



MR. MEDHURST, in conversation with CHOO-TU- LANG,
attended by a Malay Boy.

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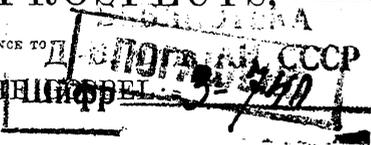
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CHINA:

ITS STATE AND PROSPECTS,

WITH ESPECIAL REFERENCE TO

THE SPREAD OF THE CHRISTIAN RELIGION



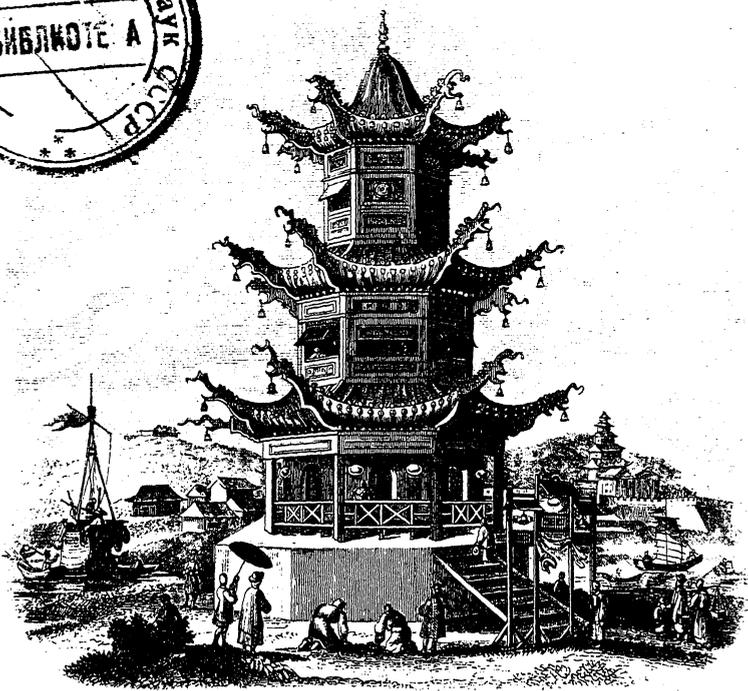
CONTAINING

ALLUSIONS TO THE ANTIQUITY, EXTENT, POPULATION, CIVILIZATION, LITERATURE, AND RELIGION OF THE CHINESE.

BY W. H. MEDHURST,

OF THE LONDON MISSIONARY SOCIETY.

FIFTH THOUSAND.



Illustrated with Engravings on Wood,
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LONDON: JOHN SNOW, 35, PATERNOSTER ROW.
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БИБЛИОТЕКА
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WITH ESPECIAL REFERENCE TO

THE SPREAD OF THE GOSPEL:

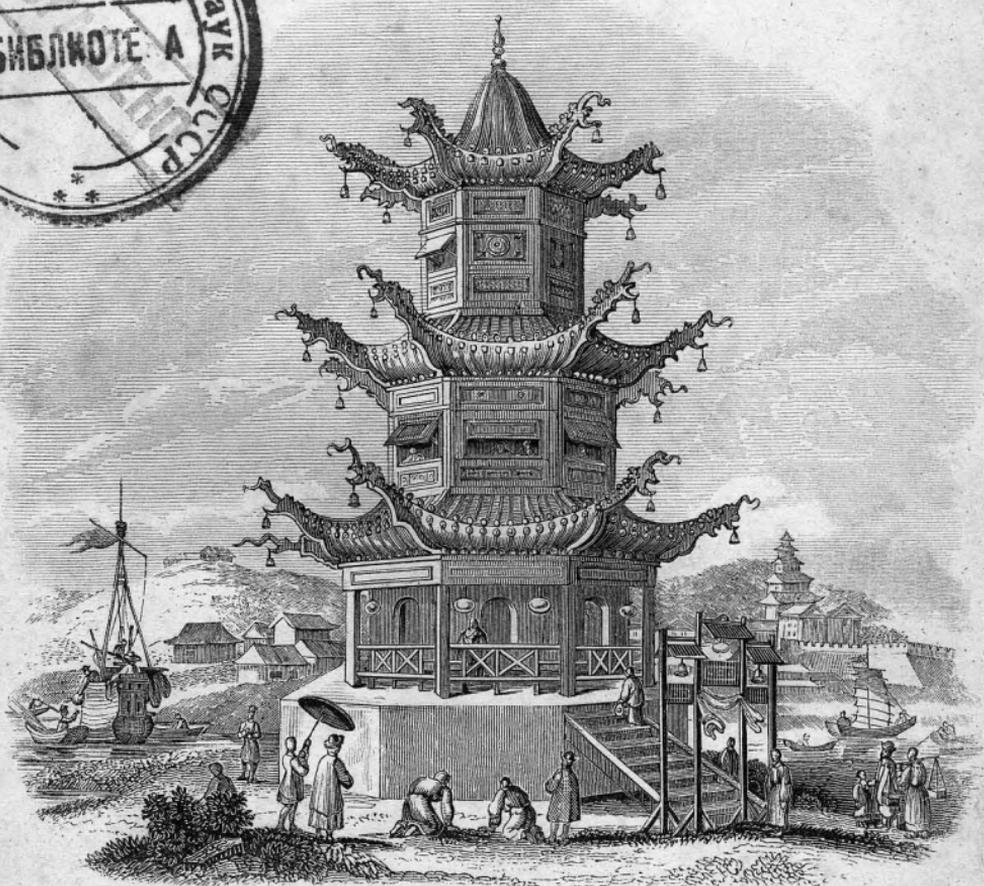
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INTRODUCTION.

THE writer of the present volume was sent out by the London Missionary Society, in 1816, to labour for the benefit of China.

The *fundamental principle* of this Institution is, that “its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order or government, about which there may be a difference of opinion among serious Christians, but the glorious Gospel of the blessed God, to the heathen; leaving it to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of church government, as to them shall appear most agreeable to the word of God.”

In conformity with this principle, no question was ever asked, or direction given to the author as to his personal views of church government, or what form of ecclesiastical polity he should adopt, in the event of his labours being successful abroad. After residing at Malacca and Penang for several years, he settled in Batavia, where he collected a congregation, and built

a chapel for the worship of Almighty God. In conducting the services of the sanctuary, he invited and obtained the assistance of Gospel ministers from various communions; and when a church was formed, the members who joined it drew up and signed a constitution, in which, after stating their belief in the Inspired Oracles as the only sure ground of faith and practice, they acknowledged the standards of the English, Scotch, and Dutch Reformed Churches, as exhibiting those views of Christian doctrine, which they considered the most in accordance with the revealed will of God. Based on this broad principle, the society of Christians thus collected together, though originally of different communions, consented to lay aside their denominational prejudices, and unite on the safe ground of our common Christianity; while Episcopalian, Presbyterian, Baptist, and Independent ministers alternated with each other in the performance of religious services, and the celebration of the holy sacraments. The native church connected with the mission has been established on the same principle.

Should the author and his esteemed coadjutors ever succeed in introducing Christianity extensively into China, they purpose spending their utmost energies in spreading the simple Gospel through that important empire, without wasting themselves in dissensions on non-essential points, which have so long and unhappily divided the Christian world. It is on this ground alone that they can confidently look for the blessing