former sins, and being sent out to preach, he was like one blind who should lead the blind. He also confesses to indulge in the bad habit of opium-smoking.

(He adhered to this confession in the presence of the Bishop of Victoria. Mr. Hamberg for some time gave him medicine to cure him from smoking, but has heard that he still continues in this habit.)

9. *Leu-huin* says he is originally from Ho-juen, but has come down to his relatives in Sin-on, and lived there six years as a teacher.

(He adhered to this in the presence of the Bishop of Victoria.)

10. *Chin-min Tsin* formerly reported Lui-chu to be his home. Now he confesses to be from Tsao-pu, in Sin-on, and his name *Liong*, but he helps himself by stating that his ancestor had two names, and that he formerly moved to Lui-chu, but afterwards returned to Sin-on.

(He adhered to this in the presence of the Bishop of Victoria. Mr. Hamberg has inquired from his neighbours as to this statement of two names, but no one knows of any other name than *Liong* as belonging to his family.)

11. *Chong-fai* formerly stated Kiangsi province to be his home, but he now confesses to be from Kweishen, not far from here. He smoked opium formerly, but not now. When sent out to preach, he returned home.

(He adhered to this confession lately in the presence of Rev. F. Genaeir and T. Hamberg, but said the other members had forced him to retract, and again state Kiang-si to Dr. Gutzlaff as being his native place. He also said that Dr. Gutzlaff well knew the real state of things.)

12. *Ho-kiang-kong* reported Kiajinchu to be his home, but now confesses to live in Sin-on. He was sent out by Dr. Gutzlaff several times to Taipu, near the province of Fukkien, but he did not go there, only returned home, and brought two men with him falsely stating to be Taipu men.

(This confession is sustained by that of 37, *Chong-ahin*, who was brought here by this *Ho*.)

13. *Ho Jin* is from Sam-shui, and has only been sent out for a short time here in the neighbourhood.

14. *Chi-on-lan* is from Kweishen; he has been sent out to Sin-on and Kweishen, and obeyed the statutes of the Union.

15. *Wong Jung Chong* is originally from Kiajingchu, but he followed his father to Kiangsi, and there he met with *Li-tao-gni*, who brought him to

Hongkong. Afterwards he was sent to Kiangsi, and was enabled by the help of the Holy Spirit to perform his duties.

16. *Chang-fung-shu* says he is originally from Fukkien province, but afterwards moved to Kiajinchu, and again returned to Fukkien. He came to Canton, and heard the Gospel, was baptized by Dr. Gutzlaff, and sent to Fukkien. Some had believed.

(This man lately died from consumption, in a hopeless state, confessing, at his death, that he had not yet fully repented.)

17. *Chin Jung-kwang* was brought here by the former, from Fukkien, and also sent there to preach. He remembers his old mother, according to the fifth commandment.

18. *Wong-fung-tsin* is originally from Kweichu province, but his father came here; he has been several times sent out to Kweichu, but the two last times he did not go, the money being insufficient; (the last time he was sent with No. 5.)

19. *Wang-teh-fung* originally from Kweishen, is a teacher; he smokes not opium, nor commits adultery.

20. *Li Jin-ko*, from Sin-on, was baptized by Dr. Gutzlaff, and studied with Mr. Roberts. Then he was in the habit of smoking-opium, but Mr. Roberts cured him of it. He was five times sent to Lienchu, but twice he deceived the Holy Spirit, and returned home; once Dr. Gutzlaff knew his behaviour, and reproved him severely.

21. *Jung-wun-fui* is originally from Kiangsi province; his father moved down to Kweishen; he after six years returned to Kiangsi, met *Li-tao-gni* who brought him to Dr. Gutzlaff. He was twice sent out to preach.

22. *Wang Tsin* says his real home is Kweishen. In Kiangsi (which province he formerly reported as his home) he lived three years, during which time he acquired the habit of opium-smoking, and also met *Li-tao-gni*, who brought him here. Dr. Gutzlaff sent him to Kiangsi twice, but afterwards hearing of his bad habit, kept him a long time here; he now discontinued his opium smoking, and was again sent out, and this time he brought his family from Kiangsi to Tamshui in Kweishen.

(After Dr. Gutzlaff's return, this man came to Mr. Hamberg, when Mr. Genaehr was present, and complained that he had been forced by the others to write a new statement contrary to his persuasion; he asked for a little money to return home.)

23. *Chi Tsin-fuk*, dwells in Kweishen, has studied the doctrine four years, but all his dealings have been void of sincerity. (He formerly stated his family name to be *Kwok*.)

24. *Lim Tsin*, upon the advice of the older brethren, falsely stated Changnen to be his home; he is really from Sin-on. When sent out by Dr. Gutzlaff to Changnen he returned with his bag of books to Sin-on; he only got eight dollars which was insufficient.

25. *Chong-njuk-jin* formerly stated Kiangsi province to be his home, but now, in the presence of God, he says, he is a Sin-on man; has studied diligently the Gospel for three years; (He was brought here by No. 3, who is also a Sin-on man.)

26. *Chong-a-sun* is originally from Chong-nen, but came from Tung-kwan to study the Gospel; he is not worthy of being a preacher, wishes to get his debts paid, and to return home.

27. *Fam Siong Jun* is originally from Taipu (near Fukkien province); but he came with his brother to Canton, where he heard about Dr. Gutzlaff, and came here to study. He stated the province Shansi to be his home. Dr. Gutzlaff sent him out to Shansi with twenty-two dollars.

(This man confessed to Mr. Hamberg that he had never been to Shansi, and that *Chin-meu-jin*, who brought him here, advised him to go to Dr. Gutzlaff, as he could study here for nothing, and afterwards gain money by it, and to state Shansi province, as it would bring him a higher sum for support.)

28. *Tseu-peang-lam*, originally from Foping, but his father moved to Sin-on, Wui-kong village; he was a great sinner formerly, but now, being instructed by the teacher, he is enlightened by the Holy Spirit.

(This man resided some time with Mr. Hamberg, who tried to cure him of opium-smoking, but without success.)

29. *Chang-shi-chang* knew Dr. Gutzlaff when residing at Macao, and was by him sent to his home, Taipu. When 21 years of age, he followed some relatives to Honan province, and served as Apothecary's boy. He heard of Dr. Gutzlaff having established the Union at Hongkong, and resolved to come here. He was in distress, and Dr. Gutzlaff supported him, and afterwards sent him to Honan. The first time he went there, he brought back three men with him, who were originally from Taipu, but traded with Honan; the second time he brought two with him; the third, fourth and fifth times that he was sent out, he dared not to go, as he had promised to establish a Chapel in Honan, but Dr. Gutzlaff only gave him forty and odd dollars, which were insufficient. He therefore returned to Taipu, and brought some men with him from thence. When sent out by Mr. Hamberg, he did not go, but sent the message to the Jews at Kai-fung-fu with another, and pretends that the letter he presented on his return was really from the Jews.

30. *Siao Tao Tung* is from Kweishen. He was first sent to places near his home, and only got a few dollars travelling expenses from Dr. Gutzlaff; afterwards he was sent farther away with *Chong-fu*, (see No. 42), and brought *Wang-teh-fung* from Liung-chon.

31. *Chong-ngan-hi*, is from Taipu. He was formerly a very wicked man; lived in adultery and opium-smoking. He was recommended by Mr. Roberts to Dr. Gutzlaff, and was sent out to Sin-on, Poklo and Kiangsi, first to Kanchufu in Kiangsi, and then to Namchang-fu, where he went several times, and printed portions of the Bible. Once he was robbed in Lao-lung, and did not go farther; has baptized 24 men and brought three with him here.

32. *Siao Tao Chong* from Kweishen, was brought here by *Chu Tao-hang*; first he remained two years in Hongkong, under Dr. Gutzlaff, and then attended Mr. Roberts at Canton; was sent to Futsan, returned to Hongkong, and was sent out to Ping-yuen by Dr. Gutzlaff; once to Kiangsi

province, to Kanchufu; once with *Tai-tao-kuin* to Kiangsi, to Lemkongfu; afterwards he was several times sent out in this province. He says that as to the men brought and recommended by him, he did so because of their ability, but confesses to have been neglectful as to the statement of their homes. (He is here no doubt alluding to No. 3, who was brought here by him as a Kiangsi man, but now confesses to be from Sin-on, near Hongkong.)

33. *Leu-chen-tsung*, originally from Hinnen; his father moved to Kweishen, and he came to teach in Kaulung; (opposite Hongkong.) *Tai Gni* introduced him to Dr. Gutzlaff. He says he was then without conscience and faith; only with his lips he adored God and confessed the Saviour, but no more. Because of his sins, God visited him with great distress and sickness, from which he afterwards by great mercy was cured.

34. *Ho-pah* from Chau-chufu, moved to Canton, and was a trader; got acquainted with *Jang* and Rev. Mr. Dean, but was baptized by Dr. Gutzlaff; has been sent out numerous times to various places, latterly to Kwangsi province, to Kweilimfu, upwards of seven times.

35. *Ten Kiau* is from Liu-chu; he came to Canton, and has studied three years. He has only been sent out in this neighbourhood, and once to Hiong-shan.

36. *Siao Tao Ming* from Kweishen was several times called by *Chu Tao-hang*, at the time when Dr. Gutzlaff resolved upon the establishing of the Union, and to call Chinese assistants; after two years he went to Canton and studied with Mr. Roberts; afterwards he was sent to Hwuichu, where he has for years been stationed.

37. *Chong-a-hin*—his ancestors are from Shantung; his grandfather went to Kwangsi, where his father was a merchant; he himself came with his wife to Chong-lok in this province, and afterwards went to Sin-on, where he met with *Ho-kiang-kong*, (see No. 12), who recommended him to Dr. Gutzlaff; he then stated Shantung province to be his home, and that he came from Taipu, where *Ho* had been sent.

38. *Tsai-chong-shin* is a great sinner; Dr. Gutzlaff received him as a disciple, and he was sent out to Kaochufu, was also recommended as teacher; he knows no way to escape the power of Satan, wherefore he now and then yields to temptation, and begs the intercession of the teacher.

39. *Wang-ki-chung* from Fukkien; came as teacher to Fan-lo-kong in this province, and was sent by Dr. Gutzlaff to Hoifung.

40. *Tsien-fuk* is originally from Kwangsi; his father came as merchant to this province, to the village of Chin-tsun near Canton. Dr. Gutzlaff sent him with fourteen dollars for the three months to Kwangsi, and afterwards he again was sent there.

41. *Tai-wun-kong* from Tung-kwan (near Hongkong) was teacher at Kaulung (opposite to Hongkong), when Dr. Gutzlaff came repeatedly to his school, and asked him to join the Union; when afterwards sent out to preach, he imitated the bad example of the others; he only returned home, wrote a false journal, and deceived Dr. Gutzlaff.

(This man is the author of Appendix No. 4, which was written in October last year, and has, with all the others who signed it, resigned all connection with the Chinese Union.)

42. *Chong-fu* is from Sin-on. Dr. Gutzlaff often came to his home in Tsienwan, and invited him to join the Union; he went about here for one year, and preached with Dr. Gutzlaff; afterwards he was sent to Hwuichu, when, the money being insufficient, and Dr. Gutzlaff refusing to add to the sum, he returned home and deceived him; he feels ashamed of his own behaviour, and hopes the Spirit of God may grant him true repentance.

(This man is at present teacher at a missionary's school in Canton.)

I have examined the Chinese Originals, and found the above extracts to be correct.

(Signed) F. GENAEHR.

True Copy,

CARL VOGEL.

Remarks.—Mr. Hamberg has been told, that now, after Dr. Gutzlaff's arrival, a charge has been brought against Mr. Hamberg, that he forced the Members of the Union to write the above confessions, according to his private wish, under penalty of losing all support from the Union. Every impartial reader will discover the futility of such a charge, and see that no restraints were laid on the manner of writing. Those who made a free and open confession still adhere to the same; but those who now influence the Union, and bring this charge, in fact confessed nothing, and yet were supported like the rest, (*See Appendix No. 6.*) thus only proving themselves to be liars by their own words. Many confessed more or less, finding they could do so without loss, but now, seeing it more profitable to revert to their old lies, they have acted accordingly. The Rev. C. Vogel, who, upon Dr. Gutzlaff's arrival, was appointed Secretary of the Chinese Union, openly told Dr. Gutzlaff, that he was fully persuaded that those, who altered their former statements made to Mr Hamberg, had formerly confessed the truth, but were now again telling lies. Finding, however, Dr. Gutzlaff totally disinclined to take his advice, or to reform the Union, he in a few days resigned his office, and has moved to some distance from the town of Victoria, having now no connexion whatever with the Union.

APPENDIX N° 4.

SUMMARY OF THE CHINESE UNION.

As the tree has its root and the water its spring, surely the Chinese Union is not without an origin. When Dr. Gutzlaff first established the Chinese Union, there was war between the two Kingdoms, and it was not easy to collect members; only *Siao Tao Ming*, *Tai Tao Kiun*, with some others, entered the Union, and became disciples, preaching in this neighbourhood; their conduct was at that time without deceit and falsehood,

and they were enabled by the help of God, to fulfil their respective duties ; a monthly support was given to them according to their wants. Afterwards, the number of members entering the Union, increased greatly, and the preaching was carried to distant places. Men were sent out to other provinces to distribute books in distant regions ; but considering the length of the voyage, and the small supply of money with which they were provided, how could an emulation be expected among them to proceed directly to other provinces ? No—they on the contrary remained hidden in their homes until the time prescribed had elapsed ; they wrote false journals and deceived the eye of their leader ; they also brought new members with them as evidence of their usefulness, who falsely pretended to be from other provinces, to a very great number, so that members could be counted from all the eighteen provinces. The reason of all this may be considered similar to a person, who, when the way is long, and the burden heavy, is unable to carry out his work ; for when the Union was crowded with the number of students, and those, who were not sent out, received no support, the brethren incurred debts, and only looked for the time of their being sent out to repay the same ; therefore the deceit and hypocrisy of their conduct, though principally arising from a want of the Holy Spirit in their hearts, was also a consequence of their distressed state. Considering all with quiet thought, we well know that Dr. Gutzlaff, upon the whole, exerted himself very much for a good object, but we are guilty of concealing our sinful conduct. If now the hidden things of our mind are not unanimously exposed, there is no opportunity left for repentance of our sins, and the Union has no way of being again established. It is written in the Holy Scriptures ; there is nothing covered that shall not be revealed, and hid shall that not be known ; and it is therefore reasonable and proper that we should all unite our names, and give evidence as to our previous misconduct, whereby the Union may again revive and promise a sure and durable continuation.

Signed by Tai-wun-kong.

Signed by Leu-chen-tsung.

„ Chang On Jin.

„ Kiang Jin.

„ Chong Kong.

„ Chong Fu.

„ Tai Chon.

(The above paper was written by Tai-wun-kong, and presented to Mr. Hamberg in October last year.)

True Translation from the Chinese Original,

(Signed) F. GENAEHR.

True Copy,

CARL VOGEL.

APPENDIX N^o 5.

List of Native Assistants sent out to preach during the year 1849, who have not afterwards come back to Hongkong, but evidently returned home.

No. in the Books.	Assistants Names.	1849 Date.	Months prescribed for return.	What place sent to.	Expenses.	Remarks.
53	Tsui-te-njen	Sept. 13	4	Honan province	Sp. Dllrs. 18	Sent out by Dr. Gutzlaff
68	Ho-ten-yuen	" 13	5	Hoopeh do.	" 24	do. do.
77	Lea Jao Kwang	" 15	5	Fukkien do.	" 20	do. do.
112	Chin Kin-siu	Aug. 15	6	Junnan do.	" 25	do. do.
113	Yang O	" 15	7	Shantung do.	" 10	do. do.
114	Yao Kao	" 15	7	Peking	" 10	do. do.
116	Liao-sim-hiang	July 11	3	Lui-chu-fu	" 15	do. do.
118	Chu-szu-ngi	" 11	7	Shansi province	" 34	do. do.
120	Shin-niap-leang	" 6	7	Moukden do.	" 33	do. do.
121	Koo Siang	" 27	7	Shantung do.	" 35	do. do.
122	Chang-njin-gni	Jan. 20	7	Peking metropolis	" 40	do. do.
125	Wang-jin-tai	Aug. 31	5	Hoopeh province	" 23	do. do.
129	Tai-siu-ki	June 7	4	Kiangsi do.	" 16	do. do.
157	Chang-siang-hien	" 6	4	Ditto do.	" 16	do. do.
159	Tsao Sit	May 21	4	Kwangtung, Shaunking	" 15	do. do.
160	Liao Sit	" 15	6	Shansi province	" 16	do. do.
161	Sen Ki	March 29	4	Kwangsi	" 16	do. do.
163	Wun-tsan	April 5	2	Kwangtung, Shauchu	" 10	do. do.
167	Hi Gnan	May 1	3	Ditto, Chauchu	" 15	do. do.
168	Chin Tsan	" 1	5	Island Hainan	" 20	do. do.
169	Tsui Kin-teh	" 6	6	Shansi province	" 30	do. do.
170	Chang-fui-fuk	Jan. 10	6	Hoopeh do.	" 35	do. do.
171	Leu-szu-ngen	" 10	6	Ditto do.	" 15	do. do.
172	Mu-jung Kwang	Feb. 7	4	Kiangsi do.	" 16	do. do.
173	Kwok-chao	" 4	4	Shansi do.	" 25	do. do.
175	Ho-ko-chi	March 8	4	Kwangsi do.	" 16	do. do.
176	Li-shin	Jan. 4	4	Kiangsi do.	" 16	do. do.
177	Chu Li	Feb. 22	5	Ganhwui do.	" 25	do. do.
178	Siao Siang	" 28	4	Kiangsi do.	" 16	do. do.
179	Chin-kin-pang	March 8	4	Fornosa island	" 10	do. do.
180	Tseu-shen-liang	" 13	7	Kansuh province	" 35	do. do.
181	Chao-peang-liu	Feb. 7	4	Kiangsi do.	" 16	do. do.
182	Tai-tsin	Jan. 17	4	Ditto do.	" 16	do. do.
183	Lo-ten-piao	March 23	2	Kwangtung, Chaochu	" 10	do. do.
189	Chu-kit-liang	Aug. 7	5	Kiangsoo, Nanking	" 25	do. do.
109	Chao Kium	" 27	5	Kiangsi province	" 25	do. do.
29	Wong-tang-tsin	Oct. 30	4	Kwangtung, T sien-shang	" 20	Sent out by Mr. Hamberg
55	Li Kwang	" 8	6	Honan province	" 36	do. do.
74	Chang-jin-liang	Dec. 10	5	Chekiang do.	" 23	do. do.
76	Lo-tin-sin	Nov. 5	6	Hoopeh do.	" 23	do. do.
79	Ngui-wun-piao	" 12	3	Fukkien do.	" 18	do. do.
83	Wang-shin	Oct. 8	5	Kiangsoo do.	" 23	do. do.
174	Pau-fuk, 1850	March 31	2	Kwangtung do.	" 8	Sent out by Mr. C. Vogel
187	Chang-ki	Oct. 1	4	Kiangsi do.	" 16	Sent out by Mr. Hamberg
188	Yeu-chi-tong	" 1	4	Fukkien do.	" 16	do. do.
165	Ng-di	" 1	4	Kwangtung, Chauchu	" 18	do. do.
46 Assistants.				Total Spanish Dollars,	996	

APPENDIX N^o 6.

GENERAL PETITION REGARDING SUPPORT.

A general petition by all the brethren regarding their wish to obtain money towards their support. When, during every month, three dollars were granted, the brethren merely had what was most necessary for their sustenance, without being able to spare the least farthing. We now upon the arrival of this new month request, that unto every one the sum of two dollars may be granted; and as regards the remaining third dollar, to be distributed upon the 20th day of the month, we leave it to your own discretion how to act, but we only hope that you will manage this matter according to former habit, in like manner from beginning to end, whereby we may plainly see that you do not fail in charity, and all the brethren may participate in your liberal benevolence.

(Presented to Mr. Hamberg on the 2d of January 1851.)

Signed by Li Jin-ko.
 „ Lo-chao-ming.

Signed by Kon Ju-kiung.
 „ Ho Jin.

Signed by Chong-ngan Hi.	Signed by Wong Jung-chong. 15
„ Lim Tsin.	„ Wong Tsin. 22
„ Chong-shi-chong. 29	„ Siao Tao-chong. 30
„ Ho-kiang-kong.	„ Chong-njuk-jin. 25
„ Jung-wun-fui. 21	„ Ho-pah. 34
„ Jap-teu.	„ Chin-min-tsin. 10
„ Chin Jung-kong.	„ Wang-ki-chung. 39
„ Chin-wan-piao.	„ Wong-teh-fung. 19
„ Kao-kit.	„ Siao Tao Tung. 32
„ Chi On Lan. 14	„ Wong-fung-tsin. 18
„ Leu-hiun. 9	

True Translation from the Chinese Original,

F. GENAHR.

True Copy,

CARL VOGEL.

APPENDIX N^o 7.

EXTRACTS FROM "THE CHINESE REPORTS OF GAEGHAN (CHARLES GUTZLAFF.)"

A BOOK PRINTED AT CASSEL IN 1850.*

Page 68.—We read about the formation of the Union, and signature of twenty one names, immediately thereupon follows an eulogy in favour of Gaehan, whose name is last in the list, "Gaehan holds long meetings, and "often communicates the word of life; he is indeed a zealous servant of "the Lord, and his Saviour has, by the conversion of souls, put his seal to "his work." This report is signed by C. Gutzlaff.

Page 70.—We read "the two preachers *Tai* and *Siao* receive every month a support of §10 each, and the old indefatigable *Tchun* §6."

Page 94.—We read—the name of the Union to be "Propagation of the Gospel Society," and that *Tschun* and *Ming* were presidents.

Page 99.—We see the object of the Union to be "The great problem to be solved is to see the Chinese carry on the work of God as their own business, without the least regard to foreign countries or missionaries."

Mr. Hamberg would here allow himself to point out the conflicting reports concerning the Union, even at its formation; above in the book printed at Cassel, we have twenty-one names, and Gaehan's or Dr. Gutzlaff's among the number; in a tract, published in the same year by Mr. R. Ball in England, we read about "a juncture between eight individuals, among whom was one foreigner, (no doubt Mr. Roberts, who is called Aloko in the above report, is meant) with whom Dr. Gutzlaff got acquainted, and heartily joined in their labours, who, in the confidence of faith, devoted themselves solemnly to the Lord for the work of spreading the knowledge

* The title in German is "Gaehan's (Charles Gutzlaff's) Chinesische Berichte." It appears now to be generally known that Gaehan (lover of the Chinese) was a name adopted by Dr. Gutzlaff in his writings.

of Christ and His great salvation; and with a holy largeness of heart rarely equalled, could not be satisfied with any smaller sphere of action than the eighteen provinces of the Chinese Empire."

Of the twenty-one individuals, who formed the Union in 1844, Mr. Hamberg found no one present in the Union in 1849. The name of the Union had also changed into that of *Han-hwui* or Chinese Union.

At the request of Mr. Hamberg to be informed concerning the formation of the Chinese Union, Mr. Roberts thus replied—Canton, 25th October, 1850. "The Union was formed about the time I left Hongkong, I think in 1844; myself and my native assistants were numbered among its members, and one of my own assistants, who was supported by Dr. Gutzlaff; he was an old beggar, my first disciple, and I think Dr. Gutzlaff said he should be president, (alluding no doubt to *Tschun* who was president and received \$6 per month.) Hence you may soon perceive that the Union was *nominal*, of which Dr. Gutzlaff was the soul or head, and myself and the native assistants, which he and myself employed, were the nominal members." "Some of his native assistants were talented men,—whether they had religion or not, I know not. I think the system of employing all who wish employment is calculated, in China, to get many men into the service without any real conversion."

Rev. R. Lechler writes in January of this year, from Yantsao, near Chau-chu, the following words about *Ming*, the other president of the Union. "*Ming* has been reported as having had a Church and congregation in Chau-chu, but I have been assured that this was never the case; he is now again engaged in trade. Latterly I sent one of my assistants to know how he did; when *Ming* saw the man he requested him to keep himself very quiet, and not mention to any one anything about being a disciple of Jesus, for people here hated such very much."

The object above mentioned, "to see the Chinese carry on the work of God as their own business," is no doubt very grand, but the fulfilment rests with God alone, when His time is come. Dr. Gutzlaff strives to give to the Union an appearance of selfworking, disinterested activity, and devotion in the service of the Lord, whereas, in reality, he himself was the centre of its motion and the mainspring of all its actions; the Chinese felt more interested in the money to be gained than in the work to be effected. Thus Dr. Gutzlaff in a letter to Dr. Barth at Calw, dated 10th September 1848, writes "Only one mistake you seem disinclined to give up. Your idea seems to be as if only one person managed the whole, whereas many partake in the work and act perfectly of their own accord. Nothing is more untrue than that the Union emanates from one person, and this error must be opposed with all power. Only truth can benefit Christianity, and we must adhere to the same." The year before, however, Gaehan (Charles Gutzlaff) had himself written to Dr. Barth, in report No. 30, afterwards printed at Calw, the following words:—"You cannot conceive how earnestly Gaehan, a poor insignificant man, desires to be enabled by the Lord, himself to support about one thousand Chinese labourers, seeing the blessing which has accompanied the few hitherto

“employed. As long as this prayer is not fulfilled, he sees himself under
“necessity to ask the aid of other Christians to help in the great work.”

The letter of Mr. Roberts, cited above, and the representation of the Union, (*See Appendix No. 1.*) written just after Dr. Gutzlaff's visit to Europe, clearly show, that he alone was the head and sole leader of the Chinese Union. If such be really the case, why would Dr. Gutzlaff give to matters another appearance? In a circular issued after his return to China, Dr. Gutzlaff says that his services are now superfluous, and that he has withdrawn from it; but Mr. Hamberg dares to assert, that if he really has withdrawn, there exists no CHINESE UNION any longer in China.

In the Book, above referred to, printed at Cassel, we read further,—

Page 124.—“*Tschang* just returned from Tan-shui. As a small Chapel has
“been opened there, *Siao* and he returned to that densely populated district
“to gain souls for the Saviour; you must know that as many people live
“there as in Hamburg, therefore a small Church will not be superfluous.”

Page 308.—“*Hiang* came from Tamshui (Tanshui in the mandarin,
“Tamshui in the Hakka dialect) his dwelling place. Great attention is
“there paid to the word of God. Conversions have taken place, and the
“interest on behalf of the Gospel is visibly advancing. He insisted upon
“the immediate opening of a Chapel, a proposition which we will take into
“consideration. Strictly taken, we ought to leave this to others, because
“we must continually press onward until we have reached the borders of
“Tibet.”

Mr. Hamberg can assure the reader, that when he afterwards, in 1847, visited Tanshui or Tamshui, in company with Rev. Mr. Lechler, there was neither Chapel nor Church to be found in that place.

Page 185.—We read “Before *Tschitsang* departed, he went to Tseen-sha-tsuy to preach with *Tuy*, and feeling the influence of grace, they proclaimed Christ before the assembled peasants, even until midnight. Upon the following morning they, to their astonishment, saw that the inhabitants of the village had thrown away their Idols; and two of the peasants declared with great earnestness their faith in the Saviour.”

Page 191.—“We received to-day the most persuasive evidence as to the
“sincerity of the people at Tseen-sha-tsui, who had thrown away their
“Idols. The number of them is about eighty persons, and they pressingly
“demand instruction, and have sent two of their best readers to be here
“instructed in the doctrines of salvation. This is the first instance that a
“whole village has turned to the eternal God. How unfathomable is Thy
“wisdom, Oh almighty Lord! that just these peasants should make the
“commencement, who otherwise know so little of such things.”

Page 194.—“Our joy was great when to-day the men from Tseen-sha-tsui came here, and brought a good sum of money, in Chinese pieces of
“metal, with the declaration that they now adore the true God, and
“greatly love His cause, therefore they would now devote to His service
“that money, which they formerly bestowed upon the idols. This was
“spoken in great simplicity; they were about twenty people, and declared
“again that they had thrown away all false Gods.”

Page 199.—“The Mandarins have destroyed the houses of those people who declared themselves against idolatry, but as they have a better house in heaven, I am surely persuaded that the Lord will indemnify their loss.”

Page 231.—“The peasants of Tseen-sha-tsui have declared their faith in Christ, and come every Sunday regularly to the Church, a distance of 3 to 4 English miles. We have our Christians continually among them, to prepare them for baptism. Though many of them cannot read, yet they seem to be well disposed; and, as the first whole congregation which has rejected idolatry, they deserve our esteem. Their orchards, planted in the sand, are specimens of order and diligence; and the people are cheerful, notwithstanding the persecutions on the part of the mandarins.”

249 The place above referred to, is a sandy promontory opposite to Hongkong, which may be reached in half an hour across the water; its name is Tseen-sha-tsui, Tseam-sa-tsui, or Chin-sa-tsui, or even Chien-ta-chui, according to the different dialects, but its vicinity to Hongkong sufficiently identifies the place. We have here a series of reports from Gaehan (Charles Gutzlaff), about a place visited by himself; about people whom he himself saw and knew. Every one who feels inclined to test the intrinsic worth of Gaehan's reports, finds here ample opportunity to convince himself. Mr. Hamberg lately visited the above place in company with Rev. C. Vogel, on purpose to ascertain if there were any Christians on the spot; but they found none—except an old school-master supported by the American mission. The houses they entered, had the tablets and inscriptions indicating idolatry similar to all other villages; and, though they understood that the people had often before been visited by missionaries, yet they found no impression made upon their minds. Mr. Hamberg afterwards asked the Rev. J. Johnson and Rev. Mr. Lobscheid what they knew about the place; the former wrote in reply the following note:—“In reply to your questions about *Chien-ta chui*, I can only say I do not know of any native Christians there. We have had a day school there the last twelve months, and I have for three years past frequently visited the place. The people seem to me as much given to idolatry and vice as those of any Chinese village with which I am acquainted. From inquiry of the people I have never heard of any, at any former time, as having embraced Christianity there.”—Your's, &c. J. Johnson.—21st December, 1850. Mr. Lobscheid stated, that he had often visited this place in company with Dr. Gutzlaff, but that the people at times had even shut the doors before their faces, unwilling to receive them; that he could not understand what Christian village Dr. Gutzlaff had been writing about.—Mr. Lobscheid also added in his note to Mr. Hamberg, that he himself was once present when a packet of books, just arrived from the printer, Achat, was opened, and that secret marks, which had previously been placed on them by Mr. Hamberg, were found in the books. When Gaehan (Charles Gutzlaff) wrote the above reports about a village so near to Hongkong, he perhaps little thought that, shortly afterwards, other missionaries should arrive, and with these reports in their hands visit *Tseen-sa-tsui*, and thus, by their own presence on the spot, convince themselves how much reliance can be placed in

those "ocular demonstrations and infallible proofs," so often referred to by Dr. Gutzlaff.

Pages 203, 274.—And in many other places, we read about congregations among the *Hocklaus*; upon the East Coast, in *Otao*, *Kitjio*, *Tiojio*, *Tiotschio*, (Chau-chu,) *Miao*, and so on. In *Otao* there are 30 to 40 families; *Gni* writes from *Sienboe* that a few hundred people remain faithful to the cause, and pray God with sincere hearts to forgive their sins; *Bai* hopes that the congregation of *Kitjio* will soon be enabled to support their preacher by their own means, &c. Mr. Lechler, who has lived nearly three years in those parts, and well knows the Chinese assistants there employed, writes to say that there exists no congregations at these places; scattered individuals have here and there been baptized, but no where do they meet together for any religious purpose. Mr. Lechler writes further on the 4th of January, 1851, to Mr. Hamberg:—"I have asked *Kinglun*, who has been reported as having a congregation of thirty individuals, where his congregation was? *Kinglun* answered: Why ask about this matter? You know very well how it is. I, and my son *Bai*, have baptized in all about 30 persons; but formerly matters were not managed as now with you. If any one was pleased with our narratives about Mary and Joseph, and so on, we asked him if he would be baptized, whereby his sins could be washed away; and upon his consenting thereto, water was brought. But there was no question about further instruction. The most of those thus baptized, they had never seen or head of any more." *Bai* and *Si* had been dismissed by Mr. Lechler, upon being detected to have written false journals, and *Gni* absconded after having stolen a sum of money from Mr. Lechler.

Pages 204, 339.—And in other places, we read about a Church at *Nam-tao*, and a Chapel at *Shiklung*.

The Rev. Messrs. *Genaehr* and *Lobscheid*, who have visited and well know these places, deny the existence of any such thing. They have had the very same melancholy experience relative to the conduct of their native assistants, as the Rev. Messrs. *Lechler* and *Hamberg* have had with those under their care.

The Rev. *F. Genaehr* wrote lately in the following manner to Mr. *Hamberg*:—"No missionary is opposed to the original plan of the Chinese Union, only to the practical execution, which does not correspond with the plan. The Chinese employed in the proclamation of the Gospel, are with the exception of some few who however are now no longer in the Union, men strangers to a spiritual life in God, and who, for the most part, only for the sake of money became disciples of Jesus. I know a good number of them, who, finding themselves deceived in this expectation, have again turned heathen. My neighbour is such a person, and he was both a friend and helper to those of our assistants, who are now dismissed. Of those formerly employed, only one really went to the place we sent him, the others consumed their money at home like the majority; they also, like those of the Chinese Union, wrote invented journals, and the congregations they reported existed only in imagination, like that in the village of *Tseen-ta-sui*, opposite to *Hongkong*, which is so prominent in the Chinese reports,

but which, as Dr. Gutzlaff well knows, has no Christian congregation. Falsehood must finally give way to truth, and, when we stand in defence of the same, we need not fear any consequences."

Page 231.—We read—"at Poklo fourteen learned men have formed an association for the close study of the Gospel; a Church is also prepared for meetings. The president writes:—'We adore God with sincere heart that we may have faith in Jesus the Saviour of the world.' These men deserve the highest encouragement, because they were only once visited by a preacher. We will pray earnestly on their behalf that the Lord of the harvest may send His Spirit; has he come, who can then forbid the water?"

Page 285.—We read that *Hi* had visited Poklo, and with great solemnity had baptized six of the catechists who had been a long time preparing.

Mr. Hamberg, in the presence of Mr. Vogel, asked *Hi* about this report, and he confessed he had not baptized any at Poklo. *Picksow* did not go there when sent out. Mr. Hamberg knows one man, whom *Picksow* brought here, as being a teacher from Poklo, who now confesses to be from Sin-on, and has never been at Poklo.

Page 329.—We read—Hongkong, the 29th September, 1846:—"The news brought by *Tschun* from Chang-ning were really cheering. Under the auspices of the abovementioned professor *Li* and another, by name *Tschin*, more than four hundred Chinese have in that town declared themselves for Jesus Christ. The Gospel was only preached twice by said young man *Tschun* (*Chun*), and has gained this victory by its own power, and the subduing love of the crucified Saviour."

Tau-gni and *Tao-tung* affirm in some measure this statement, by saying,—page 359.—"That upon their arrival at Chang-ning (in Kajing-chu district) they found more than one hundred persons obedient to the Saviour," and *Siao* relates,—page 360.—"That in the different districts of Kweishen, Hojuen, Chang-ning, &c., there are more than four hundred persons, who have received the word of God."

Li-chun (the *Chun* abovementioned) is represented as a very learned young man, who came here in February, 1846, and was baptized 11th March, the same year, being able to preach the Gospel which he himself had experienced upon his own heart. Few of the men had acquired the knowledge of the Gospel so rapidly, and possessed such a great talent to preach it clearly as this young man. In August, 1846, he was sent with *Chong* to Kajing-chu, and only a month later we read of him, in the above astonishing report, that upon preaching only twice, four hundred persons had declared themselves for Jesus Christ. In April, 1847, he was represented by Dr. Gutzlaff as having, with others, baptized nearly twenty individuals at Kajing-chu—with congregations, varying from 700 to 800, and much attention, and was recommended by Dr. Gutzlaff as native assistant to Mr. Hamberg. Having supported him liberally for about a year, Mr. Hamberg, having the clearest proofs of his lying and deceitful conduct, dismissed him; and he again joined the Union. When Mr. Hamberg, afterwards, had the management of the Union, this man brought some tracts

which he pretended to have printed at Kajing-chu, but which, at the first glance, were found to be books printed at Hongkong, with only a new title page put on as a cover. His design evidently was to get some money for the expenses of printing, but Mr. Hamberg was obliged, the second time, to dismiss the man. Seeing no way to regain Mr. Hamberg's favour, he at last came and confessed that he, as well as all the rest of the brethren, had been deceiving Dr. Gutzlaff, and that he had never been to Kajing-chu; he now promised better conduct for the future. This confession, he again repeated after Dr. Gutzlaff's arrival, in the presence of Dr. Legge and Rev. F. Genaeher.

Such evidences as these could be produced, so as to form a volume, but the above may suffice to convince every sensible Christian that the time is not yet arrived, when we can trust the Chinese themselves with the work of the Evangelization of China; but that we, on the other hand, trusting entirely in the Lord, must continue in His labour as He may please to direct us.

I have seen the letters from Rev. Messrs. Roberts, Johnson, Lechler, Genaeher, and Lobscheid, which are quoted in the preceeding paper, and find that the extracts of the English letters, and the translations of the German, are correct.

H. J. HIRSCHBERG.

Hongkong, 15th February, 1851.

APPENDIX N^o. 8.

THE CHINESE UNION AT HONGKONG.

Income.				Expenditure.			
		Dtrs.	Cts.			Dtrs.	Cts.
1849				Sept.	Sundry expenses by Rev. Dr. Gutzlaff	36	
Sept.	Received from Dr. Gutzlaff, remittance by R. Ball, Esq.	240		Oct.	Sent out You chi tong to Fukkien	16	
Oct.	„ from Miss. Chesney £33.10.6 on Lindsay & Co.	209			do. Chang ki to Kiangsi	16	
Nov.	„ from Miss. Chesney on ditto £50 at 3/2	240			do. Ong ai to Kietyang	18	
„	„ Grant from the British and Foreign Bible Society, for extending the distribution of the scriptures in Chinese, £100, which valued 30ds. at 4/8, order Messrs. W. Pustau & Co. upon Rev. A. Brandram	470	59		do. Fungchin to Chachu	18	
Dec. 8	Amount paid by Messrs. W. Pustau & Co. from the German Chinese Institution	100			do. Wang ki chung to Hofling	8	
„ 31	Remittance from Miss. Chesney paid by Messrs. Lindsay & Co. £20	94			do. Li kwang to Honan	36	
„	Contribution by Rev. Brandram	5			do. Wang ching to Kiangsoo	37	
1850					do. Lu tao tsien to (sent home)	16	
Jan. 26	Remittance from Miss. Allix £50, which valued on Mr. Knolleke, order Messrs. W. Pustau & Co. at 4/5	226	42		do. Li yuen to do.	12	
					do. Wan shak to Shuachu	15	
					do. Kwok tsin fuk to Kweishen	10	
					do. Chong chinan to Shan-tung	15	
					do. Li jin ko to Lien-chau	22	
					do. Chin chin to do.	16	
					do. Wang tong to Tsangchang	16	
					do. Chin tsin to Chin hai	16	
					do. Ngo shi lan to Shansi	14	
					do. Chin tsung to Shaukin	12	
					do. Li khang yung to Kiajichu	20	
					do. Chong kong to do.	20	
					Sundry expenses, support of the Chinese assistants, &c.	104	
				Nov.	Sent out Lo tin sin to Hoopch	22	
					do. Leu ki juen to home	16	
					do. Chang tsu kwang to Kwangsi	20	
					do. Liao jiu jin to Honan	18	
					do. Gnuai wun piao to Fukkien	18	
					do. Chang fung shu to do.	22	
					do. Kwok szu yung to do.	36	
					do. Kwok shu fa to do.	4	
					do. Li yung to home	6	
					do. Chang shi chang to Honan	70	
					do. Chang ngan hi to Kiangsi	69	
					do. Chin sin hang to do.	36	
					do. Li jin kai to Honan	18	
					do. Kiang yeu san to do.	15	
					do. Chang on jin to do.	42	
					do. Tung fang to home	5	
					Paid sundry expenses during the month for support of assistants, &c.	97	
				Dec. 4	Sent out Chong sun to Chongnen	19	
					do. Chong tai to do.	20	
					do. Siao tao chong to Honjen	20	
					do. Leu hin to do.	20	
					do. Chin min tsin to Luichau	18	
					do. Lu jin siang to Kiangmun	10	
					do. Chi peang to Kweishen	17	
					do. Meu pien chung to home	15	
					do. Fu peang ful to do.	6	
					do. Tsai jun to do.	10	
					do. Gnuai chao kwang to do.	10	
					do. Li tin juen to do.	13	
					do. Pan kin kien to do.	13	
					do. Wang peang to do.	20	
					do. Chang siu jen to do.	15	
					do. Kwok ful to do.	16	
					do. Kwok jao to do.	15	
					do. Tsin ki kin to do.	18	
					do. Pan shi kwang to do.	15	
					5 Paid to the printer A tsat	200	
					Sent out Tai tao sang to Hwuichu	18	
					do. Chang jin liung to Chekiang	25	
					do. Han chang to do.	10	
					do. Leu shui tsin to home	20	
					do. Hu jin fa to do.	6	
					do. Leu chong to do.	12	
					do. Wang fung tsin to Kweichu	43	
					do. Jung sam to home	20	
					do. Jap teu to Miao tribes	28	
					do. Tai chon to do.	28	
					do. Tsien fat to Kweichu	39	
					do. Pung kao to home	15	
					do. Wang tung meu to do.	15	
					do. Tan tsin ju to do.	15	
					do. Chin chu len to Luikiang	15	
					do. Wang on to home	18	
					do. Chin fuk tai to do.	17	
					Expenses for support of the assistants and sundries during the month	163	59
1850				Jan.	Expenses for ditto, ditto	135	
Feb.	Paid to men sent home,—Ten tao ti 6, Kwok jin liung 6, Li kwun 6, Kwok kao 6, Lim jung shi 3, Lu kien liung 7, Jap tsin 6, Chin tsin hi 6, Sang tao 6, Yong tseap hin 6, Liang jung 6, Wunfa 6, Chin leap hien 6, Chang ngoo tao 6, Chin pak sheu 6, Wang jin kiet 6, Wang tsi chong 6, Lam fuk 6, Lai siang 6, Lo fon chong 6, Tsai jun kong 3, Wong kim kwui 10						
„ 28	Expenses for support and sundries					168	
	Carried forward Dollars	1,585	01		Carried forward Dollars	2,397	59

Income.

Expenditure.

1850		Drs.	Cts.	1850	Expenditure.		Drs.	Cts.	
1850	Brought forward Dollars	1,585	01	1850	Brought forward Dollars	2,397	59		
March	Remittance from R. Ball, Esq., £50 at 4/2	240		March	Paid to Mr. C. Vogel for support of assistants, &c.	100			
"	" from Charles Young, Esq., on account of Dr. Gutzlaff	120		"	Lo chao ming 2, Kiang nen 3, Chin ng 6, Tung tsin 3, Yuen shing 6, going home.	20			
"	Rev. C. Vogel paid (afterwards restored to him)	150		" 31	Expenses for support and sundries	80			
April	Valued on C. Young, Esq., on account of Dr. C. Barth, order Messrs. W. Pustau & Co., £30 at 4/6	133	33	April	Chang jin kwang 6, Li akin 6, Li jin chung 6, Wang kong 6, Ho jin 6, Li tao gni 8, Chin kiu 6, Wang chin ki 6, Jung fa chao 8, Lu jung 6, Chong fu 6, Chang tsiu kwang 3, Kiang jung piau 6, Leu peang kong 7, Hi jung kong 6, Kin hong 6, Wun tsung han 6.50, Jong meu fang 3, Chao jen fung 6, Li jun 6, Wan shak 2.	121	50		
May 13	Remittance from R. Ball, Esq., and G. Perse, Esq., paid by Messrs. Gibb, Livingstone, & Co. £50.	240		"	Siao tao ming to Hwui-chu	7			
June 15	Remittance by Charles Young, Esq., on behalf of several parties became payable	815	09	"	Rev. C. Vogel for sundry expenses	20			
"	" by Charles Young, Esq., on account of Miss. Allix	177	77	" 30	Sundry expenses for support, &c.	25	50		
Sept.	Paid by the Mission at Basle to the Union	10	17	May 1	Tai fak going home	7			
Dec.	Remittance by Charles Young, Esq.	177	77	"	Chin koi tai to Chau chu	16			
1851				"	Li fung chun 9, Lim chong 6, Wui hok hon 5, Lai jin 6, Chin tsin 4, Chin chin 5, Chao pin 8, Wong tsin ka 8, going home.	51			
Jan.	Funds placed at the disposal of the Union in this place	1,129	98	" 20	Paid to Mr. C. Vogel balance due to him	163	78		
				"	Paid to printer A chat	50			
				" 31	Expenses for support and other sundries	190			
				June	Expenses during the month for support, &c.	153			
				"	Paid to the printer	50			
				"	Expenses for the following men returning home for a short time.—Siao tao tung, Kiang jin, Wang tsin, Wang teh fung, Chin wan piao, Lim tsin, Chong njuk jin, Chong kong.	31			
				July	Yang, Ong kwui, and Pah	8			
				"	Expenses for the following going home for some time.—Jap teu, Tseupeang lam, Chi tsin fuk, Wong ki chung, Li jin ko, Chong sun, Chin jung kong, Jung wun fui, Chong fai, Chi on lan.	40			
				"	Yang and Pah	5			
				"	Sundry expenses, support, &c.	133			
				"	A chat the printer for books	24			
				Aug.	Expenses for the following, allowed to visit their homes.—Fam, Chang, Tai, Ho, Kao, Chin, Leu, Siao, Li, Chong, Chi.	30			
				"	Yang and Pah	5			
				"	Support and sundries	139			
				Sept.	do.	155			
				"	Siao and Chi to Kweishen	76			
				"	The printer A chat	76			
				Oct.	Expenses for support, &c.	171	50		
				Nov.	do.	163			
				Dec.	do.	157			
				1851					
				Jan.	Expenses for support, &c.	111			
					Balance,	70	25		
Spanish Dollars ..				4,779	12	Spanish Dollars ..		4,779	12

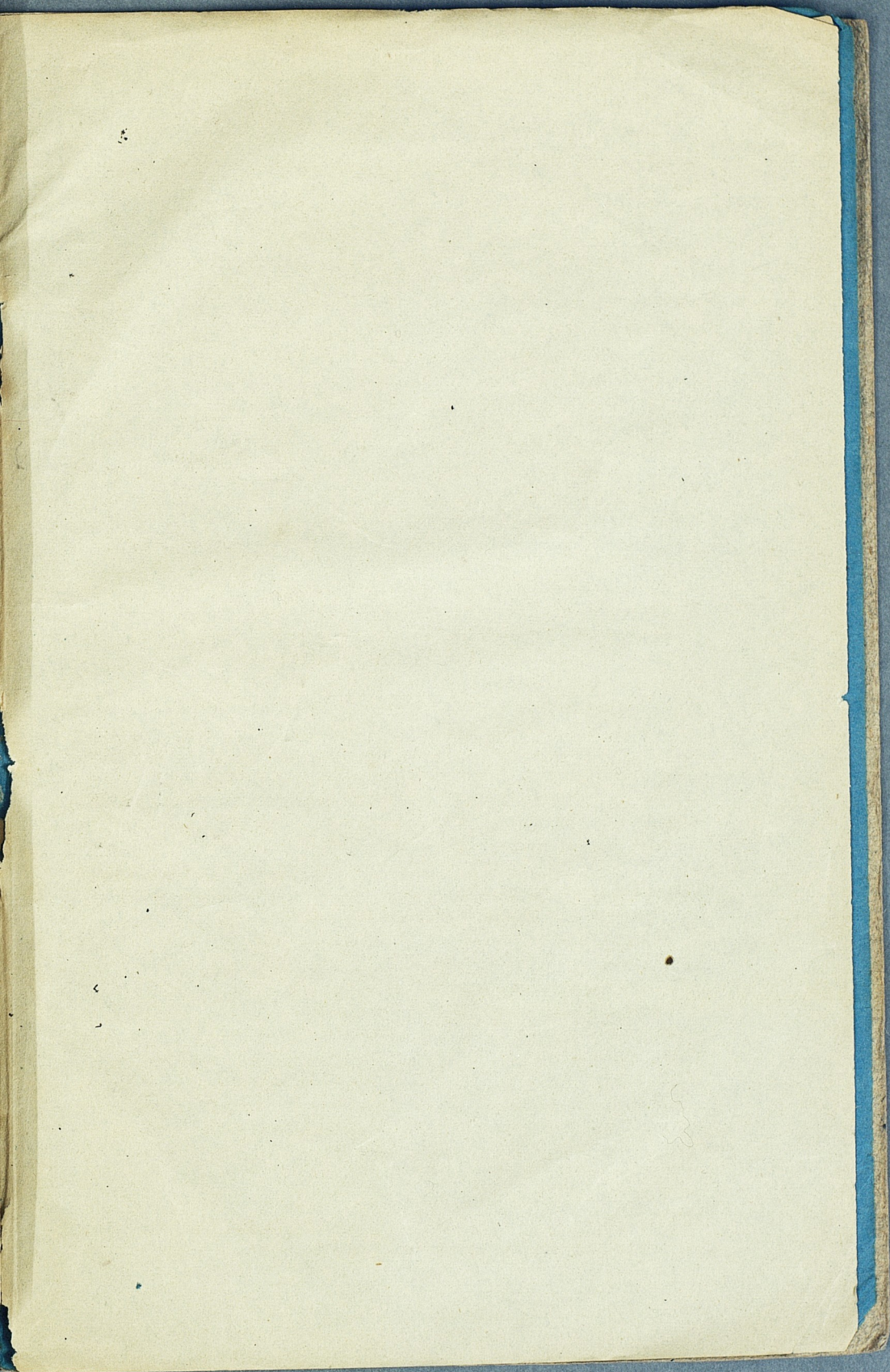
1851 Jan. 23 Balance in hand .. Spanish Dollars, 70.50

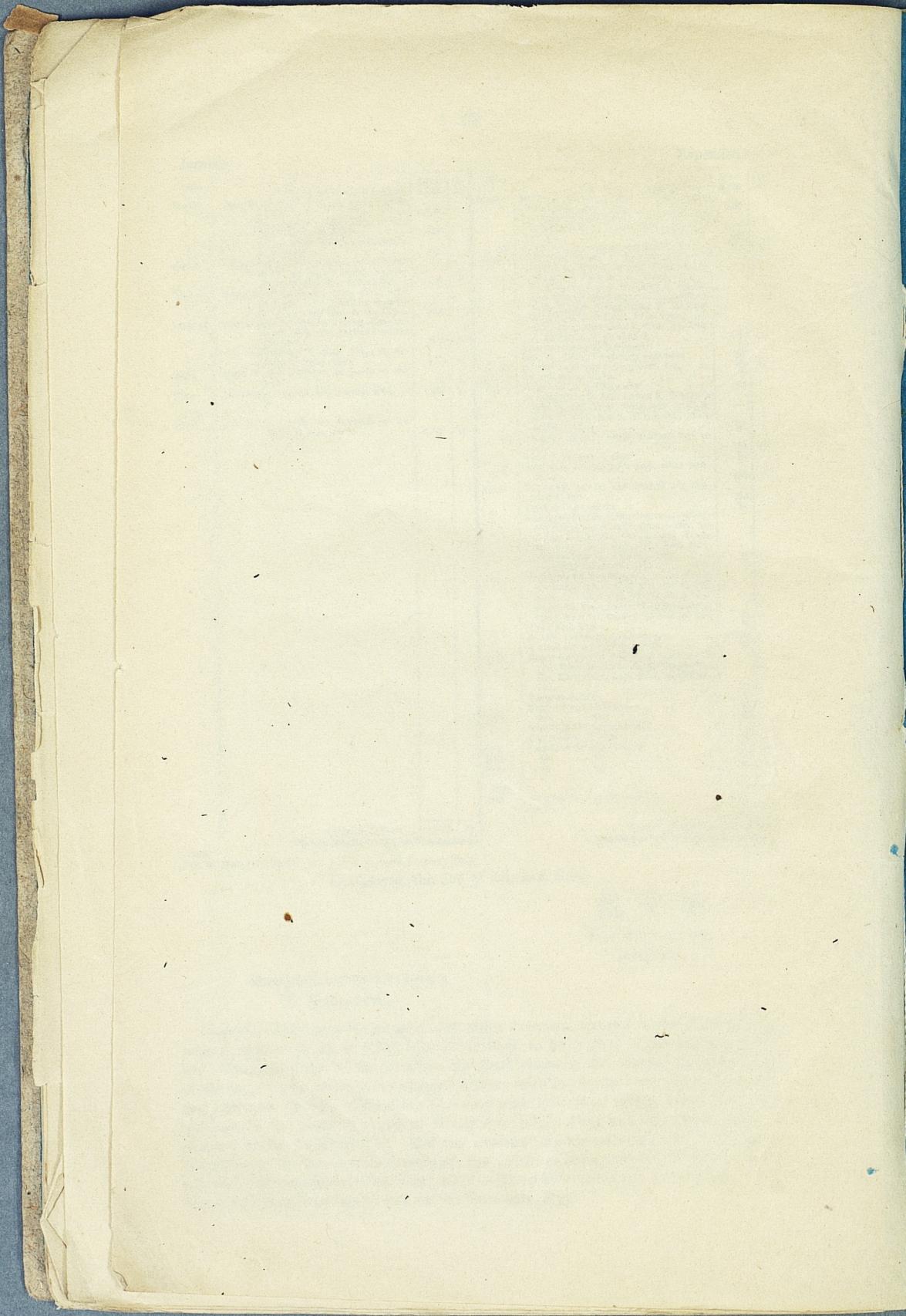
Hongkong, the 23d of January, 1851.

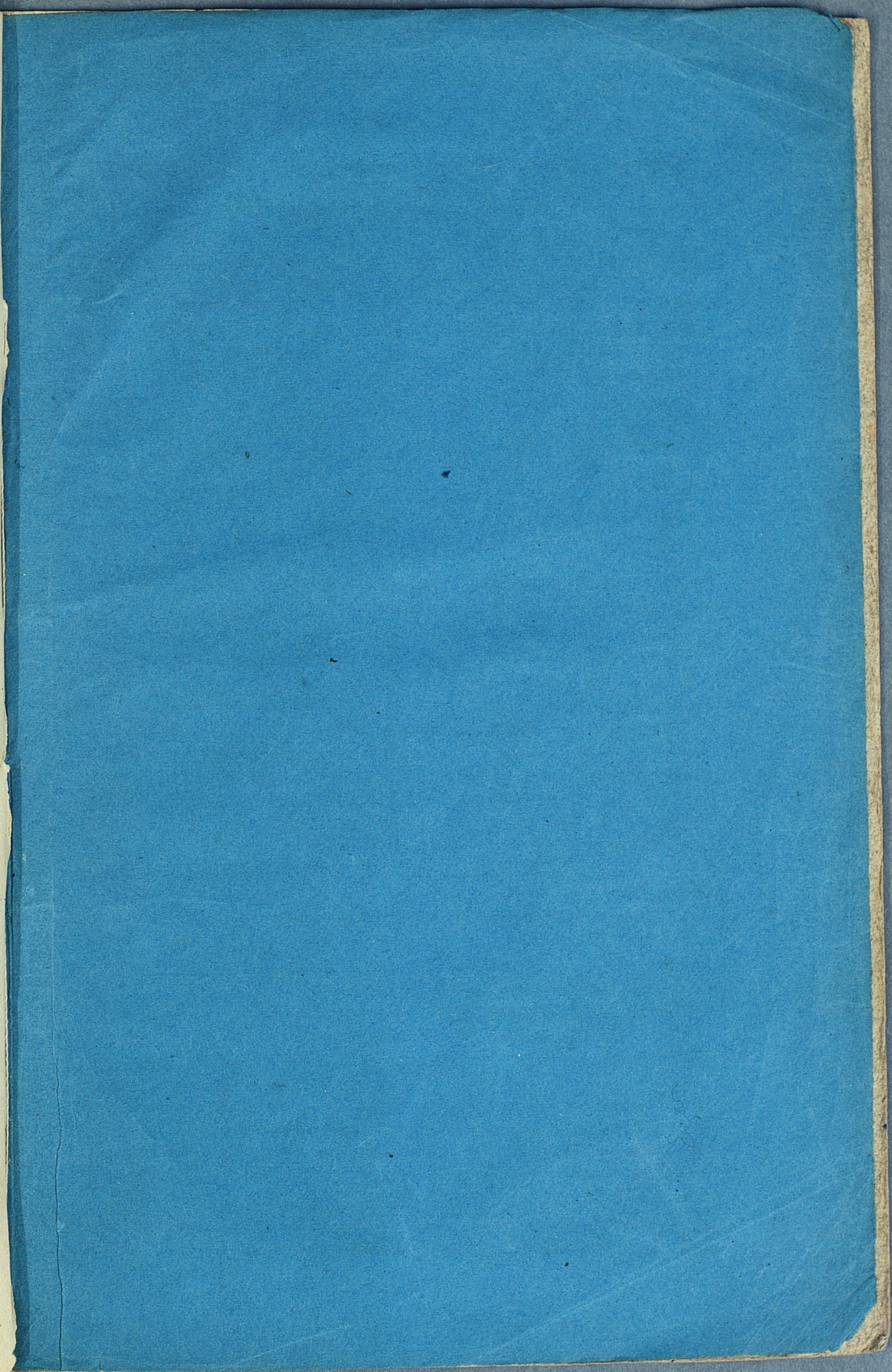
戴文光
TAI-WUN-KONG,
Treasurer.

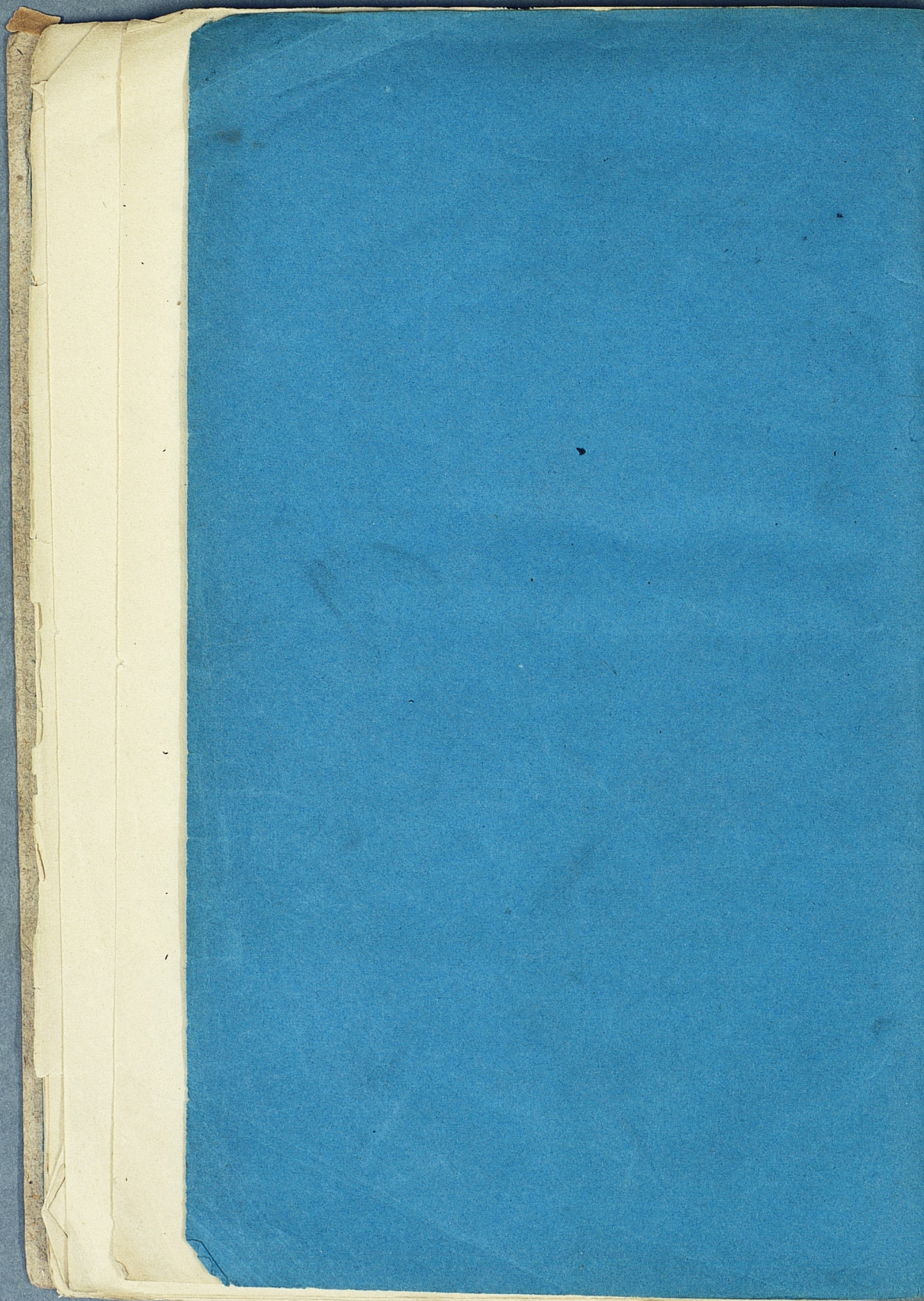
Examined and found correct,
F. GENAEHR.

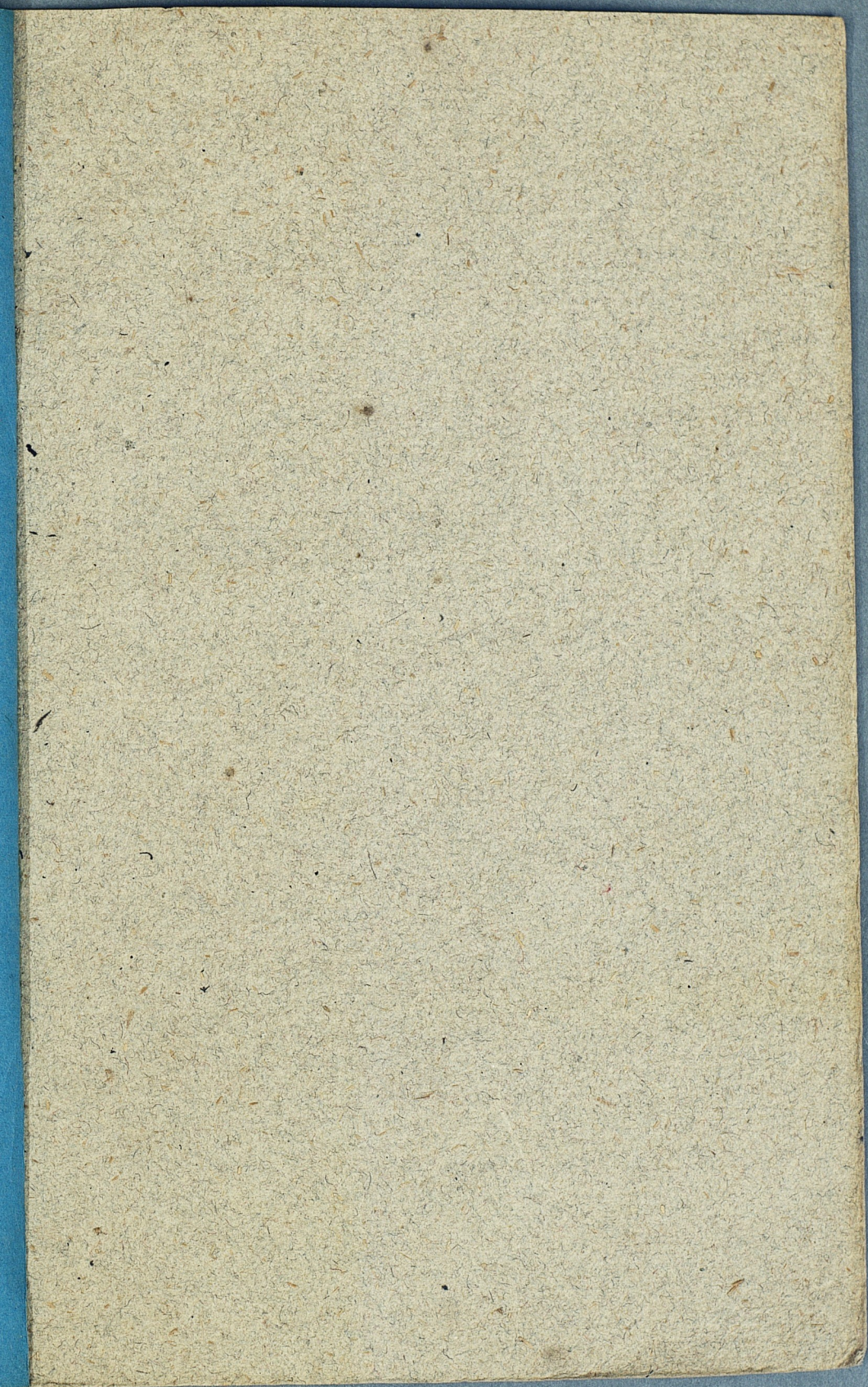
Remark.—The sums for support and other expenses, entered at the close of every month, amount in all to 2,145 Spanish Dollars, to be divided in the following manner:—Support given to the members for food, clothing, &c., during the whole time of sixteen months, the number supported every month, varying from 30 to 50 persons, and upwards, \$1,726. Travelling expenses paid upon their return here, \$50. Excursions in the neighbourhood of Hongkong, \$31. Yang and Ho-pah's family, as directed by Dr. Gutzlaff, \$65. Tai the treasurer for his assistance, \$80. Share in the expenses for house and attendance, the meetings being held in the house, and a number of the students living there, \$145,—(the whole cost being about \$500.) Mr. Hamberg's own expenses to and for the assistants, \$48.

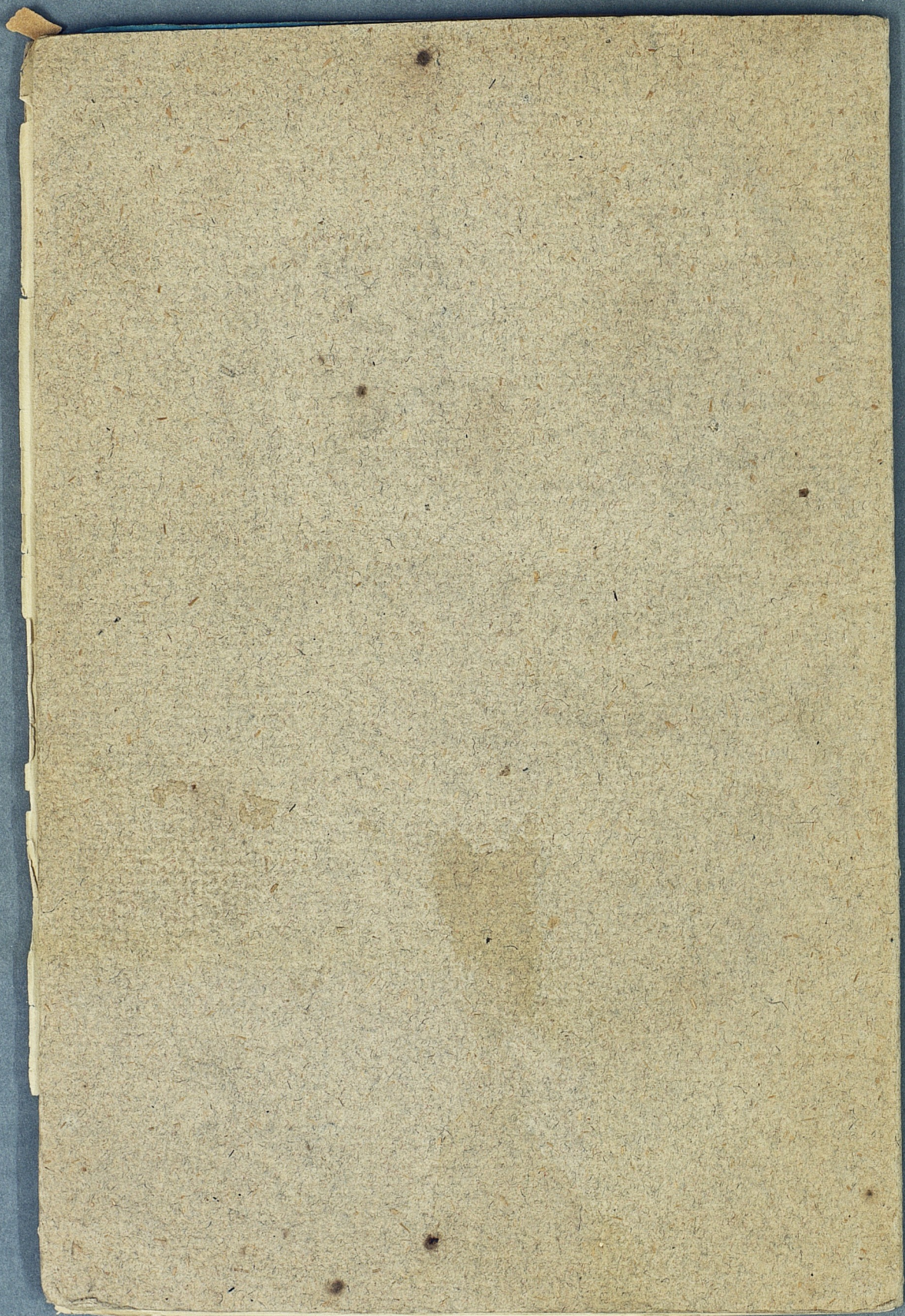












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