

## **Miscellaneous letters and papers**

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This is to Certify that the Bearer The Reverend Rob<sup>t</sup>. Morrison  
having enjoyed a course of preparatory education and undergone examination by us, in regard  
to his knowledge of divine truth and the power of Religion on his own heart, was, by solemn  
prayer and imposition of hands ordained by us to the Office of the Holy Ministry at the  
College Church in Saville Row Westminster, on Thursday the 8<sup>th</sup> instant — And we affectionately  
commend him to the Grace of God, & to the favor of all who love the Lord Jesus  
Christ, and take an Interest in the Success of the glorious Gospel among the Heathen.

Given at London this 12<sup>th</sup> day of January 1807 and attested by

Mr. Wroughton A. M. Well Street, Oxford Street.

William Nisac. Seallow Street

Geo. Burder, Fetter Lane

John Townsend Berners Alley

Charles Buck, Welfin Street, Finsbury

To all whom it may concern.

5828/1

Ordination of  
Robert Morrison  
1807



To,

The Rev<sup>d</sup>. Dr. Morrison

Sir,

I am directed by the President & Select Committee to transmit to you the enclosed Copy of a Letter which has been addressed to the President by the Governor of Macao. from the contents of which you will perceive he has been informed by the vicar general of this Diocese that you possess a Printing Press at your house, at which certain Works are published contrary to the Doctrines of the Roman Catholic Church, and that as the use of the a printing press is prohibited in the Portuguese Territories by the Royal Authority, except under the restriction of a previous censorship, his Excellency requests you may be directed to discontinue the employment of your Press in this City.

In conformity with these Regulations



of the Portuguese Government, I have received instructions from the President & Select Committee to desire that you will suspend the issue of any further publications from the Printing Press in your House at Macao.

I have the honor to be

Sir,

Your most obedient servant

J. H. Lindsay

Secretary

Macao

22<sup>nd</sup> June 1833 }

Copy

M<sup>mo</sup> Sr. W. H. C. Plowden

Sou informado pelo M<sup>mo</sup> Sr. Vigário Capitular desta Diocese, que o Sr. R. Morrison tem em sua Casa nesta Cidade hum<sup>a</sup> Imprensa da qual se serve para publicar algumas obras contrarias á Doutrina da Igreja Catholica Romana; e como o uso da Imprensa he prohibido nas territorialas Portuguezas, onde não se pode usar della sem o beneplacito Regio de sua Magestade Fidelissima, e de baixo de res- trição de hum<sup>a</sup> censura previa, como creio que V. Sa<sup>da</sup> não ignora. —

Tenho por tanto de lhe dizer, que como Chefe da Terrona Britanica na China, a que pertence o dito Sr. Morrison, lhe queira advertir haja de suspender a continuação nesta Cidade do exercicio da referida Imprensa.

Em tanto a honra de ser

V. Sa<sup>da</sup>

Mto hum<sup>do</sup> e ob<sup>do</sup>to Servo,



(signed) João Cabral de Castilho

True Copy

J. H. Lindsay

Secretary

Macao

21 de Junho de 1833 }

Copies  
of the Journals  
and Communications  
Productions of  
the Albion Project  
1764-1773 June 1833.

To W. H. C. Plowden, President,  
 The Select Committee  
 &c &c

Gentlemen

Having been unwell for three  
 months past, & still remaining very  
 weak, I request leave to remain <sup>(some time)</sup> in  
 Macao for a time, for the benefit  
 of my health. My Son Mr John  
 Morrison is in Canton, & if required,  
 will act for me.

I am Gentlemen

Your obed<sup>t</sup> Servts

Robert Morrison

Macao

1833

~~Dr. Morrison having advised that~~  
~~about to me, I have to state that~~  
~~I <sup>advise</sup> his friends state of~~



Health matter it desires  
that his request Charles be  
for time - Colledge said

Dr Morrison having submitted the  
above to me & asked my opinion, I  
hereby certify that the state of his health  
is such as to make the applica-  
tion necessary.

(Copy)

To  
Doctor Morrison

Macao

Sir,

The President & Select Committee have directed me to acknowledge the receipt of your letter of yesterday's date and the medical Certificate which accompanied it, and I am desirous to acquaint you that your application to remain at Macao is acceded to.

I have also to inform you that the Select Committee cannot avail themselves of the services of your son Mr John Morrison during your absence, as suggested in your letter referred to.

I have the honor to be

Sir

Your most obedient Servant

Macao

1<sup>st</sup> October 1833.

Wm. H. H. H.

Secretary.

x Note. On various occasions they have availed themselves of the services of my son unacknowledged - particularly in the winter of 1831 when I was detained in Macao by the then Chief, my son made all the necessary translations in Canton. R.M.  
Oct. 1. 1833.



Copy of the  
Committee's Answer  
Mass  
Dec 7<sup>th</sup> 1833

The Reverend Robert Morrison D.D.

The excellent man, whose loss we now deplore was born at Morpeth, in the County of Northumberland, on the 5<sup>th</sup> of January 1782. In 1798, at the age of 16, he became seriously religious, which caused him, on the 1<sup>st</sup> of January in the following year, as a means of religious improvement, to enter upon a course of study, and in order to impress his own mind with the value of time, he determined to keep a journal.

In June 1801 he commenced the study of the Latin tongue, under the Rev<sup>d</sup> W. Laidler.

Referring, many years afterwards,



2  
to this period of his history, he says,  
"the instruction which I received in my  
"father's house, and from the Ministers of  
"religion in connexion with the Scotch  
"Churches, terminated in leading me to,  
"the Lord Christ for Salvation and  
"happiness. I found joy and peace in  
"believing the Truth. The hope and anticipation  
"of Heaven yielded me unspeakable delight,  
"and I longed to make others as happy as  
"myself. I desired to win souls to Christ,  
"that they might become the heirs of  
"everlasting bliss. Study now became my  
"delight and with slender means, and  
"great physical effort, I saved hours from



3

"labour and from sleep. I made some  
"ineffectual and discouraging applications  
"to Ministers for direction, and my  
"aged mother wondered to what her  
"son's zeal and assiduity would  
"eventually grow, and feared that he  
"would be removed from her."

But it pleased God not to remove  
him from her, but in the following year  
1802, to remove her from him, and  
shortly afterwards to open a way, (by  
the kind instrumentality of his Latin  
tutor, who was a minister of the Church  
of Scotland) for his introduction to the  
dissenting academy at Hoxton; which  
he entered on the 7<sup>th</sup> of January 1803.



4  
Referring to this event, in the  
paper already quoted, he says "In  
"January of the following year I  
"entered the walls of the adjoining building  
"and found in that Seminary Messrs Burder,  
"Fletcher, Payne and others, whose names  
"are well known to you. I remember  
"shedding, in secret, tears of joy, when  
"with feelings of deep responsibility, I  
"was sent for the first time to preach  
"concerning Jesus to the poor people  
"in St Luke's workhouse. The first pulpit  
"I ever preached in, was that which then  
"stood in their Chapel."

In May 1804 he devoted himself



to Missionary Service and was accepted. The Reverend Hardcastle, he remarks, "was my kindest Missionary friend". Mr Morrisons Studies with a view to Missionary labours continued till January 1807 when he was "ordained to the Ministry of the Gospel among the Chinese". He has more than once stated his conviction that his destination to China was in answer to prayer; and that his expressed desire was that God would station him in that part of the Missionary field where the difficulties were the greatest, and to all human appearance the work insurmountable. China remarkably



corresponded with this description.

At the Port of Canton, which was, and may still be considered as the Gate or entrance from the ocean to that immense empire, he arrived on the 4<sup>th</sup> of September 1807. He had proceeded by way of North America, and obtained a lodging in the factory of the American agents Mess<sup>rs</sup> Milner and Burt. There he prosecuted the study of Chinese with such success that in less than 18 months, that is by the month of February 1809, he had acquired a proficiency in it sufficient to entitle him to be considered the most expert Chinese Scholar in the factories.

his appointment  
was  
dated 19<sup>th</sup> of  
his marriage  
took place  
at Macao on  
the 20<sup>th</sup> or the 21<sup>st</sup>  
he received his appointment form



7  
and having brought with him to China  
some letters of introduction, particularly  
one from Sir Joseph Banks to Sir George  
Stamton, he received an appointment  
in the East India Company's factory, as  
interpreter, and on the same day united  
himself in marriage with an Amiable  
Miss Moston, who was 18<sup>th</sup>  
female, then in the 17 year of her age.

In accepting a civil appointment,  
under the East India Company, Mr Morrison  
appears to have had, most decidedly in  
view the furtherance of the object of his  
mission. He had discovered the peculiar  
character of the people for whose spiritual  
welfare he had been sent among them;  
that they were not accessible by



ordinary avenues; - that the Country  
was closed against itinerant foreigners;  
that preaching the Gospel in the usual  
sense of the word was a thing utterly  
impracticable; - but that the Chinese  
possessed a literary Character superior  
to that of any other Nation in the  
world; - and that the press might  
prove an all powerful, and would  
probably be the only efficient instrument,  
by means of which the strong holds  
of their paganism might be assailed.  
This led our departed friend to a still  
closer application to the language, with  
the view of translating into it the



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whole of the  
Sacred Scriptures and other works  
on the Christian Religion, <sup>without delay</sup> In furtherance  
of this great object he prepared a  
grammar of the Chinese language,  
to which he afterwards added a  
dictionary, in six volumes in quarto,  
which were printed at the expense  
of the East India Company; and at  
length, in conjunction with his highly  
valued friend and coadjutor the  
Rev<sup>d</sup> Mr. Milne (who arrived in China  
in 1813 and continued there till his  
decease in the year 18<sup>22</sup>18) a translation  
of the whole  
of the Sacred Scriptures into the Chinese  
language was completed, and afterwards



of Malacca

printed by ~~Mr Morrison~~ in 16  
octavo volumes. Many other  
religious works have been written  
and translated into the Chinese  
language by our deceased friend, and  
of some of them very large impressions  
have been printed and circulated in  
China.

When the extent of these labours  
is considered, in connection with those  
official duties which he <sup>had</sup> undertaken,  
it will immediately occur to the  
observer that he had successfully studied  
the art of redeeming time, and in this  
respect he has left an example worthy  
of imitation. Many incidents might

be mentioned in proof of his economy of time, and it is stated by those who knew him much intimately, that he valued it so highly as seldom to loose, and never to waste any.

During the portion of the year that he spent at Canton, which was generally about 6 months, he observed the sabbath day with exemplary strictness, making his private residence a chapel for the day, and when the factory had no chaplain he offered his services to supply the place of one. At Macao, where he spent the other half of each succeeding year, he pursued the same course, but having in



then in his power to give more  
 attention to his clerical duties, he  
 preached twice on each sabbath —  
 in English to his family, and such other  
 protestants as would attend his Ministry,  
 and twice in Chinese to his Chinese servants,  
 and the <sup>other</sup> Chinese ~~Christians~~ resident in  
 Macao. It was in the course of these  
 latter ministrations that he made the  
 most favorable impressions on a few  
 Chinese who were afterwards baptized,  
 and became members of his Church, and five  
 of them became native Missionaries who  
 "have been employed in preaching Christ's  
 Gospel and teaching from house to house  
 in China even" he says in one of his



414 13  
letters "to the very walls of Peking."

Leang-a-fa and the other senior Missionary owe their conversion to Mr. Milby.

In 1817 Mr. Morrison's intimate acquaintance with the language and literature of China, recommended him as the most fit person to accompany Lord Amherst in the character of a Chinese Secretary and Interpreter, on his embassy to Peking; of the events of which embassy Mr. Morrison afterwards wrote and published a memoir.

The following year, 1818, was distinguished by a new, and, for him, a stupendous effort in furtherance of the great object of his mission to China. The events of war had brought the Dutch Settlement of Malacca under subjection to the Crown of Great Britain, and its



and its local position, with reference to China,  
recommended it as a convenient.

situation for an institution in which  
the languages of the two countries should  
be interchangeably communicated. Accordingly  
at Malacca he purchased a piece of <sup>the ground</sup>  
ground, and at the expense of 1000 <sup>in which the</sup> ~~College~~  
there erected a College, in which Chinese <sup>stand under the</sup>  
students should be instructed <sup>Society, & he</sup> in <sup>for the building comm-</sup>  
English language, and Englishmen in the <sup>ed by the station</sup>  
Chinese; designating it the single  
Chinese College of Malacca. To this  
College he made other donations of considerable  
amount and obtained for it pecuniary support  
and patronage among his friends in  
England; and he drew up, for its better  
management, a code of laws, by which  
it continues to be regulated on Christian



principles.

Mr. Morrison visited this College in the year 1822, and at the same time planned and partly executed, in conjunction with the late Sir Stamford Raffles, a similar Institution at Singapore.

In December 1823, he revisited his native Country; having lost his first wife, by whom he had two children.

They survive him.

When in England he was received with deserved respect and honour, by all those classes of Society who were capable of appreciating that union of talent, zeal, and piety by which he was so eminently distinguished. He then experienced the truth of the Divine



16  
promise "those who honour me I will  
"honour." He was introduced to the  
Sovereign at his Levee, as one of the most  
eminent Chinese Scholars of the age,  
and on that occasion presented to  
his Majesty a Copy of the Sacred Scriptures  
in Chinese with other productions of  
the Chinese press. High literary honours  
were tendered to him, both in this  
Country and on the Continent of Europe,  
where he spent some time, some of which  
he accepted.

During his residence in England  
he projected and established an Institution  
based on the most Catholic principles.  
(it being his design that it should be  
supported by persons of all religious  
denominations) for the instruction of  
young Missionaries in the languages  
of the Countries to which they were



destined. J<sup>r</sup> Morrison may be supposed to have been a very competent judge of the necessity for, and the value of such an institution, and he expressed the sincerest sorrow when he learned that, after his return to China, the Language Institution, founded by him in Dartlett, building on a plan equally efficient and economical, had been discontinued.

Previous to his return to China, in the year 1826, never to revisit his native Country, he united himself with a second wife, Miss Armstrong of Liverpool, who, ——— with five young children, the fruit of their union, <sup>is now</sup> in this Country, having embarked at Macao in December 1833 in consequence of her then very



infirm state of health. They mourn his loss, to them, in some respects irreparable, and under which, but for the consolation of the Gospel they might indeed be supposed to be inconsolable.

Of Doctor Morrison's services to the East India Company and to his country it is not necessary here particularly to speak. They are known to have been on some occasions of immense value. They have often been acknowledged. In public transactions as in private he was the Christian and effected the greatest objects by Conciliation; and there is but too much reason to believe that his death has been accelerated by a zealous fulfilment of official duties. It appears that



In consequence of the great change which has taken place in the relations of this country with China, Doctor Morrison received an appointment from the King, the duties of which would have been similar to those he so long and so efficiently performed under the East India Company. This new office, however, he was allowed to hold but for a few days, when he was called away to fill, as we have reason to hope, a much higher place conferred upon him by the King of Kings, who graciously summoned him to the Court above.



The following affecting account  
of his removal has been given by his  
son, who now holds his appointment <sup>at Canton</sup>  
in a letter addressed to one of his late  
father's intimate friends in this country.  
"I do not feel at all equal to a  
repetition of our grief. Suffice it to  
say my father having a few days  
before accepted the King's appointment,  
came up here (Canton) on the 21<sup>st</sup> of July.  
He was then very weak and had much  
pain and he suffered much on the  
way up. He afterwards declined, and on  
the 1<sup>st</sup> of August his weakness and pain  
were extreme, and we were preparing



for him to return to Macao. Further  
he indeed went the next day: but it  
was his mortal part alone that went.  
For on that night, the first of August,  
about 10 o'clock, after but half an  
hour of immediate apprehension, he  
peacefully fell asleep. His spirit,  
released from suffering, is full of  
unspeakable joy and glory. But who  
shall estimate our loss! Were it not  
for the blessed consolations of the Gospel,  
I should call it irreparable. But it  
is not so. God is all in all. He is  
better than the best of Husbands, Fathers,  
Friends. And if our trust be in Him,



<sup>22</sup>  
"He will in His own good time, restore  
us to him whom He has now taken  
to Himself. Blessed be His holy name"

"I cannot write now on other  
subjects. —————"

The youth who penned these  
lines is in the twenty first year of  
his age, and is, it is believed, treading  
in the steps of his father, of whose  
Church at Macao he had been admitted  
a Member. How great the consolation  
to such a father to have his eyes  
closed in death, as Doctor Morrisons  
were, by such a son!



To attempt, in so short a space  
as can here be allotted to it, a  
character of Dr. Robert Morrison,  
would probably be presumptuous.  
He exhibited a rare instance  
of a mind receiving, and continuing  
when enlightened by science, and  
stored with knowledge beyond all  
ordinary limits, still to receive,  
with humble faith, the doctrines  
of divine revelation; & from his  
youth upwards preserving a con-  
sistency of conduct & character  
as a Christian, a minister of the  
Gospel, & a missionary.

In the domestic circle he  
was always happy, & the source of  
the greatest happiness to others, and  
with children kind & condescending



in the extreme. In his friendships  
 he was neither cold nor fickle  
 but sincere & ardent, and such  
 has been his course of labour that,  
 as has been <sup>well</sup> said in China  
 "Countless millions of the human  
 race may have to rejoice in the  
 effects of his toils: and hereafter,  
 when the attainment of the Chinese  
 language shall have become an  
 easy task, & a succession of  
 Chinese scholars shall have arisen  
 to profess it, it will still be to  
 him that they are, under God,  
 indebted for the means whereby  
 they have acquired it: and long,  
 very long, will it be before there  
 shall be found among them one  
 whose knowledge of China and of  
 Chinese literature shall be as  
 extensive and as solid as his;—  
 one whose mind shall have been  
 as thoroughly saturated with Chinese

love" and it may be added who shall at the same time have devoted all his physical, moral and intellectual powers with as much zeal and decision as he did, to the well being of his fellow creatures & to the glory of his God.



Sketch of the life of Dr

R. Morrison

Read by the Rev<sup>d</sup> J. Winney  
to his congregation at the  
wayhouse meeting, in the  
evening of Sunday Feb 8  
1835 after a sermon from

"One thing I do"

Also by the Rev<sup>d</sup> Mr Scott of  
Clackston, in Winton Academy  
Chapel, on the same evening,  
after a sermon from, Zachariah  
I v 5

Your fathers where are they?  
and the prophets do they live  
for ever?

Also on the same day at  
Gyrovend by the Rev<sup>d</sup> J. Tippetts

At well street Chapel,  
St John's Street, on the 15<sup>th</sup> Febr  
The Rev<sup>d</sup> Rob<sup>t</sup> Redpath M. A.  
preached it largely in his evening  
sermon Text Acts 17 Ch. Versey 16. 17



My dear Boy, Crofton  
Sister says you  
wish for a Letter too. I  
have been sorry to hear  
you were unwell.  
May the Lord be pleased  
to give you health.

George also has  
been sick - you see  
health is very uncertain.  
When you are in health  
remember the time of  
Sickness



& take care not to injure  
your health. Be a  
patient good Boy.

The Lord bless you  
my dear Son.

Robert Morrison

5/1

Dada

183

Master Crofton



5/2

Letter from  
Dr Robert Morrison  
to his son, by  
his second marriage  
Crofton Morrison

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Robert Morrison's Family. 6/1

I was talking on Sunday with family friends of the great missionary, Dr. Robert Morrison, and learned from them that only one of his sons still survives at the age of over eighty. This is Mr. Robert Morrison, who, unlike two of his brothers, did not enter the Far Eastern Consular service, but chose the profession of an artist. It is important to remember, as Dr. Griffith John points out in his newly published book, "A Voice from China," that to Robert Morrison China was a sealed country. He was not allowed to go among the people and proclaim the message of salvation. Even when Dr. John himself arrived in 1855 there were only five spots in the whole empire on which he might pitch his tent.

5828/6

6/1



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ROBERT MORRISON.

6/2

It was a splendid tribute which was paid to the memory of one of the heroes of history in the Albert Hall last night. A century after Robert Morrison, the poor Northumbrian lad, set out to convert the East the event is celebrated by a vast gathering embodying all phases of the Protestant Church. Few lives have brought forth more abundant fruit. Sir Ernest Satow, in his singularly interesting letter, drew attention to the happy unity that exists among the various Churches engaged in the Chinese mission field and regretted that no such unity existed at home. We believe there is only one obstacle to that unity. It is impossible to estimate the importance of the work done by the missionaries in preparing for the awakening that has now come. The development of China will dominate the Twentieth Century. With the course of that development more than with anything else the course of the world's history is involved. We have done many things in China which we should like to forget. The history of our opium wars is, for example, a thing to remember with shame. It is a thing that China does not forget. But against these things we may fairly set the splendid record of self-sacrifice associated with the movement whose centenary was celebrated yesterday.

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6/3.  
MORRISON CELEBRATION IN CAN-  
TON AND LONDON.

Last night's celebration at the Albert Hall of the Centenary of Protestant Missions in China had its counter-part in Canton. The Canton celebration was



Dr. Robert Morrison,  
the pioneer of Protestant Missionary  
Work in China.

organized entirely by Christian Chinese. It was at Canton that Dr. Morrison began his missionary work. The celebration in that city is being spread over several days of this week.



## ROBERT MORRISON.

Great Missionary Centenary  
IN THE ALBERT HALL.

Two addresses of appeal, the other a warning—rang out harmoniously from the one platform that had assembled to celebrate the centenary of Protestant missions in China in the Albert Hall last night. The general situation in China, as it appeared to be viewed by the meeting over which the Marquis of Northampton presided, was crystallized thus by the Rev. Dr. Waddell Thompson (Secretary of the I. M. S., and Chairman-elect of the Congregational Union):

"The Chinese want education. They will get it, whether we of the missionary societies give it them or not. China is not waiting for Christianity, except in some cases. What is waiting to do is to learn the secret that has made Western nations strong in the world—those to make them equal in their manifestations. Those to make them strong in defence themselves against us in war."

"But what is that to give to China, if we are going to destroy the ethical system which the Chinese had to this beginning? If we are going to let China have the best of all the other systems without Christianity, what would we do?"

"We shall be raising up a danger in the world of perdition over our gift of strength. We shall have a dangerous in the world with our strength, without Christianity. Therefore the expenditure of the Christian Church in the present time is a tremendous task. We give to China, given them and other nations, then to give them what we have to learn. We have got to give China those things which have really made us great—those great spiritual truths, which are life and light in Jesus Christ."

It was an authoritatively earnest statement, and Dr. Waddell Thompson's words were delivered with electrifying effect. Most of the audience urged the importance of the opportunity which presents itself in China at the present time.

## Awakening of the East.

"China," said the Chairman, after he had declared the progress of mission work during the past hundred years, "is no longer asleep, but is now awakened and (thereby) alive in its best interests. Its doors are no longer shut, but are wide open. The millions of inhabitants awake on their knees for the knowledge that we possess, whether we use our national strength, and that awakening cry has reached us to share in what we must give. It is a golden opportunity, and we ought to be here to see that we will be ready to do it."

He read a letter from the Archbishop of Canterbury: "It is not, I suppose, possible," wrote the Archbishop, "to overstate the importance of the new development in Chinese educational expansion. We cannot but now long to see the changes and changes of human affairs, the present opportunity and the present welcome will be ours."

## Sir Ernest Satow's Address.

"It is a joy and a privilege," said a letter from the Bishop of London, "to have London the greatest missionary discourse in the world, and no field of labour is more important at this moment than China."

Missionaries are not called upon to lecture in the largest auditorium of their country, but among themselves or with their British Catholic counterparts, as with their counterparts, Indian counterparts. This was the outstanding feature of an impressive lecture which came from the Right Hon. Sir Ernest Satow, formerly British Minister in Peking, who was unable to address the gathering.

"They should rejoice," Sir Ernest said, "in the increasing interest in their country and the Chinese population. They are in China in evangelism and much, not for the purpose of taking up the cross on behalf of the oppressed. I admit that this is a hard saying, but there is no doubt in my mind that it indicates the right course to pursue. And I believe that most of our missionaries agree with us."

"It ought not to be forgotten," advised Sir Ernest, "that the Roman Catholic missions were the first in the field. We are celebrating the centenary of the landing of Robert Morrison in China. But Father Ricci landed in his shoes in 1582. From that day the Roman Catholics in China have endured many persecutions, and many of their missionaries and hundreds of converts have suffered death for their faith."

## Unity Required.

"If sometimes they regard us as being too much on ground which they had made their own, should we not have with them sympathy? I repeat to believe that in most parts of China the relations between Protestants and Roman Catholics missionaries are of a friendly character, and that despite our competitive race."

"The Chinese are an ancient people, holding firmly upon their beliefs and traditions of their own, handed down to them along 20 centuries and more. We try to make them acquainted with what we believe to be a better rule of life. We ought, as it were to say, to endeavor to make ourselves acquainted with the workings of their mind and desires before we undertake to replace them by what we have to offer."

"The spirit of unity which animates the different missionary bodies in China, as was manifested at the conference held last summer at Shanghai, is of great importance. It is the spirit of the East. The Church of England and the Free Churches have agreed to seek their differences in the presence of the common foe. Would that we at home," he concluded, "would follow their example."

General addresses were given by the Rev. John H. Eason, secretary of the British and Foreign Bible Society; the Rev. Lord William Grosvenor, Master of Hatfield; and the Rev. Canon Stuart of Canterbury.

## THE REV. R. J. CAMPBELL.

## Tells How He Was Driven into Socialism.

Last night the Rev. R. J. Campbell, addressing a crowded meeting at Fulham, said he had been asked why he had been driven to Socialism. He was driven to Socialism by the sheer weight of the Gospel which he preached.

Socialism had proved itself the greatest of the world's forces in the direction of international brotherhood. It had already done more than all the forces of democracy put together. That failure of democracy—Government of the people, by the people, for the people—had descended Socialism.

A Voice: "That's the Liberal platform."

"Exactly," said Mr. Campbell, "and I have every Liberal in the room for Socialism." (Laughter, and "Hear, hear.")

He asked that it was the ideal with which the Christian started. "They will be done on earth," showed that for the sake of perfect justice, Christianity and modern Socialism were so near alike that they could regard the two as the same movement. Let them take a half cut of the book of the great commandment, and presently take out only a leaf, but the whole book. (Laughter.)

At midnight on Wednesday 8,121 patients were remaining in the several fever hospitals of the Metropolitan Asylums Board, South-East, 1,121; South-West, 1,286; others, 12, where diseases, 2.



## MASKED BURGLARS.

Surrey Mansion Raided by  
Four Men.

## WATCHMAN ATTACKED.

Thieves Escape with Silver  
Prize Cups.

Adolf Park House, the Surrey seat of Mr. Paulin Smith, connected with the firm of J. & A. Smith, merchants & clothiers, of Piccadilly street, was the scene of a remarkable burglary episode in the early hours of yesterday morning.

Four men are believed to have been concerned in the raid, but they got away with booty which, when the aggregate value of Mr. Smith's various possessions in the mansion is considered, is indeed considerable—amounting to not more than £200 worth.

Mr. Smith is a noted grower of staghorn ferns, and his vast many prizes in the form of silver cups and medals at flower shows. It is some of these trophies which constitute the bulk of the burglar's loot.

In order to prevent his house and its treasures, Mr. Smith has recently installed a system of bell-alarm clocks, which have to be wound at irregular intervals by a night watchman, an ex-soldier, who provides the grounds immediately adjoining the mansion during the hours of darkness. The watchman is constantly accompanied by a powerful dog, and is always armed with a stout stick; but early yesterday morning, when he made his third inspection of the mansion's exterior, he had left the dog behind in his lair.

It was about a quarter past four when the watchman approached the main entrance for the third time, and was greatly astonished to see the front door open. In his excitement, it is believed, he pulled the wrong knob when trying to raise it, where by ringing the door-bell. As there was no response from a bell, the man returned to the butler's quarters, and roused him from his bed.

When he returned to the front of the mansion a few minutes later, he observed that the electric light in the hall had been switched on, and was just in time to see four men dash out of the front door. The men were all masked and wearing long overcoats.

The watchman made a brave attempt to stop their flight, but he was knocked down by a blow on the leg from what is supposed to have been a gun. He was partially wounded, and before he could recover full command of himself the burglars had crossed the kitchen garden and disappeared in the darkness of the park.

By this time many of the servants had been aroused, and they at once commenced a search for the flying burglars. This was unsuccessful, but a statement made later by a farm hand suggests that the men did in the park about 8 o'clock and then walked off as if they were innocent, respectable persons out for an early morning constitutional.

Two boxes found in the park are believed to have been left behind by the burglars. Several notes in the mansion had been disturbed, but those in which the most valuable articles, treasures of Mr. Smith are kept had either been missed by the thieves or the men had been disturbed before reaching them.

The missing articles are said to include:  
Two silver cups.  
Eight framed silver cups.  
Silver-plated sugar box.  
Silver glass frame.  
Silver antique George II. snuff box.  
Four silver cardholders.  
Three silver salt trays.  
Five silver tikiets.  
Silver pen box.

Subsequently it was ascertained that during the night Adolph Park Church had been broken into and its poor box robbed.

No articles have yet been made.

## THE EMPEROR WILLIAM.

Curious Report of His Indisposition.

(From Our Own Correspondent.)

BERLIN, Thursday Night.

The "Landesanzeiger" and the "Kronen Zeitung" agree in stating that the Kaiser has caught a slight cold, and must take care of himself for some time to come. The Court Circular, however, does not mention the slightest ailment of the kind, and the Emperor is taking his usual drive and walk in the Grinde, and, moreover, receives, and appears to be quite well. The above statements are therefore giving rise to all sorts of conjectures, and it remains to be seen whether the movements of the Kaiser for the next few days will in any way be changed.

(From Our Correspondent.)

WASHINGTON, Oct. 21.

It is now officially announced here today that Mr. Taft, Secretary of War, who is at present in the Philippines, and who will return to the United States by the way of Europe, will not await the German Emperor's return to Berlin should the Emperor be about when Mr. Taft arrives at the German capital.

Mr. Taft's journey, as now planned, will take him to Berlin at the time when the Emperor is making his visit to England.

It was originally planned that Mr. Taft should have welcomed the Kaiser, and the event was looked forward to with much interest here. Mr. Taft, however, will not await the Kaiser's return from England for fear of annoying English jealousy should he do so.—Copy right.

## BERLIN SCANDALS.

Action Against Prince Philip  
Rutinberg.

BERLIN, Oct. 21.

According to the Berlin Correspondent of the "Frankfurter Zeitung" the Public Prosecutor, acting on an anonymous denunciation he has received, is instituting preliminary investigatory proceedings against Prince Philip at Rastenburg and some former high military officers for offences against Paragraph 175 of the Penal Code.—Reuter.

Articles or letters on the subjects named will be found on the pages indicated:

- Gail Canerio (12);
- Barbara's Tale (9);
- Hansen Found (9);
- Down in the East (29);
- Poor the Packer (8);
- Doing Ice and (5);
- Moss and Mincies (6);
- Agnes's Exhibition (4).

## SOME ITEMS.

PHRASES the most orthodox may be packed with heresy the most deadly. Men can, if they choose to do so, use mighty words and historic terms to confuse plain issues, and to "cover a shallow revolt against the methods of the Son of God." They can do that and be with us, but they cannot do it and be of us. A minister with us may, in the course of time, change in his mental relation to the things most surely believed among us, and he may not change his position. But the things remain, and Congregationalism neither accepts responsibility for his beliefs nor claims jurisdiction over his action. That is a matter to be decided by his own moral honour and the individual congregation over which he presides. And hence with us each man speaks for himself. His words do not necessarily command or commit his brethren and his denomination. We are not responsible for what the minister of the City Temple, in London, or of any other temple, may choose to say. We may weigh his utterances, and define for ourselves how far they do, or do not, accord with what we hold as the basal truths of the Churches of our faith and order. I speak for myself when I say that what I have seen and can understand of the recent deliverances of the minister of the City Temple as touching these truths—as far as they deny, if reports can be trusted, that the death of Christ was an atonement made for the sin of the world; or, that the world needs such atonement—if this be the teaching of these deliverances, that teaching shall be to me anathema. It would be a pain to me to misrepresent this new teacher, but, assuming from his much-reported words that this is his position, I undertake to testify that it is about as far as it can get, historically and experimentally, from the faith of the people called Congregationalists. As a veteran among us says:—"To lose the Atonement of Christ, or to explain it away, is, to my mind, to lose everything." If I understand our position, it is that the sacrifice of Christ on the Cross is the centre of all truth. This is the foundation on which our Churches stand; and whether man, or so-called Church, is building on it or not, makes no difference to the fact that it is our foundation, than which none other is, or can be, laid. There is nothing new, there is nothing even novel, in the doctrines that for the hour are finding a sounding-board from the City Temple, but there is something in them radically alien to the whole genius of Congregationalism.—DR. AMBROSE SHEPHERD, Chairman of the Congregational Union of Scotland (in a sermon preached in Elgin-place Church, Glasgow).

A full report of Dr. Pierson's Bible Lectures at Exeter Hall will appear week by week in our columns. The first will be published next week.

The Central Y.M.C.A. in Berlin has, during the past 17 years, sent 26 of its members into the mission field.

Miss C. Drought, the hon. lady superintendent, Soldiers' Home, Ballincollig, Co. Cork, would be very glad to hear of some readers of THE LIFE OF FAITH who could undertake regularly to send copies of this paper either to soldiers serving at home or abroad, or to some on the reserve, who would much value its teaching.

X It was in 1807 that the London Missionary Society decided to send Dr. Robert Morrison to China. He reached Canton in 1808—the first Protestant Missionary to that empire.





Re Dr Harrison

6/7

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