CHRISTIAN MISSIONS TO THE CHINESE IN VICTORIA, AUSTRALIA: 
Source Documents, 
The Interdenominational Era, 
1854-1860.

Ian Welch
TSTC, (Educ Dept, Vic); BA, MA, (Monash); 
MEd, (Canberra); PhD, (Australian National University).

Associate Professor (Honorary) 
Department of Pacific and Asian History 
School of Culture, History and Language 
College of Asia and the Pacific 
Australian National University 
Canberra ACT 0200, Australia.

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EMAIL: U3729492 (AT) ANU.EDU.AU
**INTRODUCTION.**

The mid-19th century Australian gold rushes produced a boom in Chinese immigration into the Colony of Victoria. A relatively small cohort of Protestant Christians saw an opportunity for evangelisation of the Chinese in Australia by an interdenominational Victoria Chinese Mission. Founded in 1855, the VCM failed financially in 1858 and was replaced by denominationally-based missions.

After the indigenous-Aboriginal community, the Chinese became the second largest non-European population in 19th century Australia. Chinese arrivals were governed by the opportunity for self-enrichment and departures were governed by achieving adequate savings.¹ The issue of European prejudice played little part in Chinese decisions to come and go until the movement towards Federation from 1888 onwards stimulated the formulation of the infamous “White Australia” policy.²

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1. An interesting contemporary discussion of the reasons Chinese went to America is: Conwell, R. H. *Why and how: why the Chinese emigrate, and the means they adopt for the purpose of reaching America, with sketches of travel, amusing incidents, social customs, etc.*, (Boston, Lee and Shepart, Lee, Shepard and Dillingham, 1871).

2. See discussion online at https://en.wikipedia.org/wiki/White_Australia_policy
British-European settlement (January 1788) and the gold rushes (1850s onwards) were dominated by immigration from the British isles — English, Irish, Scottish—placing Australia firmly within the culture and values of the British Empire. There was a consistent emphasis on British identity in Australia that endured until the 1950s and still has advocates today in efforts to retain the British monarch as the Head of State and prevent an Australian republic. Britishness and the “WAP” were swamped by recognition of the immoral racism of the WAP. After years of decline, it is now estimated that the Aboriginal community, including people of mixed ethnic origins who choose to emphasise their Aboriginal links, exceeds 600,000 people and is growing although there is a growing debate on the precise meaning of indigeneity in modern Australia.

The British settlement of Australia coincided with the 19th century expansion of British imperialism around the world that was accompanied by an evangelical revival within the British Anglican and Protestant churches. The 19th century was marked by the expansion of domestic and overseas missionary efforts wherever British influence allowed the entrance of missionary evangelists. British economic imperialism in China saw the opening of “Treaty Ports” and territorial concessions such as Hong Kong that encouraged young Chinese men to seek their fortune abroad. The growth of Protestant missionary numbers in China rose dramatically in the last quarter of the 19th century as the Chinese Imperial Government lost the capacity to effectively manage foreign incursions. The traditional Chinese leadership found:

The ground slipping from under them by the impact of the [West]... Forcing upon them reforms [and] … great changes in their cherished beliefs, customs, learning, and methods, and they cannot see whereunto all this is leading them.

Despite the impact of the evangelicals on Australian Protestant church life the numbers of people involved in Protestant missionary programs, such as the Australian domestic and foreign missions to the Chinese were very small. It is doubtful if more than a thousand individuals were engaged and financial support was close to non-existent.

British, Europeans and Americans were profoundly impressed by their imperialist successes, as the following heroic British image indicates. Foreign economic and military dominance stimulated Euro-American disregard for other peoples and cultures. The British conquest of the Chinese port city of Xiamen (Amoy) allowed, for example, the American Episcopal (Anglican) Church to establish its first mission in mainland China leading to the appointment of the Rev. William Boone as the first bishop of the Anglican tradition in China.

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3 See brief discussion online at https://en.wikipedia.org/wiki/Australian_head_of_state_dispute
The 18th Regiment of Foot’s (The Royal Irish) at Xiamen. (1841, First Opium War).
By 1885 there were more than one thousand Protestant missionaries, mostly British Empire subjects and American citizens, working across China. Missionary numbers declined as Chinese nationalism reasserted itself in the first quarter of the 20th century as shown below.

By the early 20th century the American satirical journal *Puck* highlighted the changing circumstances of China.\(^7\)

\(^7\) *Puck* Vol 50 No 1279, 4 September 1901. Library of Congress
The British-Australian colonies of settlement enthusiastically identified with British imperialism by sending military and naval support to various British actions from the Sudan in 1885, the South African War (Boer War 1899-1902), and the suppression of the Boxer Rebellion in China in the early 1900s.

In the wake of technological advances and foreign military conquests 19th century Euro-Americans viewed themselves as the peak of human development. One version of 19th century racial hierarchy, one version of which is shown on the following page.
MANKIND.

The Caucasian Race: Egyptian, Arab, Abyssinian, European.

1. Mankind is divided into five general classes or races: the Caucasian, or white race; the Mongolian, or yellow race; the Malay, or brown race; the American Indian, or red race; and the Ethiopian, or black race.

2. The races are distinguished from each other by the form of the head and face, the kind of hair, and the color of the skin.

3. In the Caucasian race the head is almost round, the nose narrow and prominent, the mouth small, and the hair long. Although the skin is mostly white, or of a light shade, yet some Caucasians are quite dark.

4. The Caucasians include most Europeans and their descendants, besides the inhabitants of Western Asia and Northern Africa. The Egyptians, Moors, Berbers and Arabs are of a dark color, and the Abyssinians are black; they nevertheless belong to this race.

5. The Caucasian is the most enterprising and enlightened race, especially the inhabitants of the North Temperate Zone.

The Mongolian or Yellow Race: Equinoctial and Chinese.

6. The Mongolians include the Chinese, Japanese and Equinoctial. They are short in stature, and have broad faces, low foreheads, wide, small noses; coarse, straight hair.

7. The Malays inhabit the Malay Peninsula, Sumatra, Java, New Zealand, the Sandwich Islands, and many other islands of the Pacific and Indian Oceans.

8. Their color is reddish-brown, and their hair is black, coarse, and abundant.

9. Their character is savage and treacherous.

The Black Race: Coarse, and Native of Western Africa.

10. The American Indians are copper-colored, and tall in stature. They have prominent cheek bones, and long, straight hair.

11. The Black Race includes the inhabitants of nearly all that part of Africa which is south of the Great Desert, besides large numbers in North and South America and the West Indies. The nose of this race is broad; lips, thick; and hair, woolly.
PART 1.
WILLIAM YOUNG.
William Young was a key personality in the formation and conduct of the interdenominational Victoria Chinese Mission (1855-1858) and subsequently the Victorian Presbyterian Chinese Mission from 1859-1872.


XVII. William Young. William Young born in the Malayan Archipelago, became a member of the Baptist church; and while residing at Batavia in his early days, formed an acquaintance with Mr. Medhurst, by whom he was engaged as Assistant in the mission work there in 1828. During the absence of the latter on his tour to the Malayan peninsula and the islands, the affairs of the station were left in the charge of Mr. Young, who gave much satisfaction, and made good progress in the Chinese and Malay languages. In 1829 he preached regularly in Malay; to the Ambonese, a service which there is reason to hope was attended by a blessing to some. The following year he took the superintendence of the mission schools, which he sustained in conjunction with other duties, with fidelity and perseverance. While Mr. Medhurst was absent at Canton, and along the coast of China in 1835, the care of the Batavia station fell entirely on Mr. Young; and he continued to discharge the various duties, aided by Mr. Barenstein, while Mr. Medhurst was on a visit to his native land, from 1839 to 1838. The severity of the labour however told so much upon his health, that on the return of Mr. Medhurst from England, it was found necessary for Mr. Young to take a sea voyage, and he paid a visit to Macao the following year, whence he returned in 1840, greatly improved. He resumed his duties of preaching in Chinese and Malay and superintending the schools; and again took the general charge while Mr. Medhurst was absent on a journey to the eastern extremity of Java. In 1843, when Batavia was abandoned as a mission station by the London Society, and the brethren required to the conference at Hong-Kong, Mr. Young was appointed to carry forward the Chinese department of the mission

at Singapore. There he remained till the summer of 1844, when he removed with his wife to China, and arrived at Amoy on July 8th, where he had been appointed as Assistant missionary. At first he was located with the Rev. J. Stronach on the adjoining island of Koo-lang-sea, from which he made occasional inroads on the main land, in company with some of the missionaries; and ultimately they succeeded in procuring a house, and opened a chapel in the town of Amoy, on December 1st. There Mr. Young conducted divine worship in Chinese alternately with Mr. Stronach; as also in the chapel of the American brethren. In 1846, the health of Mrs. Young, who had been assistans in her labours among the Chinese, suffered so severely, that he found it needful to accompany her to Hong-kong in August, and thence to England, which they reached on the 11th of April, 1847. Having been reinvigorated by this visit, they sailed again for China with a large missionary party in the Peracorpore on the 19th of March, 1848, reaching Hong-kong in July, and arrived at Amoy on the 2nd of September. About this time, he appears to have been ordained to the ministry. In 1850, he found it necessary again to visit Hong-kong with his wife, on account of their health; and in consequence of the complete failure of Mrs. Young, it was deemed expedient to undertake a voyage to Australia in the early part of 1854. On the way to Singapore, they suffered a disastrous shipwreck, but at length reached Sydney in safety on the 9th of September, where Mr. Young commenced preaching to the Chinese emigrants settled in that city. Although unable to return to the scene of his former labours, he continued to exert himself for the good of the Chinese; and after the death of Mrs. Young, which occurred early in 1857, he still remained in the country, sustaining a connection with the Missionary Society till 1858, when it appears to have terminated. He has since that time been engaged as pastor of a Chinese church in Ballarat, in connection with the Presbyterian church in Australia.
1 January 1828. Minutes of the Eastern Committee, LMS. 
Introduced to the notice of the Directors a young man of the name of William Young, son of the merchant, who is one of M. Medhurst’s constant attendants at the Chapel as a Candidate for the Missionary office. Recommends that 50 Rupees monthly be allowed to him for his board and necessaries whilst he is on probation.

30 June 1828. Minutes of the Eastern Committee, LMS. 
That the case of Mr. Young of Batavia mentioned by Mr. Medhurst be submitted to the consideration of the Board.

14 October 1828. Minutes of the Eastern Committee, LMS. 
Gives a good report of Mr. Young in whose hands he left the charge of the Mission.

24 June 1829. Minutes of the Eastern Committee, LMS. 
Mr. Young appears to be perfectly satisfied with the Director’s resolution concerning him. He is decided in his views of baptism. His progress in Chinese is respectable etc., and he has acquitted himself to Mr. Medhurst’s satisfaction.

22 July 1829. Minutes of the Eastern Committee, LMS. 
Medhurst has 4 Chinese schools with 100 scholars.
- Mr. Medhurst assisted by Mr. Young.
- Mr. Young is undecided what course to take.
- Mr. Medhurst “has been obliged to allow Mr. Young R75 monthly to enable him to keep a horse, as he cannot visit the schools otherwise, the state of his health being delicate.

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3 Young, born in Penang, Malaya, was a member of the Baptist Church of Calcutta, India where he received his elementary and some secondary schooling. Baptists practice adult baptism and reject the baptism, or christening, of infants.
Provenance: Chinese Repository, January 1835, pp 438-9


We have received from the Rev. Walter H. Medhurst, missionary, and Mr. William Young jr., assistant missionary, a detailed report of the missionary operations at Batavia, for 1834. We present them our hearty thanks for so obligingly furnishing us with this very satisfactory report. It includes the space of a year and reaches down to last October. We shall make such extracts as our limits allow. On the subject of preaching, the report states: 'The English services at the chapel have been a sermon every Sabbath morning and evening, and an address every Thursday evening. In these engagements our lamented brethren Lyman and Munston took a share during their stay in Batavia; but since then this labor has devolved on us. The children in the day and orphan schools, who regularly attend these services, are making great progress in knowledge, and some of them display a great degree of seriousness and attention, which is quite encouraging; while the children of the mission family give hopeful signs of being somewhat impressed with a sense of the importance of religion, and the necessity of giving up their hearts to God."

'The Malay services at the chapel have been a sermon on Sabbath noon, and one on Thursday evening, with the meeting of a Bible class every Wednesday afternoon. The attendance on these exercises is better than on the English services, and the results are encouraging, showing an addition of one member, four catechumens, and six adult persons baptized in the course of the year. The congregation has generally consisted of country-born and native Christians, who use the Malay language, to whom are added some native soldiers from the eastern islands, our own servants, and a few poor. Those who have been baptized from among the troops, were formerly heathens, without any religion, of whom live have been added this year to the Christian church."

'The conversations held with the Malays and Chinese in their shops and markets have been regularly kept up, and a portion of each day set apart for these exercises. The object aimed at is to visit every part of the town and suburbs in regular rotation. Thus the same place seldom comes round above once or twice a year. Hence the persons who hear the gospel are many though each individual does not hear it often, and the knowledge of Christianity diffused by this means is great. Though the impression produced is less likely to be deep and lasting, still under present circumstances, and in so wide a field, it seems the only way in which the mass of mind allotted us to cultivate can be wrought upon."

'The distribution of tracts has been carried on at the same time with these occasional conversations; and a book, presented at the close of such a conference, is generally better received and more attentively read than if the same had been casually given. The number of tracts distributed during the past year has been as follows: in the Chinese language, 13,137; Malay 6419; native 4243; Dutch 3044; English 450; German 290; French 245; and Armenian, 6; making a total of 27,841. Of the Chinese tracts more than seven thousand were sent to Mr. Gutzlaff for circulation on the eastern coast of China; the remainder, with those of the other languages, have been distributed, some in and near Batavia, and some sent to Sourabayan, Sumenap, Samarang, Pudang and Penang."

'The tracts and books printed at this station have been more than in any preceding year. The returns of the printing-office show the works issued; thirty-two books of all kinds, Chinese, Malay, Native, English, Dutch, and Dutch and Malay; averaging forty-four pages each. The number of copies printed in all is 28,000, by the process of lithography, block printing, and movable types. In a few cases, paper was received from various sources for printing; in a few others, the paper was furnished by the Religious Tract Society; but in the greater number, the whole expense of paper and workmanship is borne by the London Missionary Society. Of the above works three Chinese and two Malay are original compositions, principally got up during the past year.'
The labours of Mr. Medhurst and his excellent assistant, Mr. William Young, have been prosecuted with perseverance, and accompanied by the Divine blessing.

**Dec 29th 1836.** From W Young Jr, Batavia, giving an account of his labours. Since the departure of Mr. Medhurst, the ordinance of the Lord’s Supper cannot be regularly administered to the Malay members, there being no Minister acquainted with the language to dispense it. There are now 6 American Missionaries in Batavia, 4 having recently arrived. They will remain any rate for one year—after that two of them [American Protestant Episcopal Church] will proceed to China…

**4 December 1837.** Incapacity of Mr. Young to discharge the duties of the same [not an ordained minister]…

**12 May 1838.** Young … “suffering from press of business and mental depression.”
William Young, Batavia. “requesting that several Chinese books specified may be purchased for Mr. Boone, American Episcopal Missionary, for which Mr. Boone will pay.”

**5 November 1838.** William Young sent to China to recuperate from illness.

**1 August 1839.** Mentioning his visit to China [Macao] for his health and his proposed return to Batavia in October next. He is studying Hokkien in Mrs. Gutzlaff’s Chinese class. Health improving.

**1 August 1839.** Young returns to Batavia.

**19 February 1842.** From Rev. Walter Medhurst advising that William Young is to marry Miss Olive Vardon, daughter of an English merchant in Batavia.

**22 February 1842.** From Rev. Walter Medhurst advising death of William Young, Sr., Scottish merchant. Young Sr. was a member of the Management Committee of the LMS Batavia mission.

**29 October 1842.** From Rev. Walter Medhurst reporting on Young’s capabilities.

**10 April 1843.** From Rev. Walter Medhurst advising of Young’s capabilities.

**24 June 1843.** From Rev. Walter Medhurst advising he is leaving Batavia.

**20 August 1843.** From William Young advising of his family duties and Mrs. Young’s qualifications to be a missionary wife.

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5. Ibid, p. 21. Young’s ancestry is identified as Scottish father and Malay mother. He was born in Penang and educated in Calcutta. By a genealogical the author is very distantly related to the Vardon family members who settled in Adelaide, South Australia.
THE CHINESE IN CALIFORNIA.
CONVERSIONS TO CHRISTIANITY.

THERE is building, says the *Alta California*, in San Francisco, a chapel intended for the use of the Chinese population of California. The Chinese Mission Chapel is under the charge of the Rev. Wm. Speer. The building is about forty feet square, with two stories and basement. It is intended to rent out a small store in the basement of the building, the income from which I to go towards the support of the mission. There is also in the basement a school-room for the education of Chinese pupils during the week. The chapel is on the main floor, and is calculated to accommodate about 250 persons, and on the same floor is the pastor's study—while the second story is to be occupied by the missionary and his family. At present a colporteur (a converted Chinese) is engaged by Mr. Speer, at a salary of thirty dollars per month, whose time is constantly occupied in the distribution of tracts among the Chinese population. A Chinese Church was organized some months since in this city, of which there were four members.

There are at present quite a number of educated Chinese in our State, many of them professing Protestant Christianity, the ugh many of them keep aloof from any church organization. It is to be hoped that when the chapel is completed, a large and regular congregation will be gathered in of the Chinese population now flocking to our shores, and thus an influence for good be excited among this people.

We hope our citizens who feel an interest in the cause of foreign missions, will countenance this work, so ably begun in our midst. A charter has been obtained from our Legislature, and the institution is managed by a board of trustees—mostly prominent merchants; and we are confident that the work population. Hundreds of interesting Celestials have found their way to the gold fields of Victoria, and a “Victorian Chinese Mission” ought to be called into existence.

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Provenance: *Empire, Sydney, 19 October 1854; Sydney Morning Herald, 20 October 1854; 21 October 1854*
Author: London Missionary Society Auxiliary, New South Wales
Location: Sydney
Category: Congregational Mission to Chinese
Subject: Australian Public Address by Rev. William Young

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Provenance: *Sydney Morning Herald, 24 October 1854*
Author: British and Foreign Bible Society Auxiliary, New South Wales
Location: Sydney
Category: Appeal for financial support
Subject: Bibles for China

Chinese Bibles.—We observe in our advertising columns an interesting circular just issued by the Committee of the New South Wales Auxiliary to the British and Foreign Bible Society. That great and noble institution, which has so long been the pride and glory of our fatherland, and whose wide fame has frequently been brought under the notice of the inhabitants of these colonies during the last thirty years, through the medium of the New South Wales Auxiliary Society, has lately added to its celebrity by undertaking to carry out one of the noblest of the many important schemes devised by the Christian philanthropy of modern times. It has been determined to take advantage of the present revolutionary movements going on in China to send for circulation throughout that densely-populated and extensive empire, at least one million copies of the New Testament, and fifty thousand copies of the entire Bible in the Chinese language. The great importance of this scheme will at once be acknowledged, when it is remembered that the empire of China holds within its mighty grasp more than one-fourth of the whole population of the globe, the great bulk of whom are sunk in gross idolatry, and entirely ignorant of the glad tidings which the Bible alone makes known to man. For the first time in the history of the Protestant Chinese Mission, an opportunity is now given for the wide circulation of God's Word throughout the whole of that vast empire. The Bible Society

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8 The notice states that Young “will preach in the Chinese language.” Young spoke the Hokkien dialect. His knowledge of the predominantly Cantonese dialects spoken in Victoria was very poor hence his reliance on the Chinese ‘teachers’ or ‘catechists’ mentioned in many of the following texts.
has determined to seize upon this favourable juncture to disseminate the Sacred Scriptures without note or comment. A special fund has been opened for the purpose of defraying the necessary expenses, and throughout Great Britain, as well as in many of the colonies, the most liberal contributions have been made. The inhabitants of Sydney, and of the colony generally, have now an opportunity afforded them of assisting this truly noble and catholic scheme by their contributions. We hope many will avail themselves of this, for it is work in which all denominations may unite. Especially have the ministers of the Gospel and the teachers in Sabbath Schools the power to lend most valuable assistance by bringing it before their congregations and the young intrusted to their care. We trust that this will be done on an extensive scale, and that all feeling of sect or party will be sunk in the one great catholic endeavour to aid the glorious scheme which has just been entered upon by the British and Foreign Bible Society. It may be interesting to many to learn that a deputation from this great Society may be shortly expected in Sydney, consisting of the Rev. M. H. Becher, M.A., Rector of Barnoldby-le-Beck, Lincolnshire, and Thomas Charles, Esq., surgeon, of London. These gentlemen have been appointed a deputation to visit the Australian colonies, to aid the various auxiliaries, by their counsel and assistance, in circulating still more widely throughout the interior the inestimable blessing of God's Revealed Will to Man. They were to leave London sometime in October, and may, therefore, he expected very shortly in Sydney. The colony of Van Diemen's Land has already raised as much as will send twenty thousand copies.

F68496— Online
PART 2
VICTORIA CHINESE MISSION
1855
A Public meeting was held yesterday evening, at the Mechanics' Institution, for the purpose of forming an association for the diffusion of Evangelical Christianity amongst the Chinese in the colony of Victoria. The attendance was exceedingly numerous, there being upwards of 300 persons present when the proceedings commenced. The Worshipful the Mayor of Melbourne [Mr John The mas Smith] took the chair, supported by the Very Rev. the Dean of Melbourne [Ven. H.B. Macartney], the Rev. Dr [Macintosh] Mackay, the Rev. Mr. Morison, the Rev. Mr. Odell, the Rev1856. Mr. Darling, the Rev. Mr Eggleston, and other clergymen of various protestant denominations. There were also two Chinese Christians on the platform.

The proceedings were commenced by prayer and a hymn.

The CHAIRMAN said that he had great gratification in taking the chair on that occasion; but he would remind the meeting that his appearance was somewhat strange in that capacity on such an occasion, considering his vote in another place as the representative of that city. He had no hesitation in stating his conviction that the influx of Chinese to this colony was not desirable, especially while there were the thousands of their fellow countrymen needing help and wanting the means to obtain for themselves an honorable subsistence. He felt it, however, due to himself to state that he was deeply interested in the object of their present meeting, and he hoped that he, as well as the meeting, would manifest their interest by acts as well as by words They were placed in the singular position of having the thousands of Chinese resident in the colony, and the question now was, whether they should send the gospel among the sons of Adam. They were now amongst this community, and he believed that they should impart to them the gospel of peace, which they themselves enjoyed. It would be most gratifying to the meeting to be informed that the Chinese evangelists on the platform had been trained and sent here to preach the word of God to their brethren in this colony, and to assist them in this was the object of the present meeting. He, as a member of their common Christian communion, was glad to assist in such an effort, and he hoped that that evening they would endeavor to devise the best means possible to further it. He lamented, as he before said, the introduction of this class of people into the colony, but as they were here he would hold out the right hand of fellowship to them, and do all in his power to enlighten them in the unsearchable happiness of the religion of Christ. He would now call upon the Rev. Mr. Poore to state the origin of the present movement.

The Rev. J. L. POORE [Congregational] said that he would briefly put the meeting in possession of the reasons why it had been convened. The London Missionary Society, one of the oldest in the United Kingdom, was catholic in its constitution—viz.:—that it was open to Christians of all denominations. That society was the first to send missionaries to China, and amongst first of these were the celebrated Drs. Morrison and Milne, men of pre-eminent learning and industry. They acquired the Chinese tongue and accomplished a complete

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Gunson, Niel, “Poore, John Legg (1816-1867)” in Australian Dictionary of Biography, Online—http://adb.anu.edu.au/biography/poore-john-legg-4408 With Rev. Richard Fletcher (d.1861), and Rev. Edwin Day (1814-1896), Poore arrived at Melbourne on 22 March 1854 in the Thomas Fielden. Poore and Fletcher were long-term friends and colleagues in Congregational pastorates in the Manchester area of England. Fletcher was the chief manager of the Victoria Chinese Mission and Poore was the leading public proponent. See obituary in Argus, 1 April 1867.
translation of the entire scriptures into the Chinese language, and Dr. even made a voluminous
dictionary of Chinese words, which was still a standard work. The London Missionary Society
also directed its attention to the training of native teachers or evangelists, and one of the first
converts under that attempt was, although an old man, still living, and preaching the gospel to
his own people. When the island of Hong Kong was ceded by the Chinese to the British
Government, it became the head-quarters of the London Missionary Society and the Church
of England Missionary Society [Church Missionary Society], and there was founded there a
school for the theological training of forty young mon, who went also through a regular course
of English education. The school was under the management of Dr. Legge. The two young
men on the platform had been students in that seminary for ten or eleven years, and could both
read anti write, and translate the English and Chinese languages. It was the custom at that
seminary when young men gave evident tokens of personal adhesion to Christianity to
receive them, after a time, as members or communicants of the Church of England and
if by their talent they were suited to the offices of evangelical teachers they were
soon*employed. These two young men, Chu-a-Luk, aged twenty-three, and How-a Low,
aged twenty, had received from Dr. Legge high testimonials of their moral and religious
character. In consequence of the breaking out of the Chinese insurrection, free evangelical
labor was at present much restricted in China and, under these circumstances, these young men
came over here on their own account, to try their fortune as teachers in this colony, in the hope
that they might be employed as Scripture readers amongst their countrymen on the goldfields
and carry amongst them the knowledge of salvation. They came here unasked, but they were
not the less welcome. There had been in this colony, in many quarters, a solicitude for the
Chinese; and a few weeks before the arrival of these young men, he had received from Hong
Kong, a present of 2000 copies of the Testament in Chinese. What to do with them, however,
he was unable to say; and it seemed that, in answer to their hopes and requirements, these
young men had arrived, and could now act as agents to explain these scriptures, to their people.
A great solicitude had been manifested in behalf of the Chinese on the gold-fields themselves,
as was evidenced by several letters which he had received, but which he would not then read.
These young men he might state had been his guests since their arrival, and by their urbane
demeanour and Christian qualities, had been a source of great comfort to his family. The
present meeting had been called to assist these young men in the work they had chosen, —
should be considered as the effort of Christians of every denomination to establish christianity
amongst these benighted people, who had come amongst them without in any way obtruding
their sectional differences into the work of piety and charity. He trusted that these objects
would be carried out that evening.

The Very Rev. the DEAN OF MELBOURNE [Anglican] proposed the first resolution, he
had on all occasions stated his opinion that in matters directly connected with the preaching of
the gospel, as the church was unhappily divided into different sections, that work was best
performed by the different sections of the church acting on their own responsibility. He
conceived, however, at the same time, that there were circumstances under which this rule
might be dispensed with, and when for matters of little consideration, might be laid aside for
the attainment of a great and paramount benefit. Here he found that this was the only mode of
action that God had appointed to them, and it was the duty of all classes of fellow Christians
to come forward and support a cause which it was their honor and high privilege to be allowed
to assist. He felt himself obliged to the gentlemen who called them together and invited them
to help in the good work which God had, perhaps, placed it in their hands to accomplice. He
viewed with serious apprehension the influx of the Chinese into this colony, not altogether
from political reasons; but, because they came to our shores an inferior, because a heathen
race. They had heard that the quality of mercy was twice blessed—blessing him who gave and
him who received it; and they might. Believe that the condition of slavery was twice accursed,
for it was a curse alike to the inferior and to the master. If the Chinese were to live amongst them as an inferior race, or fill here the place they filled in some cities of the island of the Pacific Ocean, it would be as severe a curse as could be inflicted on the colony. They would depreciate the religion of the colony, not, it was true, by any admixture of their own paganism, but by the introduction of an apathy which would lead to a disregard of the religion at present practised. Whilst, however, he looked on the influx of the Chinese with apprehension, he looked up in it with hope: for there was intrusted to the Christians of this colony a power which they had not yet ascertained, and which, like the lamps of Gideon’s army, was hidden. He trusted that power would soon be brought to light; and they would be enabled widely to diffuse the light of that gospel which made wise unto salvation. The same God who had rescued the British from heathenism and darkness, was able to rescue these Chinese. This he believed did not require the assistance of human agency, for the work of God could work as it had worked in Ireland during the last ten years, without human efforts to assist it. While he said this, he would say that he looked on the arrival of these young men as providential, for it enabled the Christians of this colony to honor God by sending them forth to expound His word to these benighted men. He hesitated not to declare that the gospel had raised the British nation to the strength and civilisation it now possessed, before which the glory of Rome faded, and the elegance of Greece seemed coarse. Let them send forth this glorious truth to the Chinese, and elevate them in the moral and social scale, remembering that God had said, " They who honor me, I will honor; and they who despise me shall be lightly esteemed." The resolution he had to propose —was

This meeting, while rejoicing before God in the great salvation, and in the elevation, dignity and strength imparted by the gospel to the nations, deplores the abounding of iniquity, and the fact that so large a portion of the earth is still overspread by the darkness and superstition of heathenism.

The Rev. Mr. EGGLESTON [Wesleyan Methodist] seconded the resolution. He felt great pleasure in remarking the evident interest excited for the object which had called them together, and he concurred heartily in the resolution just read, which set forth that happiness and elevation of society were only attained through the truth of the gospel. Great Britain owed her present elevation and moral dignity to her vital Christianity, for the precepts of christianity tended to elevate society generally as well as individuals; and was it not their happiness as well as their duty to diffuse these vital truths and that saving grace under which they themselves had prospered? The gospel was adapted to the circumstances of every nation and race, and must it not be admitted that it was eminently applicable to the present circumstance of the Chinese Empire? They had that evening nothing to do with the influx of the Chinese to these shores: they were to guard against any evils that might arise from such an influx, and against the diffusion of moral pollution, so much feared from this race. This object they would at once attain by the diffusion of the gospel, which, while it elevated the Chinese would be in the end a blessing to themselves. The duty of the church was to penetrate wherever she could penetrate, and possess the se whom she could possess; and, under present circumstances, they would be sinning against the providence of God if they neglected this opportunity of sending the blessings of the gospel amongst the heathen.

The CHAIRMAN was about to put the question, when a person named Vale, in the body of the meeting, rose, and inquired whether it were a Public meeting?

The CHAIRMAN replied that it was.

Mr. Vale said he would propose an amendment:

That this meeting expresses its conviction that it is decidedly inconsistent in the Mayor of Melbourne to preside over this meeting.

The speaker was here interrupted by loud expressions of disapprobation.
The Rev. Mr. JARRETT rose to a point of order. The meeting had assembled to discuss the best mode of diffusing Christianity amongst the Chinese; and it was out of order to travel beyond the consideration of that question.

CHU A LUK, the elder of the Chinese, here gave out the 72nd Psalm, which was sung by the meeting, to his leading.

HOW A LAW [Ho-a-low] then read, with a tolerable pronunciation and emphasis, the 49th chapter of Isaiah. His reading was listened to with breathless attention and applauded at its conclusion.

The resolution was then put and carried.

The Rev. Dr. MACKAY [Presbyterian] moved the second resolution. In days of old men were surprised to hear, each one in his own tongue, the wonderful works of God. These days had passed away, but were to come again; and they must that evening have been gratified to hear these foreigners, from a distant and strange land, read the Word of God in the English tongue. The Chinese empire contained a population of 300,000,000, or one-third of the human race, this was stated on the authority of Dr. Gutzlaff — and they had now to consider that this enormous aggregate of human beings was destitute of the knowledge of Christianity. Whence arose this? Had the remaining portion of the human race, professing Christianity, been truly Christian, this would never have been. It arose from the insincerity of the Christian community itself; for, bad each individual composing it been truly anxious for the diffusion of gospel truth, long ere now Christianity would have been common to the whole human race. It was. often said, if Christianity were true, why was it not universally propagated? and the only answer he could give, was, that its professing members were inert. The spirit of true Christianity was communicative, and it must be in them a dereliction of duty that they had not trodden, and now hesitated to tread, in the paths of duty laid out by the hand of God. There was never a more express dispensation than that manifested by the power of the Almighty casting down, without human aid, the barriers that encircled the Chinese empire, and placing numbers of them within the reach of the Christian ministration,—the Almighty, as it were, trying this Christian community as to what it should do their boasted civilisation and Christianity of which they were so proud, might from the neglect of such duties as these be only the ground of their condemnation These blessings were given to them by God, who had taught them their duties by taking them originally from a state incomparably more barbarous than that of the Chinese at the present hour. There had been no art spared by the Jesuits to introduce a nominal Christianity into China. China was the great object or the great and illustrious Zavier [Xavier], who died within sight of its mountains. And the converts made by these men numbered hundreds of thousands. Where were they now? They were extinct, and that which the Jesuits could not accomplish was now, by the hand of the Almighty, brought to the Christians of Australia in the opening now afforded to them They were called to work, through the word of God, and not by the acts of the Jesuit missionaries although many of the latter had sealed their belief with their blood in China, but in vain. The difficulties of the mastery of the Chinese language had been overcome, although it was so bare and destitute in spiritual expressions that the name of God could only be expressed by paraphrases, and even this difficulty had been modified by their being enabled to instruct the Chinese in the English language. These Chinese could render the ideas they imbibed in their English training into their own language, and thus be a more powerful and valuable means of the conversion of their brethren. If God were to smile upon their now infant attempt, additional laborers could be brought from China, and upon themselves, in a great measure, depended the success of the attempt. By a

4 Online http://pages.uoregon.edu/inaasim/qinglong/MingQing/Jesuits.htm
slight and almost inappreciable effort they might lay the foundation of a movement which should release the 300,000,000 of the Chinese from the bands of superstition. This they could accomplish, with the blessing of the Almighty, but their own efforts must such a cause must not be wanting. The resolution he had to propose was as follows:—

Contemplating with deepest solicitude the condition and ignorance of spiritual things of the Chinese in this colony, and the probability of their numbers being greatly augmented this meeting rejoices in the arrival of two Chinese evangelists and cordially concurs in the proposal to employ them, as the messengers of the churches, to carry to their countrymen the knowledge of salvation through our Lord Jesus Christ.

(Some confusion here arose, in consequence of the great pressure on the staircase of persons unable to get into the room As soon as, by some crowding, they had been accommodated, silence was restored.)

The Rev. Mr. [The mas] ODELL [Congregational] seconded the resolution, and hoped on a future occasion to be able to go at length into the ideas he had formed on this subject He should not, on that occasion, address them.

The resolution was then put and carried

The Rev Mr JARRETT [Congregational] moved the third resolution. The most unreflecting and careless must feel that at present there was an appeal to him, as a man, a citizen, and Christian, in reference to the steps to be adopted as to the immigration of the Chinese. They might not be able to foretell the consequences of that immigration, but as Christians, they were bound to attempt to communicate Christianity to these people. The gospel was applicable to all conditions of men, and every Christian who felt the instincts of humanity working in his breast must feel that it was a duty incumbent on him to assist, as far as possible, in elevating the moral character of these strangers. China, formerly almost inaccessible, had its population scattered that it might receive impressions from a higher state of society than its own. They had now the opportunity of reaching the masses of Chinese which had come into Victoria, through the medium of their own countrymen carefully trained to the purpose. The resolution he proposed contained the names of gentlemen of every evangelical Protestant denomination in Melbourne, and thus it would be seen that their differences formed no bar to their working in harmony, and in a generous confidence for the diffusion of Catholic Christianity. The resolution he had to propose was:—

That, pursuant to the last resolution, an association be now formed of ministers and members of the several evangelical denominations in Melbourne and its vicinity to carry forward the work of Chinese Evangelisation in the colony; and that the following gentlemen constitute the committee — the clergy and ministers of all congregations making collections, or otherwise contributing towards the funds of the society:—Henry Jennings Esq., treasurer, Revs M. Miller and J. L. Poore, secretaries, Messrs H. Langlands⁵, H. Cooke, W. Budge, and H O Bell.

The Rev Mr DARLING seconded the resolution, without addressing the meeting, stating that at that late hour they would be desirous, perhaps of concluding their proceedings.

The Rev J L POORE said that from the desire manifested to obtain admission that evening -a desire which hundreds had been unable to gratify — they would hold a special meeting next week in the Exhibition Building or in the large Methodist Chapel in Collins street. The meeting would partake of the nature of a designation meeting, and would be for the purpose of encouraging these young men on their mission

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A collection was then made. The doxology having been sung, the thanks of the meeting were voted to the chairman.

Some attempt was made by a person at the end of the room to get up a clamor against the Mayor for his late vote on the "Immigrant Bill," (but it failed, and the words of the orator were drowned in the confusion of the immense assemblage which filled the room.

Provenance: London Missionary Society, Australian Correspondence, mfm
National Library of Australia, 1 July 1855
Author: Rev. John Legg Poore
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Formation of Mission

To Rev. Dr. Tidman

My dear Doctor,

I have good news to tell. My soul is enlarged with joy & thankfulness. Astonishment mingled with delight for I hardly dared to anticipate success. A little while ago my feelings were those of desire with hardly an expectation of the asked for good.

When I have detailed the story and explained the process by which vastly important work has been auspiciously commenced and the facility with which various parties have been induced to act together who do not usually cooperate, I think you will feel that in ascribing it to the good hand of God, I am not presumptuous or overconfident.

My statement refers to the Chinese in this Colony of whom there are probably 20,000 working on the Gold Fields and still they cry is "they come, they come." If no legal check be put to this incursion of civilized barbarians it is probable ere long 100,000 will be found here. Many questions suggest themselves of grave import in reference to our political fabric and social life. But whatever political and social influences may grow out of their presence in this land, there can be no doubt that their being here at all imposes a duty on the Christian Church which assumes the fearful magnitude and responsibility when regarded in reference to their numbers. The fact that very many of them will continue to reside here and have posterity, for they are acquiring property in land, cattle and stores, some have married English women. They adopt the English dress and habits of life—but yet are heathen idolators and unpure—are unapproachable by our people except thru their interpreters…
A public meeting was held on the 1st July, at the Mechanics' Institute, to consider the subject of the evangelization of the Chinese by ministers of their own nation. The meeting was very well attended. The chair was occupied by the Mayor. On the platform were the Dean of Melbourne, the Rev. Messrs. Darling, Dr. Cairns, Poore, Jarret, Townsend, Goethe, Morrison, Moss, Egglesstone, Odell, and Dr. McKay. The two Chinese missionaries, Ho-a-Low and Chu-a-Luk, occupied seats on the right of the chairman. The assembly numbered over 500 persons, and manifested the greatest interest in the proceedings. Mr. Poore said, that the society with which he was connected [London Missionary Society] was catholic in its constitution, including all denominations of Protestant Christians. At Hong Kong, the headquarters of the society in the east, as well as of the Church of England Missionary Society [Church Missionary Society], a theological school [London Missionary Society—Anglo-Chinese College], under the superintendence of Dr. Legge, had been established. The two Chinese missionaries present had been taught in that establishment; they had been there between ten and eleven years; they could read, write, and speak English; could translate Chinese into English, and English into Chinese. When a young Chinese indicated a reception of the truth he was received into the establishment [i.e., Church of England]; and when an ability to teach others was shown he was put under special training for missionary work. The names of the two young men present are Chu-a-Luk, twenty-three years of age, who had been for three years a member of the church; and Ho-a-Low, who was about twenty years of age. He had received from Dr. Legge the highest testimonials of their intellectual, moral, and religious character. Since their arrival in the colony they had lived at his house, and he had enjoyed much pleasure from their company. In consequence of the insurrection in China, the way was not open to them to labour for the cause of religion in their own land. They have, therefore, come here to try what can be done amongst their numerous countrymen in this land. They came unexpected, but not the less welcome. Agents were wanted to carry the New Testament (of which he had 2000 copies in Chinese) to the Chinese on the different gold fields, where there was large scope for the labours of these young men.

Mr. Vale interrupted the proceedings by attempting to introduce a resolution to the effect that it was inconsistent in the Mayor to preside, but the meeting refused to entertain it. A committee and collectors were appointed, and the meeting separated, after having listened to several very animating speeches from the gentlemen present.

Provenance: London Missionary Society, Australian Correspondence, mfm
National Library of Australia, 10 July 1855
Author: William Young
Location: Melbourne
Category: London Missionary Society-Young on leave from China
Subject: To Dr. Arthur Tidman, Secretary, LMS, Re half-pay

My dear Sir,

I beg leave hereby to inform you that I have drawn Bills on the … of the Society to the amount of £100 (one hundred pounds) this day, in favour of the Rev. J. L. Poore which when due please to honor and place the same to the account of salary.

Yours obediently, Wm. Young
Dear Dr. Tidman,

Since I received your letter, Mr. Young has been invited to Melbourne by a Society formed of all Denominations for the purpose of evangelising the Chinese who are there in large numbers. I hope this will relieve your funds to a certain extent. I have paid his expenses thither as you will see.

Provenance: Argus, Melbourne, 18 July 1855
Author: Unknown
Location: Independent [Congregational] Chapel, Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject: Inaugural meeting—Castlemaine

CASTLEMAINE.

(FROM OUR OWN CORRESPONDENT)

13th July, 1855.

CHINESE MISSION. — A great meeting was held here on Tuesday evening, for the object of promoting the evangelisation of the Chinese on these gold-fields. The Independent Chapel was devoted to the purpose,—the seats were full, the standing-room fully occupied, and there were crowds around the doors. There were many gentlemen from the camp,—townsmen generally attended, and the diggers in no small numbers; and, of course, a full body of ladies. Our resident warden, Captain Bull, having been called to the chair, expressed his inability to lay the question before them; that duty, however, he said, would be ably performed by this who would follow him. He thought all would be united on the ground, that it would be hard indeed that, so many Chinese having come among us, they should be allowed to remain, or again to leave, without having the word of God preached to them.

Previously to the chair being taken, devotional services were conducted.

The Rev. Mr. Poore was called on by the chairman; expressed his delight to see so large a meeting, as evidencing the great interest they took in the object before them. The spread of the Anglo-Saxon race was going on with extra-ordinary rapidity all the world over; taking their laws, their civilisation, and the book of their religion, the Bible — that Bible which would become the book of the world — the destinies of the world seemed placed in their hands. Through the ways of a gracious Providence they were here, the ugh thy had no more claim to the land than the Dutchman, and certainly not as much as another race; and they were likely to remain. They had come from many and various motives. Now another people had come among them from a neighboring country, the most densely peopled land in the world; therefore, it was no wonder these people had come, led by the same motives, perhaps, as many of themselves; and probably they would come in greater numbers and many of them would settle in the country. What then was the duty they owed to the Chinese? It was to give them the Gospel, of which they were in great want. Much interest had been felt in England as to the Chinese, until at least the country became opened, and the labor of the missionaries began. The word of God was then printed in Chinese, and thousands of copies of the Bible sent among them. On seeing so many of these people come here he felt deeply interested for them, but could not tell how to help them. When he received from some young men who had been at his Sunday school at home 2000 Testaments, even then he was perplexed what to do with them.

Next, he saw in the shipping-list a consignment of two missionaries to himself from China.
They had come at their own expense, encouraged by the Superintendent and by Missionary Society at Hong Kong. That society was Catholic in character: they know nothing of sects. But what was he to do with the missionaries? He had no money, no means to provide for them, but he found they must be employed to preach the word of God on the gold-fields. He then related with what great success the meetings in Melbourne were attended, and how the Attorney-General, with all a lawyer's acumen, examined the se Chinese himself as to their qualifications as missionaries before he would join in the effort.

He then introduced the Rev. Mr. [William] Young, who had also lately arrived, and who had been a missionary among the Chinese for twenty-seven years. He did not know what denomination he belonged to, had never asked him — and perhaps he know no more of their denominations here than that they were different regiments belonging to the same army, and he came here willing to do some good among the Chinese. But what were three missionaries among so many thousand Chinese who were here, or even among the se in this immediate locality? There were other fields where their assistance was wanted. He came then to them to ask their assistance, co-operation, and support. They knew more of the Chinese than he did. Some profited by them, and none were injured by them, he thought, He trusted they would be led to impart to these heathens the knowledge of God through faith in Jesus Christ, and he hoped to form a committee of management here to promote the cause, and to obtain their contributions in aid of the general fund, of which should they claim the hon's share he would not be displeased. He then introduced How-a-Low, who would address them. As to Chu a Luk, he had not come up from Melbourne. He then related how he had gone to Cobb's office and paid the fares of both with his own money and how some burly Englishman had thrust aside the absent one by the right of might.

How a Low said he wished to speak, but he found his English words all go away when he stood up to do so — like some other people did. How he could speak English might perhaps be wondered at, but more so how he could read. He believed there were only four [Chinese] in the colony who could speak good English; but as God would send his doctrines over the empire, he must first teach the Chinese the English, that they might learn to read the Holy Bible, and then to preach it. He then read from the 49th chapter of Isaiah, to the 12th verse, in a pretty distinct tone and quite intelligibly.

Mr. Poore explained that the audience now witnessed a distinct fulfilment of prophecy, as the word "Sinim" evidently meant China.

The Rev. Mr. Young, in a very quiet style, addressed the meeting at considerable length. He recounted his labors at Java and elsewhere, and in China, at Canton, as a missionary, and with the Rev. Dr. Medhurst. He had found the Chinese always ready to attend to what he had to say. He then referred to Amoy, and to the dialects of the country, which it cost much to master; and related that people there came to take the English missionaries as their benefactors, to seek their advice; and even the mandarins brought them documents to be translated. He then described how these heathens had no knowledge of the gospel, and described the gods they worshipped, in which worship there was nothing spiritual. He had found the greatest immorality among them. The description given by St. Paul of the heathens would apply to the Chinese, so that here they must not expect as much good from that people as from themselves, who had been taught ever since they were born to live righteously, in the spirit of the gospel. His desire was to do all in his power for the spiritual good of the Chinese. He pitied them, — they could not tell their wants. They could not speak English, nor could the English speak to them; therefore he came here from Sydney, at the invitation of Mr. Fletcher, seeing the multitudes that were here sunk in heathenism. He gave some account of

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6 Poore met Young at a meeting of the London Missionary Society Australian Auxiliary in Sydney in 1854 where Young was associated with a Hokkien-speaking Chinese Mission in the Pitt St. Congregational Church.
the success of his mission at Sydney, and stated that the Chinese there wished to build him a house and a chapel. He wished to establish regular services, and, with the aid of the two Chinese, he hoped to succeed in his objects. The se present must assist him. It was a great privilege for them to rescue these slaves of sin and error, and give them the liberty of Christ.

That this meeting, feeling deep sympathy with the spiritual destitution and ignorance of the Chinese, rejoices in the establishment of an association having for its object the evangelisation of that people in this colony, cordially welcomes the missionaries, and assures them of hearty co-operation and support.

The speaker delivered an excellent address in support of the objects of the meeting.

The Rev. Mr. Roberts supported the resolution at some length.

Mr. Gates warmly supported the resolution, which was put from the chair, and carried unanimously.

The Rev. Mr. Wells moved the second resolution,

That the following gentlemen form a committee of correspondence and local control, in connect with the committee in Melbourne: The Revs, Cheyne, Law, Roberts, Day, and Wells; Captain Bull, Messrs Fawkner, Andrews, and Yandell; treasurer, Mr. Andrews-, secretary, Rev. Mr. Wells.

He thought the se who had preceded him must have looked over his paper, and taken away all the matter which he had intended to say. However, he illustrated the great results that might arise from small beginnings, especially in dealing with such a wondrous population as that of China, when suddenly the reverend gentleman launched forth against that Argus most courageously, and delivered himself of awful charges against some leading article in the paper: he hoped somebody would answer it. The outburst caused a little laughter, and was, I believe, the only incident of the meeting that was not in keeping with the object.

Mr. Andrews seconded the motion.

A collection was then made of about £30.

Mr. Poore again addressed a few words to the meeting, chiefly to the effect that if they did not wish to retain the mission here it could be sent on to Bendigo, or to Ballaarat. £1000 were required for it, and he expected £200 from this place. He was much cheered with the reception the cause had met with, and with the unanimity which prevailed among all denominations.

A vote of thanks was passed to the chairman, amid great applause, which indeed was a leading feature in the meeting, and Captain Bull returned thanks.

A hymn was sung, and the benediction closed the proceedings of this interesting and propitious assembly.
Apropos to the Chinese-mission lately established in this city, we learn from an advertisement that the Rev. Hy. Thomas, B.A., intends delivering a lecture of on the above very interesting subject tomorrow evening in the Independent Chapel, Johnston-street, North Collingwood.

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At the meeting for the purpose of taking measures to promote this object, held as mentioned in our last impression, at the Rifle Brigade Drill Room, on Friday evening, Mr McKELLAR presided. The proceedings having been opened in the customary manner, with prayer. The CHAIRMAN said he felt deeply the honor of being called upon to take the position of chairman of a meeting which had for its object a cause so good as that of evangelising the Chinese immigrants in Victoria. He had had the pleasure of attending also at the former meeting, at which a committee had been appointed to initiate this good work. That committee consisted of such ministers of all denominations as were willing to co-operate in the matter, and of Messrs. Bannister, Carr, Cane, Davison, Foster, Clarke, Wright, Buxton, Guthrie, Inglis, Sinclair, McKellar, Treasurer, and the Rev. M. Scales, and M. Balfour Secretaries, and they had since met and determined to call this Public meeting in order to enlist the sympathies of the se who valued not only the welfare but also that of the souls of others. It was unnecessary for him to enlarge upon a fact which they had all known since childhood, that the Chinese were a people who had always been given to idolatry and the grossest superstition, and that like their own great wall spiritual darkness was around them impenetrable to the efforts of the church of Christ. But in our time it had pleased God to make an opening for the introduction of the gospel amongst this people, and the people of England had already availed themselves of this opening; so that there were now one million copies of the bible in the Chinese language together with many tracts in circulation in the country. The missionary societies also had not been backward in sending ministers to preach there the name of God as the only one in which man could be saved. They were called upon that night to say whether they would avail of the opportunity of distributing God's holy word and tracts amongst these people, of supporting missionaries for their benefit, and of seeking to increase the number of such missionaries; they would assist the se who came to seek the hidden treasures of earth to obtain the treasures of Heaven. These were the objects for which they were met, and he would now tell them for what they had not. They had not met to form a society for the purpose of proselytising these people to any one branch of the church of Christ. The great Head of the church himself would direct them to adopt that form of church government which was best adapted to their peculiarities as a people. Objection had been taken to the number of Chinese coming into the colony on account of their sin and immorality, but why was this to be made a plea for refusing to enter

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7 “Religious tracts played a central role in … evangelistic approaches to religious conversion, both at home and in the foreign mission field. Simple religious tracts, disseminated among the unsaved, were thought to trigger a whole series of religious experiences which would ultimately lead to conversion. Leonard, Jane Kate, “W. H. Medhurst: Rewriting the Missionary Message”, pp 47 in Barnett, Suzanne W and John King Fairbank, Christianity in China: Early Protestant Missionary Writings, (Cambridge, Mss, Harvard University Press, 1985).
on the work they were now engaged in? If their sins were great, they were not like us who had the advantage of looking up to the great standard of morality which was so perfect because it was divine, whilst they had the worst system set before them. Did we not find our Lord in the company of sinners seeking to convert them; and Paul, the Apostle of the Gentiles, rejoicing in his Roman converts. We should listen to the exhortation of St. James, who said, that if a man converts a sinner from his way, he saves his own soul and covers a multitude of sins.

The Rev. J. L. POORE, of Melbourne, said he was present by the invitation of the committee, to explain what had been already attempted in the colony on behalf of the Chinese. As to the importance of the work, he presumed no one would question or express a doubt on the subject; nor was it his business to urge this point on the meeting. There were about 20,000 Chinese at present in the colony, but that number might be said to represent a far greater number, because these people were continually coming and going throughout the year, and by the close of it we would have several thousands more who would be with us for a time. From various circumstances through the providence of God his (the Rev. Speaker's) attention had long been directed towards the Chinese, and more especially since he had been in the country, circumstances had called his attention to their spiritual wants. He scarcely knew what was expected of him that evening. He understood he was to do what he had done at their former meeting, but he hardly supposed he was to repeat what he had said on that occasion, as most of the friends' present had an idea of what was done then. When he left England his friends subscribed for the purchase of 2000 of the bible in Chinese and had them sent here, but when he got them he found he could do nothing with them. The Chinese came to Melbourne, but they merely passed through staying a day to rest and buy boots and food; so that there was no time in which missionary services could be accomplished. Besides another great obstacle was that he did not know the Chinese language, and it was useless to give a book to men who did not know what it was, and who cumbered with baggage would not care to take the unknown treasure with them. At this time he saw a paragraph in the newspapers stating that two Chinese missionaries, natives of the country, who had become Christian men, had arrived here consigned to his care. He was at first surprised at this, but in due time he found the young men, and that they were provided with testimonials and certificates as to their character and abilities, and that one of them had been for ten years in the Theological Institute of Hong Kong where they had been educated by the London Missionary Society until they were fitted to become native teachers and scripture readers. Owing however to the revolution in China the opportunities for free instruction had become greatly impeded; and to carry on the Church by means of native teachers was found very difficult. The young men were accordingly encouraged to come to Melbourne, being provided with certificates of their ability and desire to be employed in the service of Christ. Here then were the books and men sent by God, but what to do with the men, or how to employ and sustain them he could not tell. He therefore wrote a circular to the ministers of the various Evangelical denominations to know what was to be done in the matter. The representatives of all denominations accordingly came together and a Public meeting was held at the Mechanics' Institution, where a great many more were shut out than could get in, and another at Collingwood, which was also crowded. At these meetings it was resolved to send the young men to Castlemaine. There was at this time a party named Young in Sydney, who had been in the service of the London Missionary Society in Batavia, Singapore and Amoy, and who had been obliged to leave China for the benefit of his health, on leave of absence for two years. He found that there were but few Chinese in Sydney, and he contemplated coming to Melbourne. He was not in time for the first meeting, but came before the second with his wife and little girl and his baggage. What to do with him he (the Rev. Speaker), did not know, but having faith in the good Christian spirit of the community, he engaged Mr. Young, as he had twenty-seven years' experience in the Chinese mission. He was now at Castlemaine, and had full knowledge of the character and intellectual attainments
of the young men (Chinese missionaries). He was employed as an interpreter, and was a scholar, who knew his language classically. These young men were Christians, the ugh he did not know whether they were Churchmen or Congregationalists, but he supposed they would know this in time. Neither did he know what Young was. He was born in Penang, and he (the Rev. speaker) could not tell whether he knew the difference between the various churches. They had, however, entered on their labours under very encouraging circumstances. The Missionary Society had sent them here with their baggage, and the committee which had been formed from the different denominations had undertaken to provide board and lodging for the young men which would amount to £100 a year each. They had been now labouring for three months, and Mr Young was to report their proceedings monthly to the committee. The Rev Speaker here produced two of the reports in question, one for the month of July and the other for August, which he proceeded to read to the meeting.8

The documents were much too lengthy for Publication in extenso but their contents may be summarised as follows:—

The field being a new one, they went there surveying in order that they might find out where the greatest number of Chinese were established, and in this enquiry, they were led to examine more distant localities. Their first object was to ascertain if, on the opening of a new place of Public worship, the people could be got to attend. They replied yes. Some of the Chinese had attended Public worship at Hong Kong, and mentioned the name of Jesus as a proof of their knowledge of the Christian religion. They (the missionaries) had obtained the use of the Mechanics' Institute for worship on the Sabbath day, but much difficulty was found in getting the Chinese to attend. At the first service held on the 15th July, at nine in the morning, between 40 and 45 persons attended, and there were about the same number present in the afternoon, much attention was paid on both occasions. On the second day of service, 22nd July, there were twenty-nine present at the morning service, the smallness of the attendance being attributable to the fact that the Chinese devoted the mornings to shaving, platting their hair, and washing. On this account it was necessary to employ every argument to induce them to attend in the morning, but they readily came in the afternoon. In addition to the service of the Sabbath the missionaries went to the different creeks and flats to read portions of the scriptures and tracts.

In the second report it was stated that one of the Chinese enquired whether it was not the Roman Catholic faith which the missionaries taught and which permitted the worship of images, but he was told it was not. Another said that they should first get gold and then serve God, but he was told to reverse the plan. Many of the Chinese gave the missionaries a cup of tea, and seemed pleased with their visit. The speaker continued to remark that the Chinese people were prepared to listen to the Chinese missionaries as the aristocracy of China was the aristocracy of intelligence, and the missionaries belonged to the literati of the country, and consequently their countrymen looked on them with great attention. At Public worship, the Chinese came in and sat down with their hats on, and when the missionaries came in they took their hats off, and when the missionaries sung the hymns the audience generally sung with them. Afterwards the missionaries read a portion of the word of God and commented upon it. They then sung another hymn, and have other prayers, all the Chinese standing. The same kind of service was conducted at Forrest Creek, and he (the Rev. Speaker) believed it was now conducted at three places of worship. They had therefore everything to encourage them. There was no opposition, and there was no mandarins to keep the people in awe. The committee, in Melbourne were prepared to co-operate with the people here (in Geelong) in any way they pleased. If they (the people of Geelong) wished to establish a mission to Ballarat,
the people of Melbourne would be very glad to assist them, but according to Mr Young's statements the mission could be better prosecuted at Castlemaine. They would want agents from Hong Kong, whom it would take some months to procure, but if they chose they would have the services in the meantime of Mr Young to go to Ballarat. They should, however, ascertain the number and character of the people in the place, for though the three hundred millions of Chinese could all read the same language, they could not all understand the same spoken language, as the latter was very different from the former, the Canton and Hokien dialects being quite distinct. If, then they were to get two young men, one from Canton and one from Hokien, they could have one of the se at present at Castlemaine, in which case there would be one novice, and one party of experience in each district. After some few further remarks relative to the manner in which the two missions could co-operative, the Rev. gentleman resumed his seat. At a subsequent period, he explained that the costs of the missions at present were as follows:—My Young being on leave of absence, had £200 per annum from the London Missionary Society, and £200 from the Melbourne Society. The other young men received their board and lodging, amounting to about £100 each, from some friends of the movements in Castlemaine, and £80 each in cash from the Melbourne Committee, making in all £360 per annum, chargeable to the latter. Some other charges for freight, of Testaments, &c., raised this sum to about £400 per annum.

The following resolutions were subsequently proposed and adopted:—Moved by the Ven. the Archdeacon, seconded by the Rev. Mr Harding, supported by Mr Balfour, and carried unanimously.

That this meeting regards the coming of many thousands of Chinese to this colony as a call of God's Providence to the various branches of the Church of Christ for exertion on behalf of their religious instruction and conversion to the truth.

Moved by the Rev. Mr Tait, seconded by Mr. J. G. Carr, and supported by the Rev. G. Goodman.

That this meeting rejoices in the formation of a society of Christians of various denominations for the Evangelisation of the Chinese in this colony, and engages to support it by conscientious efforts and prayers.

Moved by the Rev. Mr Scales, and seconded by the John Cooper.

This meeting feeling the claims this Society has on the sympathy and co-operation of all the various denominations of Evangelical Christians would request all ministers to bring these claims as early as possible before the attention of their congregations.
Rev. A Tidman, D.D., My dear Sir,

Mr. Poore having gone up-country on a Missionary Exploratory tour, has requested me to write to you on the subject of Mr. Young and the Chinese Mission in this country. You are aware that we have some 30,000 Chinese in this Colony, and until our recent effort nothing whatever was done or could be done for their initial instruction as no one knew the language. The arrival of two young men of Dr. Legge’s church at Hong Kong opened up some prospect of making a commencement in the way of bringing the Gospel in contact with them, and then Mr. Young’s presence in this country seemed very providential as likely to aid the object. A Society was formed here to Evangelise the Chinese and all Evangelical denominations gave their sanction. Operations were subsequently commenced and Mr. Young and the two Chinese teachers are upon the gold fields. A Report was sent down detailing their operations and really they are very interesting; conversations are held with groups of Chinese; small services are held; Chinese Testaments are occasionally given and in instances sold to them and a favourable impression seems to be produced.

The great difficult is to support this movement. Every congregation is burdened with debt or has difficulty in meeting necessary expenses and all the leading men in our body (Congregational) are utterly disabled by commercial reverse which has come upon them. I don’t know a single person who could give £10 or £20 beyond his present engagement to a religious object. A year and a half ago we raised a Home Mission Fund of £5000 a year, and now it is absolutely nil. Such are the rapid ups and downs in the Colonies. Our idea is that the London Missionary Society might and ought to render some assistance to the effort for the Chinese as a branch of the China Mission as it really is. For numbers of the Chinese are returning from time to time to their own country and it would indeed be a blessing to China if they could carry the gospel with them. And if they did not return it is as much a Heathen Mission as that to the Hottentots in Cape Colony. If the [London] Missionary Society cannot accord some help I see nothing for it but to abandoning the undertaking so far as Mr. Young is concerned, and whether it would be wise to continue it wholly in the hands of the Chinese agents without European control is more than doubtful. Mr. Young says he cannot live on less than £400 a year at the diggings as he cannot procure any kind of house and shelter for himself and family for less than £3 a week or £150 a year, and the remaining £250 with the enormous prices paid for living at the diggings would provide but scanty maintenance. If the Society would continue allowance of £200 to Mr. Young as Missionary to the Chinese in this Colony the friends here would try to supplement the remainder. Mr. Poore tells me the allowance of the Society terminates in Christmas next. If that should really be the case, Mr. Young would be in immediate and pressing difficulties, and in the urgency of the case, Mr. Poore has urged him to draw upon the Society for one Quarter of 1856, hoping and believing that you will honour his draft, and before another Quarter there will be an opportunity for receiving a definite answer from the Directors on the subject.

I may say that if Mr. Young ceases to be aided by the Society and is obliged to give up this particular Mission in which he may be so pre-eminently useful, I do not know what is to come
of him, for his employment as an English minister is entirely out of the question; he is entirely unacceptable in that capacity that if he could not gather a congregation and no one would have him. This is the universal opinion in New South Wales as well as here. If he is therefore cast off, which would be a pity when such an appropriate sphere for his peculiar capacities is open for him here. I see nothing for him but starvation...

Provenance: Mount Alexander Mail, 9 November 1855. Argus, Melbourne, 16 November 1855. Sydney Morning Herald, 13 March 1856

Author: Rev. William Young
Location: Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject: Report for Month of August 1855

The following highly interesting Report of the operations of the Chinese Missionaries was read by the Rev. Mr. Young, at the United Monthly Prayer Meeting, held at the Wesleyan Methodist Chapel, on Monday evening last.

We commend its perusal to the se who regard the Celestials only in the light of "unnatural barbarians," in the hope that they may be led to entertain a more Christian-like opinion of a race of men who, we firmly believe, might be made a useful class of colonists. The Report commences to follows: —

Through the help of the Lord, whose blessing alone can prosper their efforts, the agents of the Chinese mission have continued to prosecute their work among the Chinese, without any interruption, during the month of October. There has been a great deal of shifting among the people lately, particularly in the vicinity of Post Office Hill and Little Bendigo, which has diminished somewhat the number of the se who used to attend our stated service on the Sabbath at Forest Creek — Still, the aggregate attendance of Chinese hearers exhibit an improvement on the attendance of the previous month. During the four Sabbaths in October. 600 Chinese have been present at different services, giving 150 hearers to each Sabbath day. The largest attendance that we have had has been at the Wesleyan Chapel, at Campbell's flat. On the 28th of October, (the last Sabbath in that month) the chapel wan found too small to accommodate the large numbers of Chinese who assembled. There were at least 160 people inside, and Between 30 and 40 stood outside unable to obtain seats. We are still scattering the seeds of divine truth, and sowing beside still waters, looking to God for the increase. We have to repeat the same things over and over to the people, and to give them line upon line, precept upon precept, and hope by this process truth will make for itself a lodgment in their hearts. Amid some discouraging apathy manifested to the message of salvation, here and there occasionally incidents occur of a nature to afford cheering hope.

On the morning of the 2nd of October, as I entered a Chinese store, in company with the teacher. Ho-a-low, I was pleased to see a New Testament lying open upon the counter. The individual who was minding the shop had evidently been reading a portion of it. He was asked whether he understood the portion he had read. He replied he had not understood all. I then requested Ho-a-low to take up the chapter that was open before him, and explain it for his edification. The man paid great attention to the explanation, and remarked that there was truth in that volume. We recommended him on that ground daily to peruse it, and told him the more he that volume the more light would be shed on his mind. Christ in his character, as the saviour of sinners was exhibited to him, and Christ, he was told, was the only Saviour. May the spirit of God, which enlightened the mind of the Eunuch while searching the Scriptures, enlighten the understanding of this poor idolator. I asked him whether he still worshipped idols? he said

'No, in China I used to worship them, but here it is useless.' We told him it was useless as well in China as here, and recommended him to abandon them altogether, and worship the true God and, his Son Jesus Christ. Let us, we said, Europeans and Chinese, all form one great family to live in love, and worship one God. The man nodded and appeared gratified with our visit.

On the 6th, being Saturday, according to my constant practice, I went to the house of the two teachers, to appoint them the portion of scripture to be read and explained on the coming Sabbath. The teacher Chu-a-luk read the portion out. It was a part of the 27th chapter of Matthew. Nine Chinese visitors were present. The explanation of the verses greatly interested the party. The vicarious nature of our Lord's sufferings, and his innocence, were the subjects chiefly dwelt upon. Few collections of Chinese have evinced such marked interest in what was communicated to them of gospel truth as did this group. Glistening eyes, nods, and smiles were to be seen, and exclamations of approbation were uttered as the meek and lowly conduct of the Saviour was portrayed, and an accompanying expression of disgust was manifested when the conduct of Pilate to the Jews was depicted. One of the men meeting with the expression 'holy city,' asked what city that was. Chu-a-luk told him that Jerusalem was called by that name; that it was called 'holy' because the spot was chosen by God, and there the temple stood where the holy services of Jehovah were performed; and there, too, the holy prophet often ministered. One man in particular expressed himself so delighted; he said he wished he could be always near us to hear things like the se he now heard. He was invited to come as often as he could to our houses, and to our places of worship. He said he was afraid he should not be able to learn much; if he were only twenty years younger, he would have some hope of being able to learn, but he was now too far advanced in years. We told him he was by no means too old to learn, and that the knowledge of the word of God was equally necessary to old and young. We gave him a copy of the New Testament.

That the substance of conversation or portion of scripture read is remembered by the Chinese, is a fact I feel to be encouraging. While their minds are so wholly preoccupied with the idea of getting gold, there would naturally be reason to fear that after our interviews with them were ended, all further thought on what we spoke to them would be ended too. But such with some of them is not the case, the ugh, alas, with regard to a large number it is so. On the 11th of October I went with Ho-a-low to Campbell's Creek. Entering an enclosure where a goodly number of Chinese tents were pitched, we walked to a Chinese store. The storekeeper politely invited us to enter in. I told him our errand. He remarked that on a previous occasion he had heard some thing of what we taught. He was asked when it was he had heard us. He said at Pennyweight Flat. 'Will you please to tell us what the subject was?' It was, he said, about the raising of Lazarus to life again; and he proceeded to tell us what was said in connexion with that subject. Suddenly he stopped and said, "more I cannot remember." We begged him to tax his powers of memory a little more. After a little while he again went on, and really gave a most pleasing and satisfactory account of the discourse, which, as it was delivered I should think about 2 months before, and he had not then a copy of the New Testament to refresh his memory on the subject, shows he must have pondered and thought upon it. Before taking leave of him I gave him a copy of the New Testament, which he received with great pleasure. He a-low read a portion of the 6th chapter of the Gospel of John to this man and five others who had collected together in the shop. Our Saviour's display of almighty and creative power in feeding five thousand people with five loaves and two fishes deeply interested the wondering group. They were told the same power that was exerted in feeding that vast multitude was constantly exerted in supplying our daily wants. They were all exhorted to pray to God for the forgiveness of their sins, and to seek the aid of his Holy Spirit. Talking to them of the excellent tendency of the Gospel, we told them that it promoted love, that it bound all the families of the earth together, that disregarding all difference arising from colour of skin, language, and customs, it taught all men to love one another. I find it useful to dwell
much on this characteristic of our religion, as the Chinese are too apt to think that there is a wide gulph fixed between them and the Europeans that can never be bridged, and there can be no fellow-feeling or sympathy between the people of the two nations and that each must keep as it were within the boundary of each. Prepossessed with such notions, I can easily account for their looks of astonishment and pleasure when I utter in their hearing that in Christ Jesus there is neither Jew nor Greek, there is neither male nor female, there is neither bond nor free, but that all who believe are one in him. 10 ‘Is not such a religion good?’ I asked the store-keeper, ‘Yes,’ he replied, ‘it is good.’

I have noticed, with some degree of interest the efforts made by some of the Chinese of late to leave off using the objectionable epithet ‘foreign devil’, when alluding to Europeans. In a recent notice that I saw placarded on the trunk of a tree, wherein the Chinese were enjoined to take out ‘protection tickets,’ I saw the word European properly rendered by fanian, ‘foreign man.’ I told the Camp interpreter I was glad to see the old term set aside, at which he laughed, remembering full well our former animated discussion on the subject. It is much more easy, however, to mend their error in this matter on paper than to correct it in conversation. Before the Chinese is aware, if he has occasion to allude to Europeans, out comes the word devil. If he is checked for it he politely apologises, and a few minutes after falls into the same error. The ready apology, and the attempts to check themselves (ludicrous enough at times) show a laudable disposition in than to amend. The inquisitiveness occasionally displayed by some of the Chinese on subjects they hear discussed or read, has sometimes afforded me great satisfaction.

On the 14th of October, as He a-low was reading the 28th chapter of Matthew, at his own house, in the hearing of five Chinese, he was stopped two or three times by one of the party; when the 10th verse was being read, in which Galilee is mentioned, he asked where it was situated. He was told in the north of Judea. When the 16th verse was read, where it is said ‘then the eleven disciples went away into Galilee, etc.,’ he remarked, ‘Had not Christ twelve disciples, how is it only eleven are mentioned here?’ He was told that one of them had proved a traitor, sold his Lord, and had subsequently gone and hanged himself. When the 17th verse was read, where it is said that some of the disciples doubted, this man observed ‘the disciples must have thought they saw Christ’s spirit,’ not Christ in his bodily form. He added ‘I think it an incredible thing that a dead body could be made to live again.’ He was told that Christ bad a divine as well as a human nature—that He it was who made Heaven and Earth and all things, and he who had such power, had power also to take up his life again, after laying it down. Upon hearing this, he said, ‘bur how can be? Is not man the most creature in the universe? and was not all that Christ did intend for man to imitate?’ He was told that there were acts the Saviour performed that were not intended for us to imitate, and his raising himself from the dead was clearly an act in which we could not imitate him. That there were things within the compass of man's ability to perform, and there were some things beyond the compass of his ability. If it were required of him to perform actions of the latter description, it would be just as absurd as to expect an ant to make a table or build a house; Between that insect and the intelligent creature man there was a vast difference, but there was a vaster difference Between man and that Being who was omnipotent. This man appears to be possessed of more inquisitiveness, and a greater degree of intelligence than the generality of his countrymen. He had had a good Chinese education, and is seldom seen without a book in his hand. On a former occasion, I gave him a copy of the New Testament, which I recommended him to study diligently.

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On the 23rd October I walked with Chu-a-luk first to Clinker’s Hill, and then to Little Bendigo. After reading to and conversing with two men at the latter place, we walked to a party of six Chinese, who had come from some distant gully, and were resting beneath the shade of a gum tree. We soon entered into conversation with them. Chu-a-luk read and explained to them part of the 10th chapter of Matthew. In the course of his remarks, he said that the ugh at first the Apostles were restricted in the range of their labours to the land of the Jews, yet, afterwards, their commission was extended to all the world, and embraced China as well as other Gentile countries;—that there was but one way of admittance to heaven, and that not through our own merits, for we had none, but through the merits of Christ alone, that all men needed the forgiveness of sins, which could be obtained alone through Jesus Christ. One of the men asked Chu-a-luk where Judea was; he told him where it was, and added, that in consequence of the people of that country having rejected the Saviour. God had in judgment sent the Roman army against it, which devastated the country and laid its capital in ruins. While engaged in conversing with these men, a rather elderly and intelligent Chinese came out of a neighboring store to hear what was going on. Interested in the subject of our discourse, he requested us, as we were taking leave of the six men under the tree, to go to his store and have a cup of tea. We complied with his invitation. On arriving at the tent, he prepared some warm tea, which, as the day was oppressively hot, we found very refreshing to our parched lips. We discoursed with him on a variety of topics and found him both intelligent and frank in his communications. He said, in his own country the sage Confucious was held in high estimation; we took occasion, from this statement, to tell him of the superior character of Jesus Christ, who was the son of God and in whom all men were required to believe. After some little time, conversation turned upon the rulers of China and Australia. He said he admitted that many of the rulers, in his own country were oppressive, but there were some noble exceptions, and he mentioned one, who, the ugh he received a large income from Government, bestowed the greatest part of it upon the repair of bridges for the convenience of the common people. At his death there was nothing found in his money chest, saving a bit of rope, which was a clear proof that that Mandarin had never been in the habit of receiving bribes for perverting justice and had never hoarded up riches obtained by extortion and oppression. After some further conversation with him on the attributes of God. we made him a present of a New Testament, thanked him for his kindness and returned home.

On the 29th, I went with Chu-a-luk to Clinkers Hill, to a Chinese store. We had ten Chinese listening to A-luk, while he read a part of the 4th chapter of the gospel of John. One of them was from Ballarat and two from Bendigo. After talking about Christ’s complete knowledge of the hearts and lives of men, as displayed in what was recorded of him in that chapter, one of the hearers asked me whether I had ever read the Sam Koh or, “The three contending states.” (This is a historical novel, written in an easy and graceful style, and is a great favourite with the Chinese.) I told him I had read it. "And do you remember Khong Ming?” he said, I replied, yes. (This Khong ming figures very conspicuously in one of the volumes of his novel. He is described as intelligent and just, and skilled in military stratagems and manoeuvres.) "Well.” he said, Khong ming was superior in intelligence to Christ." I said we could institute no comparison Between the two, for Jesus Christ was the Son of God, and possessed of Divine attributes and Kong ming was a mere man. Another man came up to me and said, “Among Europeans, filial piety does not seem to be cultivated. We Chinese, according to the profits we realize, remit sums of money to our parents in China; and this is a constant practice with us, but Europeans spend what they gain in purchasing drink, and making themselves beastly. I told him he must not judge of the whole European

11 Little Bendigo was a suburb of Castlemaine gold-field.
12 "Gum Tree"—an Australian term for any eucalyptus tree.
community by the misconduct of a part of that community; for while there were the se who got drunk doubtless there were a great many, of whom he and I knew nothing, who were constantly in the habit of sending remittances to their native land, for the support of their parents. As to the fact of the Chinese sending money home to their parents, I told him I was well acquainted with that; hut, still I should like very much to see their filial piety carried to a still greater length, and this I said might be very easily done, I told him a great many of the Chinese were smokers of opium, and few every bale of opium they paid £3. Now if these smokers of opium, out of regard to their fathers and mothers in. China, were to deny themselves of their pernicious luxury, and add the cost of that luxury to the amount of remittances they sent to China, not only would they carry their virtue of filial affection to a greater degree of perfection, but they would be benefiting themselves, by escaping all these evils which inevitably spring from the habitual use of opium.

"Yes, he said. “I think they might improve in that respect,” and then kept silence.

During the month, twelve copies of the New Testament have been distributed.

I am happy to state that a small place of worship for the Chinese is in course of erection at Clinker’s Hill. The idea of having such a place got up, occurred to my mind soon after arriving in Castlemaine. At the outset of this mission I hesitated to solicit subscriptions from the Chinese for this purpose for fear they would get the impression that we wanted, to make money out of them, and that some pecuniary advantage to ourselves was the object we aimed at in calling them together into a place of worship. Now, however, as they fully understand what our aim is, and as one of their own number suggested that a building for worship, near to their own tents, should be constructed, I considered the period had arrived for making an attempt to raise a subscription among them, with that object in view. I did not expect, on starting the subscription, to get more than four or five pounds, I am happy to state they now amount to £16, and I am in hopes of raising more. The dimensions of the building in question are 20 feet by 12; it will accommodate fifty Chinese. The frame of this little Chinese chapel is already part up, and the seats are all fixed. In the course of this week the calico will he nailed, and. God willing, we shall have it opened next Sabbath day for divine service. The cost of the chapel will be somewhere about £20. Some European friends have kindly put their names down on the list as subscribers. Their subscriptions amount to £6 12s 6d and the se of the Chinese to £11 0s. 6d. These names of European subscribers appearing amongst Chinese names, has caused many of these people's countenances to be lit up with pleasure, and a broad grin of delight was produced when I pointed out to them the name of a lady subscriber. This list is a kind of literary curiosity amongst them. It has been well thumbed. Many a one has conned it over very carefully, noting the names of the subscribers, and the amounts they have put down. Some of them, when told that such and such names were the names of Europeans, “what," said they, "have Europeans got surnames, too?" This movement has, more than anything yet, shewn the Chinese how the Europeans can feel an interest in matters that concern the welfare of the Chinese and that they can extend their sympathy beyond the circle of their countrymen, and let it embrace the people of a nation that, in almost every particular, is the direct antipodes to the European.

I have also had the pleasure to add that another subscription list has been opened at Campbell's Flat, with the view of raising funds from among the Chinese, for purchasing the Wesleyan chapel at that place. As our Wesleyan friends are very moderate in the sum they ask for it, I am in hopes to be able to raise it in the course of the present month. The signatures of several Chinese are already appended to the list, and by going round in the different tents there, as I have done at Clinker’s Hill I have scarcely any doubt but that that list will soon be filled up with names of subscribers.

In my last report I mentioned that Chu-a-luk had intimated his intention to terminate his connection with this mission I am happy to state that, having had an interview with a
committee of his countrymen at Bendigo, he has come to the determination not to accept the office of a Chinese Superintendent, but to retain his former post as an agent of this Society.

Provenance: Argus, Melbourne, 16 November 1855
Author: Rev. William Young
Location: Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject Report for Month of August 1855

SECOND REPORT OF THE CHINESE MISSION IN CASTLEMAINE.
Read at the United Prayer Meeting held in Castlemaine, at the Scotch Church, on the evening of 2nd September 1855.

During the month of August the agents engaged in carrying out the objects of the Chinese mission have prosecuted their labors in much the same manner as during the month of July. Indications of the appreciation of these objects on the part of some of the Chinese are beginning to manifest themselves, which I hope in the course of time will become general. The religious services of the Sabbath have been conducted regularly both at the Mechanics' Institute, in Barker-street, and near the Old Post Office Hill, Forest Creek. The number of Chinese hearers on the Sabbath has ranged from ten to thirty-five at the Mechanics Institute, and at Forest Creek from forty to eighty. The attention manifested has been on the whole gratifying.

On week days the Chinese have been visited at their stores, at their diggings, and in their tents. In our forenoon visits we find the tents mostly empty, the inmates being occupied in digging, washing surfacing-stuff or visiting shops for the purpose of making purchases. Some loungers at home are, however, frequently met with, with whom conversations on general subjects are first entered into, which pave the way for one of the Chinese teachers to read to them a portion of God's Holy Word. Occasionally, a portion of a religious tract is read. On one occasion in one of our forenoon visits, we entered a tent in which were two men, who quietly listened to part of a chapter that was read to them. One of them asked whether what we taught them was not Roman Catholicism. The teacher, Chu a Luk answered, 'No, and observed that on a great many points there was a difference between Roman Catholicism and what this book teaches (pointing to his Bible). The former he said allowed the worship of images, the latter strictly forbade it. The companion of this man was then spoken to about the importance of knowing, and serving God. When he was told that the service of God ought to be considered as claiming our first attention he replied with energy, “We must first seek gold, then food, and then serve God.” We replied with equal emphasis, that it he wished to be truly happy he must reverse the order of these things; first seek God and then all other things would be added to him. These men gave each of us a cup of ten and seemed pleased with our visit.

At the Chinese stores we generally find a group of five or six persons. If they are not particularly busy I ask them to listen to a portion of the Word of God. If they express a willingness to do so I select the portion … At the conclusion of these readings of scripture we leave a copy of the New Testament with the storekeeper, with an exhortation to read it himself and to read it also to the se of his countrymen who were much about him. On one occasion at one of these Chinese Stores, as some facts in the history of Our Lord were being mentioned, one man asked whether Jesus Christ of whom we spoke was not he who was nailed to the cross, died, and then rose to life? We replied "Yes." "Where" we inquired, "did you learn these things? " He answered "at Macao." (Macao is a Portuguese settlement, about eighty miles from Hong Kong.) This man was presented with a New Testament.

Occasionally we meet parties of from ten to twenty Chinese moving from one gold-field to another; to these we give tracts, and occasionally a New Testament, urge them to examine their
contents, and let their country-men all the gold-fields to which they are bound, have a reading of them.

In the course of our visits we have sometimes witnessed scenes of suffering and wretchedness. On entering a Chinese tent one sees little or no comfort in it. It looks tenfold more cheerless when the occupant lies prostrate with sickness. In one instance we saw a wretched sufferer left entirely alone, (his companions having gone to their work,) when evidently he most needed help. There was an enclosure at the place which embraced within its space twenty or twenty-five tents; but the sick man's tent was pitched outside of this enclosure. No kind friend stood near to minister to his wants, and he passed the whole of his time moaning, from the pain occasioned by his disease. We recommended him to get his friends to obtain medical aid; he replied, they had not the money. We said a few words to console him, and directed him to look to God in his present trouble. Several deaths have occurred during the month. Five or six days ago we happened to enter a tent, where we found a man sitting alone. A small heap of silver money was lying at his feet: it was money that had been collected from the neighbors and acquaintances of a person who had just died, in order to purchase a coffin and pay for other expenses connected with his burial. **Seven pounds are usually expended in burying a Chinese.** The deceased, it appears, was a new arrival, having been in this colony only three months; he has left a father and mother and three brothers in China. The man whose tent we entered appeared dejected. While we were conversing with him another man entered, who seemed also to participate in the dejection. We endeavored to direct the two, as well as a third, who afterwards came in, to Jesus Christ, the true and unfailing source of comfort; and to improve the solemn occasion I requested the teacher, Ho-a-low, to read aloud the 11th chapter of the Gospel of St. John. A great degree of interest was manifested in the countenances of the listeners, especially as that part was read where Christ commanded Lazarus to come forth. I could not but inwardly pray that the faith in Christ that supported Martha and Mary under their bereavement might be imparted to these poor pagans, over whose minds, in this hour of their sorrow, they found heathenism could not shed the least ray of comfort.

One of these men (I think he was a townsman of the deceased) after Ho-a-low had done reading, lifted up the lid of a basket, took out a paper fan, and presented him with it as a small token of gratitude. We left them the copy of the New Testament we had with us. The other townsman said that he would write to the parents of the deceased, and communicate to them the sad tidings of his death. **The funeral rites performed by the Chinese at the interment of their dead in this colony** seem very few and simple, as compared with what they observe in their own country. Here they simply prepare a certain quantity of food, which they arrange at the grave, burn the tent of the deceased, and throw his pots, pans, and various other articles into the flames, conceiving that by this process his wants in the other world will be supplied. The Chinese have a notion that the spirits of the departed require to be looked after and cared for by the living. The sacrifices the living offer them are intended to appease their hunger, which is satisfied not by feeding on the grosser parts of the offerings, but on the essence. The tents and other articles subjected to the action of fire, and reduced to ashes, are by the process transferred into the invisible world for the use of the lone spirit, which, without such attention to it on the part of the living, would wander in the regions of air in misery and woe. or haunt the abodes of men by night. While residing at Amoy I have often heard the Chinese attribute the unhealthiness of Kolongsu (an island which the British troops occupied in 1842) to the circumstance of the English officers and soldiers never offering any sacrifice to the spirits of their numerous dead who were buried there. Tormented by hunger they asserted these spirits roamed over the island by night uttering doleful cries, and as long as that was the case the island would be unhealthy. Hence the scrupulousness of the Chinese in all matters pertaining to sacrifices for the benefit of the dead wherever they go.
Who can view the spiritual ignorance of these Chinese, their superstitions, their dejection in the hour of sorrow, the rayless future that spreads out before them, and not pity them and do what in him lies not only to ameliorate their temporal condition, but to bring them to a knowledge of that Saviour who is the light that removes man's darkness, whose spirit is the true comforter of the dejected, and whose gospel, by bringing life and immortality to light, has divested even the grave of its gloom. And who can doubt the necessity there exists of vigorously prosecuting the Chinese Mission, which has for its object the leading of these Chinese to the Saviour.

Wm Young
a large proportion of the Chinese will settle down permanently in this colony. Many have already returned to their native country after having amassed fortunes, but the majority are less fortunate and have not the means of returning. A small proportion of the Chinese are married to European women, and will become attached to the soil, conform to the English mode of living and acquire the English language and if they are happily brought within the influence of a truly Christian society will there is every reason to hope become true Christians.

My removal from Sydney to this Colony was a step taken with the advice of individuals on whose judgement I could fully rely—the Rev. Dr. Ross and the Rev. R. Fletcher were among my advisors. When your letter advising me that during my residence in Australia the Directors would feel it necessary to limit my allowance to £200 per annum, I was revolving in my mind what I should do. The sum was inadequate. In my dilemma the invitation to take the Superintendency of the Chinese Mission arrived from Melbourne. The promise was given that that the salary allowed by the Directors would be supplemented by the Melbourne Committee so that I should be able to pay my personal expenses of living and house have been barely met so expensive is colonial life at present. A year or two more will most probably make it much cheaper. The two Chinese catechists, being single men, have an allowance of £200 a year each, half of this sum is supplied by the Committee in Melbourne and the other half by the congregations of the different evangelical denominations at Castlemaine. They comprise the Wesleyans, Episcopalian, Congregationalists, Primitive Methodists and the Scotch Church or Presbyterians.

When I arrived in Castlemaine I told the Rev. Mr. Poore who is one of the Secretaries of the Chinese Mission that he must consider my acceptance of the Superintendency of the Mission as only a temporary arrangement—that the Society could not spare any agent from China, and I was looking forward to the end of this year to return with Mrs. Young to Amoy. Her health, I am happy to say, is now quite reestablished. Soon after arriving at Castlemaine and inhaling the fresh air in this salubrious region the last symptom of disease left her—She is now better and stronger than she has been for 12 years past—thus the two-fold object for which the voyage to this country was undertaken has been in the goodness of God realized.

Much as the Directors have regretted in pecuniary point of view my visit to Australia, I think in reviewing what I have been able to do by the help of the Lord for the spiritual benefit of the Chinese all feelings of dissatisfaction must give way to opposite sentiments. From first to last I perceive the hand of Providence directing my movements. It was with feelings of a greatest reluctance I yielded to be borne by the stray currents of providential circumstances to my present destination but who can stem such a tide? It is the Lord who orders all events and the event of my coming here I pray may redound to his glory. It is remarkable too, when cherishing the idea of returning to my station at the end of this year your letter of April 14th should have reached me on 2nd September and put an extinguisher on that purpose. The projectors of the Chinese Mission here are not sorry for the resolution the Directors have come to in reference though to me it does not convey much satisfaction. Still considering Mrs. Young’s health has failed twice before I defer to the judgement of the Directors that I should find some sphere of labour in Australia wherein I might employ to advantage the gifts God has given me.

Previous to the reception of your letter I had made no overtures to any Society—in fact there is no Society at present able to give me sufficient support. Under those circumstances I beg to submit to the consideration of the Board the proposition that has been already alluded to in the first part of my letter, viz., the continuing to me of £200 a year still considering me as one of their Agents until such time that the different denominations of Christians who now support the Chinese Mission shall be able to maintain their agents without aid from England. I hope the important fact will be kept in view that this Colony forms one of the finest fields of employment of those young men in the theological seminary in Hong Kong whose
piety and knowledge of theology may fit them for the office of evangelists to their
countrymen here and in California as here they may very soon form a nucleus of a
Chinese Christian Church. The convert in Sydney, of whose public confession of faith I
wrote you a full account continues to walk worthy of his Christian profession… (See Mt
Alexander Mail, 9 November 1855).

Provenance: Argus, 24 November 1855
Author: Rev. William Young
Location: Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject Third Report by Rev. William Young [8 October 1855]

THIRD REPORT. Read at the United Monthly Prayer Meeting, held in the
Primitive Methodist chapel on Monday evening, October 8th, 1855.

By visiting them in their tents, talking with them by the way, and collecting them in places
of worship on the Sabbath, the agents of the Chinese Mission have had opportunity during the
month of September of making known the truths of God's Word to a great number of the
Chinese. The ugh no important visible result can yet be recorded, they yet entertain the humble
hope that "God who causeth the light to shine out of darkness will," at length, "shine into their
hearts and give them the light of the knowledge of His glory in the face of Jesus Christ."

Our Sabbath services have been conducted with the usual regularity. The attendance of
Chinese on the five Sabbaths in September exhibits an aggregate of 665 hearers, giving for
each Sabbath 138 hearers—a number which, even in the mission stations in China, would by
no means be considered insignificant. In consequence of the heavy and constant rains that have
lately fallen, the floor of the Mechanics' Institution had become so saturated as to render it
necessary to make arrangements to hold our stated services there in some other locality. The
Chinese encampment at Forty-foot Hill was accordingly selected for conducting the morning
service, and the Chinese encampment at Campbell's Flat for holding the afternoon one. At the
former place Divine service is performed in an ordinary tent; as such tent, however, can
accommodate but eight or ten persons, a second service is held in some other tent, and by this
plan we secure the attendance of quite as many, if not more, than used to be assembled in the
Mechanics Institute. At Campbell's Flat, where a large number of Chinese are huddled together,
the attendance at the afternoon service has been very encouraging. It is only two Sabbaths since
the service commenced. On the first Sabbath seventy Chinese attended, and on the second,
ninety. The place in which they are assembled for worship is the Wesleyan Chapel, which,
during the afternoon of the Sabbath, the Rev. Mr. Wells has kindly placed at our disposal. Its
proximity to the Chinese encampment makes it exceedingly convenient to convene the people
in for Divine worship. At the old Post Office Hill, Forest Creek, the same encouraging average
of seventy Chinese hearers as formerly, is still maintained at the Sabbath service. At this place
many of the Chinese have got into the good habit of coming to the service without requiring to
be called.

21 Sept 1855 Many Chinese also are making an ounce per day out of the bed of the creek and the long
tom refuse. [47: p.3]
5 Oct 1855 At Campbell’s Creek the working is chiefly confined to Chinese. The Chinese population
here is…distributed thus: Campbell’s Creek 1200. The various encampments of these people on
Campbell’s and Barker’s Creeks are now finished. [47: p.2]
19 Oct 1855 The Chinese camp at the back of the Five Flags Hotel, will be nothing the worse for a
minute inspection by their protector. They are congregated there with some attempt towards
preserving lines of tents as streets, but the space between tent and tent…cannot promote health.
Many of these at Little Bendigo have removed to Campbell’s Creek. The second camp on
Campbell’s Creek being on ground about to be sold, has been removed, and the inhabitants
In giving you a sketch of our labors during the month I shall select, for the sake of brevity, the proceedings of a few days, which may be taken as specimens of the proceedings of all the other days.

On the forenoon of the 12th of September, as we conversed with half-a-dozen Chinese I was desirous of ascertaining how many of them had attended our previous Sabbath service, and whether anything was remembered of what was then said by the se who had attended. "Did you go last Sabbath day to the chapel?" I asked the company. One man answered, "Yes, I went." "Do you remember what was then said?" His reply was, "Chu-a-luk was the speaker," and he endeavored for several seconds to recall to his memory, but unsuccessfullly, the subject on which Chu-a-luh [sic] spoke. His temporary perplexity set his companions all a-laughing at him, which he bore good-humoredly, chiming in himself. At length, with a little further taxing of his memory, he answered, "The subject was lying." "Yes," I replied, "that was the subject, and the persons who were guilty of that sin were struck dead." "I then asked him whether he could remember the names of the parties who were thus punished. He said that the names were so foreign to his ear that he could not remember them, but the subject of discourse he said he well remembered. The teacher Ho-a-low then spoke to him and the rest about the heinousness of the sin of lying, and insisted on the importance of honesty and truthfulness in all our transactions. An elderly man who came up to the group with whom we were conversing was asked whether he had attended Divine service? His answer was, "My mind was wholly occupied with thinking about gold." He was told that the Word of God was the best gold—were he possessed of quantities of the gold contained in the bowels of the earth, and after all to remain destitute of the treasure of God's Word, his condition would be no better than that of the beasts that perish. Irrational animals, he was told, were satisfied with eating and sleeping; but man, more noble in nature, ought to seek the possession of these things which would satisfy the immortal soul. To the propriety of these remarks they all nodded assent.

Our visits to the Chinese tents have never been regarded in any instance, as far as I am aware, as rude intrusions. The occupants seem always glad to see us—when invited to sit down we are treated, if the articles are at hand, sometimes with tea, raisins, and preserves; at other times a tobacco-pipe is offered to us, and occasionally an opium-pipe. One day as the teacher Ho-a-low was reading a chapter to a group of five Chinese, and making observations on it which awakened a good degree of interest, one of the number appeared exceedingly fidgety, and nothing would satisfy him but offering me a tobacco-pipe. I begged to decline his polite offer, and requested him to listen to what was being said. After listening awhile he was again fidgety, and pressed me to smoke some other thing, which, by his gestures, I made out to mean an opium-pipe. The teacher Ho-a-low gently hushed him, and intimated to him that he was offering me no compliment in asking me to smoke opium. On receiving this hint he became quiet, and listened to what was further read. From this tent we proceeded to another encampment, where we had an opportunity of addressing 25 persons, who collected around us. Amongst these was an Amoy man. After explaining a portion of Scripture to him in his own dialect, I presented him with a copy of the New Testament. On the forenoon of the 18th we went to Pennyweight Flat. After passing several tents, the inmates of which were gone out to their daily avocations, we came at length to a tent where I perceived four men in a recumbent posture. In the centre of them stood a lighted lamp, protected by a shade formed by the upper half of a brandy-bottle. Pipes were being applied to the flame of the lamp as I stood at the entrance of the tent. On saluting the inmates after the fashion of their countrymen, they suddenly started up, and one of them in his flurry let his pipe fall on the shade of the lamp, and

shivered it into several pieces, which caused no small merriment amongst his companions. I was sorry to find out that they were all busy smoking opium. I told them the object of our visit was to diffuse among them the knowledge of the Gospel, and after a little general conversation I requested them to listen to Ho-a-low, who would read a portion of God's Word in their hearing. They agreed to the proposal. From some of the passages read, I took occasion to admonish them on the subject of opium-smoking, and showed them the evils inseparable from that pernicious habit. They readily admitted all that I said, and took my remarks in good temper. I asked them where the opium came from, and what they paid for it. Their answer was, "It comes from Singapore, and for a single ball, weighing 2 1/2 lbs., we pay the sum of £13; but in China, for the same quantity, we used to pay four dollars." (Four dollars at the present rate of exchange is not quite £1.) The expensiveness of the drug was then urged as an additional argument why they should break the habit off. It was observed that with what a single ball of opium cost them they might buy wearing-apparel, or nutritious food, from which they would derive real benefit; whereas in the smoking of opium they enjoyed only a momentary gratification, followed by results which would cause them bitter regret. This mode of arguing sent conviction home to their bosoms, and nods of assent were simultaneously given. On the following day, falling in with two intelligent Chinese, I read to them in the Amoy dialect parts of the first and second chapters of Matthew. The men seeing a person not of their own country read the Chinese characters were greatly delighted and kept looking over my shoulder all the while I was reading. When I had finished I presented the copy of the New Testament to the more intelligent of the two, requesting him to peruse its contents, and to make the known to others also. I stated to him that it was our wish to disseminate the doctrines the book contained universally among the Chinese, and illustrated the manner in which this might be done by a well-known quotation from one of their native books, "Let one man communicate the doctrines to ten; let ten communicate them to a hundred: If a hundred communicate them to a thousand; and let a thousand communicate them to a myriad." He joined me in the quotation, and helped me to finish it, evidently pleased to see the use I had made of it.

On the morning of the 21st I went with Ho-a-low and Chu-a-luh to Little Bendigo. As soon as we reached one of the Chinese encampments, rain commenced falling. We entered a tent where the inmate was lying down, wrapped up in a thick jacket. Hearing our voices at his tent door, he sat up, when I recognised in him the same individual I had seen some three weeks before in a very pitiable condition. The left side of his face was then dreadfully swollen; a wound had been inflicted a little below his left eye by a pick, by some ill-disposed European, which threatened the complete loss of sight to that eye. The wound was now, through medical treatment, nearly healed, and the eye had begun to look natural; but the man had evidently caught cold, and appeared still to suffer. He was, in consequence, afraid to venture out that day, and kept himself well wrapped up in his tent. Making sundry inquiries regarding him and receiving his answers I proposed...to which he readily agreed. Ho-a-low then read the 8th chapter of Matthew: the power our Lord displayed in instantaneously healing a disease which was beyond the power of man to cure seemed to strike the hearer with pleasing astonishment, and his attention was kept riveted to the speaker during the whole of the time occupied in reading and expounding the chapter. While the power of Christ to heal bodily diseases was dwelt upon, his power to heal the maladies of the soul was also exhibited; and we endeavored to impress upon the hearers (for four or five had joined us by this time in consequence of the increasing rain) the necessity of applying to the Saviour for the renewal of their hearts. After the reading of the Scriptures one of the 'party offered me some tobacco, which was declined. I asked him whether what he used was Chinese tobacco? He said "No, it is all foreign manufacture." "Do any of you smoke opium?" I asked. "No!" with one voice they almost all replied, giving some most energetic shakes of their heads. I remarked that I was grieved to see some of their countrymen addicted to the use of opium, and giving large sums of money for...
the noxious drug; that the se sums of money, if sent to China, would go far to provide comfortably for their fathers and mothers, brothers and sisters. I carried the assent of the whole company as I gave utterance to these sentiments. The wounded man was foremost in his demonstrations of indignation against all such unfilial Chinese, and gave intensity to his exclamation of disgust by a peculiar and energetic grunt. I asked him whether he was a married man. "Yes," said he, "and I have left a son and daughter in China." I asked him, as well as the others, "When do you intend to return to your own country?" "When we have amassed gold," was the reply. "Would you like to settle in this colony?" The wounded man said, "I should like to bring my wife and family here. The soil of this country is good for sowing, good for tilling; it is also rich in gold; but, alas, we are treated cruelly; chased, stoned and oppressed. How few inducements we have to settle here."

I told him that a large proportion of the European inhabitants had kindly feelings towards the Chinese. He said, "Yes, the majority are good; the rulers are good; much better than our rulers in China; but they have not sufficient power to awe the ill-disposed, whose acts of violence surpass the se of the worst of Chinese in China. While he spoke most eloquently and indignantly of the wrongs done by a few to his countrymen, he was particularly anxious to do justice to the authorities, who, he said, never fleeced the people to enrich their coffers, as the Chinese mandarins were notoriously known to do.

On the 25th I went with Ho-a-low to Forty-foot Hill. Entering a Chinese store there we met eight Chinese with whom we immediately entered into conversation. Some of this party was bound to Creswick’s Creek. They appeared surprised that I should be able to address them in their own language, and asked Ho-a-low how the foreign devil (alluding to myself without any intention to offend) came to know Chinese. I told them to say "foreign man," and not "foreign devil," (洋鬼子)

for it was highly improper. I reminded them of a well-known saying of theirs, that “all men are brethren.” If then, I said, the Chinese called men of other nations ‘devils,” how could this saying be true? Could men and devils form any sort of brotherhood? They soon admitted the absurdity of the appellation, and said “Yes, we must say foreign man,” and then laughed at the odd light in which I had placed the subject before them. The offensive epithet has, from long habit, become so natural to the Chinese in designating persons of other nations that, I believe, not one out of a hundred intends any more offence by the application of it to a European than a European would think of giving offence to a Chinese by calling him “John.”

We had a lengthened and interesting conversation with these men. Spoke to them about the Saviour, the necessity of repentance, and faith towards Him, and reminded them of the day of retribution, when the righteous and the wicked would be judged according to their works. The latter sentiments were expressed in phrases borrowed from their own books, with which they were all well acquainted, and appeared to go home to their consciences.

In confirmation of the remark I have made above, that the Chinese use the epithet "foreign devil" without the slightest intention of giving offence, I may state that, not long' ago, in one of the official notices issued in the Chinese language, giving a party of Chinese warning to move off by a certain time to an encampment fixed upon by the Chinese Protector, I observed where the word "European" occurred it was expressed by the two Chinese characters signifying "foreign devil." I pointed the phrase out to the camp interpreter, and remarked that it was a very objectionable one. He seemed perfectly astonished that I should raise any objection against it, and asked me how in the world the Chinese could be made to distinguish Between Englishmen, Scotchmen, Irishmen, and men of ever so many countries? The great number of distinctive names, he said, would only serve to perplex the Chinese, whereas "foreign devils" was so simple and comprehensive a term that he could find none so fit to designate people of other countries. It was with a good deal of spirit he argued this point, but at the same time did not appear in the least to be influenced by any malicious or hostile feeling towards Europeans. I
told him if he wished to use a simple and comprehensive term to use the term "foreign men," but by no means to use the word "devils." He at length took up a Chinese pencil, (not, however, until the two Chinese teachers told him that I was right,) blotting out the word "devil" and wrote "man" instead.

A greater spirit of inquisitiveness is manifested among the Chinese as we become better acquainted with them. Far more questions are put to the teachers, He a-low, Chu-a-luh, and myself, than we used to be plded with before. At the conclusion of our first Sabbath morning service, at Forty-foot Hill, when the observance of the Sabbath as a day of rest was adverted to by Ho-a-low, one of the hearers asked how it was that Europeans were often observed by the Chinese stealthily carrying on business on that day? He was told that such persons acted in direct opposition to God's commands, but the se who truly feared God abstained entirely from secular work on that day.

When the subject of prayer was discussed, and Ho-a-low remarked that in our prayers we ought to thank God for his care of us, "What evidence," he asked, "have we that God cares for men?" He was told that he himself was a proof to himself of God's care; without that care he would soon cease to breathe. The heavens would shower down no rain without his care; and without it the sun would shed no light, and diffuse no heat to mature the crops on which man's sustenance depended. None of the Chinese idols have any power to command the sun to shine or the rain to fall the conviction seemed only then to flash on his mind that there was a Divine Being who superintended all things. And this man is a specimen of what thousands of his countrymen, are. Gross darkness may truly be said to cover the minds of these people, and the deeper the darkness the more urgent we feel to be the necessity, and the more imperative the duty, of bringing their benighted minds into constant contact with the truths of Divine revelation, which alone, under the influence of the Holy Spirit, can remove their darkness, bring them to form right conceptions of the Deity, and to know the true God and his Son Jesus Christ, which is life eternal.

Twenty-four New Testaments have been given away to parties of Chinese going to Ballaarat, Bendigo, and Simson's, and some have been given away to parties residing in the vicinity of this township. Three copies of the New Testament have been purchased by an Amoy man, who intends taking them to the Avoca for the use of his townsmen, of whom Between thirty and forty are located there. This is the only instance I have yet met here of a Chinese offering to pay for the Word of God. I may add, that on a former occasion, when a bazaar was held in this town, he also bought a copy of the New Testament in the Congregational chapel.

I am sorry to have to intimate to the committee the decision Chu-a-luh has come to, to terminate his connection with this mission. He has been beset for some time past with numerous applications from his countrymen both here and in Melbourne, to act as their superintendent. These applications he was at first unwilling to entertain, hut on their being repeated again and again he gave the subject due consideration, and now thinks it his duty to comply with their request. And in doing so he is under the impression that while he would be assisting his countrymen in matters relating to their secular business he would also be useful (more extensively perhaps, than before) in diffusing among them the knowledge of Christianity, and benefiting them in a spiritual point of view. While he terminates his connection with the mission he will still cherish an interest in the objects this mission has in view, and should he decide upon remaining in this township he will continue to take his turn as formerly in the Sabbath services, and on week days, should he have sufficient leisure, he will accompany me in my daily visits to his countrymen without any expectation of pecuniary remuneration.

Provenance: Argus, Melbourne, 11 December 1855
Author: Rev. William Young
Location: Castlemaine
Through the help of the Lord whose blessing alone can prosper their efforts the agents of the Chinese Mission have continued to prosecute their work among the Chinese without any interruption during the month of October. There has been a great deal of shifting lately among the people particularly in the vicinity of Post Office Hill and Little Bendigo which has diminished somewhat the numbers of the se who used to attend our stated service on the Sabbath at Forest Creek. Still the aggregate attendance of Chinese hearers exhibits an improvement on the numbers of the previous month. During the four Sabbaths in October the Chinese have been present at the different services giving 160 hearers to each Sabbath. The largest attendance that we have had has been at the Wesleyan Chapel at Campbell’s Flat. On the 28th October (the last Sabbath in that month) the chapel was found too small to accommodate the huge number of Chinese who attended. There were at least 150 people inside and Between thirty and forty stood outside unable to obtain seats We are still only scattering the seeds of Divine truth and sowing beside all waters, looking to God for the increase We have to repeat the same things over and over to the people and to give them line upon line, and precept upon precept—and hope by this process truth will make for itself a lodgment in their hearts. Amid some discouraging apathy manifested to the message of salvation here and there occasionally incidents occur of a nature to afford cheering hope

On the morning of the 2nd October as I entered a Chinese store in company with the teacher, Ho-a-Low, I was pleased to see a New Testament lying open upon the counter. The individual who was minding the shop had evidently been reading a portion of it. He was asked whether he had understood the portion he had read. He replied he had not understood all. I then requested Ho-a-Low to take up the chapter that was open before him and explain it for the man’s edification. He paid great attention to the explanation and remarked that there was truth in that volume. We recommended him on that ground daily to peruse it and told him the more he read that volume the more light would be shed on his mind. Christ, in his character as the Saviour of sinners was exhibited to him and Christ he was told was the only Saviour. The Spirit of God who enlightened the mind of the eunuch while searching the Scriptures, enlighten the understanding of this poor idolater! 1 asked him whether he still worshipped idols; he said “No: in China I used to worhip them but here it is useless.” We told him it was useless as well in China as here, and recommended him to abandon them altogether, and to

worship the true God and His Son Jesus Christ. “Let us,” we said, “Europeans and Chinese, all form one great family, to live in love, and worship one God.” The man nodded and appeared gratified with our visit.

On the 6th being Saturday, according to my constant practice I went to the house of the two teachers to appoint them the portion of scripture to be read and explained on the coming Sabbath. The teacher Chu-a-luh, read the portion out. It was a part of the 27th chapter of Matthew. Nine Chinese visitors were present. The explanation of the verses greatly interested the party. The vicarious nature of our Lord’s sufferings and his innocence were subjects chiefly dwelt upon. Few collections of Chinese have evinced such marked interest in what was communicated to them of Gospel truth as did this group. Glistening eyes, nods, and smiles were to be seen and exclamations of approbation were uttered as the meek and lowly conduct of our Saviour was portrayed, while expressions of disgust were given vent as to the conduct of Pilate and the Jews was depicted. One of the men meeting with the expression “holy city,” asked what city it was. Chu-a-luh told him that Jerusalem was called by that name—that it was called “holy” because the spot was chosen by God, and there the temple stood where the holy
services of Jehovah were performed, and there, too, holy prophets often ministered. One man, in particular, expressed himself so delighted, he said he wished he could be always near us to hear things like the se he now heard. He was invited to come as often as he could to our houses and to our services of worship. He said he was afraid he should not be able to learn much; if he were only twenty years younger he would have some hope of being able to learn, but he was now too advanced in years. We told him he was by no means too old to learn, and that the knowledge of the Word of God was equally necessary to old and young. We gave him a copy of the New Testament.

That the substance of conversations on portions of Scripture read is remembered by the Chinese is a fact I feel to be encouraging. While their minds are so wholly preoccupied with the idea of getting gold, there would naturally be reason to fear that after our interviews with them were ended all further thought on what we spoke about would be ended too. But such with some of them is not the case, the ugh alas! with regard to a large number, it is so.

On the 11th I went with Ho-a-Low to Campbell’s Creek. On entering an enclosure, where a goodly number of Chinese tents were pitched, we walked on to a Chinese store. The storekeeper politely invited us to enter. I told him our errand. He remarked that, on a previous occasion, he had heard something of what we taught. He was asked where it was he heard us. He said, "At Pennyweight Flat." "Will you please tell us what the subject was?" "It was," he said, "about the raising of Lazarus to life again," and he proceeded to tell us what was said in connection with that subject. Suddenly he stopped, and said "More I cannot remember." We begged him to tax his powers of memory a little more. After a little while he again went on, and really gave a most pleasing and satisfactory account of the discourse, which, as it was delivered, I should think about two months ago, and he had not then a copy of the New Testament to refresh his memory, shows he must have often pondered and the ought on it. Before taking leave of him, I gave him a copy of the New Testament, which he received with great pleasure. Ho-a-Low read a portion of the 6th chapter of the Gospel of John to this man, and five others who had collected together in the shop. Our Saviour's display of almighty and creative power, in feeding five thousand people with five loaves and two fishes, deeply interested the wondering group. They were told the same power that was excited in feeding that vast multitude was constantly exerted in supplying our daily wants. They were all exhorted to pray to God for the forgiveness of their sins, and to seek the aid of His Holy Spirit. Talking to them about the excellent tendency of the religion of the gospel, we told them that it promoted love, that it bound all the families of the earth together, that disregarding all difference arising from color of skin, language, and customs, it taught all men to love one another. I find it useful to dwell much on this characteristic of our religion, as the Chinese are too apt to think that there is a wide gulf fixed Between them and the Europeans, which can never be bridged—that there can be no fellow-feeling or sympathy Between the people of the two nations, and that each must keep, as it were, within the boundary of each. Prepossessed with such notions, I can easily account for their looks of astonishment and pleasure when I utter in their hearing that in Christ Jesus there is neither Jew nor Greek, there is neither male nor female, there is neither bond nor free, but that all who believe are one in Him. “Is not such a religion good?” I asked the store-keeper. “Yes,” he replied, “it is good.”

I have noticed with some degree of interest the efforts made by some of the Chinese of late lo leave off using the objectionable epithet “foreign devil” when alluding to Europeans. In a recent notice that I saw placarded on the trunk of a tree, wherein the Chinese arc enjoined to take out “protection tickets,” I saw the word “European” properly rendered by fan ian “foreign man.” I told the camp interpreter I was glad to see the old term set aside, at which he laughed, remembering full well our former animated discussion on the subject. It is much more easy, however, to mend their error in this matter on paper, than to correct it in conversation. Before the Chinese is aware, if he has occasion to allude to Europeans, out comes the word “devil.” If
he is checked for it, he politely apologises, and a few minutes after falls into the same error. The ready apology, and the attempts to check themselves (ludicrous enough at times), show a laudable disposition in them to amend.

The inquisitiveness occasionally displayed by some of the Chinese on subjects they hear discussed or read has sometimes afforded me great satisfaction. On the 13th October, as Ho-a-Low was reading the 28th chapter of Matthew at his own house in the hearing of five Chinese, he was stopped two or three times by one of the party. When the 10th verse was being read, in which Galilee is mentioned, he asked where it was situated. He "was told in the north of Judea. When the 10th verse was read, where it is said, "Then the eleven disciples went away into Galilee, etc.," he remarked, "Had not Christ twelve disciples? how is it only eleven are mentioned here?" He was told that one of them had proved a traitor, sold his Lord, and had subsequently gone and hanged himself. When the seventeenth verse was read, where it is said that some of the disciples doubted, this man observed, "The disciples must have thought they saw Christ's Spirit, not Christ in his bodily form." He added, "I think it an incredible thing that a dead body should be made to live again." He was told that Christ had a divine as well as a human nature: that He it was who made heaven and earth, and all things; and He who had such power had also power to take up His life again after He had laid it down. Upon hearing this he said, "But how can this be? is not man the most intelligent creature in the universe? and was not all that Christ did intend for man to imitate?" He was told that there were acts the Saviour performed that were not intended for us to imitate: and His raising Himself from the dead was clearly an act in which we could not imitate Him, that there were things within the compass of man's ability to perform, and there were also things beyond the compass of his ability. If it were required of him to perform actions of the latter description, it would be just as absurd as to expect an ant to make a table or build a house. Between that insect and the intelligent creature man, there was a vast difference, but there was a vaster difference Between man and that Being who was omnipotent, omniscient, and omnipresent. This man appears to be possessed of more inquisitiveness and a greater degree of intelligence than the generality of his countrymen. He has had a good Chinese education, and is seldom seen without a book in his hand. On a former occasion, I gave him a copy of the New Testament, which I recommended him to study diligently.

On the 23rd I walked with Chu-a-Luh ... to Clinker's Hill and then to Little Bendigo After reading to and conversing with two men at the latter place we walked to a party of six Chinese who had come some distant gully and were resting beneath the shade of a gum-tree. We soon entered into conversation with them. Chu-a-Luh read and explained to them part of the 10th chapter of Matthew. In the course of his remarks he said that though at first the apostles were restricted in their labours to the land of the Jews, yet afterwards their commission was extended to all the world, and embraced China as well as other gentile countries, and that there was but one way of admittance to Heaven, and that not through their own merits, as we had none, but through the merits of Christ alone: that all men needed the forgiveness of their sins, which could be obtained alone through Jesus Christ. One of the men asked Chu-a-Luh where Judea was. He told him where it was, and added, that in consequence of the people of that country having rejected the Saviour, God had in judgement sent the Roman army against it, which devastated the country and laid its capital in ruins. While engaged in conversation with these men, a rather elderly and intelligent Chinese came out of a neighbouring store to hear what was going on. Interested in the subject of our discourse, he requested us, as we were taking leave of the six men under the tree, to go to his store, and have a cup of tea. We complied with his invitation. On arriving at the tent, he prepared us some warm tea, which as the day was oppressively hot, we found very refreshing to our parched lips. We discoursed with him on a

14 Hints that the military superiority of foreign forces reflected God's demand for the conversion of China to Christianity.
variety of topics, and found him both intelligent and frank in his communications. He said that in his own country the sage Confucius was held in high estimation. We took occasion from this statement to tell him of the superior character of Jesus Christ, who was the son of God, and in whom all men were required to believe. After some little time conversation turned upon the rules of China and Australia. He said he admitted that many of the rulers in his country were oppressive; but there were some noble exceptions: and he mentioned on who, the ugh he received a large income from government, bestowed the greatest part of it upon the repairing of bridges for the convenience of the common people. At his death, he said, there was nothing found in his money chest save a single bit of rope, which was a clear … that that mandarin had never been in the habit of receiving bribes for perverting justice, and had never hoarded up riches obtained by extortion or oppression. After further conversation with him on the attributes of God we made him a present of a New Testament, thanked him for his kindness, and returned home.

On the 29th I went with Chu-a-Luh to Clinker’s Hill, to a Chinese store. We had ten Chinese listening to Chu-a-Luh while he read a part of the 4th chapter of the Gospel of John. One of these men was from Ballaarat and two from Bendigo. After talking about Christ’s complete knowledge of the hearts and lives of men as displayed in what was recorded of Him in the chapter read one of the hearers asked me whether I had ever read the Sam-kwok, or “The Three Contending States.” This is an historical novel, written in an easy and graceful style, and is a great favorite with the Chinese. I told him I had read it. "And do you remember Khong Ming?" he said, I replied, yes. (This Khong ming figures very conspicuously in one of the volumes of his novel. He is described as intelligent and just, and skilled in military stratagems and manoeuvres.)"Well," he said, Khong ming was superior in intelligence to Christ." I said we could institute no comparison Between the two, for Jesus Christ was the Son of God, and possessed of Divine attributes and Kong ming was a mere man. Another man came up to me and said, “Among Europeans, filial piety does not seem to be cultivated. We Chinese, according to the profits we realize, remit sums of money to our parents in China; and this is a constant practice with us, but Europeans spend what they gain in purchasing drink, and making themselves beastly. I told him he must not judge of the whole European community by the misconduct of a part of that community; for while there were the se who got drunk doubtless there were a great many, of whom he and I knew nothing, who were constantly in the habit of sending remittances to their native land, for the support of their parents. As to the fact of the Chinese sending money home to their parents, I told him I was well acquainted with that; hut, still I should like very much to see their filial piety carried to a still greater length, and this. I said might be very easily done, I told him a great many of the Chinese were smokers of opium, and few every bale of opium they paid £3. Now if these smokers of opium, out of regard to their fathers and mothers in China, were to deny themselves of their pernicious luxury, and add the cost of that luxury to the amount of remittances they sent to China, not only would they carry their virtue of filial affection to a greater degree of perfection, but they would be benefiting themselves, by escaping all these evils which inevitably spring from the habitual use of opium.

“Yes,” he said, “I think they might improve in that respect,” and then kept silent.

During the month twelve copies of the New Testament have been distributed.

I am happy to state that a small place of worship for the Chinese is in course of erection at Clinker’s Hill. The idea of having such a place got up, occurred to my mind soon after arriving in Castlemaine. At the outset of this mission I hesitated to solicit subscriptions from the Chinese for this purpose for fear they would get the impression that we wanted, to make money out of them, and that some pecuniary advantage to ourselves was the object we aimed at in calling them together into a place of worship. Now, however, as they fully understand what our aim is, and as one of their own number suggested that a building for worship, near to
their own tents, should be constructed, I considered the period had arrived for making an attempt to raise a subscription among them, with that object in view. I did not expect, on starting the subscription, to get more than four or five pounds, I am happy to state they now amount to £16, and I am in hopes of raising more. The dimensions of the building in question are 20 feet by 12; it will accommodate fifty Chinese. The frame of this little Chinese chapel is already part up, and the seats are all fixed. In the course of this week the calico will he nailed, and. God willing, we shall have it opened next Sabbath day for divine service. The cost of the chapel will be somewhere about £20. Some European friends have kindly put their names down on the list as subscribers. Their subscriptions amount to £6 12s 6d and the se of the Chinese to £11 0s. 6d. These names of European subscribers appearing amongst Chinese names, has caused many of these people's countenances to be lit up with pleasure, and a broad grin of delight was produced when I pointed out to them the name of a lady subscriber. This list is a kind of literary curiosity amongst them. It has been well thumbed. Many a one has conned it over very carefully, noting the names of the subscribers, and the amounts they have put down. Some of their names, when told that such and such names were the names of Europeans, "what," said they, "have Europeans got surnames, too?" This movement has, more than anything yet, shewn the Chinese how the Europeans can feel an interest in matters that concern the welfare of the Chinese and that they can extend their sympathy beyond the circle of their countrymen, and let it embrace the people of a nation that, in almost every particular, is the direct antipodes to the European.

I have also had the pleasure to add that another subscription list has been opened at Campbell's Flat, with the view of raising funds from among the Chinese, for purchasing the Wesleyan chapel at that place. As our Wesleyan friends are very moderate in the sum they ask for it, I am in hopes to be able to raise it in the course of the present month. The signatures of several Chinese are already appended to the list, and by going around in the different tents there, as I have done at Clinker's Hill I have scarcely any doubt but that that list will soon be filled up with names of subscribers.

In my last report I mentioned that Chu-a-luk had intimated his intention to terminate his connection with this mission I am happy to state that, having had an interview with a committee of his countrymen at Bendigo, he has come to the determination not to accept the office of a Chinese Superintendent, but to retain his former post as an agent of this Society.

W. YOUNG

Provenance: Argus, 11 December 1855
Author: Rev. William Young
Location: Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject Fifth Report by Rev William Young

FIFTH REPORT, read at the United Monthly Prayer-meeting, held at the Congregational Chapel on the evening of Dec 3, 1855.

During the month of November, the attendance of the Chinese at our stated Sabbath services has maintained almost as high an average has that of the previous month. 576 persons have been present at the four services in November, giving 144 hearers to each Sabbath day. The distribution of New Testaments has been exceedingly limited, not more than two or three copies having been given away. The more intelligent and reading portion of the se with whom we come into contact having been already supplied with them, will account for the small number given away during the month.

The Chinese Chapel on Clinkers Hill, which was in course of erection at the time the last report was presented to you, was completed on Friday, the 9th of November, and was to have been opened on the following sabbath. Its external appearance and internal accommodation seemed to make a reasonable impression on the Chinese. Many of them, on returning to their
tents, stopped for a good while to survey the chapel, which they all admired, and pronounced it with great glee to be "wally goot" (very good), the highest praise they felt able to bestow upon it in the English language. On the evening of the day that the building was completed, the wind rose remarkably high, and before midnight it blew a hurricane. The violence and duration of the storm made me feel apprehensive that the little chapel would succumb beneath its shock. Next morning early, I started to the spot to see whether or not my fears were realised. On my way thither I saw the ravages committed by the storm on two or three buildings of solid structure in and near the square of Castlemaine. I was prepared therefore to see a good deal of damage done to the newly erected chapel. When I arrived at the spot, I saw nearly the whole a mass of wreck. Almost the whole of the wooden frame (which the Chinese carpenter, I am sorry to say, put up rather slightly) was shattered, and the calico a good deal rent by the falling of the rafters and ridgepole: the seats, however, remained uninjured. While surveying with regret the ruins of what had been completed with much painstaking, I saw the Chinese, who also were sufferers from the storm, trying to repair the injuries their tents had sustained; and as misery, it is said, loves company all the sympathy I got from them was a hoarse and loud laugh, accompanies with some joking expressions. For a few days I was in doubt whether it would be advisable to reconstruct the building: I was half inclined to abandon it as a hopeless undertaking, until some kind friends encouraged me to have it rebuilt. I obtained therefore an estimate of the cost of doing so from Mr. Blackwell, and finding it would not amount to more than £6, I set about the work of collecting the required sum. Half of it has already been raised, and I hope the other half will be soon obtained. The Chapel is now reared again, and is far more substantially built than before. We had the pleasure of opening it last sabbath, the 25th instant, for divine service. 33 Chinese were present: including ourselves, there were altogether 36 persons. The teacher Chu-a-luk offered the introductory prayer, and the teacher Ho-a-lo (sic) [He A Low] read and explained the 5th chapter of the 1st Kings, and made remarks appropriate to the occasion. This chapter I got him previously to translate in his own language, as we have not a single copy of the Old Testament with us. The service concluded with prayer. Chinese both of the Heang-shan [Chungshan: Zhongshan] and Su-iap [Siyi] clans met at the first service. Perhaps it is not generally known, that Between these two clans, the ugh they come from the same province in China [Guangdong], there exists a state of feeling not unlike that which subsisted Between the Jews and Samaritans of old. I have not been able to ascertain what circumstance has given birth to this feeling of deep-rooted animosity; but I never see these two clans encamping together, or working together in any large bodies. One of the Chinese, in describing their characteristics, said that the one was peaceably disposed and yielding, and other pugnacious and haughty. Disputes, too, on the gold fields, which have arisen among them, have tended to widen the breach that originally existed, and which will never be healed until the influence of the Gospel on their hearts terminates the hostile feeling and destroys the wall of partition which now socially separates them. Such being the state of feeling Between the two clans, it was pleasing to see Chinese belonging to both of them coming to the opening of the first Chinese Christian place of worship built on the gold field.

On the 1st of November, I went with Chu-a-luk to Campbell’s Creek. We entered a tent, where five Chinese were sitting, evidently at leisure. As we were acquainted with them, we were welcomed to a seat in the tent. I requested their attention to a chapter which I selected for Chu-a-luk to read to them it was the 23rd chapter of Matthew. The parable of the marriage supper made by the kind for his son having been read, and its primary references to the Jews illustrated, Chu-a-luk made some very pertinent remarks, by way of application of the subject of the parable to the hearts of his listeners. He told the Chinese how God’s invitation of mercy had come to them, but it was rejected in various ways by frivolous excuses, such as I must go and dig for gold; by hollow promises, I will come presently to the chapel, and yet never coming; and by indulging in carnal enjoyments, staying at home to smoke opium.
They were all told plainly of their duty to repent and believe in the Lord Jesus Christ. After the remarks in connection with the parable were concluded, a general conversation ensured. One of the Chinese began to compare the people of different nations, and his remarks on their peculiarities showed that he was a keen observer. He eulogised the Americans and ranked the English as next to them. Describing the Malays, he said they were vindictive and bloodthirsty, and could be persuaded to take away the life of a fellow creature for the sum of two or three pence; and the Irish he described as exceedingly irascible. I took occasion from the remarks he made to tell how excellent the Gospel of Christ was, inasmuch as wherever it was received, it altered men’s corrupt dispositions, did away with anger, raihng, and murder, and taught men to love and respect each other.

While I have been often cheered at witnessing the readiness with which the Chinese have listened to the reading of God’s Word, I have also, from time to time, been pained at the apathy they have manifested. Sometimes not the slightest indication is given that the subject brought under their consideration possess the least possible interest to their minds so wholly do matters connected with their worldly pursuits absorb their thoughts, and so unattractive are topics connected with things spiritual. On other occasions, again, while the Gospel is listened to, and the principles it inculcates are enforced, the enmity of the carnal mind which cannot receive the things of the spirit, is most strongly developed. On the 15th of the month, the teacher Hoo-laow and myself went to Clinkers Hill, where a part of the 5th chapter of the Ephesians was read to a party of four Chinese in a Chinese store. Great attention was paid to what was read. As that passage was read, let his that stole, steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth, one man said, “We have in China, many that give to the needy.” When the last verse was read, and Hoo-laow was dwelling on the subject of forgiving the se who had offended us, on the ground that God forgave us our sins for Christ’s sake, an animated scene followed. An elderly Chinese, who was seated next to me all the time chapter was read, and, who was looking over my book, exclaimed, as he heard the sentence Forgive another’s faults! Forgive indeed! I looked at him, and so did the others, in order to learn what it was that called forth the vehement exclamation. On seeing all eyes turned towards him, he gave vent to his indignation in most bitter invectives against a countryman of his, name Achhe, who he said, had treated him, on his arrival in this colony, in a most shameful manner. He said he had several relatives then residing under Achhe’s roof, and none of them would Achhe permit to show him common hospitality, though he was a newcomer, he went so far as to prohibit them from receiving from him the sum of one pound which he had offered to pay them in order to provide him board and lodging. Nor did Achhe stop there, but had taken from him his pick and spade, alleging that they were his. Forgive such a man! he said, why if ever if met him again, I would beat him to death. I endeavoured to calm him down, and asked him to read over the 26th verse, out of the New Testament I still held open in my hand. I read the verse out loud, and he followed me. As that verse is rendered in Chinese, it reads thus, let not your anger be excessive. I wanted to impress upon him the sinfulness of cherishing malignant feelings so long in his bosom. I said, now do forgive the wrong Achhe has committed against you? No, he said, if I were to meet him again, I would beat him to death. But, I said, remember that great sin that Achhe has committed against you, that you have committed against God, and he forgives you for Christ’s sake. Ah, he said, there are offences one can forgive, and there are offences one cannot forgive, and Achhe’s offence cannot be forgiven. Whatever was said to him, instead of allaying, seemed to excite his indignant feelings. At length I said, Aged father (a respectful term the Chinese use in addressing the se that are elderly) your hairs are grey, act not thus, try to forgive. He still maintained that the offender could not be forgiven, but at the same time he appeared to be somewhat softened down. He had now left his seat from excitement and walked out of the
store, but yet was near enough to hear everything that was said, and, as we were still talking on the same subject he was frequently heard to mutter aloud the word forgive. Once more I said, will you forgive? Very well, he said, and then left the place. After he was gone, I requested Ho-a-low to expatiate on that beautiful feature of the Christian character, a forgiving spirit, and on the blessed amplification of it by our Lord when his enemies were nailing him to the cross. He did so, and was listened to very attentively.

On the 20th instant, the two teachers and myself went to the Adelaide Hill, in order to visit a sick Chinese. On arriving at the place, and entering the sick man’s tent, I was shocked to see his truly pitiable and miserable condition. He seemed like a living skeleton. Nothing whatever in the shape of comfort was to be seen in the tent. A loaf of bread, partly broken, hard as a brick, and black with mould, was lying on the lid of a box that stood beside his miserable bed, which was composed of a few strips of bark, while a jacket or some garment rolled up served for his pillow. On this his head rested about two or three inches above the bare ground; near his pillow were placed a plate and cup, but both were empty.

I asked his mate why something of a nourishing kind was not put near him, in case he wanted it? He said the man had no appetite whatever for food. I put several questions to the sick man, Niu, his mate, and Chu-a-luk, but owing to the poor man’s deafness, he could not return any satisfactory answer. After a while, three or four English diggers came up to us, and gave us some information about the poor man’s circumstances. They told us that he was a half-witted person, shunned by his countrymen; was (when able to go about) in the habit of begging in the English tents; and used to make known his wants by signs, and pointing to his stomach. Some kind persons had frequently relieved his necessities by giving him bread and butter, coffee and tea, and from time to time a sixpence to a shilling, but our informants thought the money was always taken away from him by his countrymen. The best step, I thought, was to get medical aid for him, and to have a subscription raised among his countrymen at Adelaide Hill for the purpose of getting him a few comforts. Chu-a-luk went to Dr. Montgomery, stated the poor man’s case, and requested the doctor to pay him a visit. He kindly did so, but the man was then beyond the reach of human skill. He did not long survive our visit. I have often thought, on witnessing cases of sickness among the Chinese, how great a blessing a hospital would be to them. Many of the sick die from want of proper care and nourishment, as well as exposure to the damp.

On the afternoon of the 27th, Chu-a-luk and myself went to Campbell’s Flat, for the purpose of raising a sum of money to enable us to purchase the Wesleyan chapel there. Mr. Simson accompanied us to let us know what quantity of calico would be required for covering the chapel anew, the original covering having been much damaged by the storm mentioned before. Chu-a-luk went round to the Chinese tents with the subscription-list in his hand. After he had got some five or six individuals to put down their names, a friend of his took the subscription-list from him, and set about the work of collecting, in such a spirited manner, and such a business style, that in the course of a little more than two hours the sum of £9/10/- was subscribed. An English friend gave us 10/-, which made the total amount collected that afternoon exactly £10. We were much gratified at the manner our appeal was responded to by the Chinese. Each man, as he put down his name, handed us the amount he subscribed; and there is no unpaid subscription in this list, as is the case with the Clinkers Hill subscription-list but Chu-a-luk told them in a humorous manner that he would give them no credit. The Chinese will thus soon have two chapels of their own on this gold-field, wherein, as the Lord permit, Christian worship will be regularly conducted from Sabbath to Sabbath. May these small beginnings prove the harbingers of great and glorious things, and result at length in the spiritual enlightenment and conversion of these people.

I have been desired by the Chinese at Clinkers Hill to convey their thanks to the kind friends who have contributed their aid in the erection of the chapel at that place, both by their
money and the work they have given; a duty which I embrace the present opportunity of discharging, with feelings of very great satisfaction.
PART 3
VICTORIA CHINESE MISSION
1856
Last evening a meeting was held at the United Presbyterian Church, Collins Street, for the purpose of making arrangements for the support of the mission at the goldfields for the Evangelisation of the Chinese. Some time since, the services of the Rev. Mr. Young, who had for thirty years been a missionary in China, but had been compelled on account of ill-health to abandon that sphere of usefulness, were engaged to superintend the operations of the two young Chinese missionaries, who arrived here with high testimonials from Dr Legge, they having been brought up in the Theological College at Hong Kong [Anglo-Chinese College].

The operations of these young men, and of the Rev. Mr. Young, at Castlemaine, appear to have been remarkably successful, large numbers of Chinese being constant in their attendance at the meetings for reading and expounding the Scriptures in the Chinese language, and having contributed liberally towards the erection of a place of Worship. The residents of Castlemaine guaranteed £100 per annum towards the support of the mission and this sum has been paid, but unfortunately so little has been obtained from Melbourne, that the mission was in danger of being abandoned for want of funds, and fears were expressed by some of the speakers last evening, that if the efforts for the conversion of the Chinese to Christianity were permitted to languish, the Roman Catholics would step in and avail themselves of the opening. The Rev. Dr M’Kay remarked that considering China contained one-third the population of the universe, he felt the small efforts which had been made to evangelise so large a portion of the human family a reproach to the se who whilst they enjoyed each morning and evening the produce of the labours of the Chinese in the cup which cheers but not inebriates had given them nothing but poison in return, and had done little or nothing for their souls. The Revd. Mr. Morrison denied that the Chinese were idolaters, or that there was anything in the Chinese mind which presented a barrier to the acceptance of Christianity. When gold was discovered in California the Chinese rushed to that country, as they had since done to this, and in California they had actually sent for Christian teachers. The following resolutions were adopted:

Moved by the Rev. Mr. M’Kay, and seconded by the Rev. Mr. Chase:
That, as appears from the report already published by this society’s committee, and from the statement submitted to this meeting by Mr. Poore, much prospect of success is seen to attend the efforts of the society towards the evangelisation of the Chinese on the goldfields in the colony, this society is called upon and is encouraged to prosecute that important work with increased vigour and liberality.

Moved by the Rev. Mr. Morrison, and seconded by the Rev. Mr. Fletcher:
That this meeting desires to acknowledge the hand of God in sending suitable agents to instruct the Chinamen in their own language in this country, at this particular time, and thence to feel the obligation laid upon the Christian community to support them in their work.

It was intimated at the termination of the meeting that on February 10th, collections of behalf of the mission would be made at the places of worship of the following ministers of the Gospel: Messrs Morrison, Cairns, Miller, Odell, M’Kay, Hetherington, Fletcher, Chase, Ramsay, The mas.
CHINESE MISSION.

A meeting to promote the mission to the Chinese was last night held in the United Presbyterian (Mr Ramsay's) Church, Collins street. The attendance was rather thin, about fifty or sixty persons only being present. The chair was occupied by the Very Rev. the Dean of Melbourne. The Rev. Mr Miller opened the proceedings by prayer.

The first resolution, moved by the Rev. Mr Poore, and seconded by the Rev. Dr. McKay, was carried unanimously, viz: —

That it appears from the report already published by the Society's committee, and from the statements submitted to this meeting by Mr Poore, much prospect of success is seen to attend the efforts of the Society toward the evangelization of the Chinese on the gold-fields in this colony, this Society is called upon and is encouraged to prosecute that important work with increased vigor and liberality.

The second resolution, moved by the Rev. Mr MORRISON, and seconded by the Rev. Mr. FLETCHER, was curried unanimously, viz: —

That this meeting desires to acknowledge the hand of God in sending suitable agents to instruct the Chinese in their own language, in this country at this particular time, and thence to feel the obligations laid upon the Christian community to support them in their work.

A short prayer by the Dean concluded the meeting.

THE CHINESE MISSION.

A Public meeting of persons favourable to the evangelisation of the Chinese in this colony was held last evening at half past seven o'clock in the United Presbyterian Church Collins-street, the Very Rev. the Dean of Melbourne occupying the chair. The proceedings were commenced with singing, and prayer by the Rev. Dr. Cairns.

The CHAIRMAN introduced the business of the meeting by giving a brief sketch of the history of missionary enterprise, and the and the establishment of the various societies in existence for this object in England. In the first instance the introduction of missionaries into China was forbidden. After the death of the Rev Dr. Morrison and the Rev. Mr. Milne, the former of whom had translated the Scriptures into Chinese,

the door was a length opened, and the result has been that notwithstanding the difficulty of access and the accustomed levity of the people, many have been led to embrace Christianity in that vast country, and some few have been considered so far advanced in religious knowledge as to be sent forth to teach their fellow-countrymen. Two of these had arrived in this colony, and had been received with great pleasure by the Christian Public. It was also discovered that the Rev. Mr. Young, who was acquainted with the Chinese language, was in Sydney, and he was asked to take charge of a mission. He did so and the mission had achieved some measure of success, but was now languishing for want of funds.

The Rev. Mr. Poore addressed the meeting in the absence of the Rev. Mr. Young. From the exigencies of the mission, owing to the want of funds, Mr. Young had thought it necessary to come to town, but before the meeting could come off, he received information that his wife, at Castlemaine, was taken ill, and he was obliged to return. The Chinese in this country were very
numerous, collected mostly about Castlemaine and Forest Creek, where there were about 8000 or 9000.

It was there that Mr. Young and his two native coadjutors were stationed. The Chinese were most affable in their manners, and received the efforts put forth on their behalf with much courtesy and kindliness. They were visited in their tents, and in a building for the purpose on Sundays. When he was at Castlemaine, a few weeks back, he saw 180 Chinese present at one of these meetings. The missionary offered prayer and explained to them the Scriptures. The absence of their heathen priests and all the symbols of idol worship greatly aided the efforts of the missionaries, as all the terror of Mandarins and officials was absent. A short while ago it was proposed to erect a canvas tent for worship on Castlemaine, to which the Chinese themselves subscribed, and they were highly delighted on finding the names of Englishmen as subscribers to the fund. This building was blown down, but ultimately another was erected, and he had seen the members of two antagonistic tribes meeting there in perfect harmony or the purpose of worship. [i.e., See Yup/Siyi Society and Sam Yup/Sanyi Society] The native missionaries had proved to be most adapted for their work, and the speaker read extracts of a letter from the Rev. Mr. Young in confirmation of their adaptability and usefulness. Worship was conducted in the first portion of the service by the native teachers, who read a portion of the Scripture and afterwards explained it. His remarks were followed up and sustained by Mr. Young. The people of Castlemaine had supported the mission liberally, and if the people of Melbourne sustained their efforts as liberally the objects sought by the present meeting would be accomplished.

The Rev. Dr. MACKAY proposed the first resolution as follows:—

That it appears from the report already published by the Society's committee, and from the statements submitted to this meeting by Mr Poore, much prospect of success is seen to attend the efforts of the Society toward the evangelization of the Chinese on the gold-fields in this colony, this Society is called upon and is encouraged to prosecute that important work with increased vigor and liberality.

He regretted very much the absence of the Rev. Mr. Young, whose report of the mission would have afforded them fuller grounds for pleading for the sympathies of the Public. He had had, he confessed, misgivings of the aptitude of these two youths for the work which they had undertaken, and he felt considerable relief when it was found that a gentleman who had been a missionary to the Chinese had arrived to take the charge of the mission. A great responsibility rested on the Christian Public in this colony, where a great number of the Chinese were mixed...
up among them. They received great benefits from these people, and it was their duty to do all they could for their benefit, morally and spiritually. The efforts now being put for the at Castlemaine might ultimately have the effect of evangelising the whole of the great Chinese empire,—a population of one-fourth of the habitable globe.

The Rev. S. L. CHASE seconded the resolution in a short speech, pointing out the value and importance of missionary efforts to the Chinese in their own country as well as in the colony.

The CHAIRMAN put the resolution, which was adopted.

That this meeting desires to acknowledge the hand of God in sending suitable agents to instruct the Chinese in their own language, in this country at this particular time, and thence to feel the obligations laid upon the Christian community to support them in their work.

The Rev. A. Morison moved the adoption of the second resolution as follows:

That this meeting desires to acknowledge the hand of God in sending suitable agents to instruct the Chinese in their own language, in this country at this particular time, and thence to feel the obligations laid upon the Christian community to support them in their work.

He denied that the Chinese were idolators. They were monotheistic in their religion, and not idolators any more than another large sect of worshippers calling themselves Christians. He had no doubt that Christianity had existed in China from the very earliest period, but its growth and extension had been crushed. The fact of these people being among them, and subject to their laws, placed them in a far more advantageous position for the exertions of Christians than was afforded by any other people. There was nothing in the Chinese mind repulsive to the Christian religion, and in California they had actually desired that Christianity might be explained to them.

The Rev. Mr. FLETCHER seconded the resolution, and stated that the Rev. Mr. YOUNG had spoken to him on the superior effect which Christian teachers were able to exert on the mind of the Chinese, in a country where an opportunity had daily afforded them of seeing the superior state of civilisation and advantages of the English people. The people of Castlemaine had offered to subscribe £300 per annum towards maintaining the mission, and this was more than had been subscribed in Melbourne as yet. It had been suggested that it would be advisable to have collections in all churches throughout the city for the object of assisting the work, and this example had been set by the Rev. chairman, who had handed over a collection made at this church.

The Rev. Mr. MILLER, in supporting the resolution, referred to the competency and usefulness of the two native missionaries.

Mr. Peter VIRTUE, senior, addressed the meeting and objected that none of the speakers had given any evidence of the native missionaries being converted men, nor had they, so far as he could learn, ever attempted to harangue the congregation on the saving truths of the gospel: what they had done was simply conversational.

The Rev. Mr. POORE said that statement was utterly false; he had heard them himself.

Mr. DANIELS, a missionary to the Jews, who was present, substantiated Mr. Poore’s statement.

The CHAIRMAN pointed out that “haranguing” was not by any means necessary for teaching Christian truths. Missionary reports all proved that familiar conversations were abundantly useful, and he thought the rejection of the efforts of these young men was the refusal to avail themselves of the opening of a door because it was no gilded and bronzed in a way which they desire. He would suggest to the meeting the opening of subscription-lists, as in the old country, and he had no doubt that enough would come forward and subscribe 1s (one shilling) a week or a month to sustain the mission.
The Rev. Dr. CAIRNS stated that the two Chinese missionaries had been sent from Dr. Legge’s church at Hong Kong, highly recommended, and had been well tested by Mr. Young. The resolution was then put and carried.

The Chairman announced that collections will be made on 10th inst., in several of the churches throughout the city.

The proceedings terminated with prayer.

Provenance: Sydney Morning Herald, 21 January 1856
Author: Staff Reporter
Place: San Francisco
Category: Chinese Language Newspaper:— Francisco Oriental or Tung-ngai san luk

We have received a number of the Francisco Oriental, or Tung-ngai san lui, which last title we presume is an interpretation of the first. Printed on double crown paper, it is on the one side in the Chinese character and language, and on the other in English. There appears to be a long leading article in the Chinese character—the import of which we regret we cannot impart to our readers. In the advertising department there is something like a guide to the subject in the headings, which are in English. Over one we remark the “Pacific Loan and Security Bank,” which would prove that the Chinaman is not altogether a spendthrift; another contains the heading, "The Chinese Mission House," and seems to warrant the conclusion that the religious element is operating in favour of the Celestials. Advertisements of “The Steam Navigation Company” and “The Pacific Express Company” indicate the locomotive habits and friendly relations the Chinese population cultivate.

The English' side of the paper is of very suggestive character. The “leader” is entitled “Legislation upon the Chinese.” The writer, of course an American, commences by complimenting the fathers of the Republic; and he contrasts them with the founders of the French Convention. This is intended to impress upon the people of San Francisco that they must treat their Chinese visitors in the spirit of their republican laws. Unhappily, the American
people have ignored the great claims of humanity in the treatment of their own brethren and sisters—bone of their bone, and flesh of their flesh. There is in America an immense multitude of slaves—probably many scores of thousands in whose veins the blood of Europe predominates; but to whom the high principles of the American constitution afford no shelter. The tone of the article in the Oriental indicates that there is a feeling rising in California antagonistic to the Chinese race. “A most embarrassing question,” says the writer, “for us to settle, is the adjustment of the Chinese to their fitting place.” We hear the first note of slavery in such expressions the more solemn as they are the words of a friend to the Chinese race. The writer enumerates many schemes which find more or less favour in California. One proposes to drive the Chinese from the country, another to buy up their claims, compensate them fairly and send them away, of course a mere delusion; just as the Huguenots were compensated when they were driven from France by dragoons. The other schemes propose their expulsion from the mines, or their disqualification as diggers, except subject to American holders! Then it is suggested that they may be conveyed to the cotton districts! It is, however, alleged in their behalf that, when the great body of miners will not work, the inferior pickings of the Chinese help to maintain the community. They perform household services, and in this direction the loss of a people so patient would be seriously felt. Another of the plans proposed is to throw Chinese labour “on the public works,” also a mitigated form of slavery!

When such plans are debated, it is not wonderful that the writer perceives the risk of engrafting a fresh system of avowed slavery upon “that most beautiful and prosperous of all the American Commonwealths.” The editor declares that “there is a fearful peril about their presence in this land.” “It is tremendous temptation;” “it is a great gulf that lies before us.” It is clear that John Chinaman stands in “tremendous” danger, and that it will be his better course to quit the land of freedom if he be not disposed to subject his posterity to slavery.

This prospect before the Chinese labourer may at least explode the notion that negro slavery is justified by the peculiarities of the negro race,—that the curse of God rests upon the posterity of Ham, and that they are transferred for this life to the mercies of American slave masters. One of the most talented American gentlemen who ever visited Europe—we mean Mr. STEPHEN—states, in his account of Russia, that the physical abasement of the serf—his stolid countenance—the whole aspect of his social condition, was so far inferior to what he had seen negroes in many parts of Greece,—where there were even officers of the army, on equal terms with the noblest races,—that he was obliged to abandon one national prejudice, namely, that the debasement of the negro was the cause and justification, and not the miserable result of his enslavement. A few dealers of the spirit and temper of TOM LOCKER, and a few planters of the character of the last owner of UNCLE TOME, would very quickly reduce the Chinese race to the most abject level of human existence.

To warn the Americans against wantonly provoking the hatred of the Chinese, the editor states that, “A man who strikes at an unresisting Chinaman in the street, or insults him in the steam-boat, thinks no more about it,” but the nation suffers from his rashness. The present King of the Sandwich Islands, when he was in the United States, was not allowed to sit at the supper table with the passengers Between New York and Boston, on account of his colour, and this incident induced him to reject the annexation policy of his uncle. No wonder! We can suppose this noble Sandwich Islander, elevated by education; this man who had grown up under civilizing influences, himself treated as unworthy to sit at the table with a Yankee drover, would naturally regard such political institutions with distrust. Happy, if he did not also view their religion with contempt!

The Chinese of San Francisco are introducing the literature of their country. One of the novels sold in Sacramento-street is dated from the days of Constantine. What an idea this gives of the fixedness of the national taste!
In the various local paragraphs of this paper there are some very striking facts. One contains the heads of a bill to prohibit “foreigners not eligible to citizenship” from working in the mines; another states that it will be necessary to pass specific laws for their government, all pointing to their approaching degradation.

There is, however, a brighter page in this Publication, there appears to be a company formed for the protection of the Chinese, which offers 600 dollars reward for the apprehension of the murderer of one whose body indicated violence. “The mission,” besides imparting general instruction, seems to have a dispensary for the sick, and medical attendance, and Chinese Publications for gratuitous distribution. The paper contains also a column describing the mode of religious instruction pursued in the Chinese Chapel. A Chinese elder, known as UNCLE SAM, who has embraced Christianity, —visits his countrymen, and whether they are Christians or not, they receive him with great cordiality. In Public worship Chinese hymns are sung. The discourse of the preacher, whose name it appears is TSIN SHEN, explains the folly of idolatry, and concludes with an enumeration of some universally accepted Christian doctrines.

Turning to the English department, we observe several traders whose names are evidently Celestial. Mr. TUCK SUNG-HE deals in rice; Mr. HONG SUNG has a large assortment of Chinese goods, sweetmeats, etc.; and CHAI LUNG advertises “curiosities suitable for presents.”

We have given our readers a rather extensive description of the Oriental. It is curious in itself, and tends to throw light upon the Chinese puzzle as it presents itself to the mind of Uncle Jonathan.

Many who have taken great interest in the question of slavery, and watched its triumphant settlement, so far as the British empire is concerned, have imagined that the great struggle is over, and that nothing remains but to show to the world the beauty of these principles, which are founded upon natural right and Christian laws. It is assumed that no man will ever venture to claim the bones and sinews of his brother—or to usurp these advantages which only the strong can snatch from the weak. But probably this conclusion is arrived at too hastily. The same tendencies exist in the world, although their theatre may be changed, and their development in some measure modified. Should the Chinese be planted in any small community having absolute self-government, they will be assuredly oppressed. The interest of this stronger race will overcome their theory of human rights, and having assumed that servile laws are necessary, they will gradually take the shape which despotism always gives to class legislation, and end in downright slavery. They will first subject them to particular kinds of toil, then accuse them of dangerous pauperism; they will then usurp the control of the children, and, finally, reduce all to the condition of slaves. If it has required the utmost vigilance to guard the aristocracy of England from laying an intolerable yoke on our labouring countrymen, what could shield the Chinese from compulsory toil, from special taxation, from unjust restrictions upon their industry, and from the servile laws which are discussed even in a paper, one-half of which is devoted to the instruction of the Chinese people? Happily New South Wales has not yet sufficiently suffered from Chinese immigration to make it a popular question. If nothing else would induce us to discourage the settlement of that kind of labour, the evident tendency to establish Chinese slavery, which is illustrated in the Oriental, would be amply sufficient.

Provenance: Church of England Record for the Diocese of Melbourne, Vol I No VII, January 1856
Author: Editor
Location: Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject: Evangelisation

‘In the space of three months more heathen have been brought under the sound of the Gospel
in this one gold-field than our missionaries at Shanghai and other Chinese ports could collect after many months of preaching.

Provenance: London Missionary Society, Australian Correspondence, mfm National Library of Australia, 13 February 1856
Author: Rev. William Young
Location: Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject: To Dr. Tidman, LMS London, re financial draft

Dear Sir, I wrote you a short while ago advising that at the influence of the Rev. Messrs. Fletcher and Poore I had drawn, on the 11th of January of this year, a Bill to the amount of £50 (fifty pounds) on the Treasurer of the London Missionary Society. At the same time I enclosed a copy of a printed Report of the Chinese Mission established on this gold field. I have now the pleasure of enclosing the last that has been issued from which you will glean some interesting information.

The Committee in Melbourne has, I am sorry to say, been remiss in the matter of furnishing the funds necessary to prosecute the Mission, and have taken steps lately to secure regularity in the transmission of their quota of contributions towards the support of the Chinese.

Provenance: London Missionary Society, Australian Correspondence, mfm National Library of Australia, 18 March 1856
Author: Rev. William Young
Location: Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject: To Dr. Tidman, LMS London, Copy of printed report.

My dear Sir, I have pleasure in forwarding you a printed copy of the last Report of the Chinese Mission on this gold field. The previous reports which have duly forwarded you I hope have reached you safely. Please address all letters for me to the care of Messrs. Brown, Ralston & Co., 23 Market Square, Melbourne.

I remain, My dear Sir, Yours sincerely W, Young
To Rev. Dr. Tidman, Secretary to the London Missionary Society, London.

Provenance: Age. Melbourne, 14 March 1856: Adelaide Times, 2 April 1856
Author: Staff Reporter
Place: Castlemaine
Category: Victoria Chinese Mission—Finances

The Chinese Mission presided over by the Rev. Mr. Young, is, according to the monthly report attended with some success. A report was read at the meeting last Monday which, the ugh too long for insertion, furnished matter of great importance to the community at large. The conversion of the Chinese was taken up with great enthusiasm by some Melbourne merchants and some gentlemen here, but if report be true, the Rev. Mr. Young has to rely on the charity which “hopeth all things” rather than on the contributions which were promised in the effervescence of the moment.
Seventh Report of the Chinese Mission in Castlemaine, read at the United Monthly Prayer Meeting, held in the Scotch Church, on Monday evening, March 10th, 1856.

The last Report was occupied with a retrospect of the Chinese Mission. I then shewed what had been effected with the help of God, by the labours of the agents employed in this mission, and also alluded to some circumstances connected with this Christian enterprise in this colony which gave it an advantage over similar enterprises in China and the Islands of the Malayan Archipelago, urging at the same time the necessity of taking early advantage of these circumstances by prosecuting with vigour the work of evangelising the Chinese who, in the providence of God, are brought to our very doors. The length of that Report prevented my introducing into it any of the conversations the agents of the mission had had with the heathen. I proceed now, according to my usual custom, to present you with a few of the interesting ones. From these some of the peculiar notions and modes of reasoning of these too-much despised, but interesting people, will be learned.

I was requested one evening in the month of December by a party of Chinese, to put one of their number into the way of getting a letter that was expected by them from a friend of theirs in Melbourne by Cobb's conveyance. I acceded to the request, and bade the man follow me to the Prince of Wales Hotel. On our way thither, I entered into conversation with him: I said, do you remember what you hear preached from time to time at Clinkers' Hill? He replied, “Yes, I do remember.” Do you know who Jesus Christ is? “Jesus Christ is God; and God is Jesus Christ.” This answer of his, gave me occasion to explain to him the doctrine of the personality of the Father, the Son and the Holy Spirit. I told him there were three distinct persons in the Godhead, and that three were one.

Do you still worship idols? I asked, “No, “he answered, “in this country I believe in Jesus, but when I return to China, I shall worship the gods of China.” I told him this mode of conduct would never do. If he wished to serve Jesus Christ, he must abandon his idols altogether, for he could not serve both.

On the 14th February, the teacher, Ho-a-low notes in his journal, (from which I quote,) the substance of the following interview with one of his countrymen. He states that he went to Clinker's Hill, and after going through the usual course, of reading the word of God to the people, one of the party observed to him, “I have heard you several times speak about the doctrine of faith in Christ, and of the worship of the God of heaven. The ugh I believe what you say, still I see no harm in worshipping one's ancestors.” Ho-a-low said, there was harm in so doing, for God had commanded that we should worship Him the only true God, and we were bound to obey his will. If we worshipped other gods, we should provoke his anger. As to worshipping one's ancestors, what was the use of it? What could they do for us? The man replied. “I can by no means agree with you there. One thing, however, is true, as one of our Chinese proverbs expresses it, “when you enter a country follow its customs; when you sail down a river follow its windings.” As we have come to this colony it is proper we should worship the God of heaven; but when we return to China, it will be equally proper to worship our ancestors and our gods.” Ho-a-low told him that there was but one God, — that He was everywhere; that he was not only the God of this country, but of all countries; and therefore, wherever we are, we are bound to worship Him. He told his countryman that he must not suppose that God was the God of the Europeans alone; but that he was the God of all other nations likewise.

Although the Chinese rarely argue in favour of idol-worship, and when they do so, do it feebly, it is otherwise with the worship of deceased ancestors. This they hold with great
tenacity, and defend with much spirit. This species of worship, however, they cannot well perform in this colony, the graves of their ancestors and their ancestral balls not being at hand. The entire absence of such worship among Europeans has led many to suppose that Europeans are greatly wanting in the appreciation of that close relationship that subsists between parents and children. “If Europeans,” they ask, “love their parents, why do they not, after the death of their parents, offer them religious worship?” The answer that Chu-a-luk gave to this question, on one occasion, was “Europeans show respect to parents during their life time by obeying them think it useless and foolish, after their death, to offer them religious homage.” The same question was put to Ho-a-low by an acquaintance of his, “You are in the habit,” he said, of going round every day from tent to tent, — “will you pardon me if I ask you a few questions?” The first question he asked was, “Why do you object to the worship of deceased parents?” To this Ho-a-low replied by asking, “Where are; they now?” The man was puzzled, and, after a short silence, shook his head and laughed; but gave no reply. Ho-a-low then told him that if a man’s parents did what was right while in this world, their souls would go to heaven when they died; in that case their spirits would not require anything to eat or to drink; nor could they be worshipped, there, because God alone, is the object of worship. On the other hand, if a man’s parents did what was wicked while in this world, when they died their souls would go to hell, where they would be confined in everlasting chains; in that case what satisfaction could be derived from the sacrifices offered them by the living? The man replied, “Even if they could not enjoy them, it was the duty of the filial son to offer them, to show the strong affection he bore to his parents.” Ho-a-low answered, “Our feeling of affection we may show to them while they are living; but you know, if after they die we offer them the sacrifices you speak of, we should commit a sin against God.” “Well,” he exclaimed, “do you not worship the god Kwan?” Ho-a-low replied, “And who is he? Why, he was a mere man. You suppose that because he was a good man he has been deified, and is able to protect you; but let me tell you that he was simply a person of the Han dynasty, and was killed by the people of that dynasty on account of his pride. He was not able to protect himself while living, how can he protect us now that he is dead? If you are, however, under the impression that he was a righteous person, and is now deified, still he is inferior to God, and as such not a fit object of worship.” He then asked, “Would you not then worship any of the idols?” Ho-a-low replied, “No; for observe what the Chinese do when they make an idol: in the first place they take a log of wood, then saw it; with part of that wood they make some utensil or other, and with part they make the idol. If the manufactured idol were really a God, would he not be angry with the makers for acting thus? But the idols are utterly senseless things, and can neither do good nor harm, why should we worship them?” The man felt unable to reply, and kept silent.

Although a great many copies of the New Testament have been given away to the Chinese who are capable of reading their own characters, we find it necessary on visiting such to continue perseveringly the practice adopted from the commencement of the mission, of reading aloud portions of the Word of God in their hearing, and not to trust to their promises to read it. Some of them, after glancing at the first chapter of the gospel of Matthew, get tired with the long list of names, and are disposed to set the book aside. Others, again, finding it so different from the books of their sages, allege that it enunciates no important principles. We have, therefore, to bring things new and old out of the treasury of God’s word when we visit them, to disabuse them of the wrong ideas they entertain in reference to the Bible.

On the 28th of January, the teacher, Ho-a-Low, paid a visit to his countrymen on Wattle Flat. One of them took the New Testament he held in his hand, and opening it, began to read

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2 Conventional evangelical theology rejects salvation by good works and insists that salvation is gained only by faith in the death, resurrection and ascension of Jesus Christ.
the first chapter of Matthew. Fearing this man might not understand the object of the Evangelist, in placing such a long list of names at the very commencement of the gospel, Ho-a-low explained to him that it was the intention of the sacred penman to set forth the genealogy of Christ. The man answered, “I know many of the Chinese beginning this chapter, get tired of the book, and say that it contains no great principles. I have a New Testament, and have read a good deal of it. I have often told our countrymen not to despise the book in their ignorance. But I must confess that I myself was doubtful as to the utility of the first chapter; but now I clearly see that it is the root of the book.” Ho-a-low replied, “It is just so in everything; however small the thing may be, it must have its root (or origin.) How can our indispensable book, the book of books, be without its root? It is only the se who are unaccustomed to take this view of the chapter that raise objections against the book, but if the subject were explained to them they would not despise it.”

In the course of the same month the teacher Ho-a-low and myself visited a store at Clinker’s Hill, where we entered into conversation on different subjects, with eight or ten Chinese. One of them said, “Englishmen are not good people, for they frequently jump the claims of the Chinese, and rob them of their gold.” I told him there were cases in which Chinese also robbed Englishmen of their gold. This he denied. When a case that occurred a few months ago was cited, of a Chinaman who had gone into an English shop, and abstracted a few ounces of gold from a drawer behind the counter, — “Ah,” he said, “that could not be called stealing.” I asked him if it was not stealing, what was it? He did not answer, but a broad grin was visible on the countenances of all the other Chinese. Ho-a-low then, by way of retort upon him, quoted a passage from the book of the philosopher Mencius, “‘A coward who runs away (from the scene of battle) to the distance of 100 yards, laughs at one who has scampered off ten yards,’ meaning that we must not condemn others for sins of which we ourselves are guilty.” He told him it would not do to condemn sin in an Englishman and connive at it in a Chinaman.

The usual services of the Sabbath have been conducted with but few interruptions, at Clinker’s hill, Campbell’s flat, and Moonlight flat, during the months of January and February. The total number of Chinese attending these services has amounted to 966 individuals.

Wm. YOUNG.
My dear Sir,
I have the pleasure of forwarding to you a printed report of the Chinese Mission on this gold field. I beg also to advise that on the 1st of this month I drew a Bill on the Treasurer of the London Missionary Society for £50 in favour of the Rev. J. L. Poore of Melbourne, and remain,
My dear Sir, Yours Faithfully
Wm Young
To Rev. Dr. Tidman, Secretary of the London Missionary Society.


During the month of April our Chinese congregations on the Sabbath, have exhibited a marked decrease. The total number of hearers has amounted to only 334, individuals. This falling off of our congregations arises from the removal of large bodies of the Chinese from this to neighboring gold fields, principally Ballarat and Bendigo. Of the 6000 or 7000 Chinese who were on this gold field, it is estimated that, within the last few months, Between. 2000 and. 3000 have left Castlemaine for other places. It is expected, however, that a large proportion of them will return, when, we hope; our audiences will again improve.

The results of our week-day visits to the Chinese at their homes have, on the whole, been encouraging. In the majority of instances we have been listened to with interest; in some few cases, great apathy and indifference have been manifested. Pursuing, however, our course of duty, in humble dependence upon God's holy spirit, we shall continue to declare the truths of the bible to the heathen, “whether they will hear, or whether they will forbear,” believing what Jehovah himself has asserted; that his word shall not return void unto him, but accomplish the object of man's conversion, for which he has sent it.

The extracts I shall. now make from journals kept by the agents of the mission, will show how plainly and faithfully the great truths of the bible have been presented to the minds of the heathen; they will also exhibit the inquisitiveness of some of the people, as well as their superstitious notions. The teacher, Chu-a luk, -and myself, together, on the 3rd of April, to the encampment on Winter's Flat; On arriving at the place, we took our seats in a tent, where, very soon, we had twelve Chinese collected around us, to listen to the reading of part of the 17th chapter of the Acts of the Apostles. Chu-a-luk expatiated at great length, and in a very clear manner, on the attributes of the true God—his universal goodness to the human race, and the common stock from which all nation's sprung. Whilst dwelling on the words, “He hath made of one blood all nations,” he took occasion to comment on the impropriety of calling people of other nations “foreign devils;” remarking that devils being spirits, could not be supposed to have form or shape like men. His remark was well-timed, for he had heard one man ask me whether I was a foreign devil, and another, on hearing the name of Paul, ask whether he was a foreign devil too. Chu-a-luk proceeded further to inculcate upon his hearers the necessity of
repentance rind faith in Christ, and reminded them of the final judgment. Several of the Chinese I saw this day were under the stupefying influence of opium. One man stood up in defence of the habit of opium-smoking, but after a very short argument he was silenced abashed. His countrymen all the while sided with us, and laughed at his embarrassment.

On the 7th I walked to Clinker’s Hill, whilst in a Chinese store, conversing with the Chinese, I observed on the counter, under a small heap of Chinese pamphlets, a good sized volume. I asked the storekeeper to let me see what book it was. He handed it to me. On opening it I found that it was a New Testament. I asked him where he got it, and who gave it to him? He said, he got it in Hong Kong, and it was given him by an old man, a Chinese. From his description of the old man; Chu-a-luk felt sure that it was his father, who is a member of the Chinese Christian Church in Hong Kong (under the pastoral care of the Rev. Dr. Legge and is employed as a colporteur under the auspices of the London Religious Tract Society. Both father and son engaged— the one in Australia and the other in China — in disseminating the knowledge of that truth which shall ultimately overthrow the idolatry of the celestial empire, I thought was a very pleasing circumstance. We told the owner of the volume to read it carefully both on account of its intrinsic excellence, and out of regard to the old man, who had given it to him. Geography, astronomy, and natural history, commonly taught in our English schools, do not form any of the branches of study of Chinese youth in native schools in China; consequently, the large mass of the people have most extraordinary notions of the shape of the earth, and have no idea whatever of its motion.

According to a Chinese representation of the earth I once saw, their idea is, that the earth is a perfect square and stationary: that China occupies the centre of this square (hence the name “Central Kingdom” that occurs in Chinese works, and which means China) and all other countries occupy the four corners, which are not by any means of large dimensions. The sun is supposed to rise and set upon all countries at one and the same time; and eclipses that are visible in one country are supposed to be visible in all on the same day and hour. Of these popular notions, an illustration was afforded in an interview the teacher Ho-a-low and myself had with a rather intelligent and well-educated storekeeper. We paid him a visit on the 22nd inst. He received us very politely, and was extremely inquisitive and communicative. Our conversation turning upon the lunar eclipse that occurred on the evening of the 20th, he remarked that it was a most extraordinary circumstance that neither that eclipse nor the eclipse of the sun that occurred on the 5th had been noted down in the calendar of the Chinese for the present year, and he said that the members of the Astronomical Board in Pekin had rendered themselves liable to the punishment of having their heads cut off in consequence of this gross oversight. We told him that the eclipse visible here would not be visible in China, and that the Chinese calendar would mention only the se eclipses that were visible in the kingdom of China, and not notice the se that occurred in other countries. He asked us what it was that occasioned eclipses. We endeavored to explain the subject to him in as simple a manner as we could and when we had done, he edified us with an account of the Chinese notions. He said that whenever the decal principle in the heavens, represented by the sun and moon, met with any impediment in the course of its operation, calamity would be produced. This impediment would occur if the sun and moon came into contact with two evil stars which he named. Two eclipses, he added, occurring in this year, was judicative of calamity befalling the nations. He observed that children born at the time of the occurrence of a lunar or solar eclipse were sure to have one eye blind, and occasionally had both eyes blind. He himself he said, had seen instances of this. We told him that we had our doubts on this point, and could not see how eclipses could occasion blindness. He then asked what occasioned the noise called thunder? We told him the passing

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Welch, Ian, *Missionaries and Indigenous Culture in Nineteenth Century China*, Online—Australian National University, Open Research, [http://hdl.handle.net/1885/14656](http://hdl.handle.net/1885/14656)
of one cloud to another caused it; And what was lightning? — and another man asked at the same time — docs it ever strike Europeans? We replied that lightning was an electric fluid, and did sometimes injure Europeans. The storekeeper said that cases were very common of people being struck dead by lightning in China: He had heard, he said (and he seemed to believe the statement), that several years ago there was no thunder nor lightning in Australia. We told him that we could not believe that that was ever the case. He then wanted to know where rain came from? He was told that it came from the clouds. Where did the clouds come from? We told him that they were raised from the sea by the heat of the sun. Then it was not the dragon, as we Chinese suppose, that raises them into the air above. We replied, certainly not. After we had satisfied all his queries we told him that the things about which we had been conversing—thunder, lightning, rain, and clouds — all shewed the power arid wisdom of the true God, and that this God had given us his holy word, with, which we should make ourselves acquainted—and then," he interrupted us," we should not feel alarmed?" “No" we said, “you need not then be alarmed.”

On the 26th I went, in company with the teacher Ho-a low, to Winter’s Flat. We found the Chinese encampment there almost entirely deserted—only three tents remained. In one of these we saw an elderly person, with whom we entered into conversation. We asked him if he had ever been present at any of our religious meetings on the Sabbath? He said he had, on one, occasion, heard the teacher Chu-a-luk on Moonlight Flat. Did he remember what the subject was? It was, he said, about the rich man and Lazarus, Did he remember what happened to them after their death? The one went to heaven, and the other to hell. We then spoke to him about the depravity of human nature, and of the necessity of having our hearts renewed by the Holy Spirit, so as to be enabled to live lives of Godliness. He seemed exceedingly self-confident, and said that in the practice of virtue he was guided by his own judgment. We told him that that was a most unsafe guide. We used a familiar illustration to shew him the necessity of trusting to a surer guide. We asked him how he thought the captain of the ship in which he came to Australia navigated her safely into the safety of the port of Melbourne. He replied, “by good luck.” We told him the captain did not trust to good luck but to his chart — that by it he shaped the course of his vessel, avoided all the shoals and dangers of the sea, and finally brought it safe into port. So, we said, was it with regard to man in this world; his sure and unerring guide was the Word of God, which, as we saw he possessed a copy, we recommended him to consult. From a little circumstance that occurred, we found out that he was an opium smoker. We asked him what sum of money he daily expended in opium. He said two shillings. How often did he smoke it?” “Twice a day.” “Could he not do without it one single day?” “No, was not possible. The craving for it was so intense.” “How long had he been addicted to the use of it?” “More than twenty years.” We then reckoned up what the drug would cost him a year, at the rate he was expending upon it per day, and mentioned the sum to him. He admitted that opium smoking was an expensive indulgence, and withal ruinous to the constitution, and expressed a wish to leave off the habit. We asked him whether if any anti-opium medicine were given him he would take it. He said, yes; if it did not produce any uncomfortable sensations, for he was too far advanced in years to submit to any experimenting on his frail constitution with new medical prescriptions. 1 pitied the man, and think his case a hopeless one. His appearance was extremely sallow, and his person emaciated. The habit of opium smoking is, I fear, becoming more prevalent every day, Many of the Chinese spend a large portion of their hard earnings in purchasing the noxious drug. Not a few, I imagine, with all their intense desire to revisit their homes in China will be unable to do so. Opium bids fair to swallow up the whole of their fortunes and to leave them to pine in poverty on these distant shores. It would extend this report to too great a length to record other conversations, also of an interesting nature that we have had with the Chinese. The se I must reserve for another occasion.
What progress is the Chinese mission making? is a question that has been frequently put to me of late. I cannot do better than refer the se who ask the question to the reports of the mission that have been printed monthly, from which they will learn what has been already done, and what is still doing. As there are some who seem to think that it is time that conversions among the heathen should be reported, I would remind such that as in the natural world we have first the blade, then the ear, then the full corn in the ear; so is it in operations of a spiritual kind. And in regard to this mission before even the blade appears, we have to plough up as it were the fallow ground of the Chinese mind, and sow broad cast and upon it the seeds of divine truth. This alone will be a work of time, considering the many difficulties that have to be contended against, Let not any then be impatient to hear of immediate important results. These, in the divine economy, ordinarily follow long continued toil. Results belong to God alone. Our duty is to sow, to plant, and to water. It is God's prerogative to give the increase, and we may reasonably expect the increase, if we do not become weary in well-doing — we shall be sure to reap, if we faint not.

WILLIAM YOUNG.

Provenance: Bendigo Advertiser, 16 May 1856
Author: Staff Reporter
Place: Bendigo
Category: Victoria Chinese Mission
Subject: Possible extension of mission to Bendigo

PRESBYTERIAN CHURCH. The Rev. J. Nish, the clergyman of this Church in Sandhurst, has been appointed by the Synod to make an evangelical tour through the Ovens district. He leaves Sandhurst in the early part of next week, for Wangaratta, whence he will proceed to Beechworth and the other portions of the district. Mr. Young, the superintendent of the Chinese mission in Castlemaine, supplies the place of Mr. Nish on one occasion at least, during the temporary absence of the reverend gentleman. It is the intention of the former gentleman to see how far it would be practicable to establish a branch mission in Sandhurst for the religious instruction of the Chinese.

Provenance: Mount Alexander Mail, 10 June 1856, Herald, Melbourne, Wednesday, 11 June 1856
Author: Staff Reporter
Place: Church of England Schoolroom, Castlemaine
Category: Victoria Chinese Mission

CHINESE MISSION.
The celebration of the anniversary of the Chinese Mission in this district was held last evening [10 June] in the Church of England Schoolroom, the Bishop of Melbourne [Rt. Rev. Charles Perry],

Dr Cairns, and the Revs. Low, Poore, Cheyne, Day, Calvert, Wells and Young attending. The room was very will filled and Mr. Andrews took the chair. Mr. Cheyne, at the opening, gave out a hymn, and the Bishop offered up a prayer, after which Mr. Andrews opened the business of the meeting by calling upon Mr. Young to read an abstract of the results of the mission during the past year. The latter gentleman then came forward, and proceeded to state that during the past year 15,000 hearers had attended his labours. One chapel had been erected, and the materials for the completion of another were in hand. Tracts had been distributed on the various goldfields and every opportunity had been taken advantage of to converse with the Chinese on religious subjects. He estimated the total number of Chinese on the goldfields at 30,000, and said they were principally from Canton and some other unpronounceable district [probable reference to Fujian Province]. He concluded by expressing his conviction that in time these people would be converted, as he stated in every instance the greatest facilities had been
afforded to the cause, but regretted the number of intelligent [educated/literate] Chinese only amounted to one in ten, thereby rendering oral instruction necessary for nine-tenths.

Mr. Wells then read the report, showing that on the year’s operations a debt of £35/13/- existed, at the same time expressing his confidence that the amounts collected this evening would easily discharge it.

The Bishop of Melbourne then moved the first resolution:

This meeting, convinced of the perfect fitness of the Gospel to meet the deep and urgent moral wants of humanity, and its power to cure the spiritual disorders of our race, rejoices in the efforts which are put forth by the Christian Church to extend its beneficent reign, and offers fervent prayer for its universal diffusion and triumph.

He would not weary the meeting with dilating on this text; he wished merely to point out that there existed amongst Christians no distinction or difference of age, class, colour, or sex, instancing several scriptural examples, proceeding to show that the spirit of Christ equally enlightened the Jew and the Gentile. He said the evangelisation of India, the ugh eventually successful, was ridiculed at first, as also of the savages of Africa. The Greenlanders, the stupid Greenlanders, were also brought under the influence of Christianity; and with respect to China, remarkable for its peculiar civilisation, and its restrictive character that too would be Christianised, as an indication of which two native converted Chinese were now present at this meeting. He trusted that the Chinese had been brought here in order that they might have the Gospel preached to them, that we might be able to proclaim to them salvation through Christ, and that it was not presumption to expect such a result. He then detailed his exertions in endeavouring to procure suitable missionaries from the Bishop of Victoria (Hong Kong), as also the means adopted to keep them from being exposed to temptations on arrival. He described his failure in obtaining all he wished, and pleasure on returning from England at finding people here adapted for the object in view. He then proceeded to state the pleasure he felt in meeting the clergy of other denominations in fulfilling this object of Christian love, and fervently hoped that Mr. Young and the se associated with him would be successful in their efforts to bring converts over to Protestant Christianity, no matter what branch or denomination of it. He trusted that sufficient funds would be raised to found an independent Victorian mission, entirely distinct from any one branch of the Protestant Church, but common to all, and he hoped that all Christian denominations would unite in this praiseworthy object, thereby extending the church of Christ, in spirit and in power; and in conclusion trusted that this mission would be extended to every gold-field, and that all would unite in showing a true missionary spirit.

The Rev. Mr. Poore, in seconding the resolution, expressed his thankfulness at the statements he had heard made, and said that he felt great anxiety for, and interest in, the Chinese. Mr. Young was about to relinquish his labours in China, when he (Mr. Poore) took upon himself to engage him for the mission here, without even the sanction of his directors, who, however, cordially approved of what he had done, and granted Mr. Young £200 per annum. He stated that another missionary [Lo Sam-yuen] had recently arrived, sent by Dr Smith, the Bishop of Victoria, and he should be glad to see five or six more. He anticipated next year to be able to speak of the Ballaarat, the Bendigo and the Beechworth missions; he also hoped soon to get Dr Miles son, who was now in England, who was eminently calculated to fulfil the duties required.

The resolution was carried unanimously.

The Rev. Mr. Beecher then moved the next resolution

The Providence of God having placed us in intimate relation to the Chinese in this colony, this meeting recognizes their claim upon the Christian community of this land for evangelical instruction, and therefore sympathise most cordially in the efforts which are being made to teach the knowledge of the true God, and his son
...the Lord Jesus Christ.

He was rejoiced to find the present missionary spirit in Victoria, and showed how, during the present century, it had sprung up, enumerating the various societies in existence, adding, that among the se most lately converted it was found most strongly.

Dr. Cairns and Mr. Poore also addressed the meeting previous to the collection, after which a vote of thanks to the Chairman was moved by the Rev. Mr. Low and seconded by the Rev. Mr. Calvert. Mr. Andrews returned thanks, and the meeting separated. The collections amounted to £16/10/- and the subscriptions to £29/18/-; total £46/8/-.

Provenance: Argus, Melbourne, 2 July 1856
Author: “A Friend to China”
Place: Melbourne
Category: Victoria Chinese Mission—Letter to the Editor

THE CHINESE.

To the Editor of the Argus.

Sir,—A letter has recently been addressed to you on the subject of Chinese immigration which could hardly fail to attract attention, as it pleads well and earnestly in behalf of a class of visitors whose chief offence has been a too rapid accession at a period when the colony was unprepared to receive them in such numbers, and a sudden renewal of a similar influx might, at any time, call for reasonable and proper restrictions; it may still be a matter for legislation to apportion their arrival to the existing capabilities of the colony, and to expect from so many able laborers due assistance in developing its agricultural resources. But all this is far different from viewing their presence amongst us with actual jealousy and alarm. There are circumstances which we should bear in mind when we regard our increasing population of foreigners.

They have come hither in search of gold, and it has been placed beyond all doubt that the precious metal exists within the limits of the colony in such quantities as almost to exceed the bounds of belief. It has, moreover, been practically bidden and reserved until the country had acquired something of a settled character, and there is a marked Providence in discovering such extensive gold-fields at this particular time. The people who have arrived in the greatest numbers are the se towards whom the original settlers are bound by every plea of humanity readily to engage in any work of benevolence which opportunity may offer. The exclusiveness of a vast nation, which had been sealed to the whole world, is gradually being removed through British influence, and the evils of a questionable war as manifestly overruled for good; while the clear and undoubted testimony of your correspondent cannot be too widely circulated,—a testimony bearing only a few weeks' date from China—“that the Victorian gold-fields are silently accomplishing what years of trading, diplomacy, and war have failed to accomplish, and since the return of Chinese from Victoria a feeling of hostility is fast giving way to one of friendship and regard for our countrymen.” This is at least a pleasing proof that the degree of protection and favor they have received from us has not been in vain. Our commercial relations with them are indeed of long standing, and familiar enough to every British home, while our merchants can bear witness to their high commercial integrity; and now, with our intensely superior advantages, are we not called upon to awake to our responsibilities and duty towards them, and unite with our countrymen who, in a British colony on their very coasts, are striving to do them good? Is there not something marked and singular to find so large a body of them then placed in the midst of a christian community? and may we not conclude that some work of mercy and good will towards them will best accord with the purpose which was thereby designed? To maintain the reverse of this is to strike at the root of our hopes and efforts for the myriads of the benighted races of the earth. We would rather believe that the colonists of Victoria will be ready to award their full measure of sympathy towards a people placed so providentially within...
their reach. A time of national rejoicing is a time for the display of that pure and unselfish principle which is shown by freely bestowing where we look for nothing again. In strict accordance with such a design may we not hope that a native Chinese missionary, [Lo Sam-yuen—Luo Shenyang] recently arrived in this colony, who has been educated and subsequently an appointed teacher at the Church of England College at Hong Kong, should meet with due encouragement and support from christians of all denominations in his new and remarkable mission. He is probably ere this on his way to Castlemaine, entrusted by the Bishop of Melbourne to the care of a Congregational Minister, Mr. Young, who, with two native Chinese assistants, has been for some time past laboring in that district; and with the fact before us that not only the Bible but the Prayer-book of the Church of England has been translated into their language by Dr. Morrison—an Independent Minister—who esteemed it the best manual of devotion, as well as scriptural instruction, for his converts, this may indeed prove a field of wide extending interest, where the reproach of christendom, the divisions amongst christians, may be virtually done away—a point for united christian exertion which may attract European missionaries who are acquainted with their most difficult language, and who would have one only rivalry—how thy may best promote “peace on earth, good will towards men.” Should, then, the Chinese Mission at Castlemaine awaken feelings of pity and compassion towards a portion of the community—sober indeed, orderly and industrious, but still walking in heathen darkness, It will, we may be assured, soon react with a blessing upon ourselves; and while awakened consciences and tender hearts are moved to care for the poor heathen, a sense of responsibility will be created towards others also, and while helping to distribute the bread of life to strangers and foreigners, we shall learn to feel more anxious for the souls of the ignorant and destitute (especially the young) at our very doors.

I am. Sir. Yours faithfully.

A FRIEND TO CHINA.

Provenance: Age, Melbourne, 9 July 1856; Bendigo Advertiser, 11 July 1856
Author: Staff Reporter
Place: Protestant Hall, Stephen St.
Category: Victoria Chinese Mission

The annual meeting of the promoters and friends of the Chinese Mission, was held on Tuesday evening, in the Protestant Hall, Stephen-street. His Honor Judge Pohlman in the chair. About 150 persons were present, among whom we noticed Bishop Perry, the Revds. Dr. Cairns, Morrison, Chase, &c.; Messrs Embling, M.L.C., H. Langlands, &c.

The proceedings of the evening having been opened with the singing of a hymn, and with prayer, the CHAIRMAN said the meeting, the ugh a small one, was not the less influential. There were many difficulties in the way of dealing with the Chinese. According to the strict tenor of the English law, they had a right of residence amongst us, and if, had they remained in their own land, we should have felt our duty to send a mission to them, it was not the less incumbent upon us to do so now that they were conic to us. The Chairman next read a letter of apology from the Hon. the Attorney-General, who, the ugh unable to attend, sympathised deeply with the object of the meeting.

Rev. Mr Poore then read the annual report as follows: —

FIRST REPORT OF THE CHINESE MISSION. July 8th, 1856.

The Committee of the Chinese Mission, in meeting their friends and constituents at the close of the first year's operations, deem it desirable to record the circumstances in which the mission originated, until the fundamental principle on which it is based.

A series of happy accidents—accidents as to man, there being none such with God—led to its establishment. A [Salford Congregational] Sunday School in England subscribed for 2000 copies of the New Testament in Chinese as their contribution to the jubilee fund of the B. and
F. B. Society. Their former pastor being in this country [Rev. J.L. Poore], they requested that the books might be sent hither for the benefit of the Chinese at the gold-fields. Whilst he was anxiously pondering how he could usefully dispose of this precious gift, two Christian Chinese youths arrived unexpectedly from Hongkong, accredited to him from the Theological Institute of the L.M.S. [London Missionary Society] in that city. The way now seemed open if the necessary funds could be provided, but trade was depressed; the time seemed unpromising; yet the work was for God—human souls were at stake. A meeting of the Evangelical ministers of Melbourne was therefore held, at which the question was propounded—What is the duty of the Christian Church in this colony to the Chinese there resident? and the unanimous resolve was formed to call a Public meeting to test the amount of sympathy existing towards them; the assistance that might be obtained in an effort to establish a mission, having for its sole object, the distribution of the Holy Scriptures, the teaching of the glorious gospel of the blessed God to the heathen, leaving it to the minds of the se whom God may call into the fellowship of his Son from them, to associate themselves with such bodies of Christians, whose forms of Church order and government, shall appear to them most agreeable to the Word of God.

Two Public meetings were held, unusual in this city, both as to the number present and the fervor displayed. It was evident that a wide and effectual door was opened, and the ugh there were some adversaries, as is usual when a good work is to be wrought— their opposition promoted the object which they had set themselves to hinder. Prior to holding the second meeting, and whilst the minds of many who saw the hand of God in the movement, yet doubted the wisdom of committing the enterprise to two youths—inexpert in the work, and but babes in christian knowledge— the Rev. W. Young, who had been in the Chinese mission twenty-seven years, as an agent of the London Missionary Society, arrived in Melbourne, being on leave of absence from his sphere of labor on account of domestic affliction, and not intending to return to China, his services were instantly engaged by the committee, and with the two teachers he was sent forward to Castlemaine, there to preach Christ crucified to the Chinese, as the power and wisdom of God unto the salvation of all who believed on him, whether English or Chinese.

Th Missionaries were well received by the se who were the objects of their solicitude, and for a whole year they have now labored amongst them, not only without insult or opposition, but manifestly regarded with esteem and as friends. Several Public religious services are held every week, at which large numbers attend—frequently as many as from 130 to 150 Chinamen being present at a time. Daily visits are made to their houses, and familiar conversations are held, which often elicit questions and arguments that afford the missionaries excellent opportunities of correcting erroneous opinions respecting the Christian religion—of imparting information on the subjects peculiar to the Divine word, and of pressing upon their attention the claims of that saviour who is the resurrection and the life. Through these means the knowledge of scripture truth has been widely disseminated among the Heathens. Many understandings have been greatly enlightened in respect to the vital doctrines of Christianity, and if it cannot be said that the hearts of any of them have been seriously affected, yet, as one of them, a storekeeper, said “there are the se among us who do believe in Jesus.” The committee rejoice to know that some have forsaken the religion of their fathers and worship Jehovah alone. One said to the teacher Ho-a-Lou, “I have been guilty of all sorts of wicked practices in consequence of my ignorance, but from the time that you came to teach us here I have often come to listen. I remember on one occasion your telling us of the wickedness of our natures and of the redemption effected by Jesus Christ. I then began to think on my past life, and felt as the ugh I could not bear the weight of my sins. I wish it were in my power to attend here every Sabbath day to hear the doctrines you teach that I may find some rest for my soul.” Their ignorance of the science of astronomy, and still more, their ignorance of the truths of divine revelation, renders them an easy prey to distressing fears and superstitious dread — they arc
dismayed at the signs of the heavens, an eclipse of the sun or moon fills them with alarm, but the missionaries in expounding the sacred scriptures have many opportunities for correcting their absurd notions; while teaching the divine philosophy of salvation they incidentally impart a knowledge of Western sciences which tends to elevate the intellect, to deliver from slavish fears, to prepare the mind to welcome the higher and more momentous truths that relate to the soul. As they gain grander and truer ideas of phenomena that occur in the firmament above, they will at the same time be brought to entertain loftier and more scriptural conceptions of the nature and attributes of Him “who spreadeth forth the heavens alone, that spreadeth abroad the earth by himself, that frustrateth the tokens of the liars and maketh diviners mad,”—be weaned from low and degrading vices, and be led to serve the living God alone in the gospel of His Son Jesus Christ.

The committee feel unfeignedly thankful at the state of the funds. The income necessary to carry on the mission has been derived from three sources:-First. the directors of the L.M.S. as an expression of their warm sympathy in the mission, and regarding it as a singular Providence that an individual possessing Mr Young's peculiar qualifications should have been directed to the colony at the precise time when his services were needed by the promoters of the mission to the Chinese Emigrants, adopted the following resolution, viz:—

1. That an allowance of £200 per annum be made to the Rev. W. Young for two years from the time of his appointment by the Association of Melbourne, to enable him to prosecute his labors on behalf of the Chinese immigrants in the colony of Victoria.
2. The Churches at Castlemaine, with great generosity, undertook to provide for the maintenance of the two teachers, amounting to nearly £200 per annum.
3. The Christian community of this city has responded to the call to provide the remainder of Mr Young's salary—the money payments to the teachers together with charges for freight of books, travelling of missionaries, and other incidental expenses, amounting to £138 17s. 3d.

In conclusion, the Committee feeling grateful to the Father of Mercies, who has made their way to prosper, and thankfully acknowledging the ready help that has been afforded by the Christians of different denominations, submit to the consideration of this meeting whether it be not a duty urgently pressing on us to extend the mission as speedily as possible to all the goldfields, by the employment of other European missionaries and Chinese teachers! They rejoice to announce the arrival of one additional laborer. They look with hopeful solicitude to this meeting, and to the churches of Christians in this city, to enable them to accomplish all they desire, for the harvest is great but the laborers are few.

Mr JENNINGS, Treasurer to the Society, read the financial statement, from which it appeared that the total expenditure for the year, amounting to £188 7s. 6d., presented a balance against the Society of £11 14s 7d.

The Rev. Mr. MORRISON moved, and the Rev. Mr GARRET seconded the adoption of the report, and in connection with it, the following resolution: —

That the report now read be adopted and printed under the direction of the committee, and that the following gentlemen be the committee for the year ensuing:—Treasurer, H. Jennings, Esq.; Secretaries, Rev. John Barlow, and Rev. R. Fletcher. Rev. the Dean of Melbourne, Dr. Cairns, A. Morrison, Draper, and Ramsay, all evangelical ministers in and around Melbourne contributing to the Society, with Messrs. Grice, Loners, J. M. Smith, Powell, Pascoe, G. Harker, H. Langlands, W. M. Bell, Ogilvie, und Collins.

The CHAIRMAN put the resolution which was carried unanimously.

Bishop PERRY moved the 2nd resolution.

This meeting, recognizing the claims of the Chinese, in common with all other heathen, on the sympathies and efforts of Christians, acknowledges the special obligations incumbent
on the Christian community to seek their conversion, arising from their residence in the colony, and the danger to be apprehended from the continuous presence of a heathen element in the social life of the country; it therefore rejoices in the establishment of the Chinese Mission, and would encourage the Committee to seek its extension to all the gold-fields of the colony, by the employment of other European Missionaries, and Chinese teachers.

His Lordship in speaking to the resolution dissented slightly from the fears which it expressed in relation to the presence of a Heathen element in the colony. He apprehended far more danger from our own sins and inconsistencies. He also deprecated the spirit of exclusiveness which was felt, politically, towards the Chinese, and thought we might advantageously become reconciled to their presence amongst us.

The Rev. Dr. CAIRNS seconded the resolution, and in the course of an eloquent address, dwelt upon the necessity and advantages of the missionary spirit. This spirit was, he was certain, developed in a manner wholly free from sectarianism, so far as the present mission was concerned. Our wealth was a powerful reason why we should liberally support that mission.

The resolution was carried unanimously.

The Rev. Mr POORE briefly addressed the meeting in support of a subscription, which was entered into at once. They were anxious to raise the next year £1000; and were mainly dependent upon church subscriptions and individual contributions.

The Rev. Mr BINKS moved the third resolution —

Since in the prosecution or any Christian work, which has for its object the salvation of souls, we are taught to depend entirely upon the Spirit, and to expect success in proportion to the fervor of our prayers and Scriptural dependence upon God rather than from any quality in ourselves or our services, this meeting would implore the promised help of God to give effect to his Word, and to prosper the mission in which we are engaged.

The Rev. Mr CHASE seconded the resolution, which was carried unanimously.

The Rev. Mr POORE moved a vote of thanks to the Chairman, to which the latter briefly responded, and the meeting separated.

The collection made in the room amounted to £16 !2s. 6d.

Provenance:  Mt Alexander Mail, 11 July 1856
Author:  Rev. William Young
Place:  Castlemaine
Category:  Victoria Chinese Mission

Tenth Report of Chinese Mission in Castlemaine, read at the United Monthly Prayer Meeting, held in the Congregational Chapel, on Monday evening, July 7th, 1856.

During the months of May and June, the agents of the Chinese Mission have, through the blessing of God, been enabled to carry on, in the usual way, the work of spreading abroad the knowledge of divine truth among the heathen in this district. The number of Chinese who have been present at the Sabbath services, held in three different places, has amounted to 675 individuals. Tracts and copies of the New Testaments have been circulated among the people, and I have had the satisfaction of knowing that some of them at least, have read and pondered their contents. Most of the interviews held with the Chinese during the periods in question have been of an interesting nature. On the occasion of some of our visits a good deal of pleasing inquiry has been hectic; on others we have been afforded opportunities of rectifying wrong notions entertained by the people in reference to some of the doctrines of scripture; on others again we have had presented to us such developments of what is pre-eminently the ruling passion of the Chinese heart—the love of money—as to make us feel most forcibly that our best efforts to induce the carnally minded to attend to and value the things of the spirit, are utterly unavailing without divine aid.
I shall now proceed to lay before you a few extracts from the journals kept by the agents of the Mission. On the 13th of May the teacher Chu-a-luk and myself paid a visit to a storekeeper at Little Bendigo. He received us with his usual civility. After seating ourselves we inquired if he felt inclined to hear something read to him out of the New Testament. He said yes, so much so as to attract the notice of his countrymen who laughed at him for his perusal of the book, and asked him whether he intended to become a Christian. I was glad to hear such a reply, and told him not to allow the ridicule of his countrymen, who knew nothing of the value of the book, to make him ashamed or afraid of reading it. He was told that it was an honor to be a Christian; that a man might well be ashamed if he suffered as a thief, or as a murderer; but to suffer ridicule for becoming a Christian was a thing of which a man had greater reason to glory than to be ashamed. We told him that we wished that not only he, but all the Chinese would become believers in the Lord Jesus Christ.

“And who is Jesus Christ?” said a man who had overheard us whilst he was washing his plates and dishes outside the tent. He left his work for a while, and came in and asked “Who is this Jesus? Is he a sage like our Confucius?” The teacher, Chu-a-luk replied, Jesus is greater than all earthly sages; he is even the son of God, who came into the world to save men from their sins. The inquirer then went out and resumed his work. I requested Chu-a-luk then to open his new testament, and read the 21st chapter of the book of Revelation. The storekeeper opened his at the same place. The beautiful and glowing description of heaven therein given deeply rivetted the attention of the storekeeper, and he frequently gave utterance to his feelings of satisfaction as its glories were portrayed. He was told that the unspeakable happiness of heaven was a blessing we could freely obtain; that faith in Christ would put us in possession of it; that it was faith in his dear son that God required of us, to make us partakers of heavenly felicity; that he required no burning of candles or incense sticks; nor the three kinds of bloody sacrifices that the Chinese were accustomed to offer. The teacher, Chu-a-luk, proceeded further to describe the character of the se who should be admitted into the kingdom of heaven; also the character of the se who should be excluded from it; When he had finished, we asked the storekeeper whether he would wish to obtain admittance into heaven, and enjoy its happiness. His reply was to the effect, that when he got money he would seek to obtain its happiness. We told him it was the duty of all men, whether in a condition of poverty or in circumstances of affluence to seek the blessedness of heaven; that the riches he was seeking after he could not carry with him out of the world; that many a rich man, with all his wealth, was extremely miserable and many a poor man who had faith in Christ was notwithstanding his poverty, exceedingly happy. He admitted the truth of what was said, and before taking leave of him, we exhorted him to seek the happiness he had heard described in the chapter that was read to him.

The same chapter was read, on a different occasion, to a group of Chinese on Clinker’s Hill, by the teacher Ho-a-low. After he had given them a description of heaven as a place of purity, and shewed the necessity of a change of heart, to fit men for the enjoyment of its blessedness, the question was put, “Do you all not think the happiness of heaven greatly to be desired?” “Yes,” exclaimed one of our hearers, “but it is a happiness intended only for Europeans.” He evidently seemed to think the Chinese too vile for it. We told him the; book of God contained no such intimation; that the European who did not seek admission into heaven through Jesus Christ would be excluded from it and the Chinese, on the other hand, who exercised repentance and faith towards the Saviour, would be admitted into that happy place. An elderly Chinese then remarked that he had read one of our christian tracts, entitled "A
Dialogue Between “Two Friends, named Chiong and Yuu,” ⁴ that the one of them who was not a christian, became afterwards a converted character, and both of them died in the hope of immortality in heaven.


I was greatly pleased to hear this spontaneous statement from his lips, as it satisfied me that he had read the tract with a good degree of attention. We exhorted him to imitate the good examples that were presented to him in the “two friends.” The same man remarked that he had heard someone say that if a man does not repent of his sins, the guilt and consequences of his impenitence would be laid to the account of Christ.⁵ We told him the holy Scriptures contained no such doctrine; and the teacher Ho-a-low used an illustration to show him that the impenitence of sinners being wilful they themselves would have to bear the guilt and consequences of it. Suppose, he said, that a man is indebted to the Government in a large sum of money, and is unable to pay his debt and suppose that a friend of his, wishing to extricate from his difficulties offered to pay the whole of the debt for him, but the debtor spurns his kind offer. Think you it would be right to blame the friend for the conduct of the debtor, and make him suffer the consequences? In the same manner Christ, having once come down from heaven to save us from our sins, and he, having the power to deliver us from everlasting condemnation, if we do not choose to be saved by him, we must be chargeable with the guilt, and endure the consequences of such conduct; they cannot be laid to the account of Christ.

Occasionally we perceive such close attention paid to the explanation of God's word, and hear such hearty expressions of approbation uttered by the se whom we visit, in reference to the objects we seek to promote, as greatly to cheer and refresh our hearts. Towards the close of the month of May we called on a storekeeper on Clinker’s Hill, with whom we had often previously held conversation on religious subjects.

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⁵ This appears to be a misunderstanding of the evangelical doctrine of substitutive atonement. See commentary online—https://en.wikipedia.org/wiki/Substitutionary_atonement
spirituality of God's law—the extent of its claims,—and the impossibility of being justified by it in the sight of God, consequently the need we sinners had of the righteousness which is by faith of Jesus Christ, in order to be freed from condemnation, and to be treated as just by the Being whom we had offended; The doctrine of justification by faith⁶ so repugnant to the carnal mind, I thought would sound strange in the ears of the heathen, and I was half afraid he would manifest very little disposition to listen to it. My astonishment and delight were great when, at the conclusion of our conversation, which was a lengthened one, he exclaimed, “This is the best thing, I have heard yet. Let me read the se verses you have been explaining.” He was pointed to the 20th and following verses of the 3rd chapter of the Epistle to the Romans. He read them for himself. We desired him to ponder them, and consider what been said. Turning, round to me, he said, “You sir, and Chu-a-luk (who was with me on this occasion) come to converse with me at an hour of the day I exceedingly like, and it affords me pleasure to listen to you; the object you are seeking to promote is a good one.” We had seen in his store a copy of the New Testament, which Chu-a-a-luk's father, the Colporteur of Hong Kong, had given him previous to his leaving that port for Australia. We asked him where it was; he said he had allowed a friend of his to take it to Bendigo. Chu-a-luk then presented him with a new copy, and said; “See now, both father and son have given you a copy of the same book. Be assured “it is a valuable book; fail not to read it.” He nodded and received the volume with thanks.

The teacher Ho-a-low who was at the time on Bendigo, having previously obtained my permission to go there, has noted several particulars in his journal in connection with that circumstance which I think is possessed of sufficient interest to lay before you. He was, it appears, utterly ignorant of the plans of his countrymen regarding the public establishment of idol worship, until he accidently overheard some parties talking about the matter. His influence, he found, availed nothing with them, in hindering them from carrying their idolatrous projects into execution. The day was fixed for the celebration of the ceremonies in honour of the god Kwan, and the sacrifices all prepared. The teacher having ascertained the place where the ceremonies were to be performed, went thither on the appointed day. Entering the calico temple, he saw it decorated with flags, he also saw the god, and two divining sticks placed before him.

He spoke to his countrymen about the absurdity of worshipping senseless idols, and told them about the Being to whom they ought to pay divine honours. One of the Chinese, in answer to his remarks, said, “It is our custom to honour spirits and gods, and though it may not be necessary to do so in this foreign country, still, as long custom has sanctioned it, it is proper for us to observe it. We shall, nevertheless worship the true God, at the same time that we pay honour to our idol.” Ho-a-low told them there was but one God whom men ought to worship, and the Chinese must not fancy that he was the God of Europeans only, and not of the Chinese. He, moreover, observed that when they admitted it was not necessary to worship idols in this foreign country, that very admission showed that their gods were all false gods, for as it regards the true God, there was no country, where it could ever be unnecessary to worship him. Again, when they knew that what long custom had sanctioned was wrong, they ought to abandon it. One of his hearers exclaimed, “What you say is perfectly right.” The day after the inauguration of the god, many of the Chinese went to the temple to inquire of Kwan as to their future prospects. Ho-a-low saw a man inquiring by means of the divining sticks whether in the event of his going to the Avoca his digging and gambling speculations would be profitable or not. The two sticks when thrown on the floor before the god, presented upwards the one its flat, and the other its round surface, which indicated a favorable answer;⁷ the inquirer, in consequence, resolved on going to the Avoca. After the ceremonies on this occasion

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⁷ See online—https://www.youtube.com/watch?v=vdNiskT67yA
were over, Ho-a-low invited the individual who officiated as priest to a friend's tent, and then took the opportunity of telling him, as well as others, of the folly of their proceedings, and spoke to them in the following strain; — “Let me tell you that the god you have worshipped is a false God. If he were indeed the true God, do you think he would grant permission to that man to go and gamble? You may see also that he is simply a bit of wood, and has no power whatever to determine any of your matters, and knows nothing about them; for you settle and determine all your plans by your own hands, by simply tossing up the divining sticks, as their surfaces turn up, so you determine the god Kwan has nothing to do in the matter.” The remarks of the teacher merely elicited a laugh, and his hearers soon afterwards dispersed. On another occasion, Ho-a-low meeting the Chinese superintendent, was thus questioned by him: “What subjects are the se you are always talking about to the Chinese?” Ho-a-low replied, they are the Gospel of the kingdom of God, the forgiveness of sins, and the resurrection of the dead; that he taught the people to keep the commandments of God, and to believe in Jesus Christ, that they might enjoy life everlasting. One man asked, why it was not right to worship idols? and why the Chinese should be called upon to abandon them? Ho-a-low replied, “Look up to the heavens, is there more than one sun? Look at the Chinese Empire, is there more than one emperor who rules over it? If you perceive that but sun shines in the firmament, and but one emperor governs China, you may as easily perceive that there is but one Sovereign who rules over the whole universe, and he is the one and true God. God's first commandment teaches us, ‘Thou shall have no other Gods before me’, therefore we ought to obey him, otherwise we shall be considered as rebels against God.”

Now that one temple has been erected for the Public performance of idolatrous worship, it is not at all unlikely that others will ere, long rise. If not checked in its commencement by strenuous efforts on the part of Christians to give the heathen the Gospel, and to supply them with Christian teachers, idolatry will assuredly soon take deep root on these gold fields. Not many years will elapse when substantial and costly temples will be reared on every side to the honor of gods made with hands. Many a romantic range and lovely dale will be studded with idol shrines and temples, and the glory of the incorruptible God marred therein and changed into images made like to corruptible men, marking the sad triumph of the power of darkness. Once Christians had the whole heathen field before them; idolatry has at length aroused itself, and begun to contest the occupation of the field. And in this contest, is idolatry or is Christianity to come off triumphant?

Provenance: London Missionary Society, Australian Correspondence, mfm National Library of Australia, 26 July 1856
Author: Rev. William Young
Location: Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject To Dr. Tidman, LMS London, Financial Draft

Castlemaine, July 26, 1856

Dear Sir,
I beg to inform you that on the 1st of this month I drew a Bill on the Treasurer of the London Missionary Society to the amount of £100 in favor of the Rev. J.L. Poore which when due I trust will be honoured. I have the pleasure also to enclose you a printed Report of the Chinese Mission on this goldfield, and remain,


Dear, Sir, Yours truly

To Rev. Dr. Tidman, Secretary to the London Missionary Society, Blomfield Street, [Finsbury] London.

Provenance: Colonial Times, Hobart, 8 August 1856
Author: Reprint from Melbourne press
Place: Melbourne
Category: Victoria Chinese Mission

A meeting of this Society was held at the Independent Chapel, Collins-street, last night, the object of the meeting being to promote the extension and diffusion of the Holy Scriptures, more particularly amongst the Chinese constantly settling in Victoria.

The meeting, which was not so largely attended as was anticipated, was opened by singing a hymn (553) the subject being the spread of the Gospel, and Prayer. The lesson (Isaiah 49) was then read, and another hymn (660) having been sung, the Rev. Mr. Poore entered the reading desk. The reverend gentleman, who had been specially requested to introduce the subject to the meeting, said he had much pleasure in complying with the wishes of the Society. The object of the meeting, as they were aware, was to enlarge the labours of the Colonial Missionary Society amongst the Chinese. But it was not of the Chinese in China he had come to speak, but of the Chinese in the adjoining colonies. Where the carcasses are, the eagles will gather, and he now wished to call their earnest attention to the great Chinese population in Victoria. The present number of Chinese in that colony was 35,000. That number was daily on the increase. They had every reason to suppose that there would be a great shower of them; in fact, that the number he had stated were but the drippings of a great flood. The Chinese were a people who lived in greater numbers upon a square mile than was to be found in any other part of the world, and they were all aware of the many ingenious expediences to which the Chinese had recourse to support their vast population. To that portion of the globe the news had been carried that gold existed in large quantities in Victoria, and they might, be sure that the report was not made less inviting from being told by interested shipowners and storekeepers, The consequence was that a perfect rage to leave China for that colony was created, and in fact it was only the poverty of the Chinese which prevented there being a perfect eruption. The Government of Victoria, seeing the increasing numbers of the Chinese arriving in that colony, had tried to shut them out. But it was doubtful if the measures they had adopted to effect that object were wise or just, and whether they were not in fact illegal, as being against the spirit of British law. That Government had, however, become alarmed, and with the endeavour to shut the Chinese out had put a tax of £10 on every Chinaman entering their colony. Bat this act only increased the trouble of the Government, for the Chinese, instead of landing as heretofore at Port Phillip, went to Adelaide.

True, they had then nearly five hundred miles to travel on foot, but what was that? It was nothing for the Chinese to walk over such a distance when gold was at the end of the journey. The Chinese chartered the Wenga Wenga at Sydney, to land them at Guichen Bay, from which place they made the overland passage to the gold fields.11

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11 The Walk from Robe, (Bendigo, Golden Dragon Museum, , 2002)
In 1855 Victoria introduced a landing fee of £10 to curb the numbers of Chinese arriving. Over the next two years, to avoid this, ships landed the Chinese at Port Adelaide and Guichien Bay (Robe). From there the Chinese made their way on foot to the Victorian goldfields. Many thousands landed at Port Adelaide. Some 45 ships landed more than 20,000 Chinese at Robe. Lieutenant Saunders and 25 men from the 12th Regiment of Foot were sent to Robe to control the influx. The Chinese endured overcrowding on the ships, the handicap of being landed miles from their goal, and danger. Three of their ships were wrecked in Guichen Bay, Duilius, Phaeton and Sultana. However all passengers landed safely. Encouraged by Victoria, the South Australia government later imposed a poll tax on Chinese and limited the number and proportion of Chinese on board. Soon the streets of Robe were deserted.12

One of the first things that then struck the society was, what were they, as Christians, to do with these people? When a youth he had much wished to have become a missionary to China, but that was overruled, and he continued his studies in England. Still he always wished to go to China. Mr. Poore was afterwards sent to Hong Kong, from which place he came to these colonies. On arriving here he still hoped in some way or other to become better acquainted with the Chinese. When he first came out from England he wished to have taken out with him a quantity of Chinese books, but could get none, and consequently his knowledge of the Chinese had afterwards to begin. Soon after his arrival in Victoria he was found, however, that the Sunday Schools in England had sent out to him 2000 Chinese books. The books, of course, came in very large boxes, and he paid the freight for them; but still they were then very like so much lumber. Soon afterwards, however, numbers of Chinese began to arrive in; but they were mostly very poor, and were neither willing to pay for a book of which they did not know the value, nor to be burdened in carrying to the diggings more articles than were absolutely necessary.

About this time Mrs. Poore blamed the speaker that he did not find means to do something with the books he had, thinking perhaps that he was acting unrighteously in withholding so great a gift from the Chinese. Next, to his astonishment, he saw in the shipping intelligence in one of the newspapers that two Christian Chinese were consigned to him. It was curious enough that he should first know the fact through the shipping intelligence conveyed in a newspaper, but such was the ease. He accordingly went to the Chinese Depot, and there found two young Christian Chinese accredited to him, from his old friend and fellow student Dr. Legge. One of the Chinese was the son of a colporteur, in the missionary service; the other the son of a Christian Chinese theologian, both being well educated, able to speak English, and to translate Chinese into English, and English into Chinese. Dr. Legge had expressed his hope that the young men might be found useful if employed either as translators or teachers, but preferred the latter duties for them. But then came perplexity the second, what was he to do with them now he had them? There was no help for it, however, and he invited the young men to his house. To be sure they did not require to sleep in feather beds, as the habit of the Chinese are very simple, their bedding consisting merely of a roll of matting and a blanket. The young men stayed with him five weeks, and in his acquaintance with them he found them to be most gentlemanly, intelligent, and refined. They were continually diligent in writing. Here he should observe that in China the division of occupation is very minute; and that the se taught to read and write did no other species of work. Their surprise was very great when they saw Mr. Poore using a cross-cut, for their education did not allow them to understand that physical labour was not at times incompatible with the high office of a Minister of the Gospel. They asked one of the young ladies staying with him, if he was not a teacher? Upon being answered in the affirmative, they remarked, but he works? pointing to the delicacy of their finger nails, a mark in China that the person who has such is above all physical labour. Of course the matter was explained to them, and to show how docile and intelligent the Chinese were, Mr. Poore said, that before another week they also attempted to work as well as they could, although, of course, their efforts were very feeble. They tried their best, and he expressed to them how much pleased he was with their work.

But to return, the question, what was to be done with them? was still unanswered. There were the books and there were the men, but how could they hope to raise a Chinese Mission at that time, when all the Independent Congregations were in debt or trying to become so? What then was to be done? In this emergency Mr. Poore wrote to the English Missionary Society\textsuperscript{13}, which he believed to be founded on Catholic principles, and called a meeting to consider the subject, at Mr. Morrison's Chapel. At that meeting the Dean of Melbourne attended for the Church of England, and all their own ministers and ministers of almost every other denomination also attended. It was, at the meeting, unanimously agreed that an appeal should be made to the public, and a public meeting was therefore convened the next week, to beholden at the Mechanics' Institute. There was upon that occasion an immense crowd, for marvellous excitement prevailed on this most interesting subject. The room was crowded to excess, and upwards of 1000 persons were unable to obtain an entrance. It was concluded that it would be a pity that public excitement in so good a cause should subside, and another meeting was Holden the week afterwards in a much larger room. At the commencement of the business of the meeting, one of the young Chinese stood up, and gave in English the line “Jesus shall reign where're the sun;”\textsuperscript{14} and having given that and the next line out, he pitched the tune of the Old

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\textsuperscript{13} This was probably the London Missionary Society.
\textsuperscript{14} “Jesus shall reign where're the sun
does its successive journeys run,
his kingdom stretch from shore to shore,
till moons shall wax and wane no more.”
\end{flushleft}
Hundredth. The effect was most marvellous. A Christian Chinese giving out a hymn in English, and pitching the Old Hundredth tune, was most amazing. And when the second Chinese read from the passages in the Holy Scriptures, "They shall come from the east and from the west and from the land of Sinim," the effect on the meeting was marvellous in the extreme. They could imagine the intense feeling of joy which Christians experienced when they heard one "from the land of Sinim" repeating in English a prophecy then being partly fulfilled in himself. The next meeting was Holden in Geelong, in the Wesleyan Chapel, and was also largely attended. At that time the speaker heard that Mr. Young, who was born at Penang, and had been engaged in the labours of the Missionary Society in Singapore, Amoy, Batavia, and other places, for twenty-seven years, was in Sydney,

That gentleman, who they would see was an Asiatic by birth, was invited therefore to come to Melbourne, and although not in time for the first meeting, he came in time for the second, bringing with him Mrs. Young. Mr. Poore and the Chinese proceeded to Castlemaine, where the Chinese were subjected to an examination, which they passed in the most satisfactory, most intelligent, and praiseworthy manner. This mission was then just fairly started at Castlemaine, the Episcopalians, Independents, Wesleyans, and Presbyterians, to the honour of Forest Creek and the Castlemaine district, be it spoken, undertaking to find the sum of £200 a year for the support of the young men. It was satisfactory also to state that the meetings in Melbourne had funds collected sufficient to pay all the mission's preliminary expenses, about £500. The mission was first started on the 12th June, last year, and it was gratifying to know that at the end of the twelve month the society was not in debt. But the meeting would wish to know what had been the result of their labours in the propagation of gospel truth. He should first remind them that the Chinese paid to their own country a peculiar deference to learning, There, there was no aristocracy but that. Still, the missionaries amongst the Chinese experienced great difficulties, for the mandarins would not permit the foreign devils (as they politely termed Europeans) to instruct. The Chinese, however, although they had such immoveable looking faces, had, however, great intelligence and curiosity, and when they could converse with the English, would avail themselves of the opportunity. One day in Castlemaine one of the young Chinese went through the streets crying in his own language “come to worship, come to worship,” and almost immediately 137 Chinese had seated themselves in the room. They all sat uncovered, and listened to the speakers with as much attention and interest as any company of Englishmen could do. To show the respect they paid to teaching, he would tell them of an instance, which occurred at that meeting. One of the Chinese came in smoking, but upon being informed that it was not the custom with Christians to smoke in places of worship, he immediately ceased smoking, sat down with respect, and listened to the proceedings with the greatest attention. When the teacher had finished his part of the duty, Mr. Poore addressed the meeting, the young Chinese interpreting, and the assembly listened with the greatest anxiety to his explanation how the Gospel might make the Chinese as wise, as strong, and as happy as themselves. The Chinese in fact saw immediately they were brought amongst the English, and saw the refinements of the Europeans, that they were an inferior nation. The speaker next referred to the habit of the Chinese in their mode of carrying burthens, and as to their food, stating how advantageous was the change in their manner, dress and mode of living, after they had been up to the diggings, to what they had been before they left for them. When first the Chinese landed they were. hated and despised, particularly by the inn-keepers, who held the ruling power in Victoria, And why? Because they drank no brandy. But ask the storekeepers now how they liked them, and they would tell them that the Chinese, taking man for man, were better customers than the English. The Reverend speaker then referred to an article which appeared in the Ballaarat Star, on a "celestial performance" of the

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15 Old Testament, Book of Isaiah, ch 49 v 12.
Backus Minstrels,\(^\text{16}\) in which the Chinese were Holden up to ridicule. The paper declared that if the Chinese would only get accustomed to the tavern and police bars they would soon be better spoken of and such was the fact, He believed the Chinese also would live where Englishmen would starve, owing to their patient industry, and again remarked upon their change of clothing and diet after being some time amongst Europeans. Many of them by marriage with English and Irish girls had become settled, and were now merchants and storekeepers. They were also peaceable and industrious, and to prove their intelligence and acuteness in practical life and commercial matters, the reverend speaker related several anecdotes. The mission amongst the Chinese it was clearly shown, Mr. Poore continued, had resulted in good in a variety of ways. It gave them in the first place a true knowledge of the Holy Scriptures, and saved them from insult, violence, and oppression. Referring to the superstition of the Chinese at the time of an eclipse, that a great dragon is devouring the sun, and to the noise they make with gongs and other instruments in such events to frighten the monster away, the speaker stated that when the phenomenon had been explained to them, and the very day stated on which the eclipse would be visible, their astonishment was very great, and their delight was expressed in a variety of modes. The effect of all this was to lead them to listen to the reading and exposition of the Holy Scriptures by the whom they acknowledged to be so much more learned than themselves. The scriptural expression, that the heathen should be amazed at the signs in the Heavens, struck them with great force at the time of the eclipse, and that had also had a most beneficial effect. They had always listened with attention to the reading of the Scriptures, but now they not only listened, but objected and questioned upon them with very great intelligence. The Mission had now reason to hope that some of the Chinese strangers were now yielding to the faith as it is in Jesus. Many of them could reason with great intelligence upon the doctrine of justification by faith and the Epistle to the Romans. Upon reading in the Revelations\(^\text{17}\) the glorious descriptions of the just in heaven, one had remarked in answer to a question, that he desired such purity, it was good, but it was for the Europeans alone. Another had expressed how deeply he felt the sinfulness of vices to which he had been addicted previously to his hearing the scriptures, and from these facts and their docility and intelligence the reverend speaker concluded that the Chinese were a nation more particularly susceptible to the reception of divine truths than any other. Mr. Poore then stated how surprised the Bishop of Melbourne was when he heard that Mr. Young was a Congregationalist to which Mr. Poore replied that he was delighted to hear it, as he was an Independent, and expressed the high gratification he experienced when his lordship placed in the mission a native teacher sent down by the Bishop of Sydney.\(^\text{18}\)

The Evangelical Societies in England, Mr. Poore continued, had all joined for years in praying that China might be opened to them. Now it was so much the better for these societies, for instead of their having to go to the Chinese, the Chinese were coming to them. Now, the door was opened, he called upon them to pray that they might enter into this sphere for their Christian labour, so that the hearts of the Chinese strangers amongst them might be opened to attend to these things which lead to everlasting life in Christ Jesus. In conclusion, the reverend speaker said he did not appeal to the meeting for money, but as the \([\text{London}]\) Missionary Society in London would now soon dis-continue its annual £200 subscription, he prayed that they would take up the noble cause it had advocated, and further increase the labours of the mission by bringing out other missionaries, particularly the son of the first Christian Missionary to China, (Dr. Milne).


\(^{17}\) Lo Sam-yuen was sent by the Bishop of Victoria, Hong Kong at the request of the Bishop of Melbourne.
The reverend gentleman, who was listened to with great attention throughout his address, after a short extempore prayer, pronounced the benediction, and the meeting separated.
Provenance: Sydney Morning Herald, 11 August 1856
Author: Letter to the Editor
Location: New South Wales
Category: Chinese Immigration
Subject: “Our duty to Chinese Immigrants.”

It is always a source of peculiar gratification to any individual, who by himself may have under taken the advocacy of different views than the se formerly in the ascendant, to live on to that period of reaction when he can see a recurrence and re-adopton of principles. from which the body politic has but temporarily deviated So, likewise, when a similar result being achieved by the agency of journalism, it becomes a matter of legitimate self gratulation to all who contribute their assistance towards the maintenance of a free press, that Fourth Estate of a constitutional community, as it has of late been justly and fitly denominated. When the glowing and truthful terms, in which Sheridan described the motive power in politics of a free press, under however baneful a domination, are remembered, one may also consider, apart from partisanship—that ordinary signification of politics—how the Press, on all questions of public morals and principles, has as great authority as responsibility. Thus as the columns of the Herald have always been made the vehicle of inculcating consideration and forbearance, on the part of the authorities and settlers of Australia, towards the se immigrants of the Chinese race who have arrived in our port, so it is gratifying to find that reason and justice is resuming their hold over some, who allowed too hasty prejudices to sway their conduct towards the se newcomers. Exceptional legislation is at all times highly objectionable; but when legislation is first of all conceived in an uncharitable, if not an un-Christian spirit, and it is emboded in vexatious but futile enactments, then indeed it becomes immeasurably odious, and will in all probability carry within it, the germ of its own nullification and subsequent repeal.

That appears especially to be the case with the Acts of the late Victorian Legislature, which imposed the Capitation Tax of £10 on every Chinese landed within its territory, and prohibited ships carrying to Port Phillip more than one Chinese for each ten tons of the vessels register. Of course whilst freight and passage money could be paid, shippers will navigate the craft from the Chinese Seas to Australia, without any consideration for the idiosyncracies of Victorian legislators, and consequently Adelaide and Sydney have profited to the exclusion of the Port Phillip revenue, and the navigation of the Murray River has nearly made the whole Act a dead letter.

At the same time let us do justice to those who, in Victoria, courageously objected to the hasty adoption of crude legislation for Chinese exclusion, after the fashion of San Francisco. Several most valuable communications in favour of the maligned celestials from the pen of Mr. William Kelly, were admitted into the Argus, and more recently the Age newspaper has done full justice to the cause of the Chinese immigrants, in an article that was reproduced in the publication of the [Sydney Morning] Herald, on the 31st ultimo. There must be but few now, even of the se who stimulated and carried out this Act for “putting down” Chinese immigration, who must not yield to the reasons therein adduced, and to the resultless issue of their own handiwork. It is, moreover, highly pleasing to peruse the high tone which pervaded the article in question, and one conscientiously can endeavour more largely to disseminate views of our Christian duty, in relation to so many sojourners of a Heathen persuasion among us. The inscrutable ways of Providence, in having placed the Island of Hongkong in 1842, under the British sceptre, have now furnished the means of providing a Christian missionary of Chinese birth, but educated and trained in the college of that dependency of Queen Victoria Such a Chinese Christian missionary, by name of Lo Sum-Yun [Lo Sam Yuen], has lately arrived and been placed at the disposition of the Lord Bishop of Melbourne, that devout and stirring divine, Dr. Perry; and what a disgrace will it be if the Victorian Exchequer has amongst its
receipt a Capitation Tax of £10, lawfully demanded for a Chinese of such a character landed in that colony!

Various are the worldly reasons for endeavouring to make the Chinese an improving class amongst our settlements, yet none can be so sound or so cogent as that it is our Christian duty, not only to treat them with neighbourly kindness and consideration, but -also that Christians of all denominations should strive to instruct these benighted heathen in the holy truths of the Christian dispensation. Many of the Chinese return to their native homes, when they have earned that which is to them a competence. These who have returned are declared to exhibit the marks of material improvement, both in manners and knowledge of the appliances of civilised life. If to that could be added the ennobling precepts and practice of the revelation of our Divine 8avionr, who can say but, from this small beginning, the heathen mass of the Chinese Empire will not be leavened unto true religion?

That most remarkable monarchy of the whole globe must contain not less than two hundred millions, at the very lowest computation. Of all the nations of the ancient world, it retained the true faith in one God longer than any other of the Gentiles; and the pure morality in the doctrines of the celebrated Confucius remains a noble basis upon a degrading superstructure of Buddhism, has been reared only to yield at the appointed time and season to the blessings dependent on the faith in the Holy Messiah. The Chinese themselves expected “the great Saint from the West,” and the Missionaries of Buddha (who, 33 years after the foundation of Christianity, introduced their offensive and hideous mythology) were only admitted in the presumed, but false character, of emissaries of “the great Saint from the West,” announced as an incarnate Deity on earth. For years past the "topic of the mode of a commencement towards converting the Chinese to Christianity has been one exciting a lively interest among the se who had studied the antiquities of that interesting, and hitherto isolated nation. Since then, a protracted civil war has occurred, upon one side of which a religious principle, more approximating to Christianity, has been avowed as the cause of the political strife. That has pre-eminently shaken the unity of the late faith of the inhabitants in the Buddhist superstition, and now there seems to be an opening for us to do our part by cordially co-operating for the support of the Chinese Mission at Castlemaine, under Mr. Young.

It has been suggested by the I, that the encouragement of a full knowledge of the Chinese language would be most advantageous, and that the foundation of a Professorship of Chinese at the Melbourne University would be most opportune. Certainly if these students destined for Holy Order», were instructed to communicate with the Chinese, a vast increase of the chance of enduring conversion would exist, far more effectual than by the intervention of a few of their own tribe from -Kong. As a matter of educational training, the philological study of so rich a language as the Chinese, would not be unprofitable for the scholarship of our future divines of the Australian churches.

If such a proposition were definitively entertained by the Government at Melbourne, it were mete here to mention the name of a gentlemen, now it is believed at Hongkong, who would be eminently qualified to assume the duty of Professor of the Chinese language, viz., Mr Thomas Francis Wade, who for some years has acted as Government Interpreter at Hong-kong. He was formerly at Cambridge (and there must/ have been known to the Bishop of Sydney, when Dean of hi« college,) and he subsequently has served with the 98th regiment in China.

In the meantime let New South Wales not be backward in giving a helping hand in aid of the Castlemaine Chinese Missions. PHILALETHES.
On Tuesday evening about 120 persons assembled in the Protestant Hall for the purpose of inaugurating a Victorian Religious Tract Society. The Bishop of Melbourne presided and on the platform were several clergymen of the various denominations, with the Dean of Melbourne and a large number of the Episcopalian clergy. The chairman commenced the proceedings by stating the objects of the intended society, and said that in this country there existed a particular reason why such a society should be instituted. The population was roving, and there was a difficulty in procuring clergymen for the rural districts. There also was a difficulty in procuring tracts suitable to the habits of the population of this our adopted country, and for these reasons he hoped this society, formed by the united efforts of the various Protestant denominations, would supply the se wants. He looked upon the Church of Christ as one, and, would, as he had ever done, do all in his power to unite these several denominations as much as possible. They had the Bible Society, and the Chinese Mission, in which they were already united, and for the latter he asked the sympathy and aid of the se present, and he hoped they would also be united in the effort they were then entering upon. Their object was to procure proper tracts for this colony, and to devise proper means of distributing them amongst the people. Resolutions were moved and adopted, and a committee formed by which the society was fully inaugurated. Mr M'Cready, Mr Henry Langlands, Mr Pohlman, and the Rev. Mr Goethe were the movers of the different resolutions, which were severally seconded by the Rev. Mr Draper, the Very Rev. the Dean of Melbourne, the Rev. Dr. Cairns, and Mr. Hutchinson. T. T. a'Becket, Esq., M.L.C, supported one of the resolutions. A collection was made in aid of the society, which in the whole amounted to £80 6s the amount actually received being £17 4s., the remainder in written promises of annual subscriptions. Some of the Speakers alluded to, and slightly commented upon, the present political aspect of society, and Dr. Cairns, in seconding his resolution, said, when cursorily alluding to the State Aid question, that h would tell the newspaper editors that if they succeeded in their policy or deluging the land with sabbath breaking, and in promoting a system of religious profligacy—such as they now were evidently bringing about—he would tell them, as he told all, that every interest of the land would fail. For he would tell them that the hopes of the country would rise or fall with the religion of the country. The meeting broke up at ten minutes to ten o’clock. There were no arrangements made for the convenience of the representatives of the press, although invited to attend, so that our reporter could not possibly take the necessary notes to furnish a full report of the proceedings.

Provenance: The Church of England Record for the Diocese of Melbourne, New Series, Vol 1 No xiv, August 1856
Author: Editor
Place: Melbourne.
Category: Chinese Immigration
Subject: English Language Schools for Chinese

A friend writing from Melbourne makes the following important suggestion:— The number of Chinese amongst us is increasing amazingly. If the Bishop of Victoria cannot send us missionaries, can he not put us in the way of forming schools, in which to teach them our language [ESL, TESL, TESOL] and so bring them within reach of the Gospel. Their language is semi-barbarous and monosyllabic, almost insurmountable to an Englishman. I will subscribe £5 towards the first School of the kind; and I have great faith in the intelligence of the Chinese, and their readiness to learn, if the means of instruction be found.
A work of this kind seems desirable but one difficulty presents itself in the very commencement. Do we need the very same instrumentality to teach the Chinese the English language which we now employ in teaching them the Gospel?

Again, is it not probable that the truths of Christianity appeal more forcibly to the Chinaman (as they are said to do to the Celt) when dressed in the garb of his own mother tongue?

Provenance: The Church of England Record for the Diocese of Melbourne, New Series, Vol 1 No xv, September 1856
Author: Editor
Place: Melbourne.
Category: Chinese Immigration
Subject: English Language Schools for Chinese

Observes that able teachers are available and that Chinese converts could teach. A matter for consideration by Victorian Parliament.

Provenance: Argus, 24 September 1856
Author: Letter to the Editor
Location: Melbourne
Category: Chinese Population
Subject: See Yup “Joss House” Emerald Hill (South Melbourne)

To the Editor of the Argus.

Sir,—I beg to call your attention to the fact that the Chinese are about to erect a Joss House at Emerald Hill, for the worship of their Idols.

Ought that to be allowed? Is it not a scandal and a disgrace to such an enlightened country like this that such barbarity is possible in it?

Would it not be the best check we could put on the Chinese immigration to require that all who come shall forego their idolatrous practices and conform to Christian worship in some one of its forms? It is to my thinking a question of the most vital importance to the whole community, and one which calls for immediate attention. It is due, I think, to our principles, as well as to our consistency, that we should not allow the worship of any but the true and living God.

In the name, then, of the Commonwealth I call upon you, as one of the responsible leaders of this country, responsible to the future, to raise your powerful voice against so vicious, blasphemous, and disgraceful a practice, and also as to the absolute necessity for a measure of the foregoing nature,

And remain, Sir, Your obedient servant,

ONE OF THE PEOPLE.

P.S.-I need not enlarge on the great power of Christianity to raise them in the scale of civilisation, to assimilate them to ourselves, and make them worthy members of this rising nation.

[Does our correspondent believe for a moment in the sincerity of the se conversions which he proposes to effect by compulsion? [ed. A.]
CONSECRATION OF A CHINESE TEMPLE AT EMERALD HILL

On Tuesday morning one of the most singular ceremonies which has ever taken place in these colonies was performed at Emerald Hill, viz the consecration by a large number of Chinese of a pagoda, or temple of worship. The building, which may be called the only pagan place of worship in Victoria, is situate some distance beyond the Orphan Asylum, in Emerald Hill, and is a wooden edifice some 60 or 70 feet long by about 85 in width [see preceding image]. It has two stories, the lower one being apparently the one devoted to religious ceremonies. The upper story is surrounded by a gallery, and lighted from the roof. This is evidently a sort of joss-house or assembly hall. The whole interior is painted and ornamented in the Chinese style, and hung round with banners. In the lower story is a picture enclosed in a carved case, and to this all the external ceremonies of adoration were paid. The painting consists of three figures, the centre one being that of an old man [Guandi-God of Wealth] of reverend appearance, and in a sitting posture on one side of him stands a young man, and on the other a man of mature years. To this picture those assembled at the consecration, prostrated themselves with much seeming respect.
The ceremony of consecration seemed to consist of an offering of poultry and other food either to these painted idols or to some imaginary beings whom they represented. The food so offered was not touched by any of the assembly. A continual clatter and clang of gongs, drums was kept up, and this noise was accompanied at times by a sort of chant while the devotees passed before the altar, if so it may be termed, and bowed and prostrated themselves before the picture. About midday a banquet, consisting of cake, fowls, fish, was served up in the upper chamber, and was plentifully partaken of by the assembly. After this, fireworks were discharged, and between three and four, the company separated, and returned to Melbourne, in great good humor.

The whole of this proceeding has not a little disgusted the people of Emerald Hill who were not prepared to have idolatry, if not in its worst, at all events in a very bad form, brought as it were to their doors, and a very strong feeling of indignation exists, at which we do not wonder. The construction and consecration of this Chinese temple will have rather a curious effect. Two or three pro-State aid candidates have said that it should be given even to the Chinese, and some of the abolitionists have enunciated the doctrine, that if one sect or religion is entitled to receive it all are. What is to be done in this case, we would like to know? The money of a Christian community can scarcely be expended with credit in the support of any of the Chinese systems, more or less, idolatrous, and yet there are gentlemen who think the Chinese entitled. This is one of the evils of a large influx of these people that some general measures which would beneficial to Christian community, are impeded by their presence and claims. The East India Company were compelled to stop their annual present of shawls to the idol of Juggernaut, in consequence of a religious agitation on the subject at home, and it may be expected that a similar agitation will prevail here grant in aid of a Chinese pagan temple makes its appearance on the miscellaneous estimates.

We will endeavor to furnish further particulars of this interesting ceremony on another occasion.

Provenance: Argus, 27 September 1856
Author: Letter to the Editor
Location: Melbourne
Category: Chinese Population
Subject: “Joss House” Emerald Hill (South Melbourne)

THE JOSS-HOUSE ON EMERALD HILL.

To the Editor of the Argus.

Sir,—One of your correspondents who signs himself “One of the People”—of antiquity I suppose-asks, Ought the Chinese to be allowed to erect a Joss-House on Emerald Hill? He himself works the oracle, and the response is at, least unambiguous. These unbaptized heathen he would compel on landing amongst us, to renounce their ancient gods, und do as the se called Christians do.

His Christianity is fraught with falsehood. In matters of opinion there is no court of final appeal on earth. Let every man be fully persuaded in his own mind, and scorn to yield one jot of his convictions in deference to any man or number of men. To God only is there access to the chambers of man's soul, and to God alone in matters touching conscience is man responsible, What I take to be Christianity recognises clearly the manhood of each individual, and affords him full scope for deliberate thought and action. The gospel rests its claims on truth and the power of God. A man may reject it and embrace any sham he please: while he maintains a decent deportment he is entitled to all the rights of citizenship. What can physical force do in such matters? Look at Italy weltering in misery; look at any land in the history of the past or
modern times where force has shaped and maintained the national creed, and ignorance and hypocrisy will be found to characterise the people.

That the Chinamen should have a Joss house is in their circumstances rather commendable than otherwise. Man is a religious animal; worship he must. That the Chinese in a strange land should worship the gods of their fathers is natural, we may deplore their ignorance, but to disturb their devotions were an infraction of the common rights of humanity.

“One of the people” says:—“It is due to our principles, as well as to our consistency, that we should not allow the worship of any but the true and living God.” As a people, what are our principles? One-half of our population is absolutely indifferent about any religion. How many in Melbourne who swell the census returns of the various sects, are as far beyond the influence of priests and pastors as are the Chinamen of Emerald Hill!

Before we attack these men in the house of their gods, let us purify ourselves; did we that, peradventure instead of dealing out wrathful denunciations, we might feel disposed to speak kindly and act fairly towards them.

I am, Sir, your obedient servant,

St Kilda, 24th September, 1856.

J. M. W.
Bishopscourt, October 9th, 1856.

Sir,-I beg to acknowledge your letter of the 29th ult., upon the subject of a Joss House erected for the Public worshipping of idols.

It is not surprising that such a circumstance should greatly grieve all who are zealous for the glory of "the one living and true God," and who remember His terrible judgements upon His people Israel for their toleration of idolatry among them.

At the same time I do not think that we should be justified in interfering to prevent by force the celebration of Idolatrous rites by the Chinese in this country. For the law of the Gospel appears to me to differ totally in this respect from the law of Moses. The Israelites were expressly commanded to "smite the Canaanites," and "utterly destroy them," and so in like manner to "destroy their altars, and break down their images, and out down their groves, and burn their graven images with fire." But we find no such commandments given to us by our Lord or his Apostles; on the contrary, St. Paul expressly tells us that the "weapons of the Christian warfare are not carnal, but mighty, through God, to the pulling down of strongholds. The same motives which make some zealous men desirous to pull down the Chinese Joss House would induce others, if they were able, to put down by force or by law all heretical or idolatrous practices within the Church of Christ. But the history of the last thousand years has taught us that this is not the way in which the truth is to be maintained, and the progress of error withstood in any land.

Moreover, if we refused to allow the Chinese peaceably to conduct their religious services (hateful as they are in the sight of God and of God's people) in our land, how could we expect the rulers of China to allow us to perform our worship, and, yet more, to seek to make converts to our faith in that country? It appears to me, therefore, that the way in which we should endeavor to put evil from amongst us, and to free ourselves from the sin of appearing indifferent to the establishment of an idolatrous worship in our land, is by the evangelisation of these poor heathens. If the Gospel be preached to them, then we may hope that some at least, may, like the Thessalonians of old, turn "to God from idols, to serve the living and true God."

There is already in Victoria a Chinese Mission, the first annual report of which is now lying before me. It is not connected with any particular branch of the Church of Christ, but is conducted upon the same fundamental principles which are hold in common by all "who love the Lord Jesus Christ in sincerity," and as this union of various denominations is calculated to procure the largest support for the mission, so is it, as it appears to me, free from any serious objection, for we do not expect or desire to establish a permanent Chinese Church in this country, but to convert a number of individual sojourners in our land, who may, under the teaching of God's spirit, obtain for themselves a saving knowledge of Christ, and may carry that knowledge with them to their fellow-countrymen in China, whither they all purpose to return.

The Chinese mission is under the superintendence of the Rev. W. Young, who was for twenty-seven years similarly employed in China, but was obliged to leave his sphere of labor there on account of domestic affliction. He is resident at

Castlemaine, and is assisted by two native Chinese converts to Christianity. One of these, Lo Sam Yuen Victoria at my request. A third native, who was employed as an assistant, has resigned his office on the ground that his stipend was irregularly paid, and now that another, Lo-Sam-yuen, had come, there was likely to be still greater difficulty in raising the requisite amount for the mission.

There was too much reason for this apprehension, for the committee have found it very difficult to obtain subscriptions for making the necessary monthly remittances to Castlemaine, and they are, I believe, at present in debt for sums advanced to them for the missionaries’ stipends. At the same time the work has only been commenced. I am not sure whether Lo-Sam-Yuen [Lo Sam-yuen] has been sent to Sandhurst, or remains still at Castlemaine, but I know that there are thousands of Chinese at Ballaarat and Beechworth, and other gold-fields for whom at present there is no Christian instruction, either native or European, provided. The committee are anxious to procure at least one additional European missionary, and they think that if funds were provided, it would not be difficult to obtain a suitable man. They are anxious also to establish a mission to the Chinese in Melbourne itself, and the erection of the "Joss House" seems to afford a suitable occasion for this, which all must acknowledge to be a most appropriate and perfectly unobjectionable manifestation of Christian zeal for God, as well as love for the se on whose behalf, as well as on our own, Christ died.

May I express a hope that the motive which dictated your letter to me may induce you to afford us your cordial and active assistance, in this endeavor to promote the cause "of our most holy religion," and vindicate it most effectually from the reproach which the presence among us on a heathen place of worship might seem to cast upon it?

I endorse the report to which I have alluded above and am Sir,
Your faithful servant in Christ, C. MELBOURNE.

Provenance: The Argus, 15 October 1856
Author: Unknown
Location: Richmond, Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Chinese Joss House

Sir:—I think it is now beyond question that idolatrous worship is really carried on by the Chinese in the building on Emerald Hill, so frequently referred to in your columns of late.

No doubt many sincere Christians have been greatly pained at this fact, and, without knowing what should be done, have thought that some active measures ought to be taken to counteract so great an evil.

Our excellent Bishop, in the letter which appeared in your paper of Saturday, has solved the difficulty, and pointed out the proper course of action, namely, not the destruction of their temple, nor the putting down of the idolatrous worship of these poor heathens by force, but by seeking to evangelize them.

Through your courtesy I should like to call upon all true Christians in the colony to respond to his Lordship’s suggestion, by giving prompt assistance to the Chinese Mission, that its sphere of action may be enlarged on the gold-fields, and that an able missionary may be employed in Melbourne. Contributions need not be very large, if they be general. The society is so unsectarian that it should commend itself to every one naming the name of Christ.

The object is so desirable that it should be accomplished at once; and to this end, by way of making beginning in some practical way, I would suggest that through-out the colony the
teachers of the respective Sunday Schools should convene meetings forthwith, and arrange for a subscription amongst themselves and their scholars, the amount to be remitted to the Treasurer in Melbourne, say by the 29th instant, and thus set an example which may stimulate others to come forward and assist in this good work, which, by God's blessing, may he made a means of turning many of the poor deluded Chinese "from dumb idols to serve the living and the true God,"

I enclose my card, and remain, Sir,
   Your obedient servant. 

A SUNDAY SCHOOL TEACHER.

Richmond, 12th October, 1856.

P.S. I have given notice of my intention I to call at once upon the Sunday School with which I am connected to adopt the foregoing suggestion, and as soon as I can ascertain the name and address of the proper party to receive subscriptions I will, with your permission, make it Public

Provenance: The Argus, 15 October 1856
Author: Unknown
Location: Emerald Hill, Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Chinese Joss House

Sir,— I have perused the numerous letters which have appeared in your paper in reference to this important subject, but have read none with more pleasure than the one which appeared in yesterday’s edition, from a “Sunday School Teacher.”

The idea of your correspondent is an excellent one, and I think in the source of a short time, should suggestion be carried out with energy and perseverance, there is not a teacher in this colony who would not cordially support it.

I have very much pleasure enclosing my name and address, which you will oblige, Sir, by giving to your yesterday’s correspondent, and with whom I shall be happy to communicate on the subject.

Apologising for these few remarks, I beg to subscribe myself,

   Sir, Your obedient servant,

ANOTHER SUNDAY SCHOOL TEACHER,
Emerald Hill, October 15, 1856

Provenance: The Argus, 21 October 1856;
See also 11 July 1856
Author: Rt. Rev. Charles Perry, First Anglican Bishop of Melbourne
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Financial Support of Chinese Mission

To the Editor of the Argus.

Sir,-You will oblige me by allowing me to acknowledge, in the form of a letter to yourself, instead of by an advertisement, the receipt of £15, accompanied by a most kind note, as a donation from “A Free Church Presbyterian” to the Chinese Mission.

If, as I may not unreasonably infer, the Mission owes this contribution to the attention of the donor having been called to the subject by the publication of my letter in your paper of the 11th, I trust that his example will be followed by many others.

The secretaries, the Rev. R. Fletcher [Congregational minister], of St. Kilda, and the Rev. J. Barlow [Anglican], of Melbourne; and the treasurer, Mr. Jennings, Queen-street, with myself, and I think every other clergyman and evangelical minister, will be happy to receive subscriptions.
Many among us are, I am aware, of the same opinion with a gentleman who has written to me on the subject, and consider that the attempt to persuade any of these heathens to embrace Christianity is “fruitless.” This opinion they formed upon the acknowledged difficulty of converting “a man who has been, from his infancy, taught to believe everyone “ in error but himself; and upon the fact that in this case there is, “in addition, the difficulty of making ourselves understood” by these whom we would convert; and also, that the national character of the Chinese is peculiarly unfavorable to our success, inasmuch as they “imagine themselves our superiors,” and “look down upon us as barbarians.”

Now this discouraging view of our undertaking I regard as resulting, first, from want of faith in the power of the Gospel, under the influence of the Spirit of God, to persuade any people, whatever may be their national character or circumstances in which they are placed, to turn “to God from idols—to serve “the living and true God;” and, secondly, from a want of information upon the history of Christian missions during the last half century. Upon the latter point I would observe, for the encouragement of such of your readers as may be hopeless of success in this labour of love, that a mission to the Chinese has now been for several years established in China itself; and that God has given the se faithful men who are carrying it on the sure evidence of His working with them, in the actual conversion of not a few natives from their vain superstitions to the truth of the Gospel. One of these, Lo Sam-Yuen, whom I mentioned in my last letter, is now labouring here as a teacher among his fellow-countrymen. Nor is this all. God has also given us already no small encouragement in our work here. We cannot, indeed, speak of any who have yet been made “fellow-citizens with the of the household of God;" but we can speak of many who have listened to the word spoken unto them with attention, and have evidently considered it's import, and been almost persuaded to become Christians. Our missionary, the Rev. W. Young, in his report for May and June, states that “the number of Chinese who have been present at the Sabbath services, held in three different places, has amounted do 675 individuals.” He adds—

Tracts and copies of the New Testament have been circulated among the people, and I have had the satisfaction of knowing that some of them at least have read and pondered their contents. Most of the interviews held with the Chinese during the period in question have been of an Interesting nature. On the occasion of some of our visits a good deal of pleasing inquiry has been elicited, on others we have been afforded opportunities of rectifying wrong notions entertained by the people in reference to some of the doctrines of Scripture.

The following extracts from the same journal are exceedingly interesting, and I trust that their length will not prevent you from giving them a place in your columns:

On the 13th of May the teacher, Chu-a-luh, and myself paid a visit to a storekeeper at Little Bendigo. He received us with his usual civility. After seating ourselves, we inquired whether He felt inclined to hear something read to him out of the New Testament. He said He felt quite disposed to do so, and at the same time remarked that he had a copy of his own which he took down from one of his shelves and showed us. He was asked whether he was in habit of reading; it. He said, yes, so much so as to attract the notice of his countrymen, who laughed at him for his constant perusal of the book, and asked him if he intended to become a Christian. I was glad to hear such a reply, and told him not to allow the ridicule of his countrymen, who knew nothing of the value of the book, to make him afraid or ashamed of reading it. He was told that it was an honour to be a Christian; that a man might well be ashamed if he suffered as a thief or a murderer, but to suffer ridicule for becoming a Christian was a thing of which a man had greater reason to glory than to be ashamed. We told him that we wished that not only he but all the Chinese would become believers in the Lord Jesus Christ. “And who is Jesus Christ?” said a man who had overheard us whilst he was washing some plates and dishes outside the tent. He left his work for a while, and carne in and asked, “Who is this Jesus? Is he a like our Confucius?” The teacher, Chu-a-luh, replied, “Jesus is greater than all earthly sages; He is even the Son of God, who came into the world to save men from their sins.” The inquirer then went out and resumed his work. I requested Chu-a-luh then to open his New Testament and read the 21st chapter of the Book of
Revelation. The store-keeper opened his at the same place. The beautiful mid glowing description of Heaven therein, given deeply riveted the attention of the storekeeper, and he frequently gave utterance to his feelings of satisfaction its glory was portrayed. He was told that the unspeakable happiness of Heaven was a blessing we could freely obtain; that faith in Christ would put us in possession of it. It was faith in His dear Son that God required of us to make us partakers of heavenly felicity. He required no burning of candles or incense-sticks; nor the three kinds of bloody sacrifices that the Chinese were accustomed to offer. The teacher Chua-luh proceeded further to describe the character of those who should be admitted into the Kingdom of Heaven; also the character of those who should be excluded from it. When he had finished we asked the storekeeper whether He would wish to obtain admittance into Heaven and enjoy it's happiness? His reply was to the effect, that when He got money he would seek to obtain it's happiness. We told him it was the duty of all men, whether in a condition of poverty or in circumstances of affluence, to seek the blessedness of Heaven,— the riches he was seeking after he could not carry with him out of the world, nor could they make him truly happy whilst he was in the world,—that many n rich man with all his wealth was extremely miserable; and many a poor man who had faith in Christ was, notwithstanding his poverty, exceedingly happy. He admitted the truth of what was said, and before taking leave of him we exhorted him to seek the happiness he had heard described in the chapter that was read to him.

The same chapter was read on a different occasion to a group of Chinese on Clinker's Hill, by the teacher Ho-a-low. After he had given them a description of Heaven as a place of purity, and showed the necessity of a change of heart to fit men for the enjoyment of it's blessedness, the question was put, “Do you not all think the happiness of Heaven greatly to be desired?” “Yes,” exclaimed one of our hearers, “but it is a happiness intended only for Europeans.” He evidently seemed to think the Chinese too vile for it. We told him the book of God contains no such intimation; that the European who did not seek admission into Heaven through Jesus Christ would be excluded from it; and the Chinese, on the other hand, who exercised repentance and faith towards the Saviour would be admitted into that happy place. An elderly Chinese then remarked that he had read one of our Christian tracts, entitled, “A Dialogue Between Two Friends named Chong and Tun.” That one of them who was not a Christian became afterwards a converted character, and both of them died in the hope of immortality in Heaven. I was greatly pleased to hear this spontaneous statement from his lips, as it satisfied me that he had read the tract with a good degree of attention. We exhorted him to imitate the good examples that were presented to him in the “Two Friends.” The same man remarked that he had heard some one say, that if a man does not repent of his sins the guilt and consequences of his impenitence would be laid to the account of Christ. We told him the Holy Scriptures contained no such doctrine; and the teacher Ho-a-low used an illustration to show him that the impenitence of sinners being wilful, they themselves will have to bear the guilt and consequences of it. “Suppose,” he said, “that a man is indebted to the Government a large sum of money, and is unable to pay his debt, and suppose that a friend of his, wishing to extricate him from his difficulties, offers to pay the whole of the debt for him, but the debtor spurns his kind offer;—think you It would be right to blame the friend for the conduct of the debtor, and make him suffer it's consequences? In the same manner Christ having once come down from Heaven to save us from our sins, and He having the power to deliver us from everlasting condemnation, if we do not choose to be saved by Him, we must be chargeable with the guilt, and endure the consequences of such conduct; they cannot be laid to the account of Christ.”

Occasionally we perceive such close attention paid to the explanation of God's Word, and hear such hearty expressions of approbation uttered by those whom we visit, in reference to the objects we seek to promote, as greatly to cheer and refresh our hearts. Towards the close of the month we called upon a store-keeper on Clinker's Hill, with whom we had often previously held

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20 Then I saw “a new heaven and a new earth,”[2] for the first heaven and the first earth had passed away, and there was no longer any sea. 1 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. 3 And I heard a loud voice from the throne saying, “Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. 4 He will wipe every tear from their eyes. There will be no more death[3] or mourning or crying or pain, for the old order of things has passed away.”[4] He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.” New Testament, Book of Revelation, ch 21 vv 1-5.
conversations on religious subjects. The subjects on this occasion were the spirituality of God's law, the extent of its claims, and the impossibility of being justified by it in the sight of God; consequently the need that we sinners had of the righteousness which is by faith of Jesus Christ, in order to be freed from condemnation and to be treated as just by the Being whom we had offended. The doctrine of justification by faith, so repugnant to the carnal mind, I thought would sound strange in the ears of this heathen; and I was half-afraid he would manifest but very little disposition to listen to it. My astonishment and delight were great when, at the conclusion of our conversation, which was a lengthened one, he exclaimed, "This is the best thing I have heard yet. Let me see those verses which have been explained. He was pointed to the 20th and following verses of the 3rd chapter of the Epistle to the Romans. He read them for himself. We desired him to ponder them, and consider what had been said. Turning round to me, he said, "You, Sir, and Chu-a-luh (who was with me on this occasion) come to converse with me at an hour of the day I exceedingly like, and it affords me pleasure to listen to you. The object you are looking to promote is a good one." We had seen in his store a copy of the New Testament, which Chu-a-luk's father, the colporteur at Hong Kong, had given him previous to his leaving that part for Australia. We asked him where it was? He said he had allowed a friend of his to take it to Bendigo. Chu-a-luh then presented him with a new copy, and said, "See, now, both father and son have given you a copy of the same book; be assured it is a valuable book; fail not to read it." He nodded, and received the volume with thanks.

One of the Chinese deities called Kwan has recently obtained a ‘local habitation’ in this Christian land. About middle of May he was publicly inaugurated at Long Gully, on Bendigo. Commending the subject to the obedient servant, C. MELBOURNE.

P.S.-Since writing the above I have received a letter from the Rev. W. Young, in which is the following passage upon the pecuniary wants of the Mission:

I am sorry to see the state of the funds, both in Melbourne and Castlemaine, so lamentably low. The mission requires a great many things to be done, for it to be carried on efficiently and comfortably. I am afraid to apply for pecuniary assistance, while the salaries of the agents can with the utmost difficulty be raised. When idolatry is beginning publicly to uprear its head in different directions it is important that we should be furnished with means to erect tents at the different largo encampments here, wherein to celebrate Christian worship, and teach the heathen the word of the living God. If we are not strengthened by our Christian friends in the metropolis, I am afraid the work here must cease, and I shall be compelled to leave this colony to seek a new sphere of labour. Better, I think, not attempt at all a mission of this kind than carry it on in the hampered manner which it has been for so many months. I do earnestly hope that affairs in connection with this mission will soon take a favourable turn. My friend, the Rev. Dr. Legge, in Hong Kong, writes me that we can get more native converts from China for the work of evangelists when we require them.

Surely, if the attempt to evangelise these heathen prove "fruitless," the failure will be attribute-able, not to the difficulties presented by our ignorance of their language, or their unwillingness to receive Christian instruction, but to the unbelief, or apathy, or parsimony, of our own professedly Christian communion. I hope, however, better things of the Church of Christ in Victoria. I trust that Mr. Young will not be driven away, nor the mission abandoned for want of funds; but that his heart may be comforted, and the work which he has been carrying on maintained and extended by the liberal contributions and fervent prayers of his brethren.

C. M.

21 "The main altar was immediately beyond the high threshold at the front door. There were a number of panels with Chinese characters written on them, with such truisms as "unity is strength, divided we will come under subjugation"; "we must stick together for our own protection"; and "it is good to meet regularly." Something for the worshippers to venerate was a painting on canvas representing Guan Gong, whose many wonderful deeds have been elucidated some weeks ago."

See online — http://www.bendigojosshouse.com
Sir,—With your permission I beg to inform those Sunday School Teachers who may be disposed to adopt the suggestion in my letter, which appeared in your paper of Wednesday last, that Henry Jennings, Esq., of the firm of Jennings and Coote, Queen-street, is the Treasurer to the Victoria Chinese Mission, and that he will be happy to receive subscriptions in aid of the object referred to in that letter.

I have good reason to hope that the response may be very general; and, for our own encouragement, I would allude to the fact, which I was not aware of when I last wrote, namely, that the Victoria Chinese Mission owes its origin, instrumentally, to a Sunday School.22

I would again urge upon all Christians to come forward promptly to the help of this important mission. The present position of the Chinese in the colony demands an effort upon our own account as well as theirs, and, looking prospectively, if the blessing of God attend the efforts to the conversion of the Chinese now amongst us, who shall calculate the result of the Gospel being carried back by them into their own country? I remain, Sir, Your obliged and obedient servant,

Richmond, 20th October, 1856.

A SUNDAY SCHOOL TEACHER.

Mr Pestel moved—

“That in the opinion of this Assembly it is the bounden duty of the Church to manifest a deep sympathy in aiding and promoting the Chinese Mission of Victoria, having for its object the distribution of the Holy Scriptures and teaching the Gospel of Christ.”

The Rev. Mr PERKS seconded. Several members of the Assembly spoke on the subject, the President observing that if the Chinese mission was now, for want of funds, allowed to fall away, as it was in danger of doing, it would be a disgrace to the country; and he, is head of the Church in this country, must say it would be a disgrace to the Church. Mr CHASE could not accede to the motion, because the resolution did not make provision for an exclusive Church of England mission. The Rev. Mr HANDFIELD coincided with Mr Chase. The Very Rev. the Dean could not consent to my modification of the present motion. The Rev. Mr HANDFIELD moved an amendment to the effect that the Church of England is bound to promote the evangelisation of the Chinese, but without pledging it to any particular line of action. The Rev. Mr BEAMISH seconded. Professor Hearn could not support the amendment, and regretted much that a discussion had arisen. Instead of hesitating to lay hold of this opportunity of evangelising the heathen. They should gladly enter into the door that had so opportunely been opened. The amendment was withdrawn, and the original motion was, after some discussion, carried.

Thirteenth Report of the Chinese Mission in Castlemaine, read at the United monthly prayer meeting, held in the Primitive Methodist chapel, on Monday evening, November 3, 1856.

By the blessing God, the agents of the Chinese mission have been enabled, during the months of September and October, to scatter widely the seeds of divine truth among the heathen population in this district. Their visits to the Chinese encampments, for the purpose of teaching the people the truths of God's word, have been frequent and uninterrupted; but as yet no deep religious impression seems to have been made upon the minds of any, and no desire evinced to forsake their errors, and embrace the truth as it is in Jesus. A great number of tracts, and a few copies of the New Testament, have been distributed among the people during the months above mentioned, and the services of the Sabbath have been kept up with the greatest regularity. At these services, we have had an aggregate attendance of 612 individuals.

Our Chinese chapel on Clinker's Hill being found too close and hot during the summer months of last year, we resolved to remedy this evil this summer by having the building covered over with a fly, and inserting two small windows at one end of it. This improvement has been effected at a cost of £6 Is., which has been raised entirely from among the Chinese. We made an effort to raise funds for erecting another chapel at Diamond Gully, where there is a large Chinese encampment, but we have not succeeded in getting more than twenty-six shillings. Many of the Chinese urged, as a reason for their not giving towards the object, their intention to remove shortly to some other locality. It is extremely desirable that, as idolatry gains ground on this gold field, we should be furnished with the means of erecting suitable places for the worship of the true God, and the public proclamation of his word; and thus be enabled to interpose some cheek on idol worship, as well as draw larger assemblages of people to hear us.

Hitherto, we have conducted the greater number of our services in the open air: in winter our hearers have been exposed to the piercing cold, and in summer to intolerable heat; and, not relishing these extremes, many have left our services before they have been half-finished. We can hardly expect the Chinese, who do not as yet value the means of grace, to help us (at least to any considerable extent) to put up places of Christian worship; we look to the liberality of Christian friends to enable us to do this.

Until very lately the Chinese in this district troubled themselves very little about arguing in favour of their system of idolatry, and no one was seen openly offering religious worship to any idol; within the last month, however, we have met with several individuals who have stoutly stood up for the worship of their heathen gods, and maintained that as Europeans worshipped the Being they called God, so it was right that the Chinese should worship their gods many and lords many. On the 14th October, Lo-sam-yuen, Chu-a-luk and myself visited the encampment on Clinker's Hill, for the purpose of reading and explaining a portion of God's word to the people. We divided the encampment between us. Lo-sam-yuen went one way, and Chu-a-luk and myself went another. I proposed to Chu-a-luk, that as idolatry had already made its appearance in that locality, we should read the 18th of the 1st Book of Kings to any group of Chinese we might gather around us. Lo-sam-yuen went one way, and Chu-a-luk and myself went another. I proposed to Chu-a-luk, that as idolatry had already made its appearance in that locality, we should read the 18th of the 1st Book of Kings to any group of Chinese we might gather around us. We noticed an eating-house where several Chinese were sitting, apparently disengaged, and invited their attention to the portion of the Scripture just mentioned; at the same time we asked several others who were outside the tent to come in and listen. Amongst those who came in, were two head men of the Chinese, one belonging to Bendigo and the other to Castlemaine., Chu-a-luk commenced reading the chapter; as he read, those head men showed their hostility to us by making ludicrous observations on some of the
verses, and endeavoring to excite the laughter of their countrymen against us. The head man from Bendigo was particularly opposed to us; he would scarcely listen to any arguments brought forward to show the futility and sinfulness of worshipping the gods made with hands. When he was told there was but one God, he replied — Englishman may worship one God, we Chinese worship hundreds of gods. When I offered him a copy of the bible, he rejected it with disdain, and said he could not read or understand that book, and that he liked Chinese books better. I requested him to sit down and quietly state his arguments in favor of idolatry and I would reply to them. He declined doing so, and walked out of the tent in a very unceremonious manner. I told him what a dreadful thing it was to fight against the truth, and that we should have to answer at the bar of God for our ungodly conduct in this world; he said he did not care about that, and when he died the Almighty might punish him. Before he left the eating-house he remarked — “You, sir, go about teaching the Chinese with the view of making them Christians. I can tell you a very easy method by which you can do that; just promise to give each man £3 a-week, and I will pledge myself to bring you fifty Chinese Christians.” — I told him converts to Christianity were not made in that way, and could he succeed in producing a thousand Christians such as he proposed bringing me, I should reject every one of them, for it would be too evident that the love of money and not the love of God was the motive that influenced them. He said lie did not mean to affirm from what he personally knew, that converts were made by money being offered them, but he had heard others say they were.

It was like casting pearls before swine to talk to these two head-men about the truths of the bible, as they seemed determined to turn everything that was said into ridicule. I could not at the time account for the violence of their opposition, but I was afterwards informed that the Bendigo head-man had taken the most prominent part in the erection of the Joss-house at Long Gully, on Bendigo, and was the champion of idolatry there. Our exposure of the folly of idolatry, therefore, exciting his indignation, was not to be wondered at. The ill-will of the Castlemaine head-man was excited in consequence of our lifting up our voices against the gambling propensities of his countrymen. I am happy to state, however, that the majority of the Chinese who were present on this occasion did not sympathise with our opponents, but frankly admitted the truth and force of our reasonings.

First Instance of idol-worship that has occurred, to our knowledge, in this district, was witnessed in the early part of October. The teacher Lo-sam-yuen alludes to it in his journal, in which he makes the following entry:—“On Monday October 5th, I went out with Mr. Young and Chu-a-luk to the encampment opposite the Government offices (Clinker's Hill). Chu-a-luk and Mr. Young went into a carpenter's shop; I walked on to the shop of a man surnamed Chun, and conversed with him on the doctrines of the bible. I had six persons listening to me. They told me they were intending to consecrate the god Kwan and set him up in his place in their shop; was it proper, or not? I endeavored to dissuade them from it, and remarked—You see that of the Englishmen who come to these gold fields, not a single one is there who worships idols, and yet how well these Englishmen get on. And even among the Chinese in this country, how many are there who have not consecrated any idol, still they are well off, and successful in their gold digging. Why should you shop people think of consecrating this image? Where is the reasonableness of it? Do you suppose the god Kwan has accompanied you to these gold fields? Do you think he can protect you? They laughed, and said, “It is important, even on these gold fields, to seek the favor of this god, in order that our business may prosper.” I answered, the favor that insures success is not that of this image, but it is the favor of him who made heaven and earth, who night and day gives us peace, and is constantly bestowing upon us the things that are necessary. The book of this Being, and the favors he bestows, I come to talk to you about, and to teach you his doctrines that you may be induced to worship him. If it be true, according to your statement, that Kwan's favor can secure your protector, then tell me before Kwan was deified, to whom had men to look for protection? Was it not to the true God? What
is the reason that, in other countries, from olden times to the present, but one God has been worshipped, whereas, in our own Middle Kingdom, there are so many different gods? For a while no one replied; at length one man said — “We follow the practice of our own country, and dare not deviate from it.” I answered, if the custom of our country be good, let us follow it; if it be otherwise, let us abandon it. I suppose there is nothing to hinder us from doing that? My hearers assented to what I said, but declined arguing.

The day following, Lo-sam-yuen went to the same shop, when he was thus addressed by his countrymen, “We have already consecrated the image of Kwan. Will you come to night to the feast we are going to make in honor of him?” Lo-sam-yuen answered, “You have after all consecrated the image, and have not attended to my exhortations. What advantage, now, will you derive from this act?” They said, “If we believe in the god there is advantage to be gained; but if we do not believe, no advantage will be derived.” Lo-sam-yuen replied, “I am much obliged to you for your invitation, but I must decline accepting it. We, who are worshippers of the true God, dare not disobey his commands. God is the great parent of the human race, he bestows upon us the favors we daily receive, and moreover has provided for us a happiness in the world to come. Obedience to him will be followed by blessed results. Your Gods are simply men of olden and modern times; how can they possibly benefit us?” They did not appear to relish Lo-sam-yuen's remarks, so he left them, and went on to another tent. A few days afterwards, I visited the shop alone where Kwan had been duly installed, and had a conversation with the shopkeeper on the subject of idol worship, Lo-sam-yuen accompanied me. On entering the shop, the first object that arrested my attention was the picture of Kwan, with his adopted son standing on his left hand, and an aide-de-camp on his right. It was hung up in the centre of the shop; at the foot of the picture a small board was nailed, on which were placed a lamp (then not burning), and two bundles of incense sticks, half-consumed. The inmates of the shop had evidently been paying their devotions to Kwan that morning. I was grieved to see the image of a deified hero set up as an object of worship in a locality where we had been for more than a twelvemonth teaching the people to worship the true God. “Can that picture,” said I to the shopkeeper, “do anything for you? True, it has eyes,’ but can they see? It has feet, hut can they walk? It has a mouth, but can it speak?” One of the Chinese diggers in the shop contended that Kwan was a god, and added, “We diggers have no gods, these shopkeepers only have them.” I gave this man a tract, and then told the people about the attributes of the true God, and showed them that Kwan possessed none of those attributes, and that it was sinful to worship what men's hands had made. The shopkeeper appeared annoyed at what was said regarding idols, but acted very differently from the Bendigo headman. We told him not to be offended; that it was not with a view of annoying him that we had spoken about the absurdity and sinfulness of idol-worship, but it was to bring him to a knowledge of the truth. “Well,” said he, “if you find fault with my worshipping the image, I will worship that and your God too.” We told him that was impossible; if he wished to worship God he must worship him alone, as the scriptures taught us. We also quoted a well-known passage from a Chinese book— “The heaven has not two suns, nor has a country two kings: so over heaven and earth there cannot reign two sovereigns.”

This was not the first time it was proposed to unite the service of God with the service of idols. Several other Chinese had before this suggested the same thing. Were such a union possible we should doubtless have had many converts before this; but because Christianity claims for the true God — the whole heart, and soul, and strength—because it teaches man that he is a sinner, and he must look to Christ alone for salvation — that his nature is corrupt, and he must look to the holy spirit for its renewal into holiness— because it teaches men to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, it is distasteful to the Chinese, as in the apostles' times it was a stumbling-block to the Jews and foolishness to the Greeks. A mightier agency than human must work in the hearts of these deluded idolaters to bring them out of darkness into light, and to turn them
front dumb idols to serve the true and living God in the gospel of his son. Let us pray that the spirit may be poured out from on high upon these heathen, and while waiting for his influence to descend let us redouble our efforts to put every facility in their way for obtaining the knowledge of the true God and his son Jesus Christ, which is life eternal. WM. YOUNG.

Provenance: Launceston Examiner, 18 November 1856
Author: Unknown
Location: Launceston, Tasmania
Category: Victoria Chinese Mission (Interdenominational)
Subject

This effort is a necessary, and we are glad to say, so far a successful one. Unless Christianity and civilization are shams, the inundation of celestials is an event to be desired rather than deprecated. Our friends in Victoria should go for free intercourse — and delete anti-convict any anti-Chinese laws without delay. Such selfish legislature can only retard their own progress now that transportation to Australia has ceased.

Provenance: Mount Alexander Mail, 15 December 1856
Author: Rev. William Young
Location: Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject


I have nothing of especial interest to record in connection with the proceedings of the agents of the Chinese Mission during the month of November. It affords me, however, great pleasure to be able to state that the knowledge of God's Holy Word is steadily, though slowly, spreading among the heathen in this district. The constant visits that have been paid to the people at the different encampments, for the purpose of communicating to them spiritual instruction; the tracts, and copies of the Scriptures put into their hands; and the stated religious services held on the Sabbath for their spiritual benefit—will not, I am persuaded, be without their great results. “As the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early or later rain,” so must we long wait for precious results from the efforts put forth on behalf of the heathen, until the influences of the Spirit descend to soften their hearts, and cause the seeds of divine truth sown in them to germinate and produce fruit.

At the different services on the Sabbaths during the past month,' we have had 310 Chinese hearers present. That a goodly number of benighted idolators are brought regularly under the sound of. the Gospel every Sabbath-day, is a consideration calculated 'to afford no small satisfaction. To know that the means of grace. are put within their reach, even though, they do not value them must excite a feeling or thankfulness in the hearts of all who desire their conversion, and who long for the extension of the Redeemer's kingdom; nor is there less cause of gratitude that there are those to instruct them who can speak their own tongue, and communicate to there the wonderful works of God. We hope the ignorance, contempt and apathy that we have met and witnessed so often may give place in due time to an enlightened comprehension of and reverential awe for, God's Holy word, a deep interest in what relates to their everlasting peace, and a hearty submission to the claims of the Lord Jesus Christ. I shall now present you with three or four extracts from the journal of one of the native agents, which will show you the way in which he presents divine truth to the minds of his countrymen.
On November the 4th Lo-sam-yuen makes the following entry in his journal:—To-day I went to Tiong-kheng's store, where I met three individuals. I read and spoke about Jesus the Saviour of the world; told my hearers that those who did good would be raised from their graves and live for ever while those who did evil would be punished. I reminded them of the rewards and punishments of the future life, and that these subjects ought to receive their attention in this present world. They then begun to talk about the importance of good works, but did feel disposed to listen to what I had to say about the necessity of faith in Christ. I told them that in order to the practice of good works, it was necessary first to believe in Christ; that without faith in him it was impossible to practice that which is good, for man by nature was impotent, and in his own Strength would do no good thing; but if he believed in Christ he would obtain the gift of the Holy Spirit, who alone could help him to perform the things that are pleasing in God's sight. My hearers did not appear disposed to renounce their own errors and worldly customs, and therefore, did not relish the doctrine of faith in Christ. Seeing them indisposed to listen to what I had further to say, I took leave of them and returned home: On the 20th, he writes,—“This day I went to Moonlight Flat., I fell in with ten individuals at an eating-house, I embraced the opportunity to tell them about the errors' of Buddhism and Taoism; that the two systems were incapable of setting man's heart right, and were opposed to the Christian system. I told them that ignorance of Christ's doctrines caused men, to go astray, and prevented them from entering the Kingdom of God. I told them not to despise the teachings of the Gospel, and exhorted them to receive the doctrine of the atonement of Jesus; to seek of him the forgiveness of their past transgressions, that so they may be admitted into Heaven, and become partakers of its eternal felicity. They simply replied “Yes, yes,” to all I said, and did not advance one word of objection beyond what their ears “heard and their eyes saw.”

On the 21st, he writes—“To-day, three of us went to Clinker's Hill. I went to a store where I found three Chinese One of them said, “you mentioned on one occasion that Christ fed three thousand men with three loaves, (this-man does not seem to have possessed a very retentive memory) I cannot credit the statement, nor do I believe he had such power.” I replied, if we look upon Jesus simply as a mere man then, certainly, we cannot believe that he had such power; but if we regard him as equal with God, then can he feed not only 5000 men with three-loaves, but, he could with them satisfy even a million. I told them not to harden their hearts against the evidence of the truth, and urged them to seek the enlightening influence of the Holy spirit, who alone could bring men to repentance and amendment of life. If we obtained his help, we should, on studying the doctrines of God’s word, gradually understand them fully, just as the rising sun gradually attains its meridian splendour. My hearers made no reply. They merely laughed, and shewed they had no real desire to embrace the truth; I took leave of them and visited other tents, but found no one at leisure to hear the word.

On the 27th of the month Chu-a-luk arid myself had in interesting interview with one of the storekeepers on Clinker’s Hill. We had seen an excellent article on the evils of opium-smoking in “The Chinese Christian almanac,” which we wished to bring under the notice of the store-keeper and in order to do this we read the whole article to him. He seemed pleased with the style of the writer, and the justness of his reasonings. The article in question was evidently from the pen of a native Chinese. With the view of counteracting the too-prevalent and pernicious practice of opium-smoking he exhibits its evils to his countrymen under the six following heads:—1st, to be a violation of the laws of the country. 2ndly, that it makes a man disregardful of his parents, and therefore unfilial. 3rdly, that it wastes his property and consumes his earnings. 4thly, that it injures his body, 5thly, that it has a bad effect on his morals. 6thly, that it destroys his soul. Under the last of these heads, the writer remarks, — “In the sixth commandment the true God says, ‘Thou shalt do no murder.’ He who commits suicide, and thus destroys himself, violates this law. Life is given us by God, and we may not terminate it
by inflicting injuries on our own selves, and thus failing to accomplish the years Heaven allots to us. The opium-smoker is an injurer of his own body, and is therefore a transgressor of God's commandment. Of all crimes suicide is the greatest; it can never be forgiven; If one man murders another he may afterwards be brought to repentance, and by exercising faith in Christ he may obtain salvation; but he who destroys his body, how can he after it is decomposed be called upon to exercise repentance, and what subsequent opportunity can he get to secure salvation? When the soul has sunk into hell how can it escape eternal misery? Are not these consequences to be greatly dreaded?” At the conclusion of these sentences the storekeeper exclaimed,—“How shameful is it that opium-smokers thus act! How stupid they are!”

On one occasion I went into an opium shop, where I saw eight or ten opium smokers. I gave one of them a copy of the “Almanac”, and directed the attention of the whole group to the article above mentioned. One man evidently felt the pungency of the arguments the writer employs, as he looked much abashed when I brought them forward; but the rest, more hardened in vice, and determined at all events not to give up opium smoking, exclaimed in broken English—“Wally goot!” And to defend the indulgence of a habit which the Chinese, universally admit entails on them the most serious evils, they asked, “Why then, do the English sell the drug to us?”

On the 28th of November, we had the pleasure of welcoming a new native Christian teacher on this gold-field. His name is Leong-a-toe. He was baptised three years ago at Hongkong by the Rev. Dr. Legge from whom he brings letters of introduction to the Rev. J. L. Poore and myself. Doctor Legge speaks of him in high terms, He has studied the English language in the Institution over which Dr. L. presides, for a term of five years. Soon after his arrival in Melbourne, the committee of the Victoria Chinese Mission, anxious to aid the committee of the Chinese Evangelisation Society, in Geelong, in establishing a mission on Ballarat, engaged Leong-a-toe’s services. Being a new hand, they resolved to send him on to Castlemaine in order to get him initiated into the work of instructing his countrymen here, while it was proposed that one of the old agents from Castlemaine should be transferred to Ballarat. The committee in Castlemaine have consented to adopt Leong-a-toe as one of their agents, and he will hereafter be associated with Chu-a-luk; in teaching the Chinese in this district; and Lo sam-yuen will shortly be removed to Ballarat.

It will be gratifying to all who take an interest in the spiritual welfare of the Chinese to see so important a field as Ballarat occupied by a native Christian teacher. Doubtless as they survey the vastness of the Chinese population in this colony, and consider how emphatically few are the laborers to gather in their immortal souls to Christ, their prayers will arise with fervency to the Lord of the harvest that he will send more laborers into the harvest. 

WM. YOUNG
PART 4

VICTORIA CHINESE MISSION

1857
My dear Dr. Tidman,

I write by this overland mail to give you a few missionary particulars. First about the Chinese Mission. It is still going on and doing well. A monthly report has been sent down by Mr. Young to the Committee in Melbourne which has been satisfactory. Services are regularly held. The Chinese themselves have subscribed to put up a small place or two for worship, many copies of the Scriptures are circulated ad also Tracts, and many conversations are held. The chief difficulty lies in the migratory habits of the differs, very few of them remain long in a place, so that the organization of a permanent congregation or church of converts is at present impracticable. If any good is done the party receiving it removes to another place and is lost sight off, and the work of the missionaries has constantly to be begun de novo. The Bread has been thrown on the waters in faith that it will be found after many days. Mr. Young still labours in Castlemaine in conjunction with the 3 Chinese agents Chu A Luk, Lo Sam-yuen and Leong a Toe. At least till very lately these three have been with him. But a week ago Mr. Young took Lo Sam-yuen with him to Geelong and Ballarat at the request of the committee on that side [Geelong and Western District Chinese Evangelisation Society] and has left him at Ballarat to labour among his countrymen there under the direction of a European committee of Superintendence. How it will answer without a Superintendent who knows the Chinese language I don’t know. Mr. Young was suddenly called away from Ballarat by the death of his wife. He is now down in Melbourne with a little infant. Some change will take place in his arrangements but what they will be is impossible to say.

We have extremely hard work to get the money to sustain the Mission. It was much easier to get u the great stir which marked the commencement of the Mission than to get the means steadily to work it. Tho’ we got enough to pay the first year expenses three-fourths of the money came in the form of temporary collections and donations and only a small remainder can be reckoned as income. Yet the expenses, as you know full well, are constant. We have always been behind-hand in our payments to the missionaries and have lost the ablest of them in consequence Ho A Low. The fact is that all denominations are so busy with their own concerns, and have really so much to do in this early stage of their existence that there is little left for general purposes. That little however might suffice if we could secure the interest and the services of people to look after it. I have called meeting after meeting of the committee since I undertook the secretary-ship and no one has come save the Treasurer and myself. I do not mean to say that is always the case but often. The Bishop is a sincere friend but he is a good deal absent. I am not without hope that by patience and performance we may yet obtain a sufficient permanent income to carry on the Mission. But in the meantime you must if you possibly can allow us to draw on you as usual for Mr. Young’s support a little longer. The Bishop is very anxious that we should not be a burden upon your Society and thinks we ought to support Mr. Young wholly ourselves. But till we get the money we cannot. You may be assured we shall not draw a moment longer than the very existence of the Mission will render absolutely necessary.

We want is the location of 3 European missionaries who understand Chinese. Mr. Young at the Mount Alexander diggings (including Bendigo), another at Ballarat and a third at Beechworth for the Ovens neighbourhood. At all these diggings the Chinese abound and there is the impression
that the Chinese agents cannot be safely trusted without European Superintendence. We could do also with a Superintendent in Melbourne to look after the Chinese who come and depart…

[Remainder of letter about LMS activities in South Pacific]

Goldfields of Victoria.

Provenance: *Argus, Melbourne, 13 February 1857*
Author: Rev. Richard Fletcher
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject Public Meeting

**CHINESE MISSION FOR VICTORIA.**

A PUBLIC MEETING of the Subscriber and Friends to this Mission will be held at the Mechanics Institution, Collins-street, on FRIDAY EVENING, the 13th day of February instant, at Seven o’Clock, the Lord Bishop of Melbourne in the chair, when the Rev. W. Young, the European missionary to the Chinese, Chu-A-Luk, a native Chinese teacher, and several
friends, will address the meeting.
A collection will be made, and subscriptions received.
Your attendance is particularly requested.

REV. RD. FLETCHER, Secretary, HENRY JENNINGS, Treasurer.

Provenance: Argus, Melbourne, 14 February 1857
Author: Staff Reporter
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Public Meeting

CHINESE MISSION FOR VICTORIA.

Last evening a meeting of the subscribers and friends of the Chinese Mission for Victoria was held in the hall of the Mechanics' Institution, the Lord Bishop of Melbourne in the chair. The attendance, particularly composed of ladies, was numerous.

The business of the meeting was opened with prayer.

His LORDSHIP, in taking the chair, said they were met to receive an account of the labours of the Rev. Mr. Young at Castlemaine and other gold fields. During the last twelve months the mission had been carried on with partial success, so far as regarded the Chinese, but with some difficulty as regarded themselves. At a meeting in July last, the committee reported that they were unfeignedly thankful at the state of the funds; but he (the Bishop) could scarcely share in that sentiment. A zeal for the extension of Christ's kingdom was one special characteristic of a true church. The Chinese mission was not carried on by any particular church, but by the united action of all the Christian bodies, and yet they were not able to maintain one missionary, half of whose salary, £200, was paid by the London Missionary Society, and two or three agents. One agent, he believed, had already been lost owing to want of funds. The Chinese mission here was important in view of the future evangelization of China. Yet there were some hopeful features. Some Sunday school children at home had sent Bibles to the Chinese missionary here, and they had native teachers from China among them. They should also be thankful that they possessed the services of the Rev. Mr. Young. His Lordship concluded by a forcible appeal to renewed exertions in the cause for which they were met together.

Mr. JENNINGS, the treasurer, then made a short statement of the present position of the society, from which it appeared that, up to July, 1856, the receipts had been £460, and the expenditure £488. Of this sum, £400 had been devoted to the annual stipends, and the remainder had been consumed in incidental and travelling expenses. Since then, the receipts were £246, and the expenses £299, leaving a deficiency of £68, of which £50 was owing to the Bishop for money advanced. The object of the present mooting was partly to increase the funds of the society.

The Rev. Mr. YOUNG then addressed the meeting, and stated that the majority of the Chinese were scattered over the principal gold-fields and they nearly all came from Canton, but some were from Amoy, Singapore, and Penang. There were only three Chinese women in the colony, one of whom had assumed the European dress. Missionary exertions had commenced at Castlemaine in July, 1855, and there were now two Chinese agents there, under his (the speaker's) presidency. Their progress had been satisfactory. There had been one Chinese chapel built, to which the Chinese themselves had contributed a good proportion. The attendance varied from twenty to one hundred and fifty persons. A sum of £6, necessary for repairs, had been raised among the Chinese themselves. £9… had also been raised towards the purchase of another building. Most was to be hoped, however, from daily visits and intercourse with the Chinese. In that manner were learned their opinions concerning Jesus.
Christ, and their sage Confucius. Conversations, preaching, and the distribution of tracts had been the principal means used. As yet he could report no instance of individual conversion, but the field had been ploughed, and the seed sown, which he hoped would soon, by the aid of the Spirit of God, bring forth manifold fruit. A branch mission had lately been established at Ballaarat, at the invitation of the Geelong Chinese Evangelization Society and the Victorian Mission. A public meeting was hold on the 9th of January in the Wesleyan Chapel which was two-thirds filled by persons of every denomination. He regarded the Ballaarat Mission as being quite as important, and more encouraging than that at Castlemaine. There were 5,000 Chinese about Ballaarat, divided into three classes, of different but analogous dialects. To these the native teacher, Lo Samuel [Lo Sam-yuen], was generally intelligible. He had himself addressed an audience of seventy Chinese in what they called a club house.¹ Their behaviour was orderly, becoming, and attentive, nearly every countenance being lit up with a smile. They had hymns, a discourse, and a prayer. The Chinese, on being requested to take off their hats at prayers, responded unanimously. Every head was bared. They promised to come in larger numbers on a second occasion. Such a willingness was truly pleasing. He would relate one anecdote. In the middle of his discourse, a Chinese storekeeper, imagining that he and his friend must be thirsty, it being a very hot day, went and got a bottle of beer from his store and two tumblers and offered them to drink. His friend was a teetotaller, but the Chinese was satisfied with an explanation, and delighted, at the conclusion of the service, to see him (the speaker) avail himself of his hospitality. The rev. gentleman, went on to speak of his intercourse with Chinese families, and of their ideas on the social position of women, which he was happy to say had been greatly changed since their advent into this colony. He intended shortly to proceed again to Ballaarat. (Applause.)

CHU-A-LUK, a native Chinese teacher, then addressed the meeting, and began by saying that, owing to his having been ten years in an English school, he knew more of English than of Chinese customs. In speaking of religious truths to his countrymen, he said that he was generally met by questions as to the reason of his preferring English customs to those of China. He explained to them the peculiar position of the Queen of England with reference to her subjects, and the social relations of the English. He told them, in reply to the above question, that they all came from the same parents, and were of the same blood. They were, however, somewhat incredulous as to the identity of race, which scepticism he combated by telling them to cut the flesh of a black man and the same blood would flow. (Applause.) He further catechised them as to their Maker, and endeavoured to show that the idols were many, while the true God was one. They were made of wood, brass, gold. He was made of nothing, without end, or beginning. How then, he was asked, could he worship one whom he could not see? He replied by telling them to ask their idols for food, or peace, or blessings, and see if they got any reply. They could give him no answer. He again asked them who made the ancient people before the idols were known? Again they could give him no answer. Their chief desire was to go back to China with their gold, to counteract which he dwelt upon the nature and value of the soul. They asked him how they could depend upon Jesus Christ? Would it do to worship him in this colony only? He told them no. Should they worship idols in secret, God would see them. This they would not believe. He asked them, if the idols could not protect themselves, how could they protect others? They said Oh! the idols were of no use perhaps, and after a time they, could try and worship Jesus Christ, but at present the thing was so new to them, that they could not make it out. They were, very fond of excusing themselves on the ground that they must learn to read the Testament for themselves. They were ignorant of the nature of their souls, and faithless as to the other life exhibited by Christianity, yet he thought they would

¹ The term “club house” was part of the “joss house” or local Chinese temple, each of the three groups mentioned, i.e., See Yup (Siyi), the largest by far; Sam Yap (Sanyi) and Heang Shan.
accept the truth if they knew only how to seek it. (Applause.) He concluded by earnestly hoping that God would bless the Chinese.

The Rev. Mr. RAMSAY moved the first resolution, expressive of the satisfaction of the meeting at the establishment and progress of the Chinese Mission. He felt it was scarcely necessary to do more than put the resolution to the meeting. A collection would shortly be made in his church in aid of the mission. The dispersion of the Chinese was a great providential event, and he trusted they would rather encourage them, especially if they brought their wives with them.

The Rev. Mr. MILLER seconded the resolution by considerations religious, social, and political. If they did not act now they would hereafter reap the bitter fruits of their own neglect.

The resolution was carried unanimously. The CHAIRMAN said the Rev. Mr. Young, had expressed very considerable doubts as to the continuance of the mission, owing to the want of funds, and he therefore hoped those present would urge its claims upon those absent.

A collection was here made in the room, amounting to £23 1s. 6d.

The Rev. Mr. CHASE moved the second resolution, and enlarged upon the duty of Christians to contribute liberally towards so important an object as the mission. The resolution called upon all to contribute both their labours and their prayers, in view of the probable increase of the Chinese population.

Mr. ROBERT SMITH seconded the resolution, and said that God had "not more manifestly brought the children of Israel to the borders of Canaan than he had opened the door to the present mission. The proximity of the field ought to be an encouragement rather than a drawback, and the romance attendant upon foreign missions was supplied by the realities of a present duty. He suggested that the ladies should devote themselves to the work of raising contributions. He positively blushed to think that the half of the Rev. Mr. Young's salary was paid by the London Missionary Society. (Hear, hear.) Some of Chu-a-Luk's remarks were as applicable to the English as to the Chinese, for indifference as to the value of souls was characteristic, he thought, of both peoples.

The resolution passed unanimously.

Mr. LANGLANDS, M.L.A., moved a vote of thanks to the Right Rev. Chairman, who gave them not only his time and attention but also his example in the cause of God. Mr. Langlands went on to suggest that voluntary collectors should come forward to solicit subscriptions.

A CLERGYMAN, in seconding the vote of thanks, alluded to the commencement of missionary enterprise in China, in the year 1807, by the hands of Dr. Morrison, and afterwards of Dr. Mill [M'Intire]. In 1824, the former presented the first copy of the Chinese Scriptures at a meeting in London. They were now entering into his labours. (Applause)

The CHAIRMAN, in returning thanks, alluded to the fact that God had done much for the mission, and man but little; he trusted they would do more. He hoped they would possess themselves of copies of the Society's report, and obtain the names of as many friends as they could to swell the list of subscribers.

A hymn was then sung; and the meeting separated.
Chinese Mission.—A public meeting in connection, with this movement, was held yesterday evening, in the hall of the Mechanics’ Institute Bishop Perry in the chair. the Rev. Mr. Young gave a lengthy account of his exertions on the goldfields. He, however, has not as yet made any conversions, although the Chinese are very attentive to his teaching. Chu-A-Luk, native teacher, spoke at length as to his method of dealing with his own countrymen, who asked him sometimes questions which he found it required all his acuteness to answer. They said Christianity was too new for them at present, but some day they might adopt it. A collection was made at the meeting amounting to £2.3 odd. Resolutions expressing the duty of all Christians to support the mission passed unanimously. The meeting began and closed with devotion.—Age.

INQUEST.—An inquest was held at Carngham Diggings, on Sunday, before the coroner, Dr. Clendinning, on the body of Ah Gees, a Chinsaman, who came by his death in a quarrel with some Europeans. From the evidence it appeared that, on Friday last, the two opposing parties were working claims alongside each other. The Europeans bottomed first, and drove three feet in upon the claim of the deceased and his mates. They remonstrated with the English party, and from words blows followed, and a general fight was the consequence, in which the deceased met his death. A post mortem examination of the body of deceased shewed several bruises on his head, and on opening the head there was a large mass of extravasated blood, effused between the dura mater and the cranium, causing compression of the brain, from which death ensued on the following morning, about twelve hours place on the 21st inst. caused by compression of the brain from external injuries of the head, but by whom inflicted there was not sufficient evidence to prove. There are two men in custody since Saturday, named Cameron and Sievewright, on one of whom suspicion rests of having struck the deceased. They are to be brought up to-day before the Police-Magistrate for examination, the result of which will appear in our to-morrow's issue. [The foregoing should have appeared yesterday, but was unfortunately crowded out. It will be seen by our police report that the case has been remanded till this day, for the production of evidence.]
CHINESE MISSION-The recently established branch mission establishment for the evangelisation of the Chinese population of Ballarat, appears to be going on vigorously. Lo Sam Yuen, the agent, is most active in his labors among his countrymen, and persevering in his endeavors to make himself acquainted with the English Language, under the tuition of Mr Booth, the phonographer.

The Rev. Mr Young, the superintendent of the mission, is now here from Castlemaine, and will remain for one month; it having been arranged, that he shall visit all the gold-fields in succession, and spend a month at each place. Mr Booth has conceived the idea of forming some kind of society among the Chinese people here, analogous in some respect to a Mechanic's Institute, by means of which they might be introduced to a more familiar acquaintance with our language, arts, and literature, and thus be placed in a position more advantageous for themselves, and more hopeful for those friends of religion who seek to Christianise that interesting portion of our colonial society. We are of opinion this suggestion of Mr Booth's is worthy attentive consideration, by those who wish well to the cause of truth and the highest aims of civilisation.

Lo Sam Yuen.
Mr. Young, the mission superintendent at Castlemaine, said he felt the present undertaking to be most important. He had long wished to come to Ballarat and open a mission as he had been informed there were here a large number of Chinamen from Amoy, where he had himself labored for some time … [Castlemaine 1 July 1855] The majority of them were comparatively illiterate and oral instruction would be necessary. Those located at Ballarat spoke a different dialect from that spoken at Castlemaine. ²

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² The most common Chinese dialects in Victoria were local variants of Cantonese. The Taishan district group was the majority group among Victorian Chinese in the 19th century.
portion of the 22nd Chapter of Matthew, and told them to follow the example of the men spoken of in the verses read. No comment was elicited from them, but they evidently disliked what was said neither answering nor arguing.

**March 9th.** This day I went to Red Hill, met some men near some shops. In the course of conversation one man said, what you tell us of Jesus is very good but if we do not worship the tombs of our deceased parents we will not be compatible with the dictates of right reason. We derive our life from them and while they live we cannot adequately repay them. It is only when they are dead we may offer them worship. … choice Between heaven and hell. Either in the one or the other men will be rewarded or punished so then it was wrong to worship the dead. He not believe what I said and left me. I then conversed with other persons for some time but none of them appeared disposed to argue. So I returned home.

**March 10th** Today I went to the shop of a person named Cheong. There were four persons there. When they saw me knowing that I was in the work of teaching the people the doctrines of Jesus, they enquired, are you come to talk about Jesus? I answered, I eat his rice, and his work I ought to do. I then asked them do you believe in Jesus? They answered, the gods in this locality are truly possessed of divinity. There is nothing we enquire of them that does not tally with subsequent facts. Then, I said, you may regard me too as possessed with the same attribute, for I can tell you whether you will go a good or bad business. Do not say that your gods alone are infallible oracles. This is altogether a deception. The first worshippers of our gods appear to depend altogether on our wishes. They predict good and evil just as it suits the enquirer. The men were not at all pleased but did not say a word in reply. I again asked them, are the gods, the gods of all men, or of worshippers alone. They replied, of all men. I said, then you must not be angry if your gods cannot be angry. I said before that your gods had no knowledge. I do not say that you have no knowledge. Do not be offended. I went further on to another place where I met eight newcomers, who told me they had no means of subsistence since they came to this place, had neither sustenance nor friends and had met no one to give them employment. In their distress they did not know whom to look to for assistance. I then spoke to them about the Gospel of Jesus which had power to console men, and told them not to be cast down, that from today’s circumstances they could not judge what tomorrow’s will be. I recommended them to go to the shopkeeper and borrow something for their present relief, and to repay him afterwards when they are able. I exerted myself on their behalf, and got the shopkeeper to assist them to some extent. I then spoke to them of the love of Jesus to the world, and told them that we each, according to our ability, to engage in doing good. Having spoke to them … I bent my steps homeward.

**March 11th.** Today at 11 o’clock a.m. I sent to a store and had an interview with eight persons. One of them had heard me previously at Golden Point. He asked, how is it that amongst Christians there is no regard paid to divination. I answered that the system of divination is altogether of human invention, that amongst the ancients, there were no books on that subject. Works on that subject were the production of modern times, and intended only to extract money from the people who were great sufferers from divination. Pray explain yourself, he said. I told him that before the system of divination came into vogue, a man who was about to start an enterprise, or build a house, did just as he liked in the matter; no one meddled with him, and he had no unpleasant consequences to bear. But since diviners have sprung up, obstacles appeared in every direction, creating ill-will in one party towards another. If a man wishes to erect a house in a certain spot, the diviners make it appear that though it may be advantageous to himself, it will occasion bad luck to his opposite neighbour. When the neighbour comes to know that his good luck is in danger of being interfered with by the extending building, a feeling of enmity springs up in his heart towards the prospect, and the consequence of a serious
and unpleasant nature are sure to follow. Is it not clear then that divination is highly detrimental to the interests of the people.

Another man in the company remarked that the doctrines of China were pretty good, and inculcated upon men the practice of goodness. I replied, do not say they are pretty good, they are altogether good. Jesus says, he who does not believe them will be condemned and he is Lord of heaven and earth. Think of these words, as they are of solemn import. Another man then asked, what proof can you afford us these who don’t believe will become demented. I told them that there is a book from which the proof could be adduced. Look into that book, and you will have the required testimony.

March 16th. Today I went to the Gravel Pit and had a talk with five persons in a store. They were all illiterate men, and seeing me take out a book and read it they appeared alarmed and said, we are all uneducated men … to read the book to us it would be of no use. I replied, every verse I read I shall explain, that you may be able to understand. They answered, we are labourers and do not care about these matters, you had better go to some other place. I said I only want you to become acquainted with the doctrines of Jesus that you may escape the miseries of hell. The men felt more annoyed at this.

I then left them and went to Golden Point. I went into a shop and found four men inside. They began conversation by asking me how it was that amongst Europeans, males and females may be together in society, and this showed a want of modesty and why I came to tell them to believe in Jesus and adopt their customs, this surely is impracticable. I replied, you all ask me why is there such a want of modesty, as it appears to you to exist among Europeans in consequence of the free mingling of males and females on all occasions. It is because it is not proper to introduce into society a thorough separation of the sexes. And when both mingle in European Society it is not a lawless mingling. And in regard to the doctrines of Jesus, both men and women who believe them become united as brothers and sisters. They pay the greatest regard to the propriety of believers, nor do they permit any impure world to escape their lips so that although they mingle freely in society, there is nothing of lawlessness and the principles they hold prevent such a result. When they heard these remarks they merely smiled but made no reply.

April 1. Today went to Red Hill. Had an interview with the headman who, seeing me from his tent door, asked me to walk in and have a chat. There were nine persons inside, all disengaged. One of the number remarked that at the present time hostilities were going on between Englishmen and Chinese. Another person observed that the English people were in the right. A third party remarked that they were in the wrong. And all asked me whether I knew the result of the present war would be. I replied that it was not within my province to tell them that, they would know it by the victory or defeat of the parties engaged in contest. No reply was made. I told the them my business was to seek opportunity to communicate to them the knowledge of Christ’s doctrines, and for this work I would always be ready. Those of them who felt inclined to hear me requested me to talk to them about Scriptural subjects.

I then spoke to them about the exceeding sinfulness of the human race. Do you know it? No reply was given. I told them why it was that Jesus came down from heaven. Do you know this truth? They all answered, we do not know. I then spoke for a long while about the Saviour’s mission. After they had listened, some appeared pleased, some displeased. The latter said, these things do not concern us Chinese. If they do not concern you, I said, why should I be coming to tell you about them? One man asked, is it because the English people wish to believe in Jesus that they have engaged you to come and exhort us? I answered, if they did not wish you to believe in Jesus of what use is my coming amongst you? I moreover said that all nations have but one Lord. Do not say that China and other countries have different Lords. By saying such things you offend against God.
May 7. Today I went to Red Hill. Had a conversation with some men I met in a shop who appeared disposed to listen to what I told them about the Gospel. After a while I went to another shop where I met six men who were exceedingly low-spirited. I enquired why it was they were so downcast. Their answer was that they had come to this goldfield without any means, they had no relations of whom they might borrow some money to provide themselves with necessaries. Situated thus they could not see how they could live from one day to another—was not this sufficient to make them sad? I then explained to them what is contained in the Gospel of Matthew regarding God providing the birds of the air with food, and told them not to fear, that God was able to provide for them too. I told them to believe in Him and he would take care of them.

I afterwards went to another tent where there were three persons to whom I had on a former occasion spoken about the doctrines of Jesus and they then appeared glad to receive me. On this occasion I again had some talk with them and then went home.

May 12. Today after breakfast I went to the Eureka and had an opportunity of conversation with several newcomers about men and sin… They were not pleased. I still however keep talking on to them when two of them who we had acquainted with the doctrines of the Gospel to some extent remarked that while they were in Hong Kong they used to go to a Chapel to hear the doctrines that were preached there but they could not understand them… For example, it was said that Jesus was God, again that he was the Son of God. can Father and Son be of the same essence. I told them the doctrine [Holy Trinity] was a mysterious one and by means of mere human thought it could not be comprehended. But inasmuch as they had expressed a desire to know something of the subject, I would, according to my ability, explain it to them. I spoke to them for some time on this topic and having satisfied them, I returned home.

May 20. Today I went to the Eureka, was engaged talking to four individuals when give others joined us. As usual I spoke to them about the doctrines of Jesus. One of my hearers said, You are always talking about Jesus and never talk about other ancient doctrines, what is the reason? We Chinese wish to hear about the ancients of China and do not wish you to talk about any of the doctrines of Jesus. In reply I said it is important to obey the command of God to preach the Gospel. The stories you wish to hear about the ancient are mere legend and have no beneficial tendency whereas the doctrines of Jesus both benefit and extend the mind. I then spoke to them a good while longer. None of them again uttered a word. I cannot tell whether they were pleased or not.

May 25 Sunday. Went to the Eureka and addressed the people on two occasions. More than 40 persons were present. In the afternoon three Europeans accompanied me. I spoke to the people, a hymn was sung, and a prayer offered according to the usual custom. There were above 50 hearers. It was not long before the wind and rain dispersed the congregation. We also made our way home. Before starting, Mr. [James] Oddie seeing two Chinese without shoes proposed to the company present that a subscription should be raised to supply these people with shoes. Nine shillings was collected and given to them. The sum was received thankfully. All present highly applauded what was done and returned home.

James Oddie, Wesleyan Methodist Philanthropist, Ballarat.

June 9. Today I went to Golden Point. I have an acquaintance there named … I have generally observed him pleased when hearing about the Gospel. I have consequently been induced frequently to pay him a visit. He is however, on account of his profession as a doctor, often absent from his shop visiting the sick. On this day I met him. He told me that he was intending to return to China for his parents were old and he dared not linger in this country. I told them that his motive for returning was a very good one, that filial piety was considered a preeminent virtue among the Ancients. I told him that the Gospel of Jesus also inculcated obedience to parents. It was enjoined in the Ten Commandments. He was delighted to hear this. I spent some time talking to him about the doctrines of Christianity. I said I do not know whether I shall see you again. If I don’t let me exhort you to bear in mind what I have told you about the doctrines of Jesus—do not forget them. For if you hold these doctrines you expect to obtain the happiness of heaven. Do not fail to believe in God. Continually pray to him. Seek of Jesus the pardon of your sins and attend to the duties of your station. These are my parting instructions. After a conversation of two hours, I took leave of him and went home.

June 18. Went this day to Golden Point. Embraced the opportunity that presented itself to communicate the Gospel to six individuals who appeared to be a leisure in the club-house. I went in amongst them. Knowing that I was a teacher of the doctrines of Jesus, they some not very polite remarks, saying, you are not like us, you follow foreigners and teach people not to worship idols or deceased ancestors. The doctrine of filial piety you utterly disregard. When alive, our parents take care of us, when they are dead, who is to take care of them if we do not? I replied, they are then under the care of God alone, men cannot take care of them. I asked them, do you think the parents and children can be of mutual assistance to each other both in this present and the future world? No! If a man were to offer worship to his parents after their decease, his parents could not know of it. If he were to call aloud to them, they could not perceive it. Our parents too, after death, receive their recompense. If they have good God receives them into heaven. If they have been wicked, they are condemned to hell. And what son is able to deliver them from thence, and parents can from thence send assistance to their sons. Do not believe any of these absurdities—they are the invention of priests who make a living by practising these frauds upon the people. I invited them to believe in Jesus. Serve God and you obtain the happiness of heaven. Do not worship idols or become the servant of the devil and slaves of Satan, thus exposing yourselves to the displeasure of God and shutting yourselves out from everlasting life. They one and all
said, we will not believe in the foreigner’s Jesus. In China, from antiquity, the traditions that have been handed down to us regarding the gods have been one and the same. The system of religion of foreigners is dissimilar. How can ever get people to believe it? I told them not to harden their hearts. I for a great many years could not believe in Jesus nor did I know his excellence. But I now know that all that is on earth is under his government and care, and he is Lord of all. They appeared determined not to believe so I left them and went home.

Provenance: Argus, Melbourne, 24 March 1857
Age, Melbourne, 24 March 1857
Author: Staff Reporter
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Public Meeting

CHINESE MISSION.-We would remind our leaders of the public meeting to be held this evening, at St. Paul's Church, in aid of this important object. We understand that much valuable and interesting information will be given. The Chinese teacher, Ho-a-lou, and Captain Dawson, who has had considerable personal intercourse with the Chinese, will address the meeting, in addition to other friends and missionaries.

Provenance: Argus, Melbourne, 25 March 1857
Age, Melbourne, 24 March 1857
Author: Staff Reporter
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Public Meeting

MISSIONS FOR THE CONVERSION OP THE CHINESE.-Last evening a meeting, consisting of about thirty persons, was held in the entrance porch of St. Paul's Church—the Rev S. L. Chase in the chair—in reference to missionary operations. The meeting having been opened with prayer by the Rev C. T. Perks, the chairman explained that that was one of an intended series of meetings for the promotion of a missionary spirit among the congregation of that church, and at each meeting it was proposed to advocate the claims of different missions. Thus, that evening would be devoted to a consideration of the means in operation for christianising the Chinese, and the succeeding meeting missionary operations in other directions would be brought before their notice. He then called upon the Secretary Mr. Perry, who made a short statement in reference to the affairs of the Chinese mission. and who was succeeded by Captain Dawson a gentleman who had had considerable personal intercourse with the inhabitants of the celestial empire; while subsequently the meeting was addressed by the Chinese teacher, Ho-a-lou, and other speakers The following were the leading resolutions submitted to the meeting:—

"That the Christian Church cannot expect a blessing without being a missionary church."
"That the Chinese have many claims upon the Christian Churches."
First Report Chinese Mission in Castlemaine for 1857. Read at the United Monthly Prayer Meeting, held in the Scotch Church on the evening of April 6th, …

During my absence at Ballarat for the purpose of establishing a Chinese Branch Mission (Geelong and Western District Chinese Evangelisation Society), the operations of the Castlemaine Mission have been carried on by the native agents, Chu-a-luk and Leong-a-toe in a manner with which I have every reason to be satisfied. The Sabbath services have been regularly conducted, daily visits to the people have been kept up, tracts and Bibles have been distributed as usual, and their united efforts are, in opinion, beginning to tell favourably on some, at least, of the multitudes with whom they come into daily contact. Since ray return to Castlemaine, I have gone out in company with these agents, and have had, with them, interesting interviews with the Chinese, both during the day and in the early part of several nights. The interviews at night, (when the claims of business no longer distract the attention) promise to be exceedingly beneficial to our hearers, they elicit much argument, and many important enquiries concerning the doctrines of the Holy Scriptures, which bid fair to result in the awakening of the people out of their state of spiritual lethargy, and in the stirring of them up to seek and feel, after God. These interviews have always been closed with prayer.

I have found much interesting matter in the journals kept by the two Christian teachers during my absence, a portion of which I shall present to the friends of this mission in the extracts which follow. These will also serve to show with what faithfulness they expose the errors of the Chinese system of belief, the prominence they give to the doctrine of the atonement, and the pre-eminence they claim for Christ over the sage Confucius: every heathen deity. At the same tune they will exhibit the tenacity with which the heathen cling to their own system, and the great need there exists for praying for the influence of the Holy Spirit to wean them from the system of delusion to which they are so wedded and incline, them to embrace 'the truth as it is in Jesus. Some good impression, it would appear, has been made upon the minds of some few by the conversation of the agents, which I sincerely hope may not prove like the morning cloud and early dew, but result in genuine conversion to God.

The teacher Chu-a-luk makes the following entry in his journal on December 9th, 1856:—I went to Campbell's Creek this day, to visit a store keeper, to whom I gave a couple of tracts, he received with apparent satisfaction. I told him "Though you now appear glad to take these tracts, yet I fear you will soon despise them," "Why?" he asked me. "I said "Because these books teach you not to worship idols nor the spirits of the dead. And I must teach you the same doctrines contained in these books, though you may not like to hear them. But whether you like or dislike it I feel it my duty to tell you what I myself know, otherwise I shall incur the divine displeasure." For every one who knows the Gospel must endeavor according to the best of his ability, to make others acquainted with it. And do not suppose, when I come to teach you and those that are with you, that it is because I want your, money, or anything else that belongs to you. I only wish you to seek that eternal happiness which God has, from of old, promised. If you earnestly seek that happiness, you will obtain it; if you do not thus seek it, you will fail to get it. Ponder now what I have said—is it true or not?" My hearer replied, "All that you say is quite true, but to observe it we find to be a matter too difficult."

Leong-a-toe, on the 26th of December, writes: —I went to some tents about half a mile distant, and spoke to the people about Christ's dying on the cross to atone for the sins of the
whole world; and told them that all who believed in him would obtain salvation, but those who did not believe would be condemned; After speaking to them these things, one of the men cavilled, and said, we ought to believe in God; but it is not necessary to believe in Jesus Christ. I answered, "If you do not believe! In Jesus, then you do not believe in God, for Jesus Christ came from God." He in reply, said, "If we do not act up to the doctrines of the sages of our country, but follow those of a foreign country, how will it be possible for us to practise virtue? Foreigners have their doctrines, and we Chinese have ours! Foreigners honor Jesus, and we honor Confucius, and this is perfectly agreeable to the dictates of sound reason." In answer to these observations I said; "Jesus Christ was God manifest in the flesh, and came into the world. He taught heavenly doctrines to the world in a clear manner. He offers happiness to all who honor him, but he will assuredly condemn those who reject him; You, Sir, talk about honoring Confucius. Can Confucius save your precious soul? It matters riot whether a man be a Chinese or a foreigner, it is his duty to honor Christ and serve God. Pray reflect on these things, and ponder them in your hearts."

On January 2nd, 1857, he [Leong-a-toe] writes: — I went with Chu-a-luk to Diamond Gully. We took different routes. I visited two tents, and had as many as 18 persons to listen to what I had to say. I told them that the gods worshipped in China were mere nonentities, such: as Geok-hong, Kwan-tay [Kwanti/Guandi], and other divinities; that the worship of them was only a scheme of the Buddhist and Tavnist [Taoists] priests; by which they fraudulently extorted money from the people. To reverence such objects would bring no advantage, but, on the contrary, would enhance men's guilt. When the people heard these remarks, they expressed themselves astonished at the imposition practised. I then placed before them the great blessings that resulted from faith in Christ; and also spoke to them about the manner in which God was to be worshipped. There was one man in particular, who was so delighted that he requested I would, on my next visit, bring with me a book of prayer, that he might learn how to frame his petitions. I gladly assented to his proposal, and availed myself of the present opportunity to, present him with a copy of the Two Friends and a catechism.

On the 23rd [1857], while addressing a group of 20 persons, he [Leong-a-toe] says, amongst them was a man named Chu-a-sun a. native of Sin-why [Xinhui] in Canton Province; he is by trade a carpenter, and has resided chiefly in Melbourne. About the middle of January he came from Melbourne to Castlemaine, I happened to meet him one day as he was going to his work, and embraced the opportunity to explain to him some of our holy doctrines. When I had done, he exclaimed, "Excellent doctrines! I never heard them before, nor have I ever read your books, hence, my ignorance regarding those subjects you have been communicating to me. I feel obliged to you for telling me. about the doctrines of Jesus and the gracious goodness of God." In reference to this man, Leong-a-toe further adds—The individual appeared to me unassuming and sincere, and I am in hopes he will be brought to repentance. I have since frequently had quiet interviews with him, when the truth has been the topic of our conversation; These interviews, I trust, will result in his awakening.

On the 30th January, he makes this entry in his journal. I went to Forest best Creek, met with a man surnamed Chun, who is exceedingly desirous to become a Christian. He 'no longer worships idols. Having, however, from his youth never been taught to read, he is ignorant of the Chinese characters. I put questions to him, in order to ascertain his motive. I have great hopes of him, and doubt not, but ere long, he will be considered a fit subject for baptism.

The condemned criminal in his cell, and the sick in the hospital have been alike visited by the agents of the mission for the purpose of ministering to them those blessed truths of God's Word which their respective pitiable and painful situations urgently demanded.

The case of Ch'oy-a-luk (not Chu-a-luk, as the name, is spelled in the public papers) who was not long ago executed for the murder of one of his countrymen is well known to the public in, 'Castlemaine. Although it is stated in some of the public journals that, Ch'oy-a-luk exhibited
the utmost apathy when about to undergo the sentence of death, yet it would appear from interviews the teacher Chu-a-luk had with him while he was confined in the jail at Castlemaine, that his mind was considerably affected in view of what awaited him. Chu-a-luk, endeavoured to direct the unfortunate man to look to God for His mercy, and to pray to Him to forgive his sins for Christ’s sake, ere he was hurried from time to eternity. He read to him portions of the Holy Scriptures which he thought were appropriate to his situation, and called his attention particularly to the case of the thief on the cross, who, while suffering the agonies of crucifixion, applied to Jesus Christ for salvation and was saved in the hour of his extremity. He was urged to, act likewise and to pray earnestly for the forgiveness of his past sins. On one occasion he remarked to Chu-a-luk, “If you had not taught me how to pray to God, I should not have known how to do it. I now constantly pray to God for his mercy.” Chu-a-luk at different times both read and prayed with him. He was considerably affected when speaking to Chu-a-luk about his wife and family, to whom he wished to remit some money. He wept long and bitterly when he reflected that it would soon be for ever out of his power to do anything more for them in this world. He was told to refrain from grieving on their account and to make use of the time that was still left to him to seek preparation for the eternal world. He told him to repent of his sins, and believe in the Lord Jesus Christ. Chu-a-luk then gave him a new testament, and marked several verses for him especially to meditate on during his confinement.

Towards the last week in March, bearing that several, sick Chinese afflicted with a species of elephantiasis had been received into the Castlemaine hospital, the two native agents and myself paid them a visit. The resident surgeon kindly led us to the ward occupied by them, and after putting several questions to them through Chu-a-luk, about their state of health, food, effects of medicine, &c., he withdrew, and left us with them. After some little: conversation with the invalids, I called upon Chu-a-luk to read to them a portion of the eighth chapter of the Gospel of St. Matthew. This was probably the first time the name of Jesus Christ sounded in their ears. The healing of the leper, mentioned in that chapter, produced a thrilling sensation, which shewed itself in loud exclamations of delight, uttered by the invalids. That Saviour who shewed himself so willing and powerful to save the wretched applicant who came to him for cleansing, we told them was able to help them, also. We directed them to seek of Him the pardon of their sins, and the restoration of their bodies to health, also, to pray for submission to whatever might be the will of God concerning them. We took occasion, also, to point out to them some of the blessed effects of the Christian religion; how it taught those who believed in it to extend their sympathies to all men; to care for their brethren suffering from disease of whatever clime or nation, and to devise means for alleviating or removing the maladies that afflicted our race. The Hospital wherein they were so comfortably accommodated and cared for, we told them, was a fruit that sprung from the influence of Christianity. They seemed to feel that they themselves exhibited proof of the truth of the remarks we made, and most cordially accorded to the Christian religion the palm of superiority over their own, which (as they experienced in their own cases), when the sufferer most needs help, leaves him lonely and destitute, and wretched. After the portion of scripture was read and explained, the patients rose from their beds to join in prayer. We had a little further conversation with them, and then bade them good bye. They expressed themselves extremely grateful for the visit we paid them. We left a copy of the New Testament with one of the patients who could read. There were four of them, three of the number were uneducated men.

The friends of the mission will perceive from what has been presented to them in this report that the Word of God is producing some impression on the heathen mind, and will feel encouraged in their efforts to sustain this holy enterprise. The Word of God has already, I trust,

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taken root in the hearts of some of the Chinese, and ere long we shall have first one, and then another coming forward and declaring himself a disciple of Christ, and a worshipper of the living and true God. May the Lord quickly bring about this happy event. WM YOUNG.

Provenance: Argus, Melbourne, 2 May 1857
Age, Melbourne, 2 May 1857

Author: Advertisement
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Rev. William Young preaching sermon

CHINESE MISSION.—SERMON tomorrow forenoon, in the Rev. Mr. Ramsay’s church, Collins-street, by the Rev. WM. YOUNG, superintendent of the mission. Collection at the close in aid of the funds.


Author: Rev. William Young
Place: Geelong.
Category: Ballarat Chinese Mission (Geelong and Western District Chinese Evangelization Society)

Chinese Evangelization

The following letter has been received from the Rev. Mr. Young, shewing his opinion as to the progress made by the mission at Ballarat.

Geelong, March 6, 1857.

Dear Sir,— During my second visit to Ballarat, I had many opportunities of visiting the Chinese, in company with the native agent, Lo Sam Yuen. The people, as on my first visit, shewed generally great willingness to hear what we had to say to them, and to receive tracts and copies of the word of God. The attendance on the services of the Sabbath, conducted both by Lo Sam Yuen and myself, the one for the benefit of the Amoy Chinese [Young spoke Hokkien, the Amoy dialect], and the other for the Canton, were numerously attended. I have reason to be satisfied with the manner in which the native Agent fulfils his duties as a Christian teacher. The testimony given to his diligence and usefulness (unasked) by the se Christian friends who have accompanied him frequently on his visits to his countrymen, is truly gratifying. The Mission is proceeding in as satisfactory a manner as the supporters and friends of it can desire. Occasionally a spirit of hostility has been displayed towards the native Agent by his countrymen, a thing naturally to be expected, but generally he is well received. The copious extracts from his journal which I have rendered into English, will give you a good idea of the manner in which he exhibits God’s truth to the minds of his countrymen, meets their objections against Christianity, and presses upon them the claims of Christ. They will also show the necessity of prosecuting the mission with vigour, that the se whose minds are in a state of most awful darkness, may be blessed with the light of life, be freed from the dominion of superstition, and the tyranny of Satan. Let us look to the Lord for his blessing upon the efforts already put forth, and pray that these blessed results may not be long in being produced.

I remain, yours faithfully,

(signed) Wm Young

To J. [James] Balfour⁵, Esq.,
Secretary to the Geelong and Western District Chinese Evangelization Society.

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My dear Sir, Castlemaine, May 25 1857

I must make you many apologies for permitting your last letter to me to remain so long unanswered. The extending of the Chinese Mission to another gold-field, together with the afflictive dispensations of Divine Providence towards me, have thrown so much … upon me, as well as unsettled me, that I have not been able to overtake the correspondence which has been gradually accumulating upon my hands.

The bereavement which has befallen me has well nigh overwhelmed me. The … of my dear wife’s death as well as my absence from home at the time it occurred made me feel sad indeed. I had but lately occasion to rejoice in the full reestablishment of her health and in the health of our beautiful daughter (now ten months old) when I was called to see the mother suddenly removed feel myself a lonely weeper & to sigh over the motherless condition of my dear child. Anxiety and … heavy heart as well as the … arising from the work in which I am engaged I feel sometimes ready to end. Yet I desire not to change for … nor to remain under his dispensation, but such to have these afflictions … for my special good. Many indeed have been the afflictions he has sent upon me; but his mercy and deliverances have been also many. Three years will be completed tomorrow since the “? Douro” struck upon the North Shoal and became a wreck. Then the Lord graciously heard me and sent deliverance, and I trust he will yet deliver me in this my hour of still greater need. The state of my health and the … of my heart will not allow of any writing much on this occasion.

Your last letter to me I shewed the Rev. Mr. Fletcher, who has it still in his possession. He tells me he has written to you, requesting the Directors of the London Missionary Society to continue their grant of £200 towards my salary for another year. From the state of affairs at all these gold-fields I must say it is my firm conviction that without aid from England, the Chinese Mission must fall to the ground. The infant churches here are still struggling with insurmountable difficulties. The amount each Protestant denomination contributes towards the object is so small and dribbles into the Treasurer’s hands so slowly that I have wondered the mission has not before this become extinct.

I have the pleasure to enclose you the last printed report of the Mission. Some former reports I have not sent you. I shall forward them when I can lay my hands upon them.

I hope you will excuse the illegibility of this letter for really I have no certain abiding place, going to and from one gold-field to another. I have to use what comes readiest to hand and the conveniences for letter-writing are all now sadly wanting. Let me entreat your prayers and the prayers if the Church in England for the success of this mission.

I am, yours faithfully, Wm. Young.

Rev. Dr. Tidman, Secretary to the London Missionary Society, London.
Chinese Mission. — The monthly prayer-meeting was held on Monday evening, at the Primitive Methodist Chapel. The minister of the church presided, and the Rev. Mr. Young, superintendent of the Chinese Mission, read the report, which was of a very interesting and satisfactory character. It appears in another column. It contained some cheering facts relating to the good accomplished by the native teachers, and also several amusing incidents, illustrative of the superstition of the Chinese. After reading the report, the Rev. E. Day [Congregational] and the Rev. J. Barlow [Anglican] engaged in prayer, after which a collection was made at the door in behalf of the mission fund, and the audience separated, we hope with renewed determination to aid this important missionary enterprise.

Provenance: Mount Alexander Mail, 12 June 1857
Author: Reporter
Location: Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject: Second report for 1857


It is with no small degree of pleasure that I submit this report of the proceedings of the agents of the Chinese mission, to its friends and supporters. Although on account of my now having to superintend the mission on Ballarat, it is necessary for me to leave from time to time the native agents by themselves, that circumstance, I am happy to say, has not operated to the detriment of the interests of the mission. Indeed, judging from what has been effected by the spontaneous efforts of the agents, I should infer that it was rather beneficial than otherwise, occasionally to leave them by themselves, as it makes them self-reliant, and allows them more scope for the development of the abilities they possess. During my recent absence, not only have the ordinary duties in connection with the mission been attended to, but the native agents have made two important extra efforts which will have a happy tendency, not only to increase the efficiency of the mission, but to impart to its operations a character of fixity, which all along has been greatly desired. The extra efforts to which I allude are — first, the establishment of two regular weekly evening services in the chapel at Clinker's Hill; second, the raising of a fund from among the Chinese, by subscription, for the erection of a new chapel at Forest Creek. Already the sum of £33 has been paid by the Chinese towards this object, and £26 more has been promised. It is intended to raise altogether somewhere about £150, so as to enable us to erect a commodious and respectable looking place of worship. Besides the sum above mentioned, the native teachers have collected £6 17s for the repair of Clinker's Hill Chapel. The sides of the chapel which were of calico before, are now boarded; it is also supplied with a pulpit, covered with green baize, and the necessary apparatus has been furnished for lighting the chapel on those evenings that divine service is performed there. The Chinese have paid for the candles that have been required for lighting; no debt rests on the Chapel on account of any item whatever. I was I cheered on my return to Castlemaine to see these evening services commenced and the repairs and improvements the chapel needed all affected. Not a word regarding these movements was uttered by the teachers, when I came back — they left, their works to speak for them. It is needless to add that what I saw greatly rejoiced me. The attempt to raise the sum we want for the new chapel will, I hope, be attended with success. The encampments about Forest Creek partake of a sufficiently permanent character to authorise the construction of a substantial building as a place of worship for the Chinese. When we get such a building we shall be able to conduct our religious services in a regular arid systematic manner. Under present circumstances (except at Clinkers' Hill) it is impossible to do so at any of the encampments. While the teachers have been indefatigable in their efforts to procure
subscriptions for the objects above mentioned, they have not neglected the more important duties of teaching the people the word of God, visiting the sick in the hospital, and giving away tracts and copies of the New Testament when suitable opportunities for doing so have been presented. The difficulties they have to contend against are manifold; many of them peculiar, and cannot be experienced or appreciated fully by those who preach the Gospel to a professedly Christian community. The vices peculiar to the Chinese, their strong attachment to the idolatrous system of their forefathers, their Confucian pride, the profound ignorance of nine-tenths of the people of their own character, added to the natural hostility of the human heart to the things of the Spirit, are obstacles which those would do well seriously to weigh, who think, it is now high time to look for numerous conversions from among the Chinese. Notwithstanding these difficulties we have two individuals who are seriously enquiring after the truth, and to whom religious instruction is regularly imparted by the native agents. I have every reason, to believe, from personal interviews with these enquirers, that they are sincere in their search after truth, and I entertain the hope that they will eventually be able, by God's help, to shake off the shackles of their system of error, and take upon them the yoke of Jesus Christ.

The journals of the native teachers contain accounts of a great many interesting discussions with their countrymen, in which the peculiar doctrines of Christianity have been explained and enforced, and, at the same time, the errors of heathenism have been exposed. The limits of this report will not admit of more than three or four extracts being made; On the 18th of March, the teacher Leong-a-toe makes this entry in his journal — "I went to Cheng-say-heng, and spoke to the people about the origin of the Creation. There were about ten persons listening. Some of them were disposed to pay attention; others cavilled, saying, We admit that it is proper to worship God, but we contend at the same time that the idols are not to be despised. The idols may be compared to the Emperor's mandarins; It is impossible for us in person to honor the Emperor; we must do so through the mandarins. This is in accordance with the laws of propriety. So God and the idols are to be equally honored. Now, if you, sir, come, and tell us that the Bible forbids us to worship idols, the Chinese will be displeased, and feel disgusted with your teaching.' I answered—The statements you have advanced do not accord at all with what God's word teaches. Allow me to ask you, when God created the heavens and the earth, did the idols' assist him in that work? I should think not. For God is omnipotent: with a word he commanded heaven and earth into existence; and he made man with equal ease. The spirits of heaven are also the creatures of his power. Thus you may easily see that no earthly emperor can be compared with God. The Emperor is but a mortal; and being invested with limited power, requires the assistance of ministers; but God is a Being of uncontrollable power and infinite wisdom, and cannot need assistance from any, whether idols or men. Besides, the idols are made by men's hands, are without life or sense, and they have no power whatever. To assert as you do that we ought to reverence idols just as we would reverence God, is greatly to detract from the glory of Him who is the maker and preserver of all things. Pray do not any more talk in this foolish style, and thus dishonor God. Seriously reflect on this subject.

The teacher Chu-a-luk in his journal mentions, that on the 15th May he went to Campbell's Creek, chiefly with the view of collecting subscriptions for the erection of a new chapel. He says when he came to the Chinese encampment, he saw only one man in a tent, and informed him of the object for which he had come, and asked him whether he felt disposed to give anything towards it. The man. said he 'could not give a definite answer until he had consulted the Chinese of his clan. Chu-a-luk then went to another tent, where he fell in, with ten Heong-shan Chinese. He told them he had come with a good object in view, and that was, to erect a chapel for the use of the Chinese. One of them replied that he was a Heong-shan Chinese, and had resided in Hong-kong about ten years, but he never saw a single instance of a Heong-shan Chinese becoming a Christian; that the people of that clan disliked Jesus because he was of a
foreign race. If Chu-a-luk wished to build an idol temple, he would willingly give something towards it, but if he wished to erect a chapel for the purpose of preaching the Gospel of Jesus Christ in, he would not subscribe a single penny. The Heong-shan (or Macao) people, he said, felt no inclination to build such a chapel; and, moreover, the very name of Jesus they could not bear to hear. Chu-a-luk told him that the money that was applied for was not to put into his own pocket, but it was to go to the erection of a chapel for the Chinese. "It may not go into your pocket," he said, "but still, for all that, none of us will subscribe towards it." Chu-a-luk after this attempted to communicate to him some particulars touching the character and history of Jesus Christ, but the man showed no disposition whatever to listen to what was said, so he took leave of him, and went to another encampment.

_Leong-a-toe on the 8th of April_ writes — I went to Diamond. Gully, and spoke to the Chinese about the great power of our Saviour, Jesus Christ, to whom was entrusted all power in heaven and on earth, but my hearers had dark hearts, and did not appear disposed to receive instruction; I therefore went to another tent, where I found several persons. On looking around I observed an image of Buddha. I asked the people whether the idol they worshipped could take care of them, and whether they knew its history. They answered, "no, we do not know its history, but we have set the idol up in order to sacrifice to it, and we expect it to protect us and to give us peace and riches." I then undertook, to give them an outline of the history of the god. I told them that the worship of Buddha commenced in China in the time of the Han dynasty (about the beginning of the Christian era) when the Emperor Ming was off the throne. One night the Emperor dreamt that he saw a golden personage, ten and a half feet high, corning down from above and standing in his presence. The individual said "I am a person from the regions of the west." When morning dawned, the Emperor called all his ministers, and demanded of them the explanation of the dream. His ministers replied, we have heard that a sage has made his appearance in the western regions; if your majesty could become acquainted with him, you might obtain the doctrine of immortality. The ministers all congratulated the Emperor because of the dream. This pleased his Majesty exceedingly,— so much so, that he felt inclined himself to go in quest of this personage. But his ministers dissuaded him from undertaking the enterprise, saying 'the empire must not be without its ruler even for a single day, and this search after the sage is an affair that has no immediate connection with the business of the state.' They urged the Emperor to send some of the ministers instead, and to instruct them when they fell in with the god, and had learned the prayers proper to offer to it, to return and inform his Majesty. The Emperor Ming acted upon their suggestion, and sent two of his ministers to the western regions. When they arrived in, India, they heard of an idol called the 'holy Buddha,' an idol unknown in China and 1 they immediately took a sketch of it, and translated the prayers that were offered to it, which formed a volume of 42 sections. One of these sections describes what a priest ought to do and believe. He must believe the doctrine of the heaven and hell of the western regions, the doctrine of the metempsychosis of life and death; he must not deprive anything of existence, but must suffer all living things to enjoy life; he must fast, must put away licentiousness, and cleanse himself from pollutions; he must believe that Buddha is so excellent a personage, that were even his father and mother called upon to worship him, it would be lawful for them to do so, and. so forth. When the Emperor Ming heard that his two ministers had returned, he went in person to meet them, and to receive from their hands the image of Buddha and the sacred book. With these he made a solemn entry into the capital. By his public honoring of the idol he declared his conviction of its great preciousness. He commanded all the rulers and people in his realm to pay the same homage to Buddha that he did. They were, however, slow to believe in Buddha, though they saw their Emperor profess his faith in him. The Emperor having acknowledged the sacred book of Buddha as his standard of faith, and as in that book the taking away of life was forbidden proceeded to release all the criminals condemned to death that were immured in the various
prisons. He granted them full pardons, gave them food to eat, and placed them in monasteries where they might honor Buddha by the burning of incense and the lighting of candles. However, after a while, some of these released prisoners preferred running away to their homes to remaining in the monasteries to serve Buddha, for they felt unable to comply with the requirements of a monastic life. The Emperor had them arrested and brought back to the monasteries and ordered their heads to be shaved perfectly clean, so as to make them easily distinguishable from other people. After this circumstance, whenever a vagabond who had no means of subsistence; and was indisposed to turn his hand to the plough or the loom, wished to earn his bread in an easy manner, he took advantage of the Emperor's great regard for Buddhism, shaved off all the hair of his head, went and mixed himself up with the rest of the shaven heads in the monasteries, and thus obtained his livelihood. These observances have been perpetuated through such a long course of time, that the worship of Buddha has come to be one of the established religions of China. Our people have not taken pains to investigate into its origin, but take for granted that everything that is said about Buddhism is true, and look to Buddha for help. Is this not very deplorable? After giving them this account of the introduction of Buddhism into China, I again distinctly told them that God was the ruler of heaven and earth, and that men must pray to him alone for the obtaining of happiness and the escaping of misery; that we must with reverential feelings worship God, acknowledge Jesus, and seek to obtain the inward teaching of the Holy Spirit, lead godly lives in this present world, and by so doing we shall eventually obtain true happiness."

Fully one-half of the Chinese population on these gold-fields are worshippers of Buddha. How painful the thought that to this miserable deity so many thousands of our fellow immortals are daily looking for present protection and future blessedness. And the other half confide in Kwan-ty and Confucius, equally miserable and impotent to save. How easily has Satan persuaded them to believe a lie. How willingly they permit themselves to be duped by the grossest absurdities. They often admit that theirs is a system of error, and yet they cling to it—cling to it because so congenial to their depraved hearts. The Gospel of Salvation, which we urge them to receive, aims a blow at their, darling lusts, and at the hoary fabric of their error and superstition; calls upon them to repent and believe in the Lord Jesus Christ, and to do works meet for repentance. This demand their unscrupled hearts are unwilling to accede to; and as it involves a surrender of all their depraved nature holds dear, we need not wonder at the enmity that is sometimes, in a most undisguised manner, evinced towards the preaching of the Cross. He only who has the Spirit to bestow can so soften, so enlighten the heathen mind, as to make it willing to submit to the claims of the Saviour of the world. May he pour down the influences; of his blessed Spirit, and convert the wilderness, into a fruitful field.

WILLIAM YOUNG

Provenance: London Missionary Society, Australian Correspondence, mfm
National Library of Australia, 23 June 1857
Author: Rev. William Young
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject To Dr. Tidman, LMS London.
Copies of reports promised three weeks earlier

Provenance: Star, Ballarat, 25 July 1857
Author: Reporter
Location: Ballarat
Category: Ballarat Chinese Mission (Geelong and Western District Chinese
Subject: Committee Report, July 1857

CHINESE MISSION.

This Mission, which commenced here in January last, has been working silently, and it is to be hoped successfully, if we may judge by the number of Chinese who attend the preaching of the Missionary, Lo Sam Yuen, and by the interest displayed. The Committee (upon whom the whole pecuniary responsibility has hitherto rested) met at the Council Chambers, on Thursday afternoon.

After the usual formal business the following resolutions were passed, viz:—

1. That the Honorary Secretary write to the Rev. Mr Draper, Melbourne, requesting to be informed whether any portion of the sum of £100, voted for the Chinese Mission in Victoria, would be available for this district, and when the Committee might expect to receive the same.

2. That the Honorary Secretary write to the Hon. Secretary of the Chinese Evangelisation Society in Melbourne, requesting a grant of money in aid of the Ballarat branch, and stating the present position of the committee.

3. That the Secretary write to the Chief Secretary of Government, informing him of the present embarrassed state of the Chinese Mission at Ballarat, and requesting to be informed whether any portion of the Chinese Protection or Immigration Fund, not yet appropriated, would be available in aid of the Chinese Mission in this district.

4. That the missionary—Lo Sam Yuen—furnish the Committee with monthly reports of the progress of the Mission.

The Committee consists of the following gentlemen, viz.:—Rev. Messrs Potter, Baird, Bickford, Strongman, Lane; Messrs Lynn, Oddie, Stewart, Belc, Booth, D. O'Connor.

Provenance: Argus, Melbourne, 3 August 1857; Age, Melbourne, 3 August 1857

Author: Advertisement

Location: Ballarat

Category: Victoria Chinese Mission (Interdenominational)

Subject: Annual Meeting, 1857

CHINESE MISSION—The ANNUAL MEETING of the Victoria Chinese Mission will be held in the Protestant Hall on TUESDAY EVENING AUGUST 4th. His Excellency Sir Henry Barkly, K.C.B., Governor of Victoria, has consented to take the chair. The Meeting is expected to be addressed by the Bishop of Melbourne, Rev. Dr. Cairns, Rev D. J. Draper, Rev. Jas. Taylor, Rev. J. P. Sunderland and other gentlemen. It is earnestly hoped that the Christian public of all denominations will come forward to assist a Mission intended to take advantage of the presence of these heathen strangers in the midst of a Christian people to convey to them the blessings of the Gospel.

July 30th 1857

R. FLETCHER J. DARLING, Secretaries.

Provenance: Age, Melbourne, 4 August 1857.

Author: Advertisement

Location: Melbourne

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The Annual Meeting of the Victoria Chinese Mission will be held in the Protestant Hall on Tuesday evening, August 4th. His Excellency Sir Henry Barkly, K.C.B., Governor of Victoria, has consented to take the chair. The meeting is expected to be addressed by the Bishop of Melbourne, Rev. Dr. Cairns, Rev. D. J. Draper, Rev. Jas. Taylor, Rev. J. P. Sunderland, and other gentlemen.

It is earnestly hoped that the Christian public of all denominations will come forward to assist the Mission intended to take advantage of the presence of these heathen strangers in the midst of a Christian people to convey to them the blessings of the Gospel.

R. FLETCHER, J. DARLING,

Secretaries.

July 20th, 1857.
The annual meeting of the members and friends of this society was held yesterday evening in the Protestant Hall, his Excellency Sir H. Barkly, KCB., presiding. The attendance was very numerous, every available seat being occupied. The proceedings were opened by a hymn and prayer.
His Excellency Sir HENRY BARKLY then addressed the meeting as follows:—Gentlemen and ladies, we are met tonight in support of the mission which has now for two years past been quietly and unobtrusively endeavoring to diffuse the blessings of the Gospel light amongst the Chinese immigrants into Victoria. A good many meetings have recently been held in the colony in connection with this singular and ingenious race of people, not generally, I am afraid, in the same spirit of Christian charity, or with the same benevolent intention, as that by which we are actuated to-night. I am most unwilling at all times, and especially on an occasion like the present, to trench on debateable ground, but I certainly do feel, in the position I have to-night been asked to take, that a few words may be expected from me on the Chinese question in general. I am quite aware that the great majority of those persons who have attended the meetings to which I have referred, whilst conscientiously opposed to the continued immigration of the Chinese into this colony, repudiate as heartily and as entirely as I am sure we all do the cruel and, I may say, the un-English acts recently perpetrated at one of the remoter gold-fields. (Hear, hear.) With regard to the continued influx of the Chinese, I must say that I fully share in the apprehensions on that subject, (Hear.) I think that there are very great objections to the continued influx into the colony of an inferior race, not recognising even the moral sanction of the Christian law, unaccompanied by their wives and families, and in almost every instance not intending to make the colony their permanent home. I shall be very glad, therefore, if with the aid of the neighboring Governments it should be found possible to make those restrictions (which have hitherto so very much failed) more effectual in preventing the introduction of these people. I shall be glad also if the Legislature, in its wisdom, can devise regulations under which the Chinese already at the gold-fields may be brought to live without any fear of collision with the European miners; and I consider it quite fair and proper that such portion of special taxation as their foreign habits and the difference in their type of civilisation may require, in order to prevent expense and burden being inflicted on this country, should be levied on them. I am quite prepared to believe that such an amount of taxation should be levied

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on the Chinese, but should be sorry for the sake of our boasted English civilisation, and for the credit of the people of Victoria, that it should be proposed to go further; and I have no hesitation in saying thus publicly that in my own opinion it would be neither right nor expedient that anything like an attempt should be made to expel the Chinese either from the gold-fields or the colony. (Hear.) I do not think it would be expedient or politic, for, whatever their faults may be, there is a great deal in the spirit of, and inculcated on, the Chinese race that is well worthy of our imitation; and I feel convinced that anything like the sudden withdrawal of some 30,000 or 40,000 industrious laborers and great consumers would, at any rate for a time, affect very much the general prosperity of the colony. I do not think, however, that I need enlarge on a point like this. I do not think that, in the gospel of our Lord Jesus Christ, which we are met to disseminate, that there is any varying rule of conduct laid down for us with regard to different classes of our fellow creatures; there are no different rules that should regulate our conduct with regard to the Chinese differently from our conduct to the rest of our fellow men. (Hear.) We are bound to do them, as far as possible, all the good that lies in our power, and that is the motive which has caused us to assemble to-night. It falls as a duty on all of us as Christian men to disseminate the truth of the Gospel, but on this head it is not necessary for me to enlarge in the presence of others before whom I stand. We ought to regret that it has been in our power to do so little and rejoice at having so special an opportunity for our exertions as is given to us amongst the Chinese in the colony. As to the enmities and dissensions existing amongst Christians themselves, I know of no greater stumbling-block to the reception of Gospel truth in an unregenerated mind, or of no subject of greater scoffing to the unbeliever, than the little comparative progress made by Christianity during the last 1,800 years — since its Divine Founder ascended into heaven and commanded us to preach the Gospel unto all nations. However firmly we may be convinced in our own minds that the words of Divine Revelation will sooner or later be fulfilled, and all the kingdoms of this world become the kingdom of our Lord Christ, it cannot but be a painful reflection to the Christian mind that, after all, the doctrine of Christ has made little more advance than that of the false prophet Mahomet, and the majority of the immigrants here are plunged in the grossest ignorance; and it is to be doubted whether all the Christian sects in the world can equal in number the 400,000,000 of heathens in the Chinese Empire. It might be said What effect can we produce on the general heathen population of the world? and I can answer, much in every way, and this the report about to be read will show. I will now turn to the general question, and consider what effect a movement of this kind may have on the Chinese Empire itself. We all know that for many years past a rebellion has been raging in that country against the Tartar dynasty, and we remember that in the earlier stages of that movement great hopes were entertained by the Christian world that it might tend to the extension of the Gospel through the Chinese Empire. The leaders of that movement seemed to have a certain acquaintance with the doctrines and precepts of Christianity, and it was hoped that this might eventually lead to the spread of those doctrines amongst the Chinese. After a time it was found that these hopes were likely to be disappointed, for these leaders were guilty of dreadful atrocities towards their fellow-men, and were inclined to make use of the small amount of religious faith they had acquired for their own personal advantage, and even went so far as blasphemously to pretend that they had communications with the Divine Being himself. But I am induced to believe, from a speech of the Bishop of Hong Kong incongruously styled the "Bishop of Victoria,"—that we still should not despair, and that the balance of that revolutionary movement may be still turned in favor of Christianity. Most of the leaders I have referred to have been slain, and those who survive are more likely to be actuated by the doctrines of the Gospel. They have in common use amongst them already the Lord's Prayer and the Ten Commandments, translated into the Chinese language, and there seems to be a strong disposition on their part to conform more fully to the Christian belief.
I would ask what may not be the effect of such a mission as this on the general question, and in turning the scale in favor of Christianity in the great Chinese empire? (Hear.) By a return recently laid before Parliament it seems that during the twelve months ending the 30th of June 2,954, or in round numbers 3,000, Chinese returned from the ports of this colony only, to China. What, I ask, might be the result had it been possible to conduct the Mission on such a scale that all these Chinese should have been converted to Christianity? —If it had been possible that every one of them should have been furnished with a copy of the New Testament in the Chinese language? or even if only ten per cent, of these people had been converted to Christianity, what an effect might be produced on the Chinese empire at the present moment? So that we see, therefore, that the Mission is of importance, not only as regards the Chinese in this colony, but may be a grand and wonderful auxiliary in support of the progress of civilisation and the Christian religion. (Cheers.)

The Rev. Mr. FLETCHER then read the report of the proceedings of the past year, as follows:—

REPORT.

The committee, in presenting their report, have generally to state that the cause they have in hand has not been suffered to languish, though they can hardly say that it has been taken up and prosecuted with that vigor which its importance demands.

At the date of last report there were employed at Castlemaine and the surrounding gold-fields, two native Chinese agents, Ho-a-low and Chu-a-luk, and, as their European superintendent, the Rev. Wm. Young, for many years a missionary in China. Shortly after this Ho-a-low resigned his connexion with the society, and occupied himself in secular pursuits: he is now filling the situation of Chinese interpreter at the Ovens gold-fields. Providentially, a little before this time another Christian Chinaman, Lo-Sam-Yuen, arrived, recommended by the Bishop of Victoria, at Hong Kong, to the Bishop of Melbourne. As he appeared to be well qualified for the work, he was engaged at once, and was sent up to Castlemaine, where he for some time labored in conjunction with Chu-a-luk, and under Mr. Young. In October another Christian Chinaman, brought up in a missionary seminary at Hong Kong, by name Leong-a-toe, arrived in Melbourne. As he was well recommended and seemed suitably qualified, the committee, trusting to the public for support, engaged him on the mission, and he also was sent up to Castlemaine until some further distribution of the services of the agents could be determined on.

Considerable anxiety had been felt for some time by many friends at Geelong and Ballarat for the commencement of missionary operations on behalf of the Chinese on the Western gold-fields, and various letters passed between them and your committee on the subject. The arrival of a third native agent rendering it possible for the committee to meet their wishes, the Rev. Mr. Young and Lo-Sam-Yuen were sent over to Geelong and proceeded thence to Ballarat, to survey the field of operations, and, if possible, make a commencement. Considerable sympathy with the movement was found to exist among Christians of various denominations. Meetings were held, the Chinese were visited in their encampments, and services conducted among them. Propositions were received from the Geelong committee, containing a sketch of a plan for future proceedings, a conference between the two committees was held, and ultimately an arrangement was agreed upon, which was to be regarded as of a temporary and experimental character. Lo-Sam-Yuen was to labor on the Ballarat gold-field under the direction of the committee there; the other two agents, Chu-a-luk and Leong-a-toe, remaining as heretofore at Castlemaine, and Mr. Young was to divide his time between the two districts. The committees at Geelong and Ballarat undertook to raise £300 for the support of their agent, and £200 extra to meet the additional expenses which Mr. Young would have to incur in travelling to and fro, and in providing another place of lodging at Ballarat. This is the plan at present in operation, but it being found inconvenient, the committee have resolved upon a change.
The mode of carrying on the work at Castlemaine is very simple and primitive. The agents visit their country men in their tents day by day; enter into conversation with them where they find opportunity; conduct religious services when allowed, and distribute Chinese tracts and New Testaments. On Sabbath-days, besides casual visits and short services, public worship is conducted in a tent appropriated to the purpose, and something like a regular congregation assembles. The progress of organisation and consolidation is greatly checked by the migratory habits of the Chinese miners. Scarcely are favorable impressions made on any of their minds before they remove to other gold-fields, and for the most part are not seen again. Nevertheless, some are more permanent in their location — storekeepers and others — and upon these continued good influences can be brought to bear. That the services are to some extent valued, and interest felt in them, may be gathered from the fact that steps are now being taken for the erection of a better place of worship, one built of stone, and towards the expense the Chinamen have themselves subscribed £60. In Melbourne several gentlemen have subscribed upwards of £30, so that there is contributed towards the object nearly £200 of the £250 the structure is estimated to cost. It is believed that when they shall have a church of their own, built expressly for the worship of the True God and the preaching of Christ crucified in their own language, and paid for chiefly by their own money, many more will acquire the habit of regular attendance, and some we hope will there find the precious Gospel the power of God into their salvation.

In the conversations that so frequently take place the Chinamen generally concede to the advocates of Christianity the better side of the argument — the folly of their idolatry, and the uselessness of their ceremonies on the one hand; and the superior glory and excellency of the divine religion of Jesus recommended to them, on the other, are often made apparent to them. Their reason is convinced, but their hearts are wedded to a system which allows them to retain their sins. Still it is hoped some spiritual good is done, as a proof of which it may be mentioned that two have been recently baptised, after having passed through a satisfactory probation. Mr. Young has been accustomed to meet the committee at Castlemaine at their monthly convention for prayer, and to read a report of the proceedings of himself and the agents. Those reports have regularly appeared in the Mount Alexander Mail, through the kindness of the editor, and form altogether an interesting and useful collection. Since the division of Mr. Young's time with Ballaarat they appear at longer intervals.

The work at Ballaarat is conducted in much the same way as at Castlemaine. All testify to the superior efficiency of Lo-Sam-Yuen as an agent, and his sphere of labor is large and inviting. But what is one solitary laborer in so wide a field?

In passing through Melbourne in his journeys to and from Ballaarat Mr. Young has had many opportunities of visiting the Chinese located in Little Bourke street. These are for the most part more permanent residents than their countrymen at the gold fields, many of them being storekeepers. There are some Christians among them, who have been brought up in the mission schools of Hong Kong, Canton, and elsewhere, in China. Several religious meetings have been held in the church of the Rev. A. Morison, Collins street, which have been addressed by Mr. Young, and in some cases by some of the Christian Chinamen. There is reason to believe that if a European missionary who thoroughly understands the Chinese language were resident in Melbourne, with a view to act upon the Chinamen here, or those passing through, great good might be done. This method is adopted by the Board of Missions at New York, who have a missionary with his family settled at San Francisco, where a mission house and premises have been erected at a cost of 20,000 dollars (£4,000), all raised by the people of San Francisco themselves; a printing press is established, a periodical issue, and other methods adopted likely to operate upon those heathen strangers, who all pass through that chief city on their way to the gold-fields.
What has hitherto been done by the Christians of Victoria to impart our holy religion to the numerous Chinese who have come hither in search of gold is very little compared with the necessities of the case. To work the districts of Castlemaine and Ballarat effectually would require a European missionary resident in each of those localities, with several Chinese assistants under them, so as to be enabled to extend their operations to the numerous diggings which branch out from these centres. Then nothing whatever has been done for Sandhurst, and the extensive Bendigo gold-fields, and nothing for the Ovens district - not to mention the Omeo and other outlying fields. To overtake the work it would require at least four European missionaries - one at Melbourne, another at Ballarat, a third at the Mount Alexander diggings, including Castlemaine and Bendigo, and another at Beechworth, for the district of the Ovens, with Christian Chinese agents under them.

The men could doubtless be found, if the money were forthcoming, and the money would surely not be wanting if the Christian Church were fully awakened to its responsibility in regard to these heathens, who are thrown in the midst of us. Our operations, small as they are, have been provided for with difficulty. Often have the committee been under great anxiety to know where the next month's payments were to come from. The expenses indeed have been met: the Treasurer is not in advance, but the money has been obtained by casual, rather than regular and organised, efforts, and frequently the committee have been in arrears to the agents of the sums due to them. Were all evangelical denominations to unite, and every congregation to give an annual collection, it is the belief of the committee that not only would the present expenditure be met with ease, but that all that is necessary for carrying out the more extended scheme that has been sketched would be raised. May not the committee indulge the hope that the call they now make upon the Christian public to come forward and assist in this work will be responded to; and that it may no longer lie against us as a reproach that while thousands upon thousands are expended upon sending the missionaries of the Cross to the Chinese in China, a few hundreds are grudged for evangelising the Chinese who actually visit our shores, and come and reside at our very doors! We meddle not with the difficult question as to the policy the Legislature should adopt, for encouraging or discouraging the admission into the colony of this class of immigrants. We have simply to do with the fact of their actually being here. While they are, they surely have a claim upon Christians to do what they can to convey to their benighted minds the glorious and saving truths of the everlasting Gospel.

HENNEY JENNINGS, Esq., (Treasurer) then read a financial statement, from which it appeared that up to the 30th of June last the receipts of the association amounted to £556 16s. 7d., and the expenditure to £405 4s. 11d. Having a balance in hand of £91 4s. 8d. Since then, however, a further expenditure of £50 had been incurred, so that the actual balance was £41 4s. 8d.

The BISHOP of MELBOURNE moved the first resolution: —

That the report now read be adopted, and printed and circulated under the direction of the committee.

After expressing the gratification which he felt at seeing the chair occupied by his Excellency the Governor, the Bishop said that in thinking over the object of the meeting that afternoon, it struck him how successive centuries were marked by some great epoch. The last half century had been remarkable for the overspread of the world by the English and descendants of the English. The great island in which we were now living bade fair to become a mighty nation of Englishmen and the descendants of the English. China was now open to English influence. We had a settlement at Singapore, and Hong Kong might be regarded as a fulcrum on which to rest a lever to raise China from the depths of idolatry. But the present half-century was also marked by a great religious revival, and a corresponding renewal of missionary enterprise. England and America, by the providence of God, had enjoyed, above all other nations, the blessings of a pure Christianity, and the influence of those countries was felt
over the world in the diffusion of the light of Christianity. China was open to a certain extent to the publication of the Gospel, but here in this colony we seemed to be removed from the field of missionary enterprise, for little had hitherto been done for the Australian aborigines. But was the Church of Christ in Victoria shut out from missionary enterprise, or must she be content with sending contributions to the home missionary societies? No: he hoped that before long we should send ships to China to preach the Gospel there; but in the meantime, when we could not go to the heathen, Providence had sent the heathen here. They came here with their heathen vices (would to God those vices were confined to the heathen!), and we ought to try to wean them from their evil habits by spreading amongst them the knowledge of the only true God. The Almighty had in a remarkable manner furnished us with instruments for this purpose. First, Mr. Young came providentially amongst us, and afterwards two Chinese converts, with an inclination to assist Mr. Young in the good work. They were everywhere welcomed by the Chinese population, and, as they had heard, the Chinese had subscribed £60 towards building a Christian place of worship at Castlemaine. Who could tell what would be the influence of the labors of these two Chinese converts, working through the Chinese who left this colony to return home? He had been informed by a gentleman largely engaged in the Chinese trade, that the demeanor of the Chinese towards English residents was quite different from what it was a few years ago, in consequence, as he believed, of the kindness which had been exhibited towards them by the European population in Australia. The speech of the Bishop of Victoria, which had been referred to by the chairman, afforded strong grounds for the hope that the operations of the Victorian Chinese Mission would be attended with the most blessed results by the spread of the precepts of Christianity in the great Chinese empire. Everyone bearing the name of Englishman ought to be a Chinese missionary as far as in him lay — by prayer, by sympathy with those who devoted themselves entirely to the task. They wanted the addition of more European missionaries to their staff to superintend or supersede the native teacher. Let all unite in furthering the object they had in view, and show themselves zealous for the Church of Christ — zealous for the salvation of souls.

The Rev. Mr. SUNDERLAND seconded the resolution, which was carried unanimously.

The Rev. Mr. DRAPER moved the second resolution, as follows:

That this meeting, recognising the presence of many thousands of Chinese in this colony as a loud call upon the followers of Christ to take advantage of that presence to impart to them the blessed Gospel, rejoices in the establishment, for their benefit, of a mission based upon such principles as admit and unite the cooperation of Christians of all evangelical denominations.

To his mind, peculiar interest attached to the presence of his Excellency amongst them, as at that moment England was in all probability at war with China, and it was matter for congratulation that at such a time so crowded a meeting should be assembled in a British colony for the purpose of considering not offensive operations, but the best mean of benefiting their earthly enemies by spreading amongst them the holy precepts of the Prince of Peace.

The Rev. LLOYD CHASE, in secondly the resolutions, said that when he and two Christian friends almost begun to despair of effecting any good amongst the Chinese in Little Bourke street, one of the residents came out as they were walking along the street, and offered the use of a room over a workshop for the benefit of the Chinese. A Chinese convert volunteered to act as interpreter; and the work was going on so we that he could not but feel what a pity it was that those people should have resided so long in that locality without anything being done towards improving their spiritual condition.

The resolution was carried.

A collection was here made in aid of the funds of the Mission.

The Rev. JAMES TAYLOR moved
That the following gentlemen be the officers of the society for the ensuing year:—
Patron—His Excellency Sir Henry Barkly, K.C.B., Governor of Victoria;
Committee—The Right Rev. the Bishop of Melbourne, the Revs. Dr. Cairns, S L. Chase, D. J. Draper, Dr. Macartney, Dean of Melbourne, T. Odell, G. Pollard, A. M, Ramsay, and J. P. Sunderland; Messrs. a’Beckott, James Grey, R. Grice, Guthridge, G Harker, H. Langlands, W. Little, P. Ogilvie, Perry, Pestall, and R. Smith

Mr LITTLE seconded the resolution. He thought the aspect of that meeting augured well for the prospects of the Chinese Mission representing as it did every sect of the Christian community.
A gentleman from the body of the meeting obtained permission to make a few remarks; but as he wandered into politics, the meeting declined to hear him.
The resolution was then put and carried.

The Rev. W FLETCHER proposed that the cordial and respectful thanks of the meet be given to his Excellency for his kindness in presiding on the occasion, and in accepting the office of patron of the association.
The resolution, seconded by Mr. JENNINGS, was carried unanimously.

His EXCELLENCY said that it could not but be gratifying to him to receive such an enthusiastic token of their approval of his conduct, though he should have enjoyed a full reward in witnessing the satisfactory nature of the proceedings that evening. He could only say that he experienced much pleasure at seeing the representatives of so many Christian bodies present, for he was persuaded that only by the union of all classes of Christians could the conversion of the heathen be accomplished. He trusted that the work of the mission would be effectually prosecuted during the ensuing year, and that the meeting of that evening would give a great lift to the cause.

The TREASURER announced that t collection made, including a donation of £10 from his Excellency, amounted to £34 16s.
The Bishop then pronounced the benediction, and the meeting separated.
Author: The Rev. Richard Fletcher, Secretary, Victoria Chinese Mission [Minister of St Kilda Congregational Church]
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: SECOND ANNUAL REPORT (1856-57)

The Committee in presenting their report, have generally to state that the cause they have in hand has not been suffered to languish, the ugh they can hardly say that it has been taken up and prosecuted with that vigour which its importance demands.

At the date of the last report there were employed at Castlemaine and the surrounding gold fields, two native Chinese agents, Ho-a-low and Chu-a-luk, and, as their European superintendent, the Rev. Wm Young, for many years a missionary in China. Shortly after this Ho-a-Low resigned his connexion with the society and occupied himself in secular pursuits: he is now filling the situation of Chinese interpreter at the Ovens gold fields.

Providentially, a little before this time, another Christian Chinaman, Lo-Sam-Yuen arrived, recommended by the Bishop of Victoria, at Hong Kong, to the Bishop of Melbourne. As he appeared to be well qualified for the work, he was engaged at once, and was sent up to Castlemaine, where he for some time laboured in conjunction with Chu-a-luk, and under Mr. Young.

In October another Christian Chinaman, brought up in the missionary seminary at Hong Kong [Anglo-Chinese College], by name Leong-A-Toe, arrived in Melbourne. As he was well recommended and seemed suitably qualified, the committee, trusting to their Public support, engaged him on the mission, and he also was sent up to Castlemaine until some further distribution of the services of the agents could be determined on.

Considerable anxiety had been felt for some time by many friends at Geelong and Ballarat, for the commencement of missionary operations on behalf of the Chinese on the Western gold fields, and various letters passed Between them and your committee on the subject. The arrival of the third native agent rendering it possible for the committee to meet their wishes, the Rev. Mr. Young and Lo-Sam-Yuen were sent over to Geelong, and proceeded thence to Ballarat, to survey the field of operations, and, if possible, make a commencement.

Considerable sympathy with the movement was found to exist among Christians of various denominations. Meetings were held, the Chinese were visited in their encampments, and services conducted among them. Propositions were received from the Geelong committee, containing a sketch of plans for future proceeding; a conference Between the two committees was held; and ultimately an arrangement was agreed upon, which was to be regarded as of a temporary and experimental character. Lo-Sam-Yuen was to labour on the Ballarat gold field under the direction of the committee there; the other two agents, Chu-a-Luk and Leong-A-Toe, remaining as heretofore at Castlemaine, and Mr. Young was to divide his time between the two districts. The committees at Geelong and Ballarat undertook to raise £200 for the support of their agent, and £200 extra to meet the additional expenses which Mr. Young would have to incur in travelling to and fro, and in providing another place of lodging at Ballarat. This is the plan at present in operation, but it being found inconvenient, the committee has resolved upon a change.

The mode of carrying on the work at Castlemaine is very simple and primitive. The agents visit their countrymen in their tents day by day; enter into conversation with them where they find opportunity; conduct religious services when allowed; and distribute Chinese tracts and New Testaments. On Sabbath-days, besides casual visits and short services, Public worship is conducted in a tent appropriated for the purpose, and something like a regular congregation assembles. The progress and organisation and consolidation is greatly checked by the
migratory habits of the Chinese miners. Scarcely are favourable impressions made on any of
their minds before they remove to another gold-field and for the most part are not seen again.
Nevertheless, some are more permanent in their location—storekeepers and others—and upon
these continued good influences can be brought to bear.

That the services are to some extent valued, and interest felt in them, may be gathered by
the fact that steps are now being taken for the erection of a better place of worship, one built
of stone, and towards the expenses of which the Chinamen have themselves subscribed £60.
In Melbourne, several gentlemen have subscribed upwards of £30 so that there is contributed
towards the object nearly £100 of the £250 the structure is estimated to cost. It is believed that
when they shall have a church of their own, built expressly for the worship of the True God,
and paid for chiefly by their own money, many more will acquire the habit of regular
attendance, some we hope will there find the precious Gospel the power of god unto their
salvation.

In the conversations that so frequently take place the Chinamen generally concede to the
advocates of Christianity the better side of the argument—the folly of their idolatry, and the
uselessness of their ceremonies on the one hand; and the superior glory and excellency of the
divine religion of Jesus recommended to them on the other. Their reason is convinced, but
their hearts are wedded to a system which allows them to retain their sins. Still it is to be hoped
some spiritual good is done; as proof of which it may be mentioned that two have recently
expressed the desire for baptism and have passed through a satisfactory probation. Mr. Young
has been accustomed to meet the Committee at Castlemaine at their monthly convention and
prayer, and to read a report of the proceedings of himself and the agents. These reports have
regularly appeared in the Mt. Alexander Mail, through the kindness of the editor; and form
altogether an interesting and useful collection. Since the division of Mr. Young’s time with
Ballaarat they appear at longer intervals.

The work at Ballarat is conducted in much the same way as at Castlemaine. All testify to
the superior efficiency of Lo-Sam-Yuen as an agent; and his sphere of labour is so large and
inviting, but what is one solitary labourer in so wide a field?

In passing through Melbourne in his journeys to and from Ballarat, Mr. Young has had
many opportunities of visiting the Chinese located in Little Bourke-street. These are for the
most part more permanent residents than their countrymen at the gold-fields, many of them
being storekeepers.

There are some Christians among them, who have been brought up in the mission-schools
of Hong Kong, Canton and elsewhere, in China. Several religious meetings have been held in
the Church of the Rev. A. Morison, Collins-street [Collins Street Presbyterian Church], which have
been addressed by Mr. Young, and in some cases by some of the Christian Chinamen. There
is reason to believe that if a European missionary who the roughly understands the Chinese
language were resident in Melbourne, with a view to act on the Chinamen there, or the se
passing through, great good might be done.

This method is adopted by the Board of Missions at New York, who have a missionary with
his family settled at San Francisco, where the mission-house premises have been erected at a
cost of 20,000 dollars (£4000), all raised by the people of San Francisco themselves; a printing
press is established; a periodical issued; and other methods adopted likely to operate upon
these heathen strangers, who all pass through that chief city on their way to the gold-fields.

What has hitherto been done by the Christians of Victoria to impart our holy religion to the
numerous Chinese who have come thither in search of gold is very little compared with the
necessities of the case. To work the districts of Castlemaine and Ballarat effectually would
require a European missionary resident in each of those localities, with several Chinese
assistants under them, so as to be enabled to extend their operations to the numerous diggings
which branch out from those centres. The nothing whatever has been done at Sandhurst, and
the extensive Bendigo gold-field; nothing for the Ovens district—not to mention the Omeo and other outlying fields.

To overtake the work it would require at least four European missionary’s, one at Melbourne, another at Ballarat, a third at Mount Alexander diggings, including Castlemaine and Bendigo, and another at Beechworth, for the district of the Ovens, with Chinese Christian agents under them.

The men could doubtless be found, if the money were forthcoming, and the money would surely not be wanting if the Christian Church were fully awakened to its responsibilities in regard to these heathens, who are thrown in the midst of us. Our operations, small as they are, have been provided with great difficulty. Often have the Committee been under great anxiety to know where the next month’s payments were to come from. The expenses have indeed been met; the Treasurer is not in advance; but the money has been obtained by casual, rather than regular and organized efforts, and frequently the committee has been in arrears to its agents for the sums due to them...

We have simply to do with the fact of their actually being here. While they are, they surely have a claim upon Christians to do what they can to convey to their benighted minds the glorious and saving truths of the everlasting Gospel.

Provenance: Freeman’s Journal, Sydney, 15 August 1857
Author: Staff Reporter
Place: Sydney
Category: Chinese Immigration—Victoria

Hostile demonstrations against the Chinese are spreading over the gold-fields, and, unless speedy measures are taken by the Government, the unfortunate Celestials will be doomed to suffer all the pains and penalties of Heathen invaders in a summary manner. We were promised by the Chief Secretary last week, that a legislative enactment for their expulsion, or a senatorial preventive check for their further immigration, would be submitted, and when his nostrum was revealed it was done in this manner. He asked leave to present his bill, and also for information from the Speaker how he was to proceed in its carriage through the Assembly—a rather awkward declaration of ignorance on the part of a Premier of many years experience. The Speaker obediently told him that, as it was a bill for taxation, the necessary preliminary was an affirmative resolution of the House. When next the bill was presented it was found to be, not for the expulsion of the obnoxious Chinese, but for their encouragement, by giving them a protective license at a pound per head per month. However successful this measure may prove financially, it will not remove the evil complained of by the European diggers. The tax is to produce about half a million per annum, and will enable the Government to make—if they ever do make—railways at the rate of fifty miles a year. It is a bad sign of the state of affairs at the diggings, that the Chinamen’s claims are rushed constantly—for if the other miners were successful this would not happen. Conflicting testimony is borne as to the evil effects and influence of the Chinese. Storekeepers praise them as good customers, inoffensive creatures; some miners deem them harmless and good-natured; whilst on the other hand they are stigmatised as worse than demons. If they are protected fully, the poll-tax of £12 a-head will probably be spent in the collection and protection, and they, if at all prosperous, will not grudge the money for the enjoyment of the rights and privileges of free Australian citizens. Far better for them to share the glories of our infant empire, highly taxed and specially protected, than to suffer the fate John Bull, in conjunction with the French and the Yankees, have in store for them in their own flowery land of tea and chopsticks. Great glorification prevailed in England a few years ago for the then imminent conversion of the Chinese to Protestantism, and the magazines and newspapers were flooded with happy tidings and descriptions of the rebel Protestant army and its wonderful leader—a would-be emperor who had the true light revealed to him by a Wesleyan missionary. A great number of that army is now on the gold-fields, and the only chance for John Chinaman is to take advantage of the great evangelisation movement now setting in here; and if on Tuesday next a few of the Heathens present themselves at the Protestant Hall, where his Excellency the Governor is to preside, and themselves converted from the doctrines of Confucius and rice to the thirty-nine articles and roast
beef, the charitable sympathy of Dr. Cairns and Bishop Perry may work wonders in their behalf. Meantime the Land Congress, or, as they term themselves, the 'Victorian Convention,' recommend an immediate notice to quit, and total' removal in six months, of all Chinamen. Dr. Lang, it is said, proposes to effect their conversion by contract, and he is preparing a code of laws to entice the chrysalis Free-Kirkers to Moreton Bay. Free license for the game of Tsoi Moi; absence of the punishment of the cangue or tcha; and permission to worship Yue Laon, 'the old man of the moon,' will be guaranteed.

Author: Probably Rev. George Goodman, Anglican clergyman, Geelong, Joint Secretary, Geelong and Western District Chinese Evangelization Society, but uncertain.
Place: Melbourne.
Category: (i) Victoria Chinese Mission.
(ii) Ballarat Chinese Mission.
(iii) Geelong and Western District Chinese Evangelization Society.

We are sorry to learn from the most authentic sources that this interesting Mission is at present labouring under financial difficulties. The Castlemaine Association can no longer provide the same amount of funds, the Ballarat Branch is also seeking assistance in making up the sum which was promised by the Local Committee, and the Geelong Societies are in anything but a flourishing state. An active effort will be made, and will, we sincerely hope, be successful in averting any serious check of the Society’s labours. We learn from the Rev. Mr. Young, that a Mission in Melbourne itself has been the ight of. It appears that no less than fifty Chinamen met Mr. Young in Melbourne a short time since and entered upon a subscription for erecting a Christian place of Worship, besides organizing some plans for the relief of distress, and advancement of knowledge among the countrymen. Mr. Young appears to think that there is more prospect of large success, where, as in Melbourne, the Chinese are settled in business, than among the migrating population of a Gold Field. He is opinion, that of the two fields of labour, Ballarat is more settled than Castlemaine: this is owing to the nature of the gold-field, which detains these employed in it longer in the same spot.

We have always thought, and the present crisis confirms our view, that this important Mission would never prosper under a divided management. The Committee at Castlemaine has been working independently of Melbourne; Geelong has formed a separate Association; and Ballarat, the ugh nominally connected with Geelong, is in fact working independently. The numerical strength of the Mission is small, and under this division of management, each committee is striving for as much as possible of Mr. Young’s services and those of his assistants for its own special field of labour, while each is comparatively in ignorance of the other’s wants. As a natural consequence, there is no roughly good scheme of finance; a great effort is made occasionally, a little zeal is called forth, and a sufficient sum raised to meet present exigencies; but organization is altogether wanting. In the infancy of a mission, the policy of a Committee is, evidently, to concentrate the available labour upon the most favourable points, and, as success attends the work, to radiate in various directions. This cannot be done while different committees are calling our missionaries hither and thither, and making their contributions dependent upon compliance with their wishes. It is then the interest of the friends of this Mission to leave the entire engagement of this work, including the disposing of the Missionaries, to a Central Committee at Melbourne, while at the same time

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each Branch Association should cheerfully contribute to the general fund. Cordial concurrence in a central board, and a good system of collection carried out by the various religious bodies, would ensure, in our judgment, a more prosperous state of the Mission. May God hear the prayers of his people, and while he unites them in this his own work, may he cause the Heathen to

**Provenance:** Ovens and Murray Advertiser, Beechworth, 7 September 1857  
**Author:** Court Reporter  
**Location:** Melbourne  
**Category:** Victoria Chinese Mission (Interdenominational)  
**Subject:** Execution of Heng Tzan and Chong Sigh for murder of Sophia Lewis

THESE convicts, who were found guilty at the Criminal Sessions, of the murder of Sophia Lewis, in Stephen street, in November last, underwent the extreme penalty of the law, at the Central Gaol, yesterday morning, at eight o'clock. The prisoners had been convicted entirely upon circumstantial evidence, and serious doubts existed upon the minds of many, who have given considerable attention to this case, whether there was sufficient evidence to warrant the finding of the Jury, or whether under all circumstances the Executive ought not to exercise its prerogative of mercy, and decline to give effect to the verdict. Even those strongly disposed to believe the prisoners guilty felt that the case had not been quite satisfactorily proved. There was an unpleasant feeling upon their minds, which was, however, removed by a report which was circulated during the latter portion of Tuesday last, to the effect that the prisoners had confessed their guilt. The report was very generally believed, but upon inquiry yesterday, we ascertained it had not the slightest foundation in truth—not the shadow of a confession having been made by the unhappy prisoners. On the contrary, Chong Sigh protested his entire innocence, and Heng Tzan declared to the last moment of his existence, that A-Loo and A-Pyng were the guilty parties. He did not deny having been in some way mixed up with the murder, and his impression probably was that, so long as he was not the actual perpetrator, but a mere aider and abettor, he should be held harmless. There can be very little doubt, admitting the guilt of the men who have suffered that others were connected with the murder, and these, it is to be hoped, may be brought to Justice. Plunder was the sole motive for the crime.

Since the conviction of the prisoners, the Rev. Mr. Young, superintendent of Chinese Mission, was in constant attendance upon them, up to the moment when they were launched into eternity. A young Chinaman, named Lon-Appa, of considerable intelligence, and tolerably competent in the English language, prior to the execution taking place, declaring that he did not wish to witness the scene. At a few moments to eight o'clock, the Sheriff announced to the prisoners that the time had arrived at which they must be prepared to meet the consequences of their crime. Chong Sigh was the first who emerged from the condemned cell; he was weeping, and trembling violently during the process of pinioning. Heng Tzan was more calm, but both were evidently much affected. The remainder is soon told. Death was apparently instantaneous; and the bodies having hung the usual time, an inquest was held upon them, in accordance with the provisions of the Private Executions Act, and a verdict returned to the effect that the deceased had been strangled, in accordance with sentence passed upon him.

The number of persons who witnessed the execution was unusually large.—Herald

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10 Levu (aka Leon) Appa assisted in the evangelistic efforts in Melbourne initiated by the Rev. S. L. Chase, minister of old St. Paul’s Anglican Church, Swanston St. Appa had become a Christian and a British subject while working in England. Appa was a cabinet maker. He was appointed by the See Yap Society to escort indentured workers to Australia. He later moved to Sydney where he was associated with the Pitt Street Congregational Church. Mount Alexander Mail, 12 April 1858.
My dear Sir,

At a recent meeting of the Committee of the Victoria Chinese Mission, the Bishop of Melbourne in the chair, it was resolved to ask the Directors of the L.M. Society to continue their allowance to the Rev. W. Young for another year at least & as funds are not available to pay him what we ought now & resolve to draw at once without waiting for an answer half a year’s allowance in the hope that the Directors will accept our request. Mr. Young has accordingly drawn upon the Society for £100 and I as Secy to the Mission have endorsed the Bill which will be sent by the overland mail. I have to request the favour of the Bill being honored at any rate, and if the Directors think proper to decline our request I am authorized by the Committee to say that they will see the Society harmless and raise the money somehow and remit it through the Treasr of the Melbourne Auxiliary of the L.M. Society.

The Mission has to struggle with many difficulties. First, there is a strong prejudice among the bulk of the people especially the diggers, who look upon the Chinese as intruders. Next, the different denominations are so drawn upon for their own immediate wants that it is difficult to get them to attend to anything of a general and catholic nature which require money, and finally, the smallness of our agency enables us to do so little that good effects are very slightly visible. Yet there are many who strongly feel that these, our heathen strangers, ought not to be neglected. Among them is Bishop Perry himself who is a real and earnest friend of the Mission. Indeed, but for him it would in all probability have gone down.

With respect to our friends we most happily met the expenses of the year closed June 30th with a balance in hand of £50. But we have a £100 extra thrown upon us this year by the Castlemaine people declaring their inability to sustain more than one agent there and if Mr. Young’s whose salary had to be paid by us also this will make it £300 additional without any extension of the Mission and it will be difficult indeed to raise the money.

If our friends will possibly allow us a continuance of the grant I really think the Mission is as strictly within the scope of the L.M.S. as the West India Islands or Cape Colony. The American Board of Foreign Missions at New York have established a Mission to Chinese at California. In a letter recently received here from the Rev. Mr. Speers the missionary we learn that the Board have established him and his family at San Francisco; that a Mission House has been built at a cost of 20,000 dollars; a Chinese Press established and other operations carried on. The San Francisco Christians assist in the work as we do and have raised … the whole of the money for the buildings.

We have resolved upon a change in our plan of operations. The Mission began under an impulse in an offhand & extemporaneous style at one of the many gold-fields without any well-considered plan of general and comprehensive work. The other gold-fields went on neglected till the Geelong people sent an agent to Ballarat and that is not a satisfactory arrangement for it is under the management of an Independent Society at Geelong and we have no control over it or organic connexion with it. We are resolved to locate Mr. Young and one of the Chinese agents at Melbourne to make that the headquarters and through

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11 ‘Catholic’ in the original sense of universal or common action.
it to operate as we can with the Chinese generally in all parts of the Colony.

First, there are many Chinese permanent residents in Melbourne as store-keepers, lodging-house keepers etc and upon these we can act with some hope of visible effect. Some of these have been brought up in the L.M.S. schools in China and are favorable disposed. Secondly, they are themselves desirous and are willing to subscribe to build a chapel for themselves. Thirdly, they have constant conversations with their countrymen all through the Colony and have great influence with them. Fourthly, the Chinese in the interior are constantly visiting Melbourne and returning and can be acted upon while they are here, and lastly, nearly all the men who enter the Colony and all who go out and return to China pass through Melbourne and can be seen by our agents while here. This plan also will enable us to circulate the Scriptures most widely among all the Chinese on the country and to send copies to China itself with returning immigrants.

I am, My dear Sir, Yours Faithfully

Richard Fletcher.

A similar letter was sent to Dr. Tidman by Rev. William Young.

Provenance: Ovens and Murray Advertiser, Beechworth, 14 September 1857
Author: Letter to the Editor from Ferdinand Foreman, Turk’s Hill
Location: Castlemaine
Category: Victoria Chinese Mission (Interdenominational)
Subject: Chinese prisoners working on Sunday

POLICE INTERFERENCE.

(To the Editor of the Mount Alexander Mail.)

Sir,—A few Sundays since I noticed some Chinamen at work near Turk's Hill, Pennyweight Flat; filling in old holes under the direction of a mounted policeman and a Chinese interpreter. I pointed out the impropriety of this course on the Sabbath day, and was very roughly used by the policeman in consequence, and threatened to be locked up. The Chinaman were willing to desist from their work when told it was not good to work on Sunday, but the policeman peremptorily order the interpreter to desire them to continue, he did so, and the work was resumed. I have since been informed that the orders to employ the Chinamen originated from a magistrate, Mr. J. P. Hamilton, the Chinese "Protector. My object in bringing this matter forward is to draw the attention of the Chinese Mission, and members of Christian Churches to, namely, employing Chinamen to work on the Sabbath day, which, if not at once suppressed, will neutralize all their efforts for the conversion of the Chinese. A Chinese Protector ought to be what his title expresses, a "protector" and not an "abuser;" and a magistrate, instead of being an encourager of a violation of the laws of God, should rather be "a terror to evil doers, and a praise to those that do well." — Yours respectfully. FERDINAND FOREMAN. Turk's Hill.
THE CHINESE. The trial of the men implicated in the forcible expulsion of the Chinese from the Buckland, the plunder and destruction of their tents, and the demolition of their Joss House, has resulted in the acquittal of the rioters upon the more serious charges — one having been found guilty of riot, and three of unlawfully assembling.

Artists version of Chinese escaping from European rioters at Buckland.

One of the local journals which is anything but friendly to the Asiatics, observes that the effect of the immunity which has thus been virtually conceded to those who harried the Chinese will be "the creation of a far greater and more durable evil than could be caused by a hundred thousand Chinamen. Lawless ruffianism will prevail, our roads will be unsafe, robbery will become a profession, and to the danger to property will be added the danger to life."

Minor collisions have taken place between the Europeans and Chinese at Golden Point, Forest Creek, at Sandhurst, and at Mount Ararat, but without any serious consequences.

Owing to the spirit of combination by which the mining operations of these Asiatics are directed, and the indomitable perseverance, frugality and sobriety for which this portion of our population is generally distinguished, the success of the Chinese upon our gold-fields is uniformly considerable. The dams they construct in the creeks may be swept away half-a-dozen times in as many weeks; but the patient Chinamen reconstruct them with a cheerful determination and a pertinacity of purpose worthy of the highest praise. They are quick to profit both by the lessons of experience and the example of others; and, by the application of the co-operative principle to mining pursuit, the aggregate results which they accomplish contrast favorably with what is effected by the isolated efforts of European miners.

The proposition to impose a tax of £1 per month on each Chinaman in Victoria has naturally excited no small dismay in the minds of our Asiatic visitors; and a public meeting of the
Chinese a la mode Anglaise, was held at Castlemaine on the 3rd of August, for the purpose of petitioning the Legislature not to authorise the impost.

At the annual meeting of the members and friends of the Chinese Mission, held in this city on the 5th of August, under the presidency of His Excellency the Governor, Sir Henry Barkly touched upon the question of the influx of these people, and suggested the, imposition of some restrictions upon Chinese immigration, at the same time deprecating their expulsion either from the gold-fields or the colony. He pointed out the advisability of devising some regulations for diminishing the risk of collision between the Europeans and the Chinese on the diggings, and acknowledged the force of the objections which had been urged against the continued influx into the colony of an inferior race, not recognising even the moral sanction of the Christian law, unaccompanied by their wives and families, and in almost every instance not intending to make the colony their permanent home.

A public meeting was held at Geelong, presided over by the Mayor, on the 28th of July, at which resolutions were adopted calling upon the Legislature to take vigorous measures for checking any further increase of the Chinese race in Victoria.

**Provenance:** Church of England Record for the Diocese of Melbourne, No ix, p. 94, September 1857

**Author:** Staff Reporter

**Location:** Melbourne

**Category:** Victoria Chinese Mission

**Subject:** Financial difficulties.

We are sorry to learn from the most authentic sources that this interesting Mission is at present labouring under financial difficulties. The Castlemaine Association can no longer provide the same amount of funds, the Ballarat Branch is also seeking assistance in making up the sum which was promised by the Local Committee, and the Geelong Societies are in anything but a flourishing state. An active effort will be made, and will, we sincerely hope, be successful in averting any serious check of the Society’s labours. We learn from the Rev. Mr. Young, that a Mission in Melbourne itself has been thought of. It appears that no less than fifty Chinamen met Mr. Young in Melbourne a short time since and entered upon a subscription for erecting a Christian place of Worship, besides organizing some plans for the relief of distress, and advancement of knowledge among the countrymen. Mr. Young appears to think that there is more prospect of large success, where, as in Melbourne, the Chinese are settled in business, than among the migrating population of a Gold Field. He is opinion, that of the two fields of labour, Ballarat is more settled than Castlemaine: this is owing to the nature of the gold-field, which detains those employed in it longer in the same spot.

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of this Mission to leave the entire engagement of this work, including the disposing of the
Missionaries, to a Central Committee at Melbourne, while at the same time each Branch
Association should cheerfully contribute to the general fund. Cordial concurrence in a central
board, and a good system of collection carried out by he various religious bodies, would ensure,
in our judgment, a more prosperous state of the Mission. May god hear the prayers of his
people, and while he unites them in this his own work, may he cause the Heathen to hear and
obey that word which ‘effectually worketh in them that believe.’

Provenance: Mount Alexander Mail, 9 October 1857; 16 October 1857
Author: Rev William Young
Location: Castlemaine
Category Victoria Chinese Mission (Interdenominational)
Subject: Third Report for 1857

Third Report of the Chinese Mission in Castlemaine
read at the Congregational Chapel on Monday evening, October 5 1857.

Since the last report was presented to the friends and supporters of the Chinese Mission, the
agents have been engaged, as usual, in diffusing scriptural knowledge among their countrymen
by daily visiting them for the purpose of religious conversation and reading the word of God.
The stated services of the sabbath have been kept up, as well as the weekly services, of which
there are two. These latter services have been attended by a large number of hearers, averaging
from 30 to 50, filling the little chapel on Clinker’s Hill.

The chapel, which it was intended should be erected at Forest Creek, has not been
commenced with yet, on account of the difficulty experienced in obtaining a suitable
site; as soon as that difficulty is got over the work will be begun. As the amount of money that has
been collected for the object, both among the Chinese in Castlemaine and Christian friends in
Melbourne, is not very large the building will be smaller in
size, and of a less costly description
than was at first contemplated.

Mention was made in the last report of two Chinese, who had expressed a desire to receive
Christian baptism; one of these; finding it difficult to earn a livelihood for himself and family,
has returned to Adelaide, whence he originally came. The other man, a silversmith, resides on
Clinker’s Hill, and continues to receive religious instruction. He is regular in his attendance
on the means of grace, and as far as we can judge is consist
ent in his outward deportment.

The hospital has also been visited, and the sick Chinese there have had religious instruction
imparted to them from time to time, and it is hoped not without some good effect. The agents
have extended the range of their visits to more distant encampments; in addition to the
encampments in the vicinity of this township, they visit also those at the Junction and Fryer’s
Creek. They have distributed tracts and copies of the New Testament on suitable occasions;
they never adopt the plan of indiscriminate distribution, as they fear the effect would be to
lessness the value of religious publications in the estimation of their countrymen, many of who,
unable to read them would tear them up, and make use of the paper for wrapping up parcels. I
have, since my return, gone round with the native teachers, and inspected their operations, and
am glad to say that I have not had occasion to find fault with the manner in which they have
conducted them. I have only found it necessary here and there to suggest to them a few hints
for the more effective discharge of their duties. I believe they act under the conviction that
they serve the Lord and not man, while they endeavour to make the gospel known to their
countrymen.

From their journals, extracts from which I shall shortly give, a specimen will be afforded
to the friends of the mission, of the able and faithful manner in which they bring the truths of
scripture home to the hearts of their hearers; expose the folly and sinfulness of their idolatrous
practices, and endeavour to teach them to improve the lessons which the dispensations of
divine Providence are now addressing to them and to the nation generally. One excellent feature in their teaching will be noticed, viz., the prominence given to the doctrine of salvation by the sacrifice of Christ. Ridicule and sarcasm they have met with in the prosecution of their work, but have not on that account shrunk from their duty. They still make known the truth to their countrymen, whether they will hear or whether they will forbear.

The teacher, Leong-a-toe, under date May 31st [1857], writes in his journal—Today I went to the Chapel in the forenoon, and in the afternoon to Diamond Gully. After my hearers had listened to my statements they expressed their admiration of the doctrines of Scripture. They had never heard them before. Some of them remarked that though the doctrines of Christians were good, it would nevertheless, be a difficult thing to get men to follow them, for the generality of them were inclined to tread in the path of adulterers, drunkards, gamblers and opium-smokers in which they found their pleasure. Where was the man that would renounce his former evil practices, and believe and follow Jesus? I answered that the men of the world were just like sheep that had lost the right way, and did not know how to get back to it: hence they regarded the pleasures of this world as their supreme happiness. It was in consequence of their ignorance of the truth that they fell into inconsistent and highly improper practices. When their minds became enlightened by the truth, and when with sincere hearts they listened to it, and prayed for the assistance of God’s holy spirit; they would then be able to give up sinful pleasures. When they heard this they were much pleased, and had not a word to say in the way of objection.

June 11th [1857], he writes, I went with three others to Forest Creek, addressed the people at two different places. First spoke about the miracle performed by Christ, recorded in the 6th Chapter of John, and then about the entrance of sin into the world, and death by sin—that as all man had sinned, so all men were exposed to death—that our first parents having offended against God, their fall affected the whole race. When I uttered these truths one of my hearers replied, these are the doctrines of foreigners, they are not worth the talking about. They are constantly dignified by the name of doctrines, but they mislead people’s minds, and call upon men to renounce the worship of ancestors and parental tablets, hence they clash with our Chinese doctrines—well did Confucius inculcate ‘put away from you everything foreign.’ That your doctrines do not harmonize with the se of China, no man can doubt. You talk about Europeans practising virtue, how is it that we so often hear of their invading and attacking our country and slaughtering our people. You must admit that they cannot be sincere when they profess to love the people of other countries as brethren. In answer to his remarks, I said, the doctrines of Jesus are not the doctrines of sages born in western lands; nor did they emanate from their wisdom. These doctrines were handed down from olden times, and teach us clearly of Christ’s coming into the world in order to atone for our sins.

In former ages Europeans, like ourselves, were worshippers of idols; but when the Gospel reached their country, then the people were awakened to a sense of their sinfulness of worshipping idols, and cast them away as so much dung; they were cleansed from their wicked practices, and walked according to the holy doctrines they received, and thus they obtained the favor of God. Their country became prosperous, and the people tranquil. Families needed not to close their doors for fear; nor was any article dropped in the streets lost. High and low mutually sympathised—no traveller in the desert perished of hunger—happiness and peace filled the land. How can you say these doctrines are adapted to foreigners alone—you say so imply because you have not examined them the roughly. In regard to the raising of armies, and the use of hostile weapons wherewith our country has been invaded and injured. You must not attribute these things to the good men and believing women found among Europeans. Slaughtering our people is not the thing their hearts desire. You may, however, regard them as instruments employment by God to chastise our people, and to prepare for the Gospel a speedy entrance into our land, to subvert idolatry, to unite all in one body and
form one brotherhood. When these results are attained, we shall know no more the calamities hostile weapons inflict. It is because our country has not from ancient times to the present served God, but has been adding to her guilt, thereby increasing God’s displeasure, that state rises against state, kingdom against kingdom, that there are earthquakes, pestilences, and calamities. They are certainly occurring, and God sends them in order to chastise our people, and yet our people have not repented, but on the contrary have been proud of their own power, and treat lightly God’s truth. It is greatly to be feared that they will not escape God’s righteous indignation. But after their chastisement they will be otherwise; they will cleanse their hearts and wash away their sins, and in humility serve God, and thus attain to the happiness that is eternal, and which is to be found in heaven. This I most earnestly desire. This evening I went to the chapel, and explained part of the 7th chapter of Matthew. There were altogether 21 hearers.

June 29 [1857]—I went to Pennyweight Flat. Seven men stood around me, listening while I told them that Jesus was the Saviour from heaven, and that he died upon the cross, in order to redeem men from their sins, and whosoever believed in him would not perish, but have everlasting life. I told them that mankind were exposed to the punishment of death, and had no way by which they could escape, and their souls must inevitably be lost in the dark regions. But God in his mercy deeply pitied the impotency of man, and unable to endure the sight of his misery, willingly sent his Son Jesus into the world. While he was here below, he endured constant privations, was often reviled by men, and finally nailed to the cross, where he endured great agony. Truly this event has no parallel. After I had thus spoken, one of my hearers said: ‘You tell us that God sent Jesus from heaven to save men; how is it that men slew him upon the cross?’ I replied, your words are precisely like the words with which those who crucified Jesus taunted him. Many then derided him and said, he saved others, but he is not able to save himself; if you are able to come down from the cross we will believe you. I told him that Jesus was the Lord of wisdom and knowledge, and knew everything; that man could form no scheme for hurting him without his previously knowing it; that God, from the beginning of the world, when our first parents had fallen into sin, had predetermined that Jesus should thus suffer, and become the Redeemer of the world; hence it was that he was afflicted by men, and led like a lamb to the slaughter. It was not because he did not know what sufferings awaited him. He knew that the time for atoning for man’s sin had arrived, and hence he submitted to mockings, scourings, and the death of the cross. Had he been unwilling to atone for man’s sin, not all the armies of ten thousand countries under the heavens could have compelled him. Why? because he, from the beginning, was one with God. All derive life from him; he holds the life of every one in his hands. Had he not loved us, we should all have perished. Has not Jesus sufficient compassion and pity to save and redeem us? Let none of you foolishly argue against and deride the name of Jesus. Rather cleanse your hearts and purify your thoughts, diligently read the Holy Scriptures, and pray to God. Then at the last day you will not be condemned by Christ, or fall into the miseries of hell; but you will be received into heaven and obtain everlasting felicity. After this I presented them with two tracts.

August 7 [1857], I went to Diamond Gully, and spoke to the people about Noah’s being saved from the deluge. They seemed to comprehend how God loves the righteous and hates the wicked; that he is just in his rewards and in his judgements. They expressed a desire to worship God, and do what was right, but said they did not know how to pray to God, and asked me to write out a prayer for them, that they might be able morning and evening, to pray by that form. I gladly complied with their request.

August 23 [1857], In the afternoon I went to Diamond Gully, to a shop, where I found several Heong-shan Chinese. These people I have always found to be very proud, and hostile to the doctrines of Jesus. I addressed them from the words contained in the 3rd chapter of the epistle to the Colossians, from the 5th to the 10th verse, with the view of awakening them; but
they were very indignant, and made use of opprobrious epithets and said, ‘We Heong-shan men don’t care about the doctrines of Christ, go to other places and diffuse your doctrines.’ Seeing their folly, obduracy, and unwillingness to listen to instruction, I said, it rests entirely with yourselves, to hear or not to hear the gospel. I cannot compel you. But if you will listen, I shall use my endeavours to impart instruction to you, and peace may come upon you. If you oppose, and will not hearken, then the result will be, as when Christ sent forth his disciples, he said, ‘Into whatever house ye enter, say to it, Peace; if they receive you, let your peace dwell there; if they do not receive you, go away, and wipe the dust off your feet against them.’ Now, the gospel comes to you, you oppose it, and will not receive it; when I go away from you the peace I desired for you will come back to me; and this, not because Jesus does not love you, but because you do not know how to love yourselves. Let me exhort you not to be proud in heart, but rather be humble. Believe in and submit to the Saviour; examine his doctrines, and pray to God for the forgiveness of your sins. Christ will redeem you from your iniquities. If you do not act in this way, it will be impossible for you to escape God’s righteous indignation. After these words I took leave of them and went away.

The impotence of idols, and their utter inability to help their worshippers in times of trouble, is often exposed, and the heathen have been directed to look alone to Him who is the maker of heaven and earth.

Chu-a-luk, on the 30th June [1857], writes that he read a portion of a tract to some of his countrymen, and dwelt on the power of God as manifested in the works of creation, and the propriety of serving the Being from whom we derive our existence. ‘We Chinese,’ said he, ‘do not know how to revere God, but, on the contrary, serve idols. Supposing that, instead of following the wishes of our parents, we followed the example of wicked people, would not such conduct be like forsaking God, and worshiping base idols? Why do you worship such things? They have mouths, but speak not; they have eyes, but see not; they have hands, but they handle not; feet have they, but they walk not. If they happen to fall into the fire, there they remain helpless; if you put them into the fire, they will get burnt; if they cannot protect themselves, how can they protect you? Did you ever see any idol able to deliver itself from fire or water? for instance, when a ship is sinking, or an idol-temple is in flames?’ They answered, never. Do think, I again asked, that the idols can protect China in her present convulsed state? They replied, no. I then told them—I am sure there cannot be any intelligent spirit in the idols; it is useless to worship them. Why do you not worship God—the only God, who is in heaven. They made no reply, but simply laughed at me.

The visits the agents have paid to the Hospital seem to have produced a beneficial effect. Those Chinese who have once been inmates of the Institution, after being discharged, appear to recollect with grateful feelings the lessons from the Holy Scriptures there communicated to them by the native teachers. One man has declared, since he left the Hospital, that he will no longer serve the gods made with hands, but the God of the scriptures. On the 8th August [1857], Chu-a-luk makes this entry into his journal: I went with Leong-a-toe to the Hospital, and read and prayed with the Chinese. They were very glad to hear what we told them. We exhorted them not to worship idols, but to worship God, who could restore their health. They said the idols could not help them in their sickness, and should they ever get out of the Hospital, it was their intention not to serve them any more.

On the fifteenth evening of the Chinese eighth month, we found the Chinese paying their adorations to the moon, then at its full. It is their custom on this occasion to feast themselves on fowls and pork, to spread out a table in front of their dwellings, and cover it with cakes and fruit, as a thank-offering to that luminary, and to make prostrations before her. Crackers are also let off in token of their rejoicing. We went that evening to Clinker’s Hill, and found an

12 Online http://www.chinahighlights.com/festivals/mid-autumn-festival.htm
unusual bustle among the Chinese. Many of them were busy eating their bowls of rice and meat, of which they politely invited us to partake, and many, having finished their feast, were chatting loudly, whilst others were firing off crackers. They were asked to attend divine service, which was about to be held in the chapel: a very large number came. After singing a hymn and offering a prayer, Chu-a-luk read and explained the 2nd chapter of the Gospel of Matthew. After commenting upon the verses, he adverted to that practice, the observance of which had caused so much rejoicing among them. He told them the moon, while giving to us light which was most agreeable and useful, was yet a created thing, and it was wrong to worship the creature instead of the Creator. God created the moon; and to him it was their duty to offer worship. He showed the propriety of this by a simple illustration. ‘None of you,’ he said, ‘who wished to show his respect for a friend who might be a carpenter, would, on entering his shop, walk up to a cradle and bow to it, instead of bowing to the carpenter. As with the cradle so with the moon. Man made the cradle—God made the moon. Its light is exceedingly useful to us, but we ought to praise God for it, and thank him for his blessings.’ Much interest and attention was manifested during the whole of the service, and the audience admitted the force and justness of the speaker’s remarks.

The following is an account of a dialogue that took place between Leong-a-toe and a Frenchman on the 22nd September [1857]: The Frenchman (he writes) came to my house. On seeing him, I requested him to take a seat. I do not know his name. We talked together about the customs and the learned men of China. My visitor then asked me what my trade was, and how I maintained myself. I told him I was not engaged in trade, but was occupied in diffusing religious instruction among the Chinese. He then suddenly inquired where I had come from? I answered, from Hongkong. ‘Do you know,’ he asked, ‘the priest who resides in Hongkong?’ I said, I saw several, but did not know their names. They taught the doctrines of Rome, which are not like the doctrines of Jesus. In their churches, I saw an image set up which they called Ma-le-a (Maria/Mary) the mother of Jesus, she was called Holy Mother, and they seemed to reverence her even more than Jesus. They burned incense and bowed before her. In their rites they seemed to hold traditions which ought not to be regarded. The ten commandments God has handed down to us by Moses, he had commanded all men to observe and not forget them; but the instructions of the Romanists are at variance with these. They expunge the second commandment and do not keep it. Out of nine commandments they make ten, because the second commandment teaches us that we must not grave to ourself any image, nor bow down to it and worship it. The teachers of this religion tell men to worship images, and thus oppose God’s will. The idol-worship of the Chinese is just like theirs. My visitor said, the holy mother is not a mortal: she existed before heaven and earth were made, and was then the mother of the holy child Jesus. I answered, that cannot be. If she were the holy mother before heaven and earth were made, how could God promise when our first parents sinned against him, that he would raise up a saviour from the seed of the woman, to save the myriads of the human race. And in the time of Mary we read, the Holy Ghost came upon her, and the power of the Almighty overshadowed her—that she should bear a son and call him Jesus; by which we may know that Mary did not exist before heaven and earth were made and that she was just like any other mortal; and hence we must not bow down to her and worship her, but worship the triune God. My visitor then remarked, the doctrines of Jesus are not of recent date, those of the Church of Rome come down from great antiquity, we must therefore not reject the old in order to follow the new. I replied, if her doctrines coincide with the doctrines of the New and Old Testaments, then we certainly ought to follow them. But many of her doctrines do not agree with the doctrines of the Holy Scriptures; hence, a great many years ago, Luther made a clear exposure of her errors. My visitor said, your religion teaches that there are only two states after death, heaven and hell; our religion teachers that there are three, heaven, purgatory, and hell. Every one who dies must pass through these three. I answered, there can
be but two states, just as in this world there are only two descriptions of persons, and these, after death, must dwell in the one or other state. Where is the necessity of having a third state? He then asked me, How can you know that there is a God? I replied, God from nothing made all things: everything that my eye sees teaches me there is a God. The heaven and earth that I behold tell me there is a God. After this he asked me no more questions; we talked about other subjects, and then he took leave of me and went home.

Such an amount of scriptural instruction as is bought before you in the extracts I have made, and conveyed in a faithful and intelligible manner, and I trust, in humble dependence on God’s holy spirit, cannot but be productive of good. It must produce a feeling of satisfaction in the minds of all interested in the evangelization of the Chinese to know that those truths which are proclaimed from pulpits in Christian churches are, on Sabbath days and week days, resounding in the ears of the heathen population in their humble chapel and still humbler tents. Let us strengthen and encourage the hands and hearts of the native teachers in every possible way, and pray God to bestow upon them the aid of his holy spirit, that they may be ‘stedfast, unmoveable, always abounding in the work of the Lord.’

Castlemaine, Oct 7, 1857. Wm Young
We fear this effort is not vigorously sustained by the united action of the Christian Church as its importance demands, and it must be a loss to the object for which the Chinese Evangelisation Society was instituted that its chief agents should be obliged themselves to collect from door to door for its sustenance. So far as the Wesleyans are concerned, they have relieved the agents from this burdensome calling by voting annually the sum of £100, as the quota of the Wesleyan Church in Victoria for this good work, and should additional agency be required and the evangelizing work grow upon the hands of the Committee there is no doubt an addition would be granted, provided that the churches supply also their own proportion, which we are confident they are ready to contribute when called upon through the heads of their denomination to do so.

Rev. A. Tidman, D.D.,
Melbourne, 15 November 1857

My dear Sir,

I have just received your kind letter of August 12th by the September mail which has arrived here 9 days after its time. As the homeward mail leaves today I have only time amidst so many letters as I have to write to acknowledge the receipt of yours. When I shall have had an opportunity of laying it before our Committee the pleasant duty of sending an official acknowledgement will devolve upon me. It is a great relief to my mind that the Directors have so kindly and so promptly acceded to my requests to extend their allowance to Mr. Young for another year. Before you receive this you will find that we essayed to presume upon your compliance by drawing upon you for half of the Salary in order to meet poor Mr. Young’s wants. It is a relief to find that the Bill will not now have to be met in this quarter.

I send with this our last report which contains our excellent Governors’ Speech at our Annual Meeting to which I specially draw your attention.

Since the Annual Meeting was held we have made a great change in the plan of operation by transferring the services of Mr. Young to Melbourne chiefly as a more convenient and efficient centre of operations.

R. Fletcher.
A public meeting was held last evening, in the Wesleyan Chapel, Lydiard-street, for the purpose of hearing the yearly report of the Ballarat Branch of the Australasian Missionary Society. The chapel was crowded to excess; more than half of those present being ladies. On the platform were the Rev. Mr Bickford, superintendent minister on Ballarat; the Rev. Theophilus Taylor, late of Ballarat; the Rev. G. Mackie, of the Presbyterian Church; the Rev. J. Strongman, of the Independent Church; Rev. Lo Sam Yuen, the Chinese Missionary; and Solomon Ramasi, a converted Feejean Missionary, now on a visit to this colony with Mr Waterhouse.

The meeting having been opened with prayer, Mr Bickford stated that Mr James Oddie had kindly consented to take the chair. Mr Oddie (who was received with applause) explained the object of the meeting in brief terms, and alluded to the two Gentlemen on his right and left, converts from heathenism to the blessed Gospel of Christ; the one about to return to his labors in the Islands of the South Seas, the other stationed amongst us for the purpose of preaching the Gospel to his benighted countrymen. He doubted not that his efforts would be crowned with success, for upwards of £107. had been some time ago subscribed by the Chinese, and £50 or £60 since, making a total of about £200 in all, which sum it was the intention of the Society to devote to building a Chinese Chapel, in which Lo San Yuen would officiate. Without further remarks he would call upon his friend Mr Bickford to read the report of the Society.

The receipts from all sources amount to the noble sum of £9,032 14s. 9d, towards which the Ballarat Branch contributes the handsome sum of £291 17s. 3d. The expenditure has been for the year, £10,839 15s. 8d, leaving a deficiency of £1,807 0s. 11d. The committee feel it incumbent on them to present a brief report of the Religious state of the Missions now confided to the watchful care and pious liberality of the Australasian Wesleyan Connexion by the parent church in Great Britain.

Chinese Mission in Victoria they have benevolently appropriated £100 per annum.
WESLEYAN MISSIONARY MEETING.

A meeting of the friends of these missions in Polynesia and New Zealand was held yesterday evening, in the Wesleyan Chapel, in Forest-street. It was well and respectably attended.

Mr. Hasker was voted to the chair, and opened the business of the evening in a few appropriate remarks, and called upon the Secretary to read the following report:—

The Wesleyan Methodist Missions in Polynesia and New Zealand, having been placed by the British Conference under the charge of the Australian Conference, are mainly dependent for their support on the Wesleyan Churches in these colonies. The parent society has pledged for a few years to supplement the amounts raised, so as to enable the income to meet the expenditure; but a hope is expressed that the Australian churches will soon release the churches at home from any share in the sustenance of these Missions, so as to leave them at liberty to enlarge their Missions in other parts of the world that have long claimed further help.

The total expenditure of the Australian Missionary Society for the past year has been £10,839 15s. 8d.; the net receipts from the Colonial and Missionary' Districts, £9,032, 14s. 9d;

Leaving a balance to be paid by the Committee in London of £1,807. 0s. 11d.

It may be also remarked that the expenditure includes an annual grant of £100 towards the Chinese Mission in Victoria, which has this year been supplemented by an additional grant of £50 more. …

The following gentlemen be appointed the Committee for the ensuring year: Messrs Hasker, Garsed, Seaward, Stevens, Bush, Brooke, Gladstone, Walker, Bracher, Wear, Wootton and Moorehead.
PART 5

VICTORIA CHINESE MISSION

1858
Provenance: (MSS, London Missionary Society, Australian Correspondence, National Library of Australia)
Author: Rev. William Young
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: To Dr. Tidman, London—Re Salary

My dear Sir,
Melbourne January 6th 1858

I beg to inform you that I have this day signed Bills on the Treasurer of the London Missionary Society in favor of the Rev. Richard Fletcher to the amount of £100 (one hundred pounds sterling) for value received which when due, I trust will be duly honored.

I have the pleasure also to ... by this opportunity a report of the Chinese Mission in Castlemaine which I have no doubt will be interesting to you.

I remain, My dear Sir, Yours sincerely
Wm Young.

To Rev. Dr. Tidman, Secretary to the London Missionary Society, London.

Provenance: (MSS, London Missionary Society, Australian Correspondence, National Library of Australia)
Author: Rev. William Young
Location: Ballarat
Persons: (i) Lo Sam-yuen (ii) Leong-A-Toe
Category: Victoria Chinese Mission (Interdenominational)
Subject: Report for 1858

During the mission year that is now concluded, your agent [Lo Sam Yuen] has assiduously & faithfully prosecuted his labours among his heathen countrymen—often has he encountered opposition and ridicule in the discharge of his duties, but he has not shrunk from declaring to them the counsel of God. Laboring almost entirely alone, and separated from his wife and family in China, it has surprised many that he has not at times, given way to a melancholy mood. But he has always appeared cheerful and contented, and I believe he is in his element in his work~

He displays peculiar tact in answering the objections of his opponents and exposing the folly and sinfulness of idolatry, as will be perceived by referring to the extracts from his journals which have been translated from time to time and inserted in one of the local papers. The views he holds of the fundamental truths of Christianity as far as I have been able to learn from his Public ministrations and private journals, as also from personal interview with him, are sound and scriptural.

Doubts were entertained by some, at one time, as to his fitness for occupying the post of a Christian teacher in consequence, it was said, of his not being sufficiently educated in his own language, but I think, he has long ago proved that he is equal, if not superior to any Chinese on the diggings in point of intellectual attainments.

During the first half year of the Mission, I was able to visit Ballarat at regular intervals to inspect Lo Sam-yuen’s operations, but I have not been able to do so during the latter half, in consequence of the transfer of the headquarters of the Mission from Castlemaine to Melbourne and my efforts being confined principally to the metropolis where a large number of influential and intelligent Chinese are settled. But although I have not been able to visit Ballarat as often as I could have wished, I am happy to state your native agent has not, in consequence of that circumstance, neglected his work.

I have recently received most gratifying testimonies from Mr. Oddie and Mr. Booth, regarding his zeal and fidelity though left entirely alone. To the gentlemen whose names I have mentioned the Mission is greatly indebted for the help and encouragement they have afforded...
Lo Sam-yuen, by accompanying him regularly every Sabbath afternoon to the scene of his labours, and assisting to collect the Chinese to come and listen to the preaching of the Gospel. The first-mentioned gentleman has often advanced the funds to pay the agent's salary when the Treasury of the Mission was entirely exhausted. Had he not done so the interests of the Mission would have been materially injured.

The mode in which the agent is prosecuting his work is very simple. He goes round to his countrymen at different times of the day, and reads to and converses with those he finds at home and who are at leisure to hear him. He always carries his New Testament with him, and from this treasury of heavenly knowledge imparts instruction to his erring brethren. The numbers that gather around him on Sabbath days varies from 50 to 150 persons. While multitudes oppose, and not a few are utterly indifferent to what he communicates, there are a few who listen with interest to his statements of divine truth and at the present there are no fewer than six Chinese who have expressed a desire to receive the ordinance of baptism. It will be necessary, however, to subject them to a course of probation in order to test their sincerity and to instruct them more thoroughly in the doctrines of Christianity, ere the rite can be administered. Those who expressed such a wish are principally Chinese married to European women.

While I was at Ballarat in July last year, I had some conversation with Lo Sam-yuen about building a convenient place of worship for the Chinese. I mentioned the subject to two of the Chinese headmen who promised to use their influence in forwarding the contemplated object…

Provenance: Star, Ballarat, 23 January 1858
Author: Advertisements
Location: Ballarat
Category: Geelong and Western District Chinese Evangelisation Society
Subject: Chinese Church, Red Hill
The newly erected church for the Chinese Mission, situated on Clayton’s Hill, was opened yesterday, when services in English and Chinese were performed by the Rev. Mr. Young and the Chinese Mission Agent, Lo Sam Yuen. A public tea meeting will be held this (Monday) afternoon, when Mr. Lynn\(^1\) will preside.

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Adam Loftus Lynn was the first lawyer practising in Ballarat; is recognised as having built the first permanent dwelling in the town; was on the committee to build the Ballarat Hospital; was the secretary of the Ballarat Cemetery Trust; had 11 children—all of whom survived to adulthood; and he built several impressive buildings in the burgeoning city. *Courier*, Ballarat, 6 July 2017. Online — https://bih.federation.edu.au/index.php/Adam_Loftus_Lynn also http://gutenberg.net.au/ebooks13/1304971h.html

William Young was not an ordained minister of any denomination, although he was an approved lay missionary of the London Missionary Society would not have been viewed by the Anglican clergy as qualified to prepare men for baptism. The reference to an “English” agent is regrettable reference to his mixed race origin and appearance.

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Church) seconded, the adoption of the report; the latter speaker as minister of St Paul's Church, regarding the Chinese population as his parishioners, and therefore demanding his attention.

The report was unanimously adopted.

Lo 8am Yuen then addressed his countrymen in the Canton, dialect, and afterwards read an English translation of the same, written by himself, showing considerable proficient in what he very naturally called "a hard language to learn."

One or two other Chinamen made short addresses in the Celestial language after which,

The Rev. Mr Strongman, ironically alluding to the remarks of a previous speaker that he felt much interested in his Chinese parishioners, and moved the following resolution:—

that the following gentlemen be the committee for the ensuing year, namely;

Messrs Hodges, Burton, Lynn, Oddie, Dixie, Booth, and the Revs. Messrs Potter, Strongman, Bickford, Searle, Gates, and Nicquet. Mr. Oddie to be hon. treasurer, and the Rev. Mr Strongman to be hon. secretary. '

The Rev. Chas. Lane said his parish comprehended the whole bush, and seconded the resolution, which was carried unanimously.

Upon the motion of the Rev. Mr Lane seconded by the Rev. Mr Gates, a vote of thanks was passed to Mr. Nelson Booth and the Rev. Mr Young, for the interest they had taken in the mission during the past year. The motion was unanimously passed.

The Rev. Mr Nicquet and other gentlemen addressed the meeting during the evening, and the assembly broke up with a vote of thanks to the ladies for the tea, and with the customary solemnities.

The amount of the Sunday collections was £3 7s 6d, which, added to £8 8s 6d collected at the tea meeting on Monday, made a total of £11 16s, independent of the tickets sold for the tea, the number of which we did not learn.

Provenance: Age, Melbourne, 27 January 1858
Author: Staff Reporter
Location: Ballarat
Category: Geelong and Western District Chinese Evangelisation Society
Subject: Tea Meeting to mark opening of the Chinese Church

On Monday evening, says the Ballarat Times, a tea meeting was held in the new Chinese Mission Chapel, Red Hill. About 150 Europeans were present, and 100 Chinese. In consequence of the heat after tea, the seats were arranged outside the building, and the speakers addressed the assembly from the door steps. Mr Oddie, in the absence of Mr Lynn, occupied the chair, and after opening the proceedings, called upon Mr Dixie, the Secretary to the Ballarat Branch, of the Mission, to read the report. The report was read accordingly, which showed a balance to the debit of the Society, after defraying the expenses of the mission, of £152 15s l0d; this sum, however, was owing for the expenses of the mission only. The funds for building the chapel having been subscribed among the Chinese themselves. They had subscribed in all about £183 7s 7d; out of which, £181 6s 8d had been expended on the building. The Rev; Mr Potter moved the adoption of the report, which was seconded by the Rev. Mr Searl, minister of the new (St. Paul's) church, Bakery Hill.
CHINESE EVANGELISATION COMMITTEE.

A meeting of the above was held yesterday (Tuesday) afternoon at the Council Chambers, for the purpose of making arrangements for the visits of Mr Young, the superintendent of the Chinese Mission in Victoria. It appeared that as Mr Young’s connection with Castlemaine and Geelong had ceased, his visits to Ballarat should be directly to and on behalf of the Local Committee. It was also arranged that Lo Sam Yuen, the Chinese Missionary on Ballarat should be sent to Geelong, to be present at the forthcoming annual meeting. Some further business relating to the opening of a Sabbath school and an English service for the wives of the Chinese, was postponed till the next monthly meeting.

To the Directors of the London Missionary Society, Gentlemen,

I am requested by the committee of the Geelong Chinese Evangelisation Society to place myself in communication with you The Society in reference to the supply a Missionary for the District.

The Society is formed for the evangelization of the Chinese resident on the Ballarat Gold Fields and in common with a similar society in Melbourne for working among the Chinese in that City and its Gold Fields has employed a native evangelist whose operations have been superintended by the Rev. W Young formerly an agent of the London Missionary Society in China.

Mr. Young’s time is almost fully occupied in connexion with the Mission at Melbourne thus leaving Ballarat without competent supervision.

Lo Sam Yuen the native teacher … as agent … and … having recently collected from his countrymen £170 to build a Chinese Chapel which was opened four weeks since.

What is needed is a competent European missionary to Ballarat who would give his whole time to Ballarat in supervision and extension of the Mission. There is a firm future for extensive usefulness in Ballarat where large numbers of Chinese are congregated and asked to listen to Christian instruction… (text is unreadable)
Dear Sir,

Melbourne April 14th 1858

I have much pleasure to acknowledge the receipt of your communication dated 5th January conveying the sympathy of the Directors in connection with my late severe bereavement. I have striven under its pressure even to look upwards for the consolation and support I have needed and to repress those murmurings which move my heart too prone to look intently at the dark side of providential dispensation and felt disposed to give vent to a … severe struggle to bring my soul into acquiescence with the divine will. Occasionally I do feel subdued into resignation. And consideration of Him who learned obedience to his suffering … The effect of the bereavement on my physical frame has been to diminish my ability to endure as much fatigue as formerly. I hope however gradually to regain my strength to be fit for the discharge of the duties that have devolved upon me.

The demands for my services as the different gold-fields are so numerous that it is impossible to comply with them. Want of funds and of men, especially European missionaries, limits the operations of the Victoria Chinese Mission within a miserably narrow bound. Indeed except for the aid provided by the London Missionary Society (which I fear will be needed for some time yet) this mission would have come to a stand. I am glad therefore of what is in state, as having resulted from your … conference with the Rev. Mr. Poore. I heartily trust it will … in the … extension of efforts for the evangelisation of the Chinese.

The Rev. Mr. Fletcher duly communicated to me that further grants of the Board to the extent of £200 per annum towards my personal support for which I desire to express my gratitude.

I beg to enclose a printed Report out of a paper published in Geelong, in which you will learn the progress made in the Ballarat Mission. This Mission is not connected with the Melbourne, or rather the Victoria Chinese Mission. The two are independent of each other. I enclose also my own Report of proceedings in connection with the Melbourne Mission which was read in the public meeting in Geelong of the Geelong and Western District Chinese Evangelisation Society in the month of February.

Had we the men and the money, I feel certain by the help of God we could do a vast deal for the Chinese here than we could effect elsewhere. If the Lord has designs of bringing in so many thousands to these shores they will assuredly be accomplished despite the apathy of Christian churches, and the hostility of those were inimical to all Christian enterprise.

I remain, Dear Sir, Yours faithfully,

Wm Young.

To Rev. Dr. Tidman, Secretary to the London Missionary Society, Finsbury, London.
CHINESE MISSION FUND

The Reverend Cooper Searle will preach on the forenoon and afternoon of tomorrow in St. Paul’s Bakery Hill, in behalf of the Chinese Mission Fund; when collections will be made on both occasions in aid of this branch of the colonial missions.

Re half-pay allowance

My dear Sir,       Melbourne, July 6th 1858
I beg to inform you that I have this day drawn Bills on the Treasurer of the London Missionary Society to the amount of £100 (One Hundred pounds) which when due I trust will be honored: The River. Richard Fletcher will be writing to you by this mail, and as I have nothing of any importance to communicate in connection with the Mission, I will only subscribe myself, My dear Sir,
Yours faithfully
William Young

TO THE EDITOR OF THE ARGUS,
Sir,—I was glad to see in your issue of Monday a paragraph from the Sydney Empire, containing an account of a religious service being held there among the Chinese, conducted by one of their own countrymen. I beg to inform you that a similar service has been conducted every Sunday in Melbourne for the last 15 months. It was, in the first instance, commenced by the Rev. S. L. Chase, in connection with St. Paul's Parochial Missionary Association. Every Sunday for a period of three months he attended regularly, and Leon Appa and other Chinese Christians interpreted for him. This he continued to do until the Rev. Wm. Young, who had been a missionary among them, permanently settled in Melbourne; and he, in connection with the Chinese Society of Victoria, undertook it, which he has carried on ever since.

The service was originally held at the house of a Dane, in Dean's-terrace, Little Bourke street, who very kindly gave up one room entirely for that purpose, and would take no fee for hire for it. And here the Rev. Wm. Young, assisted by Leon Appa, Zye Hing, and other Chinese Christians, have constantly been in the habit of addressing them. I may also mention that singing forms part of the service, and one in which the Chinese take great interest. The reason why they had not it at Sydney is owing to them having no hymn books there in the Chinese language, the supply of which in Melbourne is very limited, Mr. Young having been so frequently applied to for them.
We already begin to see the fruits of this movement. **Leon Appa's business a few weeks ago required him to remove to Sydney, where he is likely to be a constant resident; he is now able to conduct the service himself, and will, I pray, be made an instrument in conveying the truth to others. Zye Hing** has shifted up to Beechworth, and others of them are dispersed over the country; so that in a short time I hope that wherever the Chinese are congregated in any number they will have the Gospel preached to them in their own language. Many of the Chinese residing in Melbourne have expressed their wish to have a chapel built for themselves, and expressed their willingness to contribute towards it. I hope all who love the Lord Jesus in sincerity and truth will come forward and assist them in this object, so that a Chinese place of worship may soon be raised amongst us.

This, Mr. Editor, appears to me to be the best way to deal with the Chinese-to convey to them the knowledge of that God who made all mankind of one flesh and blood, and gave his only Son Jesus Christ to die for us, that, through faith in him, all men, without distinction of color or creed, might be saved.

I beg to remain, Your obedient servant.

A CONSTANT ATTENDANT AT THE CHINESE CHAPEL.

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**Provenance:** *Age, Melbourne, 16 July 1858*

**Author:** Advertisement

**Location:** Melbourne

**Category:** Victoria Chinese Mission (Interdenominational)

**Subject:** Annual Meeting

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**Provenance:** *Age, Melbourne, 21 July 1858; Argus 21 July 1858*

**Author:** Staff Reporter

**Location:** Melbourne

**Category:** Victoria Chinese Mission (Interdenominational)

**Subject:** Annual Meeting

**ANNUAL MEETING OF THE VICTORIAN CHINESE MISSION.**

This mission held its annual meeting yesterday evening at the Protestant Hall: the room was densely crowded with an interested and attentive audience. His Excellency Sir Henry Barkly occupied the chair. The Bishop of Melbourne, the Very Rev. the Dean, the Archdeacon of Geelong, and several ministers of other denominations were present.

The Rev. Mr Fletcher offered up an appropriate prayer.

His Excellency then addressed the meeting as follows: He was glad to say that on the present occasion, they met under more encouraging circumstances than they had previously done. Though the Chinese were still laboring under many objectionable peculiarities, still there was evidently a better feeling among the colonists, to look upon them in a spirit of fairness. New
South Wales, however, still exhibited a repulsive spirit towards this strange people, though in other colonies they were looked upon as a necessary evil. He thought that this society to carry out its objects would require to overcome the prejudice exhibited toward that nation. The report, which he would not anticipate, stated many satisfactory facts, the only drawback being a want of the necessary funds to carry out its objects. From that cause the staff of missionaries had been reduced. He hoped, however, the present meeting would initiate a proper feeling on the subject, and he was confident that such a deserving cause would not be allowed to languish in our wealthy community for the want of a little timely aid. The benefits of this mission would be felt even in China. His old friend, Sir John Bowring, a very competent authority, informed him that there was but one native employed in the Government service in China, who was thoroughly versed in the English language; this mission would tend materially to alter such a state of things, by contributing to a better knowledge of our language, and at the same time spreading benefits of Christianity throughout that extensive country. He then called on the Rev. Mr Darling to read the report.

Its length precludes the possibility of inserting it in our crowded columns. It alluded principally to the unfortunate pecuniary position of the mission, the good it had already done in certain districts, and asked for further assistance for several branches of the mission in the Interior; the one at Ballaarat was not particularly in such pressing need, but those on other gold fields demanded their support. Two Chinese had applied for admittance to the Church, and the letters they had written would subsequently be read.

The Treasurer then read the financial report, showing that the mission was in debt to the extent of £150. The Rev. the Dean moved the first resolution, viz.:

That the report now read, be printed and circulated under direction of the committee.

At the last meeting on a similar occasion very few indeed of the public attended, but the present crowded room presented a pleasing contrast. Though there were good reasons for not moving the head quarters from the Interior, a favorable impression had been made here. Another remarkable feature in the report was, that the Chinese were making collections in favor of the mission; £200 had been collected in Ballaarat. But one painful feature is that this missionary had left our shores. He feared he had met with much discouragement. The difficulties of conducting a mission were enough, without having pecuniary difficulties to contend with. It is to be regretted also that the mission was deeply in debt. We are living in the nineteenth century, in which travelling had been vastly facilitated. One of Great Britain's characteristics was that of missionary enterprise. The speaker instanced Africa opened up by missionary enterprise; where there was a field, thither they endeavored to send their missionaries. They were found everywhere — they were even found at the gates of China. Circumstances had brought people of all nations here, and are we not to endeavor to give them the benefits of the gospel? Let us put away this scandal (sic) from us. We have reason to thank God that he has sent us a medium of communication with the Chinese in the person of their missionary. Though he was a most excellent and able missionary he has one fault, and that is that he should endeavor to rouse us to a proper sense of our position. This is an age of meetings, but we are said to meet and do nothing. He trusted, however, this meeting would prove an exception to this rule. He confessed he was a bad committee man and a bad collector, and he was certainly, therefore, the best man to move this report — which exhibited to a certain extent his negligence. He would not detain them longer, and moved the resolution.

Mr Langlands seconded the motion, and he regretted to find that the pecuniary position of the mission was anything but encouraging, but he trusted that the public, after they read the interesting report that had been presented by the mission, would awaken to a sense of their duty. After alluding to the efforts of the missionaries, he remarked that a sum of not above £500 had been raised in the whole colony to support the encouraging development of this
mission, which they had heard detailed in the report. He trusted in future that efforts for contributions would meet with a very different response. (Cheers.)

Mr Fletcher rose and stated Mr Langlands had made one error. The funds collected were £270, instead of £500 as he stated.

This motion was then put and carried unanimously.

Rev. Mr WALES moved the second resolution, viz:

That this meeting desires to record its unfeigned thanks to Almighty God for the evidences of His blessing on the labors of the mission during the past year, and deeply regrets to find the means at the disposal of the committee have been inadequate to maintain its operations or respond to the pressing applications for aid.

He had been called upon as the representative of the Wesleyan Methodists, and he was glad to say that their body took a deep interest in the objects of the Mission. He was glad to observe that in the missionary records he had lately received from home, notice had been taken of the success of their efforts — the Chinese missionary at Ballaarat. There are numerous Providential indications that the present is a very suitable time for further missionary endeavors in China, and fortunately the testament had been translated into that language. The speaker then mentioned several features which had occurred in China; among others, the politico-religious movement that was taking place there. If the Churches of Victoria were disposed to take their part, they should support this mission. He had nothing to do with the political question, as to whether the Chinese should be allowed to enter this colony. Suffice it to say, that they were here, presenting a field for mission enterprise. Let us then, he remarked, trust in a higher power to overcome the difficulties that had arisen; After several appropriate remarks the speaker concluded an eloquent speech amid loud cheering.

The Rev. Mr Odell seconded this motion. He regretted there was an indisposition on the part of the public, not to support the objects of this mission, arising perhaps from other reasons than that of neglect. The public seemed to look down on the Chinese; he thought this arose from ignorance of the people. The gospel knew no distinction of rich or poor, of blackman or white. Formerly China had been the scum of missionary work, and after many years of labor, the language of that country was sufficiently mastered to interpret the testament. Providence in its inscrutable workings, was bringing these people to our shores, and we had the scriptures in their tongue to place in their hands. He alluded to the successful labors of the ladies in the City Mission. They had collected a large amount in aid of that object, and he recommend the adoption of a similar course with respect to this mission.

His Excellency then called on Leong A Toe, a Chinese missionary, to speak to the motion.

Rev Mr Young explained to the meeting that he had asked Loong to write out his remarks in Chinese which had been interpreted, and would now be read by him. Leong A Toe proceeded to read an account of his labors at Castlemaine. This he did in a very distinct manner, describing how his labors had been met by his countrymen. He hoped the meeting would assist him by contributions for building a church. Rev Mr Young, the Chinese missionary, then made a translation of two applications for baptism from his countrymen, which comprised much interesting matter, the one being the production of evidently a well educated Chinaman. (The length of these letters debars the possibility of giving them in full, which would be necessary, owing to their being a consecutive history. The second letter, after detailing the history of the writer, proceeded to describe how he had been induced to adopt the principles of Christianity, and contained many interesting details of the adventurers of the lower classes of the Chinese in this colony.)

The resolution was then put and unanimously carried. The Rev. Mr SUNDERLAND moved the third resolution, viz., —
That the gospel of Christ being the power of God to salvation to the perishing heathen, as well as to those who bear the Christian name, and seeing the labors of the mission have an important bearing on the moral and social condition of the Chinese in this colony, and indirectly on the doctrines of China itself: this meeting resolves, under the divine blessing, to use renewed efforts to strengthen and extend its operation for the ensuing year; and stated that when he asked for assistance for the Chinese mission, he found his subscriptions decrease, but when he stated it was for missions, collections came in more plentifully. He trusted this feeling would no longer be a barring to assist this mission. Thus people, when they returned, would take back very favorable impressions. We would no longer be called barbarians, but honorable men. He trusted this meeting would not separate without forming a nucleus of a fund for assisting the objects of the mission. He trusted the ladies would lend their valuable aid towards obtaining collections.

The Rev. Archdeacon of Geelong seconded the motion. He stated that he had thought it sufficient simply to second the resolution, but ultimately he thought it be better that he should let the meeting hear some Geelongese. (Laughter). The people of the pivot\(^3\) were very independent and did not wish to join the Melbourne association. They had done something towards the mission, more, he was in a position to say, than had been done in Melbourne. But he thought there was a screw loose somewhere, and begged to urge upon the attention of the committee, whether there was not some other cause shown than those brought forward to-night, which might not have aided in producing the discouraging results that had been alluded to.

Rev. Mr Chase moved that the list of gentlemen whose names he read, form the committee for the ensuing year.

Mr Ogilvie briefly seconded the resolution, which was unanimously adopted.

The Bishop proposed a vote of thanks to his Excellency for presiding on this occasion. (Loud cheers.) He felt it his duty to state that his Excellency was always very willing to preside when asked, on such occasions as the present, and that he always took a great interest in all matters over which he was called to preside. He regretted, that on the present occasion, they had paid him the poor compliment of asking him to preside at a meeting which presented such a discouraging report. Last year the mission was not in debt; this year their pecuniary position was such that they had to part with one of their missionaries. He would have some hesitation in asking his Excellency to preside again at their annual meeting if their affairs were not more encouraging. As a nation we were sending our missionaries over the world, but were apparently refusing to give religious aid to those at our very doors. These Chinese seem to take the place of the aboriginals of this colony, and it was demanded of us that we should place before them the tenets of our religion, The letter that had be read from those two Chinese asking for admission to our church, proved that the writers were men of intelligence. He hoped that those in charge of this mission would take their application into consideration. He hoped soon to hear of their admission to the Church. He quite agreed with the Rev. Mr Sutherland that it could not be expected of their missionary, Mr Young, that he should engage in the secular department of his mission; that duty rests with us. He trusted their exertions would prevent any further reduction in their staff of missionaries. Every encouragement had been given to continue in their good work, and he trusted it would be responded to. He was addressing a mooted quite capable of placing the mission on a better footing. His reverend friend, the Archdeacon of Geelong, had referred to other enterprising causes, and he thought he could suspect the matter his reverend friend had upon his mind at the time. He would plainly allude to the matter, the question was whether the Christian community of this colony are willing to join in missionary

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3 Pivot City” was in reference to Geelong being the Victorian hub for shipping and rail to Melbourne, Ballarat and the Western District of Victoria.
work, that recognised no distinct church. It has been suggested to divide the missionary field, allotting to each different denomination a portion of the district. If their efforts as a body were not more successful this would become a serious question for the committee to consider. He concluded by moving a vote of thanks to his Excellency.

The Rev Mr Fletcher seconded the above motion, and took occasion to remark that he trusted the clerical gentlemen present would aid the object of the mission by making periodical collections. These, if made generally throughout the Church, would assist the mission materially.

His Excellency briefly returned his thanks, and assured the meeting that his humble services were always available to further in any way in his power, the objects of the mission.

His Lordship the Bishop having pronounced the benediction, the meeting separated.

Provenance: Argus 22 July 1858
Author: Rev. Richard Fletcher
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Annual Report for 1857-1858

The following report, read at the meeting held on Tuesday last, was omitted from our columns for want of space, in your issue of yesterday:

REPORT FOR 1857-8

In presenting another annual report to the friends and supporters of the Chinese Mission, the Committee desire to record their unfeigned thanks to the great Head of the Church, who despises not the day of small things, for the evidences of His blessing which have attended the labors of the past year, while they cannot but regret the inadequacy of the efforts made to sustain them, when compared with the enlarged opportunities afforded. Your Committee, however, earnestly hope that the urgent and pressing claims of the Mission, when plainly set before the Christian public, will call forth a spirit of more devoted zeal, more fervent prayer, and more enlarged liberality, to supply the means for its more vigorous prosecution.

The general character of the work continues the same as mentioned in the last report. The arrangement then in existence, by which the Rev. Mr. Young's ordinary place of residence was at Castlemaine, visiting Melbourne and Ballaarat at intervals, was found inconvenient and unsatisfactory on the whole. Your Committee, therefore, after some correspondence with the Committees of Geelong und Castlemaine, transferred the head-quarters of the mission to Melbourne about October last. Since then, the religious services, which were hold in an upper room, in an alley off Little Bourke-street, have been removed to a more eligible house in the street itself, and still more convenient for the Chinese to attend. The attendance at the Sabbath service and weekly prayer meetings varies from 5 or 6 to 30 persons. In conducting the services, the Rev. Mr. Young is assisted at times by different Chinese Christians. Besides these services, constant opportunities are presented in this city of conversing with, and reading the Scriptures and tracts to, the permanent residents, and also those Chinese who pass through It from time to time. Opportunities, as far as possible, are also taken advantage of of visiting the hospital; the penal establishments; the joss-house at Emerald mil, where there are always some Chinese residing; and also the emigrant ships returning to China. And though wo cannot yet rejoice in the conversion of many, yet it is hoped the labors of the past have not been barren of results—that salutary impressions have been made in the minds of not a few. The lot of the Chinese missionary here, however, up to the present, may be compared to that of the husbandman who waits for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. In hope of this we must labor, and pray, and wait, trusting the good seed of the kingdom—now sown, it may be, with a feeble and sparing hand, considering the limited scale of our operations—may spring up and bear fruit in the conversion of this singular people,
now only intent on worldly gain, and without a ray of hope, amid the deep gloom of their God-denying idolatry.

It was proposed, in the course of the year, to secure a site for mission promises in the locality of Little Bourke-street, and of erecting thereon a place for Christian worship for the Chinese. Application was made to Government for assistance, but without success. Irrespective of this, however, a sum of money was raised amongst the Chinese, which they promised would be available for the above purpose; but subsequent experience has afforded too painful proof of the duplicity and want of integrity in the heathen character, money being the sole divinity enshrined in their affections. A division having taken place amongst those of the Su-iap clan—the most numerous in Melbourne and on the diggings—has furnished them with a pretext for repudiating their engagement, and of retaining the money for their own use. It is hoped, however, that where pagan infidelity has abounded, the liberality and zeal of Christians will much more abound, to furnish the necessary means for carrying out this object, and so of establishing a centre of action, which could not fail to prove a most important advantage to the mission.

Your Committee latterly became impressed with the importance of obtaining a fount of Chinese types, as a most useful means of communicating religious truth to the Chinese, and of diffusing useful knowledge amongst them. A meeting was hold for the purpose of originating a special subscription for the above object, and it was resolved that so soon as the amount necessary (which was ascertained to be about £300) could be raised, to send for the types without further delay. Up to the present, however, the matter rests in abeyance from want of the necessary funds.

At Castlemaine, two native agents, Chu-A-Luk a Leong-A-Toe, were associated in the work up to January last. Your Committee regret to say they were then unable to retain the services of more than one agent there from want of funds. And they would take this opportunity of recording their testimony to the ability, zeal, and devotedness of Chu-A-Luk, during the time he was engaged in the service of the Mission. This agent returned to China in March, and I earnestly trust and pray that he may be kept faithful and prove a still greater blessing, as a witness for Christ amongst his country men at home.

Leong-A-Toe now labors alone, occasionally assisted by Fan-A-Wye, a native convert, who has lately gone to reside at Forest Creek. Visits, for the purpose of reading and expounding the Scriptures, have been paid to the Chinese in their tents, and numerous discussions on subjects connected with the Christian religion have been held with them—some of these of a most interesting nature. The Chinese also, in turn, visit the agent, and follow up the same animated and interesting discussions at his house, in a manner which shows the pleasing spirit of inquiry to be found amongst some of them; and calculated to excite hope that eventually the truth, under God's blessing, will take permanent hold of their hearts.

The journal of Leong-A-Toe furnishes very satisfactory proof of the faithful and intelligent manner in which the truths of Scripture are brought home to the hearts of his countrymen, at one time exposing the folly and sinfulness of their idolatrous practices, at another time putting to silence the cavils and objections raised by the representatives of a system which, while it retains the name of Christian, assimilates much more to heathenism, and possesses its essential elements:—

May 24 [1857]. Two educated Chinese came to my house for the sake of discussion. They supposed the arguments in favor of Confucius' doctrine would overpower those in favor of the Christian religion.

After some remarks they touched on the great stumbling-block of the Chinese—the worship of ancestors—quoting the doctrine of Confucius: ‘From loving your nearest love your most distant relatives,’ observing at the same time that to worship our ancestors and parents is like worshipping Heaven. Now if you that we must not worship our ancestors and
parents, do you not entirely annihilate the human relations? To this I replied, although it is proper to honor our parents and revere our ancestors, they must not be placed on an equality with God: there us but one God, and none else beside Him; nor can any one be compared to Him. They again inquired, how can it be that deceased parents must not be worshipped or sacrificed to? I answered, if we sacrifice we must sacrifice to God alone—not to the spirits of men. Though our parents nourish us fondly, and love dearly, their affection cannot be compared to God's. They gave us birth, nourished and cherished us, and to the utmost of our power we ought to show the sincerity of our love to them. But the love of God exceeds by far all this. Our fathers and mothers nurse us in their arms for three years, but God takes care of us for a whole generation. The Bible is explicit on this subject. When Paul, the apostle of Jesus Christ, was in the world, and published the Gospel in a foreign country, the foreigners were greatly amazed, and fancied God had come down amongst them, and were on the point of offering sacrifices, when Paul with difficulty restrained them, and said, 'We also are men, and have passions with you,' etc. And further, when St. John in the book of Revelations, saw wonderful things he fell down to worship the angel. The angel forbade him, saying, 'Worship God only; am I not a fellow servant with you?' Thus you may see that apostles and angels declined receiving Divine honors—and can they be offered to ordinary men, such as our ancestors and fathers? These men argued with me for three hours. Being worsted in the argument, their minds were rendered uneasy. They then made their bow, and took leave of me. We shall very likely have some further discussion soon."

The sick in the hospital have also been regularly visited, who almost invariably express their gratitude for the attention shown them by the agent. Some of them express their determination to renounce worship of their idols, to whom they have in vain looked for recovery in the time of trouble, and to worship the God of almighty power and love, who visits them in mercy, and raises them from the bed of sickness to see Him in the midst of this people. Two religious services, and sometimes three, are held for the spiritual benefit of the Chinese every Sabbath-day, the attendance at which varies from 20 to 50 or 60 persons. Besides these, two evening services are held during the week at the chapel, the attendance at which is encouraging. Tracts and copies of the Testament are also given away as opportunity presented.

Two Chinese have expressed a strong desire to be baptised (not the two mentioned in the last note). The agent, Leong-A-Toe, speaks very favorably of their attainments as Chinese scholars, and as having considerable proficiency in their knowledge of Holy Scripture. He seems also to believe that they are sincere in their desire to become Christians. Let us hope and pray that these imperfect beginnings, the dawnings of Christian light, may shine more and more to the perfect day—as the first drops before the shower which the Lord himself may ere long rain down from on high—as some of the many stones which He will hew out to erect His spiritual temple in the midst of this people.

At Ballaarat the mission—superintended and maintained by the Geelong Chinese Evangelisation Society—is prosecuted on the same plan as at Castlemaine. Lo Sam Yuen, the agent laboring there, has been successful in raising the sum of £amongst his countrymen, with which a neat weatherboard for Christian worship has been erected. It was opened in the month of January last. Two or three services are conducted here by the agent every Sabbath. The attendance at these services is larger than in Castlemaine. From 100 to 150 Chinese generally attend. Five or six Chinese married to European women have expressed a desire to be baptised, but it has been considered necessary to defer this till they shall have been sufficiently instructed in the knowledge of Christian truth, and shall have undergone a satisfactory probation.

In laying before the friends of the mission the foregoing sketch of the operations of the past year, you Committee regret, that notwithstanding the expenditure has been diminished, and the agency reduced within the narrowest limits compatible with its existence, the treasurer is in advance the sum of[...?]. and though the pressure of local claims is still felt to operate seriously
against missionary work in this country, yet we know that wherever there are found zealous, devoted friends, however few in number—animated by a sense of their personal obligation to the Saviour to urge the cause of the mission those around them,—there the funds steadily advance. Wanting this, neither patronage nor the acknowledged goodness of the cause will avail to sustain its operations. Your Committee, therefore, beg to urge upon you the necessity of renewed individual exertion and more systematic organised efforts on behalf of the mission.

Let the urgent importance of the work, invested as it is with such intense and affecting interests, commend it to your sympathy, your prayers, and your Christian liberality.

The signs of the times remind us that the present is an era of enlarged development. The mighty energy of God's mysterious providence has introduced amongst us thousands of a race of immortal souls, forming a part of the purchased Inheritance of Christ, as yet unillumined by the hope of the Gospel, and uncheered by any other joy in the last agony of death than that of virtual annihilation. Shall not the cry of these perishing souls, intent only on earthly gain—without hope and without God in the world, admonish us against the ungodly selfishness which asks, "Am I my brother's keeper?" Now that the banner of the cross has been unfurled before them, and its life-giving truths in humble faith proclaimed to them, let us devise still more liberal things, and expect still greater results. Let us look forward to the extension as well as strengthening of the mission, when the faith and zeal of the Christian churches shall be increased, that besides affording additional fellow-helper to those who now labor alone, the cords of it may be lengthened, so as to reach the thousands at Beechworth, Bendigo, and other gold-fields, on whose behalf pressing calls have been made during the past year to your Committee. Yet they are at this moment destitute of a single evangelist to make known to them in their own tongue the inestimable blessings of the Gospel. Oh! that the Spirit from on High may be poured on us, to enlarge and fill our hearts with that divine philanthropy which aims at no rivalry but to promote the Gospel of peace and love,—which disturbs no Government, favors no earthly revolutions, but, under all the establishments of this world, breathes nothing but goodwill to men. The Word of God, the history of the Church of Christ, and long experience, demonstrate that zeal on behalf of missions will ever be in proportion to the tone of spirituality in the churches.

Surely the vastness of the work, the difficulties and discouragements connected with the Incipient stages of the missionary progress, the encouraging prospects of the indirect efforts of the mission upon China itself, with its 360,000,000 spoil-bound by idolatry or atheism, lend additional power to the cry of this people, unconsciously uttered from the depths of moral degradation, "Come over and help us." Shall it be said that buildings of magnificent structure are being raised, at a munificent outlay of expenditure,—yea, that even the Chinese Dagon shall have its imposing joss-house erected before our eyes in the immediate neighborhood of this city and shall there be no sign of a suitable edifice as a "house of prayer," to stand as a speaking monument to proclaim to the Chinese that the Lord is King amongst us,—that he is God and none else,—where they might learn the knowledge of the Being who made them, and worship at His feet who redeemed them by His precious blood? (Shall the spirit of human enterprise in this rising colony thus proclaim the priority of importance of secular undertakings over religious duties? While millions are being raised to prosecute our railways and develop the resources of the country; while the demands of luxury and pleasure are responded to by every effort of human industry and skill, shall no proportionate effort be made by professing Christians to speed forward the Gospel chariot, and to open through the moral desert of paganism a highway for our God?

The work before us, though beset with difficulties and discouragements, is no doubtful enterprise. A great and effectual door is opened, and we are to remember the opportunity of doing good is the command to do it. Duty is ours,—the result we may safely leave in the hands of God. When He works, none can hinder,
The labors of the mission, moreover, may be regarded not only as having a most important bearing on the moral and social state of the Chinese in this colony, but also indirectly on the destinies of China itself. And who can calculate the probable consequences to that long unenlightened land—wholly given up to idolatry—of the thousands of her sons who have lately come amongst us in search of the gold that perisheth, taking back with the fruits of their toil the elements of a higher civilisation and the true religion of Christ? What Christian patriot would not earnestly pray that the great power and wide dominion of Britain throughout her colonies might thus prove, under God, the means of furthering the interests of the Redeemer's kingdom,—of hastening the time when the idols of the heathen shall be utterly abolished, and the Lord alone exalted as King over the nations of the earth.

TO THE EDITOR OF THE ARGUS.
Sir,—The Chinese question has lost some what of its more tangible interest for the public, but the enclosed letter, much of which is of a purely public character, comes from a man who has for more than a quarter of a century lived among the Chinese, and whose statements bear so greatly upon the moral relations of this singular people to the European races among whom they form an important element, that I submit it for your perusal, and the publication, if you think proper, of such portions as are of general interest. I would add that the "Chinese Mission" appears likely to be a lamentable failure, although the Chinese themselves freely subscribe. I attended the meeting the other evening, and a more unworthy exhibition of the vox et praeteria I never witnessed. [?] ladies raise nearly £900 a year for the City Mission, and a society of perhaps some 40 parson power raises £277 a year for the Chinese Mission. Why is this different result? I hold the opinion that it is because the ladies are in earnest, and act. I beg to enclose my card, and am

A READER OF THE ARGUS.
Hong Kong, October 31, 1857.

My dear Sir,—As a Chinese friend, a member of our church, I am about to sail for Melbourne in a few days, I take the opportunity of replying by him to your letter of July 25, which came to hand only this week.

It is an important topic on which you request me to send you information. I shall endeavor to say something in reply to all your queries, and shall be glad if what I say makes your own path of duty more plain to you, and is of any service to preserve the Chinese from the violence and oppressive policy of which they have been, and are likely to be still more, the subjects in your province of Victoria.

And yet, perhaps, I take, in some respects a less favorable view of the Chinese immigrants than you are inclined to do let me commence with your question—"Can you recommend them as colonists, and till they benefit us, if allowed to come?" Now, the name of "colonists" cannot be given to the immigrants from China in any proper use of the term. It should belong to men who leave their native seat to fix themselves in a new one—who are resolved to find a home in the country to which they go, and there surround themselves with the relations and comforts which they have foregone. It is not so with the Chinese. A very small proportion of those who leave this have any idea of settling in Australia. They go for specific object—to get gold—to make money—and they look forward to coming back in a few years with that object realised. They are not prepared to enter into sympathy with the institutions of Government, or the character and ways of the people among whom they find themselves. In fact, wherever Chinese are, they form a class sui generis, by mental as well as by physical characteristics separated more than any other people from their brethren. As a general rule, it will be found that the immigrants who are prepared to remain and be colonists, belong to the worst orders of their countrymen—have been engaged in rebellion or other nefarious transactions and consequently dare not return to China.

In the above fact—that very few of the Chinese have any intention of remaining long in Australia—you have a sufficient reply to your query about the reason why you have so few or no women among the immigrants. Some people have the impression that it is forbidden by Chinese law for females to leave their country; but there is no such special law. An individual who had the means and wish could take his household with him without difficulty. His difficulty would be with the women themselves, who have grown up in such entire ignorance of the world beyond the narrow circle of their own hamlets, that they regard a voyage with the utmost horror. And I must here notice one of the most objectionable features of Chinese social life, in a score of cases which I have known, when a young man has married, his wife has gone to live with his parents in the interior of the country. If he has been a husbandman, he has of course been one of the family, and has remained with her. If he has been in trade, or in foreign employment, he has returned to it, and a visit or two to his wife in the course of a year have contented him. Nearly one-half the husbands of China are thus separated most of their time from their wives. How unfavorable the custom is to morality I need not point out, and you will see how it facilitates the immigration of married men to other countries, leaving their wives at home. Ere I leave this, I must say that I have read with regret the accounts of marriages between English women and Chinese in Australia. There are cases, of course, in which there can be nothing to say against such a connection, but I have no doubt that should such marriages become at all common, many of the men will be such as have wives already in China. I lived three years in Malacca, and it was common there for immigrants to take Malay wives, or the descendants of such inter-marriages, while they had their proper wives in their native villages. There is nothing in the practice that shocks Chinese notions, nor may we argue from it against the character of the man as we should do in the case of an English bigamist. But let English girls know that if they marry with
a Chinese in Australia, it is at this risk—they are probably marrying one who is a husband already.

But to return to your inquiries. **Your immigrants are chiefly from the provinces of Canton and Fuh-keen, the far greater proportion belonging to the former.** Most of them have been agriculturists. A smaller number have been in business as traders, or in foreign employment. The mass, however, have been farmers, and are disposed to be peaceable and orderly. They get up the amount of the passage-money among their friends (if they don't have it of their own), engaging to remit two or three times as much as soon as they can and so they set forth. Sometimes one takes several others with him, paying their passage-money, and having on engagement with them to labor for him at the mines for a specified time, but not more than ten in a hundred will be found emigrating on such a condition. The province of Canton may contain say 15 millions of inhabitants, and Fuh-keen say 12. The immigration to Australia, if it were encouraged and the spirit for it were to penetrate through all the districts of the provinces (at present it does not affect a tenths of them), would undoubtedly become very large. The masses would not be “overwhelming,” as some among you anticipate but in a few years you might count them by hundreds of thousands.

"Are they likely," you ask, "to prove dangerous to Victoria, or damaging to our morals? and I answer the double question in the negative. The outbreak of the Chinese in Borneo in the early part of this year would—in fact could—have no parallel among us, but at the same time, the Government of Victoria should strictly prohibit the formation of unions among them, like those which abound in the Straits' settlements. They are professedly for purposes of protection, but they soon become instruments of oppression, and seriously interfere with the administration of justice among them. As to the morality—I speak, of course, of currently worldly morality—of the immigrants I cannot but rate it high. The honesty as between man and man, the sobriety, and the industry of the Chinese settlers at your diggings will not unfavorably compare with those of others. It has been stated that unnatural crimes prevail among them and on shipboard, I have made careful inquiries on the subject, and do not believe the charge. They are said to exhibit disgusting pictures. Some have no doubt done so, but they will be found not to belong to the mass of agricultural immigrants, bat to be from the purlieus of Canton, Macao, and Hong Kong, who had come into contact with a few of the very vile from other countries, occasionally found here, to whom such exhibitions were acceptable.

It seems to me, upon the whole, that Chinese immigrants to Australia must be dealt with by your Government in a peculiar manner. A certain capitation tax upon them, not exacted from others who come as colonists, and will enter into the discharge of all the duties of citizens, is not unreasonable. But when they are allowed to remain in the country, the law should extend its shield over them not less than over the rest of the community. Such brutal violence as was recently exercised towards them at the Buckland cannot be too strongly reprobated. Their influx could not but give an impulse to many departments of trade. They may buy for themselves food and clothing, and other necessaries, and will be found fair and honest payers of what they buy. And there would be large employment for shipping in connection with their going and returning. *Sui generis* as they are, they have become so because of their isolation from other countries; and though we may not expect any sudden renunciation of their inveterate ways and prejudices, just and kindly treatment could not be without its effect upon them. They would not return to China the same as they left it. The spells that had come down to them from their fathers would no longer be sufficient for them. The Government of China, you are aware, takes no account of its subjects after they leave its "Celestial" borders. The Emperor, who is "the father and mother" of his people, says, "They outcast themselves from my family; I take no more concern about them. They may violate the laws where they go; that is no concern of mine. They may be insulted, oppressed, and put unjustly to death: neither is that any concern
of mine." This being the case, Chinese emigrating to other countries occupy a peculiar position. The Governments under which they place themselves are to consider them as their subjects for the time being, and deal with them, and for them, according to the exigencies of their character and circumstances. And this must remain until "the Son of Heaven" is forced to move forward into the comity of nations. It remains to be seen whether Lord Elgin will be able to solicit him kindly, or give him a well-meant shove, in the right direction.

I hope that what I have written above will not appear lacking in warmth of feeling for the Chinese. I have chosen my path to live and to die with this people: but I see that the question of their immigration into Australia is environed with difficulties, and I have tried to write upon it dispassionately. Let them come to you under such regulations as in mingled justice and kindness your Legislature sees it fit to impose. Extend over them while with you the shield of law, and let the English community behave civilly to them. Foster and extend the agency that is in existence to preach to them the Gospel. I see no other general counsels to be given in reference to them. May a spirit of wisdom from Above be given to your Legislature in deliberating on the measures for their treatment.

I am, my dear Sir, yours very sincerely,

Provenance: Wesleyan Chronicle, Vol1, No 14, 1 August 1858
Author: Editor
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Report - Annual Meeting of VCM

The Annual Meeting of the friends of the Chinese Mission in Victoria was held in the Protestant Hall on Tuesday July 20th and was numerously attended. His Excellency Sir H. Barkly presided, and Bishop Perry, Dean Macartney, Rev. Mr. Wells and other ministers and gentlemen addressed the meeting. Leong A Toe, Chinese agent at Castlemaine, supported a resolution. It appears that the contributions of the various churches in this rich colony amount only to about £300 during the year. (Rev. Mr. Young was present).

Provenance: London Missionary Society, Australian Correspondence, mfm
National Library of Australia, 13 August 1858
Author: Rev. William Young
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Report

My dear Sir, Melbourne, August 13 1858

I have much pleasure in forwarding you by the present mail, a printed Account of the proceedings of the Victorian Chinese Mission, together with the Report read at the meeting, and also the 1st number of "The Southern Spectator" edited by the Rev. R. Fletcher. Vol II. From these you will be informed of the progress made by the Mission during the past year & the measure of success with which it has pleased God to crown the efforts of the agents engaged in it. You will not fail to perceive the collective good the Mission is ... so effectively in supplying these gold-fields with suitable native agency, for carrying the knowledge of God’s truth to the many thousands of Chinese emigrants busied here in pursuing mining & other occupations. I am sure you will read with interest the applications of the Chinese for baptism described in the latter publication the more interesting, which in act are autobiographic, the applicants make pleasing mention of the two native agents, Chu –a-luk and Leong-a-Toe, which I believe points to the patient and prayerful labor of your devoted Missionary Rev. Dr. Legge at Hongkong. To him as well as the Board of Directors it must prove matter for
unfeigned rejoicing that useful and pious young Chinese go forth from time to time from the Seminary at Hongkong to make the known the truth successfully to their benighted heathen brethren in places widely sundered from the scene of their early education. Almost all the native agents engaged in these gold-fields, occasionally ... for the purpose of implanting Christian instruction to the Chinese emigrants, have come from the Theological Seminary at Hongkong. Its usefulness, therefore, it has ever been before, cannot be questioned, & I do hope God will send forth many more from that Institution who shall, like Leong-a-Toe, be zealous and faithful in making the Gospel known to the dark-minded Chinese on the different gold-fields in Australia, and that it will be in the power of the Society here to occupy all the important gold-fields & invite more agents, both native and European, to labor at them. The cry for help from some of them is ... that the means are sadly wanting.

The finances of the Society, as you will see from the Report, are far from being in a flourishing condition. The mission here as well as myself personally, are greatly indebted to the kindness and consideration of the Board of Directors of the London Missionary Society for the valuable aid they have rendered in the granting of £200 per annum from the commencement. I beg to offer them my sincere and hearty thanks.

I remain, My dear Sir, Yours faithfully,

Wm Young
To the Rev. Doctor Tidman, Secretary to the London Missionary Society, Blomfield Street, London.

Provenance: Geelong Advertiser, 13 August 1858
Author: Staff Journalist
Location: Geelong
Category: Geelong and Western District Chinese Evangelisation Society
Subject: Second Annual Meeting for 1857-1858

CHINESE EVANGELISATION SOCIETY.

The second annual meeting of the above society was held on Tuesday morning in the hall of the Mechanics’ Institute.

The chair was occupied by W.G. McKellar, Esq. On the platform was the Ven. The Archdeacon of Geelong, the Rev. Messrs Scales [Rev. Andrew Scales, Presbyterian], Cooper, Apperly, Young, Storey, The Rev. W Young, (the Chinese Missionary) and other Rev. gentlemen, also Lo Sam Yuen, the native evangelist.

The meeting was opened with prayer by the Rev. A. M. Moore.

The chairman then made a brief review of the progress of the mission among the Chinese during the past year and mentioned that six cases, containing Chinese Scriptures, had now arrived from Hong Kong. He then called upon the Rev. Mr. Scales to read the Annual Report ...

REPORT

In presenting the second annual report of the Geelong and Western District Chinese Evangelisation Society your committee desire briefly to allude to the origin and early circumstances of this society in order to show to the friends of the mission that some real and cheering progress has been made to the object contemplated.

It was on the 3rd of August 1856 that a meeting was held in the Free Church schoolroom for the purpose of considering what could be done for the spiritual interests of the numerous Chinese in this district. The meeting was well attended by the ministers of the various religious denominations, and the formation of a society for the evangelisation of the Chinese, was unanimously resolved upon.

The first public meeting was held on the 24th of the following month in the Iron store then occupied by the Fire Brigade, and this society was openly formed and constituted.
But after these proceedings, many months slipped by before any practical result was realised. The only Chinese teachers in the colony were engaged in another field of labor, and it was not until after the arrival of another converted Chinaman that there was any agent procurable for this district. This was towards the close of the year 1858.

After correspondence with the Chinese Evangelisation mission in Melbourne and Castlemaine, Lo Sam Yuen who had been engaged as a Missionary at the latter place was detached in order to commence a mission in Ballarat under the superintendence of the Rev. W. Young.

At the first annual meeting of the society held in the Iron Hall in the month of February last year, Mr. Young [advocated] move to Ballarat. They proceeded there accompanied by the Rev. G. Goodman [Anglican] and Mr J. [James] Balfour (Presbyterian lay elder) as a deputation from the society to introduce them to the Christian friends on that gold-field. The account of their reception, and of the opening prospects of this mission, was afterwards given a public reception at the Wesleyan Church, Yarra-street, on the 2nd February. And your committee was happy upon being able to say that the hopes then excited have been … fulfilled …. [Following Text inaccessible]

An attempt had

The Rev. J. Cooper moved the second resolution as follows:—

That this meeting desires to express its gratitude to Almighty God for the measure of success which has attended the mission during the past year.

He said whatever might be the feeling on the subject in the Colony it could be learned with no small degree to the old country that on the gold fields there was a chapel erected by the Chinese themselves for the worship of the one living God. He knew it had been said that this place of worship had been erected for political reasons; but let them rejoice with the Apostle of the Gentiles that Christ was preached, even though it were out of contention.

The Rev. James Apperley seconded the resolution. He observed that Lo Sam Yuen had informed him that there were 8000 Chinamen on Ballarat, and it that was the case, they must not be content with the measure of success they had attained, but must pray fervently and work earnestly for still more comfortable results.

The Rev. G. Daniel moved the third resolution:—

That as for the future the labours of Mr. Young amongst the Chinese will be chiefly confined to the Melbourne district, this meeting is of opinion that the efforts of the society should be directed to the support, and, if possible, to the extension of the agency at Ballarat, and pledges itself to cooperate cordially with the friends of Chinese Evangelisation at Ballarat in this most interesting work.

The Rev. Mr. Storey seconded the resolution. He said this was a mission not that we had gone to seek, but that God had sent to us.

The resolution having been carried, a vote of thanks to the Chairman terminated the proceedings.
… He had also heard that the Chinese Mission was to be given up on account of the lukewarmness which had been manifested towards it …

At the last committee, they voted £150 towards the Chinese mission in Victoria, and they deeply regret that they have not an agent of their own to take the oversight of the mission …

THE CHINESE MISSION.—Yesterday evening a public meeting was held in the Mechanics’ Institute for the purpose of reviewing the progress of the Chinese mission. The meeting was called for 4 o’clock: at half-past 4 there were seven gentlemen present, the majority of whom were Church of England clergymen. Dean Macartney took the chair, and called upon the Rev. Mr. Darling to read the report of the mission, which showed a very discouraging prospect of the future action of the mission. A letter was read from Bishop Perry, intimating that he would be responsible for one-fourth of the liabilities incurred, which now amount to about £140. It was then resolved to wind up the whole of the affairs from the 31st December next. Another resolution, expressing regret at the failure of the mission was adopted, and some speeches were made on the same subject. It was also announced that the Baptist Church would guarantee the payment of another fourth of the debt. The meeting having thanked the Chairman dispersed.
Yesterday afternoon, at four o'clock, a meeting of the committee of the Chinese Mission of Victoria was held in the Hall of the Mechanic's Institute, in order to consider the present condition and future operations of the mission. There were only nine gentlemen present, seven of the number being clergymen. Dean Macartney occupied the chair. The proceedings were opened by prayer. The Rev. Mr Cowling [sic] read the report of the mission, which was of a very unpromising character. He also read a letter from Bishop Perry expressive of regret at being unable to attend the meeting. The Bishop stated in his letter that he would be responsible for one-fourth of the liabilities of the mission, which were about £140.

The Rev. J. P. SUnderland proposed the first resolution, 'That this meeting regrets from the statement just read, that the position and financial prospects of the society render it necessary to wind up the affairs of the Mission, by the 31st December next.'

Mr H. J. Gennings seconded the resolution, which was carried. The Rev. Mr DRAPER, moved the next resolution, 'That this meeting desires to express its deep sympathy with the objects of the Mission, and to record its thanks to Almighty God, for the manifest tokens of success which have attended the labors of the past; and while it regrets that the society has not received the more hearty co-operation of the Christian Churches collectively, it yet hopes the encouraging prospects, which invite to continued missionary efforts on behalf of the Chinese will be taken advantage of by the several churches taken up separate spheres of labor on the various gold-fields, where the Chinese are located.'

The Rev. Mr TAYLOR seconded this resolution, which was put and carried. A vote of thanks was then passed to the Chairman, and the meeting terminated.

Provenance: Argus, Melbourne, 6 December 1858
Author: Rev. William Young
Location: Melbourne
Category: Victoria Chinese Mission (Interdenominational)
Subject: Closure of Victoria Chinese Mission

TO THE EDITOR OF THE ARGUS.

Sir,—In your issue of the 1st inst., under the heading of "The Chinese Mission," I perceive that a public meeting was hold in the Mechanics' Institute, on the 30th inst., and one of the resolutions passed on that occasion expressed "regret at the failure of the mission." I think it right that the Christian public should be informed that the failure of the mission is owing solely to the meagre and inadequate pecuniary support that has been accorded to it, and that in regard to its good results it has been anything but a failure. Connection with the mission ceased on the 31st of October. The reason of my terminating that connection will be seen from the following minute, forwarded me by the Secretary of the mission, in reply to my letter of resignation:
Melbourne, October 21, 1858.

"The Rev. W. Young having tendered his resignation, the Committee, whilst accepting the same, desire to record on their minutes their regret that Mr. Young has not been cheered in his labors by the more hearty cooperation of the Christian churches in this country, and they would express their confidence that his past faithful exertions have not been in vain, together with a fervent hope that the Lord of the harvest may still employ him as an instrument for carrying on the work of mercy in behalf of the Chinese. 
(Signed) " JAS. DABUKO, Hon. Sec."

By giving insertion to the above in your next issue, you will oblige,

Sir, yours obediently. Wm. Young.

Melbourne, December 8.
PART 6.
1859
Rev. Dr. Tidman, St Kilda, Melbourne, Feb 1 1859
I have endorsed Mr. Young’s Bill upon the Society for £100 for the current half year, bill will be forwarded by the present mail.

I am sorry to have not very cheering news to communicate regarding the Chinese Mission. We have been compelled to give it up through utter exhaustion of funds and inability to pay our agents. It was formally wound up at the end of the year and an arrangement made to clear off the outstanding liabilities.

The main causes of the disaster are two. The first and chief, perhaps, the pecuniary weakness of all our churches. The first flush of commercial prosperity is over, and scarcely ordinary profits are now realized. And nearly every congregation is striving to build or enlarge their place of worship, or is struggling with a heavy debt. There is hardly one in an easy condition to enable it freely to help objects outside of themselves. Consequently, subscriptions have been extremely difficult to get for the Chinese Mission. The second reason is that objects not denominational are apt to be neglected from the great pressure of denominational claims upon time and attention. All approve of the object but few can be found to give themselves to it as to work it out. No do I think this arises as much from indifference as from the urgency of denomination claims. Every thing has to be done here. Our organizations are all in their infancy; we have not entered into other people’s labours as in England; and really, the things that must be done for ourselves, are so many and urgent that little time is left for anything else. I gave a considerable amount of time and attention to the Chinese Mission, but often failed, after summoning, to get a Committee together. I must say that the excellent Bishop of Melbourne was one of the most consistent attendants and earnest friends of the society.

Though our particular Mission is abandoned, the work itself is not likely to entirely neglect. The Geelong and Ballarat Mission, which has always been independent of ours, still continues, employs Lo Sam Yuen as its agent at Ballarat gold-fields. The Wesleyan Missionary Society, too, is likely to take up our Castlemaine Mission, and to employ Leong a Toe, our agent. He has been, since January 1, in their pay. … till their Conference now sitting in Sydney decides on the matter. They will probably build a small chapel immediately at Castlemaine, as there is £100 in the bank subscribed by the Chinese themselves and £50 collected by a Wesleyan lady at Castlemaine from the English. Mr. Raston, the Wesleyan minister at Castlemaine, has already baptized three converts, all brought in by A-Toe during his labours for us. I send you by this mail a Southern Spectator which contains an autobiography of the last brought in of these three converts.

Tho’ our Society, and our payments to Mr. Young have ceased, I felt he could not be cast off without anything, and at a moment’s notice, and we have therefore drawn upon you as
above noticed, for the previous half-year. But I wait your instructions for the future. I may say that Mr. Young will not be idle: he will still labour among the Chinese of Melbourne as he has been doing, and correspond with and assist Lo Sam Yuen and Leong a Toe as before.

It is highly important that the Chinese Mission here should be carried on especially as China itself is becoming more open. Many of the Chinese return home, and they are all visited on board, and New Testaments given to all who will take them, and almost all do. The seed will thus be scattered in their own country. I think your Society should establish a Mission here. If the salaries of the agents were only sure and guaranteed, we could pay them as far as our means extended, but are too weak at present to do it ourselves (I mean the Congregationalists). We shall however, rapidly grow in strength now we have such an increase of ministers. But upon this subject I must consult with Mr. Poore, and endeavour to forward to you and the Directors our joint and well-considered views by the next mail, which will be a fortnight hence. …

R. Fletcher

There is a large unoccupied district of the Ovens Gold-Field of which Beechworth is the chief town, where the Chinese are very numerous. I paid a visit there to a thickly populated encampment of them, amount almost to a village. You may have some idea of the extent of the commercial intercourse between Chinese in Victoria and their connexion in China when I tell you that upwards of 100,000 ounces of gold are sent by them annually, or a full half-million worth of the precious metal.

Provenance: London Missionary Society, Australian Correspondence, mfm
National Library of Australia, 4 February 1859
Author: Rev. William Young
Category: Victoria Chinese Mission (Interdenominational)
Subject: Closure of Victoria Chinese Mission
Rev. Dr. Tidman, Melbourne, 4 February 1859
Dear Sir,

I beg to inform you that on the 26th ultimo, I drew a Bill on the Treasurer of the London Missionary Society to the amount of £100, in favor of the Rev. Richard Fletcher which when due, I trust will be duly honored. I have the pleasure also to forward to you a copy of the “Southern Spectator” for February of this year. At page 4 you will see the translation of an application for baptism of A Chee whom Long-a-Toe, a former pupil of Dr. Legge has been instrumental, under God, in bringing to the knowledge of the truth. This individual, together with two former candidates was publicly admitted into the Church of Christ by the rite of baptism on 12th January last, in the presence of a large congregation of Europeans. The rite was administered in a Wesleyan place of worship in Castlemaine, by the Wesleyan minister. It will thus appear that the Word of God has not been preached in vain to the heathen on the Victorian gold-fields. Some at least of the thousands of the Chinese seekers for the gold that perisheth, have, by the blessing of God obtained the knowledge of that truth to which no perishable gold can be compared, and when these return to the towns and villages whence they came, may we not reasonably expect that like the Eunuch\(^1\), they will communicate to their friends and relatives that they have learned respecting the true God and salvation by the blood of Christ? Thousands of Chinese here come from distances of three or four days journey from the city of Canton [Guangzhou], places where hitherto no European missionary has penetrated. The converts made in these gold-fields therefore will be diffusing on their return home a good influence in the interior of Canton Province [Guangdong Province 广东], preparing in some measure the way for

the future of European missionaries who it is hoped, will hereafter be permitted to itinerate freely and without hindrance into the heart of the province.

In the success attending evangelical efforts in connection with the Chinese Mission in this country, the Directors and supporters of the London Missionary Society will also see that the labor and money bestowed upon their Mission in Hongkong have not been unattended with beneficial results, since much of the good that has been hitherto effected among the Chinese, has been accomplished, through the instrumentality, under God, of agents who have been brought up in Christian establishment in connection with the London Missionary Society.

Indeed, these gold diggings are excellent fields for initiating young pious Chinese in Missionary work. If we could get sufficient funds we could employ at least ten native catechists and three more European missionaries. But the want of funds, Sir, notably prevents occupation of all the gold-fields but has led, I deeply regret to say, to the dissolution of the Victorian Chinese Mission and that too at a time when this Christian cause was bringing forth its first previous fruits. I saw a chilling apathy come over a large portion of the Christian community of this Colony, and instead of giving more cheerfully to its support becoming chary in sustaining it. Never was my spirit more damaged than when I saw the fruitless results of earnest appeals that were put forth in different directions on behalf of the Mission by its Secretary. The third and last year of the Mission shows a lamentable falling off in its subscriptions. Numbers like myself have mourned over the entombment of the Mission while not a few think if rather a favourable circumstance that the event has occurred, inasmuch as the principle of combined action of all the Protestant denominations in the prosecution of the Mission instead of infusing vigor had introduced an element of weakness into it, and it was much better to organize a new Society. As long as ecclesiastical differences and predilections exist it appears impossible to conduct a Mission at least for any length of time on the co-operative principle.

The affairs of the Melbourne Mission were wound up on the 31st December last. Longa-Toe, the native agent at Castlemaine has been taken up by the Wesleyans provisionally on the same terms as when he was in connection with the Victoria Chinese Mission.

The Ballarat branch of the Chinese Mission is under the control of the “Geelong and Western District Chinese Evangelization Society,” although this Mission too was threatened with extinction from the same cause that the Melbourne had has lapsed, i.e., want of funds, yet I am happy to say that through the liberality of a warm-hearted individual [i.e. James Oddie] who felt a deep interest in the cause, that calamity has been averted, and the Mission peculiarly and otherwise is in a satisfactory state. I have been asked by the Geelong Committee to pay Ballarat a visit in order to inspect the Mission and report thereon, which I hope God willing, shortly to be able to do.

With all the apathy that seems to exist, there are loud calls from the different gold-fields for Missionaries to labor among the Chinese. On one gold-field [Ballarat] I understand the Roman Catholics, as soon as they can get agents, intend to establish themselves. Had Protestants in this Colony done their duty, all the gold-fields might have been occupied before this. It has long been my impression that to give steadiness and to ensure success of missionary effort here some Missionary Society or Societies in England must be at the head of them. Society here is too fluctuating, and communities too much divided to expect much help of a pecuniary kind. Besides almost all churches and all benevolent institutions are as yet in their infancy, and while so many claims are pressing upon the community, claims of the Chinese Mission has been often allowed to pass unnoticed. Other causes too have operated, which I need not enumerate, to the prejudice of the cause, so that the wonder to one it, not that the Mission has at last gone

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down, but that it has in spite of all sorts of discouragement effected so much. England, therefore, must take up the cause of the heathen in this land, the Colonial Churches supplementing what they can of pecuniary support and in due course, in some years, they, the colonial churches, may be in a position to do the whole work themselves and of extending it to China itself.

I have had interviews with Rev. Messrs. Fletcher and Poore and the Rev. T. Binney and conversed with them on the subject of the Chinese Mission. These gentlemen propose writing to the Directors of the London Missionary Society and it will be unnecessary for me to add anything more than simply to express the fervent hope that considering the success that has already attended Missionary effort among the Chinese, and the favorable position in which they are placed in Victoria for bringing them under Christian teaching and influence, the London Missionary Society may clearly see it to be its duty to encourage and sustain Missionary efforts put forth by the Congregational body in this Colony on behalf on the Chinese Population. Wm Young.

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**Provenance:** London Missionary Society, Australian Correspondence, mfm National Library of Australia, 14 February 1859

**Author:** Rev. Richard Fletcher

**Category:** Victoria Chinese Mission (Interdenominational)

**Subject** Report to Tidman, LMS London

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My dear Friend,

I wrote to you, by the mail which left only 10 days ago, a letter respecting the Chinese Mission. I write this letter now to say that your letter of Dec 11 has come safely to hand announcing the calling at Melbourne of several Missionary Brethren on the way to the South Seas, viz Messrs Kreuse [?] , Macfarlane, Baker, & Platt with their families. …

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**Provenance:** Wesleyan Chronicle, Vol II, No 3, 1 March, 1859, p. 52

**Author:** Editor

**Category:** Wesleyan Chinese Missions in Victoria and New South Wales

**Subject** Financial support approved by Wesleyan Conference

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It will be gratifying to our readers to be informed that the Wesleyan Missions to the Chinese in Victoria and New South Wales was resolved upon and provided for.

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**Provenance:** London Missionary Society, Australian Correspondence, mfm National Library of Australia, 16 March 1859

**Author:** Rev. William Young

**Category:** Victoria Chinese Mission (Interdenominational)

**Subject** Baptism of three Chinese at Castlemaine

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In my letter to you forwarded by last overland mail, I alluded to the Baptism of three Chinese at Castlemaine3 and gave you as many particulars regarding admission of candidates into visible connection with the Church of Christ as were communicated to me by the native catechist, Leong A Toe. I find a more detailed account of the service connected with the Baptism, in the February number of the “Wesleyan Chronicle”, which I have much pleasure in sending you. (see next entry)

At page 45 you will see a letter written by a friend of the Chinese Mission to the Editor of the “Wesleyan Chronicle” giving full particulars. There is a mistake, however, made by the writer

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of the letter as to a translator of Lum Khen Yang’s application for baptism. Fan-A-Wye was not the translator but a copy of the translation was made by me at Leong-A-Toe’s request. I have mentioned Fan-A-Wye’s name, chiefly with a view of letting you know that he also is one of the baptized Chinese in this colony, that the Chinese Legge’s Seminary, connected with the London Missionary Society at Hong Kong, has produced. Fan-A-Wye is employed in an establishment of a Chemist and Druggist at Castlemaine and besides attending to his appropriate duties there, tenders assistance to Leong-a-Toe in the diffusing the knowledge of Divine truth among the Chinese. You will see from the letter above alluded to in the Chronicle an estimation in which his character is held by those who know him. Indeed I could wish that all the young men coming here from the Different Religious Institutions in Hong Kong and professing themselves to be Christians were all as favorably situated as Fan-a-Wye. He resides with a Christian family, who not only treat him kindly but set an example of Godly living before him, and encourage him to persevere in his Christian course, not only with his lips, but with their lives. The manifold and strong temptations that young Chinese converts have to encounter in this country make it extremely desirable that they should be kept within the constant range of the healthful influence on a religious atmosphere, and nothing could be more favorable for the deepening of their piety and the confirming of their Christian principles than their constant contact with really godly European families. Wm Young

Provenance: Wesleyan Chronicle, Vol II No 2, 1 February 1859,
Author: “Janette” (Probably Mrs. Raston from indications in the text.)
Location: Melbourne
Category: Wesleyan Methodist Chinese Mission, Castlemaine
Subject: Chinese Baptisms.

THE CHINESE MISSION IN CASTLEMAINE, AND THE GATHERING IN OF THE FIRST FRUITS.

(To the Editor of the Wesleyan Chronicle.)

Sir—Probably most of your readers are aware that the various Protestant churches of Victoria have for lengthened period made a united effort to spread the gospel amongst the Chinese idolators who throng our shores in such thousands. A short time ago this union was dissolved—at least so far as the gold-fields were concerned.

Several members of the Wesleyan church felt that the mission in this locality was in such an interesting state that they could not—dare not, permit it to be given up on this account; and accordingly, they presented a request that it might at once be made a part of the mission in immediate association with our church.

Their missionary, Leong-A-Toe, is now one of the recognized agents of the Wesleyan church. He has laboured for the conversion of his countrymen with great faithfulness and assiduity, and God has graciously fulfilled in him this promise—“He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”4 Many have listened with some interest to the preaching of God’s word, which we trust will prove “seed sown in good ground” which shall produce an abundant harvest.

Three, whose names are Leong Pong seen, Hong Ah Kay, and Lum Khen Yang, have renounced their superstitions and openly acknowledged their faith in Christ Jesus as the only and sufficient Saviour of mankind.

After living for several months consistently with a profession of the gospel, and having repeatedly requested to be baptized, they were brought by their missionary to the Rev. Thomas

Raston on Saturday, the 8th instant, that he might ascertain how far their knowledge of Divine truth would justify his administering to them this solemn ordinance.

The writer listened with deep interest to this examination, and was equally surprised and pleased with the extent of their scriptural knowledge and the strong expression of their faith in the atoning sacrifice of Christ.

On Wednesday, the 12th instant, a large congregation assembled from all parts of the circuit to witness the interesting ceremony of their reception into the Christian church. In the presence of the assembly, the following questions were proposed to and answered by them.

Why do you believe in Jesus?

Ans. Because I am a wicked sinner and a helpless creature, and cannot save myself, and Jesus’s blood can wash away all my sin.

Since you have believed in Him how do you spend your time?

Ans. Since I have believed in Jesus, I have love Him, and long to keep His commandments, and do my duty faithfully towards everyone, and pray to God morning and evening that I may be kept from changing to the end.

When you go home to China, will you not go back to idolatry again?

Ans. No. We will worship the true God and Father of our Lord Jesus Christ, and trust that the Holy Spirit may be given us to convince our friends of the folly of worshipping ancestors, Bhudda (sic) idols, etc., and that through us they may be taught to know and love the true God.

After this, they were addressed by their native teacher with great earnestness. And then the Rev. T. Raston poured water upon them, baptizing them in the name of the Father, of the Son, and of the Holy Spirit.

Lum Khen Yang, a native of the village of the San, in the district of Hok San, in Canton Province, respectfully requests to be baptized. I have seriatim the circumstances connected with my case to a knowledge of the Gospel. From my youth I have studied books and made myself acquainted with the instructions of Confucius and Mencious (sic), for eleven years I made strenuous efforts in school, but never succeeded in in distinguishing myself. This circumstance induced me to give up study and betake myself to trade, in order that I might provide for my family. All of a sudden, disturbances occurred in Canton. The mandarins and people arrayed themselves in battle against the Hak Sha [Hakka] rebels. No place was exempt from trouble, but my native village suffered more from the injuries inflicted by these rebels than any other place. Property was plundered, houses burned and destroyed. The strong fled to different parts of the country and sought a subsistence, while the weak fell victims to the weapons of the rebels. In their progress of murder and slaughter, dead bodies might be seen strewing the woods, and blood might be observed flooding the ground. No one could look on such scenes without feeling his heart saddened, nor could any hear of them without shedding tears.

The cruel rebels were permitted to act thus because, from ancient time to the present, our people have been ignorant of Him who preserved them, and worshipped idols, and have been guilty of many wicked practices, and have heaped to themselves divine wrath, and even the infliction of these just temporal punishments.

It was a fortunate circumstance, however, that none of my family were personally injured. They have been able, though with difficulty, to maintain themselves to this day. At the time our money and property were plundered, we had not the means of purchasing a morsel to put

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into our mouths, and there appeared no way by which we could extricate ourselves from poverty.

We happily heard intelligence regarding a new goldfield in an English colony. We were told that men from all parts of the world were congregated there, and obtained permission to dig for gold, and that money was easily to be made there: and that the people were peaceably disposed, and that the country abounded in everything. The idea of going to such country was delightful. I told my friends of my intention, they were delighted, and commended my plan. I then made an effort to get as much money as would pay my passage to this productive country. I was in this land a whole year without hearing about the doctrines of the gospel. I unexpectedly met with my friend, who was engaged in making known these doctrines to people collected together in large numbers to hear him. I felt glad in my heart, knowing in some measure the tendency of these doctrines, which inculcated upon man the practice of virtue, and the reforming of their wicked ways; they taught man also the worship of God, and the grace of the Lord Jesus Christ who died for man’s salvation.

At this time I was not successful in gold digging, and yet I had to make great efforts to provide for my family, so I eventually left Mopoke and removed to the Ovens. I was there about a year, and was not in the slightest successful. I then went to Ballarat, seeking a livelihood east and west like a cock. I was never in any fixed spot, and lived just from hand to mouth. From Ballarat I wended my way back to Castlemaine; and again met my friend A Toe, who consoled me with the word of Divine truth, and took me with him to the chapel, that I might hear the preaching of God’s Word. On that occasion he discoursed about a good man of ancient times who lived in the East, whose name was Job; a man who obeyed God’s commandments and practised righteousness. Through God’s blessing he became the richest man in the East; but one day Satan devised an artful scheme, destroyed Job’s son and daughters, and all that he had, hoping thereby to overturn the piety of Job, and make him rebel against God. But notwithstanding these trials, Job remained faithful to God, exclaiming, ‘Naked came I into the world, and naked shall I return into the earth’. It is God who gives us all things, and it is God who takes them back again. As usual Job praised God without ceasing. When I heard these statements I was much affected. I then began to understand how that all I had enjoyed during my lifetime was the gift of God; and all the injuries I had endured at the hands of Hak Ka [Hakka], a Chinese who robbed me of all my property, were permitted to befall me by God’s appointment. Before I heard the word of God I considered these trials as great misfortunes. But who would have thought that God would have made use of misfortunes to try the faith of believers, and the unbelief of unbelievers? Job notwithstanding his trials, was patient, and in the end greatly rewarded. I in like manner, in consequence of the Hak Ka rebels, was forced to flee to these goldfields, and have thereby obtained a knowledge of the Saviour, and have become a believer in the truth. At one time I was disposed to consider my reverses as a calamity, now I regard them as a happiness, inasmuch as by them I have been brought to hear God’s holy doctrines. Had I not experienced the cruelties of the rebels I should never have come to these goldfields, nor entered the gate of divine truth, nor should I have been provided with the daily instructions and prayers of A Toe, who prayed that I might obtain the renewing influence of the Holy Spirit. Having received enlightenment I perceived the error of my former ways, and the worthlessness of the worship of spirits, Buddha and ancestors.

I wish to amend my ways, and to place my dependence on the Saviour; to keep his commandments; to worship God, and make these things the rule of my life all my days. My sins are great and aggravated, I am afraid I cannot escape; but happy it is for me that the Saviour gave up his life on the cross for me, in order to restore me; that I believing in him might not perish, but have eternal life! That he can enable me to do his will, to receive his grace, to praise his power, to confide in his name, and to cherish the hope of the life to come.
I desire to be baptised, and wash away my sins; and to show that I receive the truth in sincerity and joy, to the end of my life I shall not repent. May the Divine God have mercy upon me, and grant that I may enjoy the inheritance that fades not away. I hope the Ministers of the Gospel will take into their favourable consideration the request I now present. The meeting separated with the conviction the Gospel is still “the power of God unto salvation to everyone that believeth;” and that the force of the Saviour’s command, “Preach the Gospel to every creature” is still unabated.

Friends of missionary enterprise will you do all you can to help forward the great and glorious work?

Castlemaine, Jan 14th, 1859

Janette


Missionary: Leong A Toe

Denomination: Wesleyan Methodist

Place: Castlemaine

Name of Convert: Lum Khen Yang Age: not known

Education: 11 years

Home District: Hok Shan

Years in Victoria: not known

Locations in Victoria: Mopoke; Ovens Valley; Ballarat; Castlemaine and District

Occupation: Miner

Lum Khen Yang, a native of the village of the San, in the district of Hok San, in Canton Province, respectfully requests to be baptised. I give seriatim the circumstances connected with my case to a knowledge of the Gospel.

From my youth I have studied books, and made myself acquainted with the instructions of Confucius and Mencius. For eleven years I made strenuous efforts in school, but never succeeded in distinguishing myself. This circumstance induced me to give up study and betake myself to trade, in order that I might provide for my family.

All of a sudden, disturbances occurred in Canton. The mandarins and people arrayed themselves in battle against the Hak Sha [Hakka] rebels. No place was exempt from trouble, but my native village suffered more from the injuries inflicted by these rebels than any other place. Property was plundered, houses burned and destroyed. The strong fled to different parts of the country and sought a subsistence, while the weak fell victims to the weapons of the rebels. In their progress of murder and slaughter, dead bodies might be seen strewing the woods, and blood might be observed flooding the ground. No one could look on such scenes without feeling his heart saddened, nor could any hear of them without shedding tears. The cruel rebels were permitted to act thus because, from ancient time to the present, our people have been ignorant of Him who preserved them, and worshipped idols, and have been guilty of many wicked practices, and have heaped to themselves divine wrath, and even the infliction of these just temporal punishments.

It was a fortunate circumstance, however, that none of my family were personally injured. They have been able, though with difficulty, to maintain themselves to this day. At the time our money and property were plundered, we had not the means of purchasing a morsel to put into our mouths, and there appeared no way by which we could extricate ourselves from poverty.

We happily heard intelligence regarding a new goldfield in an English colony. We were told that men from all parts of the world were congregated there, and obtained permission to dig
for gold, and that money was easily to be made there: and that the people were peaceably disposed, and that the country abounded in everything. The idea of going to such country was delightful. I told my friends of my intention, they were delighted, and commended my plan. I then made an effort to get as much money as would pay my passage to this productive country.

Provenance: *Australian Messenger and Presbyterian Record, April 1859, p 15*
Author: Editor
Location: Melbourne
Category: Geelong and Western District Chinese Evangelisation Society
Subject: Ballarat, Second Annual Meeting
The second annual meeting was held on Thursday evening, January 27th, in the Council Chambers. The chair was occupied by J Oddie, Esq. The Rev. P M Strongman read the report. Lo Sam-yuen active.

Provenance: *Mt Alexander Mail, 4 April 1859.*
Author: Staff Journalist
Location: Castlemaine
Category: Closure of Victoria Chinese Mission
Subject: Wesleyan Methodist Church takes over Castlemaine mission

CHINESE MISSION
On Wednesday evening there was a numerously attended meeting of the supporters of the Chinese Mission, at the chapel, Barker Street. Mr K T Parker, Rep, of Mount Franklyn, occupied the chair, among those present were the Revd. Messrs. Raston, Draper (President of the Conference), Blamyrces [Blamires], Chester, and Dare. The interest of the occasion was considerably enhanced by the appearance of Leong-a-toe, the Chinese teacher, Pong-See (Leong Pong-sien), Ho-a-mi, [Ho A Mei] a Melbourne merchant, and several other Christian Chinese. After the usual devotional exercises, the Chairman opened the proceedings with a few appropriate remarks, and called upon the Revd. Mr. Raston to tead the repo.

The report briefly referred to the failure of the mission conducted by the different religious denominations and to the resignation of the office by the Rev. William Young. The Wesleyan Church of Castlemaine had felt it incumbent on them to support the mission, simply because no other church had taken it up; and they had to continue that support till definite arrangements should be made for the purpose.

At the Conference held in Sydney in January last, it was formally determined that Chinese missions in New South Wales and Victoria should form part of the general missionary operations, under the control of the General Missionary Committee. A sum of money was voted for the mission in aid of the funds to be raised locally. The Castlemaine Mission had been under the management of a committee for three months, and cheering results had been obtained. Several members of the church had at different times accompanied Leong-a-toe in his Sabbath visits to his countrymen. The Wesleyan Chapel in the circuit had been opened to the Chinese on Sabbath afternoons, and within the last three months upwards of 1500 Chinese

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Note: The Castlemaine Wesleyans had conducted services for the Chinese before the establishment of the Victoria Chinese Mission in 1855. Following the financial collapse of the VCM in 1858, the Methodists assumed the work as a denominational mission under the overall direction of the Australasian Wesleyan Methodist Missionary Society.

had in this way heard the Gospel. This movement had evidently favorably impressed the Chinese towards English Christians. The behaviour of the Chinese during the services has been highly respectful. The three Chinese lately baptised acted consistently with the profession they had made, and one of them — Pong See — was laboring earnestly for the spiritual welfare of his countrymen.

Others had come forward after the Sabbath afternoon services, and publicly renounced Buddhism; and there were several candidates for baptism.

Leong-a-Toe, in addition to his Sabbath ministrations, had paid 507 visits to the different camps. The report spoke highly of the services and character of Leong-a-toe; and stated that three young men were studying Chinese, with a view to future usefulness among them.

In conclusion, regret was expressed that the means for evangelizing the Chinese were inadequate to the task.

Mr Raston then read the translation of a journal kept by Leong-a-toe during the performance of his duties. Some of the arguments detailed between himself and his countrymen were not only extremely interesting but highly characteristic. These dialogues were specimens of the conversations that took place at the camps. Before he sat down, Mr. Raston said he had received letters of apology from the Revd. Messrs. Day, Storie and Lowe, they having been kept away from the meeting by prior engagements.

The Revd. Mr Chester commended the report of Leong-a-toe, and said the sentiments contained in it would be honor to any Christian Minister. The resolution placed in his hands was to the following effect: “That in view of the fact that a large Chinese population are located in this district, that they have with us a common interest in benefits of Redemption, and that as they are accessible to religious instruction, this meeting recognises a manifest opening and a loud call for an earnest evangelizing effort among the resident Chinese.”

The introduction of the Chinese into this colony had been brought about by Divine Providence. They came here to get gold, but he hoped they would carry away the pearl of great price—something far more precious. Through the returned Chinese, the Gospel would spread in China. He called upon the meeting to make a personal as well as a pecuniary effort on behalf of the Mission, and impressed upon all present the necessity of treating the Chinese kindness and respect.

Mr. Robinson rose to second the resolution, and expressed his great satisfaction at the earnestness of Leong-a-toe. He thought much might be effected for the good of the Chinese if the several churches would encourage lay agency in connection with the Mission. The motives of private persons would not be misconstrued as those of the regular teachers might be. He should consider it a sin to neglect any longer making a strong effort to afford religious instruction to the Chinese.

The Revd. Mr. Blamyres supported the resolution. He said a man’s opinion changing according to the standpoint which he occupied. When in England he had heard much about the Chinese which he had since found to be erroneous. They were charged with deceit, treachery, moroseness, etc, but his experience did not bear out these assertions. They were more accessible to the Gospel than many other heathens. They were not wedded to their superstitions like the Hindoos, but he would be sorry see the Chinese abandon Buddhism for atheism, like some of the former. He was delighted to hear that the Chinese at Chewton had expressed a desire to forsake their idols, and form classes for Christian worship. If the Chinese were not made Christians, the children of Europeans would be contaminated by them, as he had known them to be by living among the Aborigines.

The motion was put and carried: after which the Chairman called upon the Chinese to address the meeting. Leong-a-toe then made a few remarks which were interpreted by a very intelligent Chinese from Melbourne — Ho-a-mi. Leong-a-toe said that forty years ago, when Dr.
Morrison went to China, he did not make ten converts in as many years; now, however, there were 1000 native Christians there. In Hong Kong, Shang-hai, Singapore, etc, there were Christian places of worship for Chinamen. Though the Chinese did not readily believe the Gospel, in God’s blessing they might learn to do so. The Chinese were very grateful to their Christian friends for the efforts that had been made both here and in China to teach them the truth. Three Chinese had already been baptised by Mr. Raston, and another was ready for that rite. He prayed that God would pour out his holy spirit on his countrymen till they should all call on Jesus Christ.

Pong See, another convert, expressed with much animation and feeling his gratitude for the religious light he had acquired since he came to this colony.

The Rev. Mr. Draper said he was satisfied, from what he had heard, that these Chinese had arrived at a knowledge of the truth, from the stress which they laid upon the Holy Spirit. He had had doubts as to their having acquired more than an historical acquaintance with the facts of the Gospel, but he now believed they had experienced its power.

Provenance: London Missionary Society, Australian Correspondence, mfm
National Library of Australia, 16 April 1859
Author: Rev. Richard Fletcher
Category: Victoria Chinese Mission (Interdenominational)
Subject: Letter to Tidman, LMS London, Wesleyan Methodists take up Chinese Mission at Castlemaine

… In my letter of February 1st I mentioned that I would consult Mr. Poore on the subject of the Chinese Mission and give you our joint opinion; but a fair opportunity of devoting proper attention to the subject has not yet occurred. The Wesleyan Conference has taken up the Castlemaine branch of our operations, and the Mission at Ballarat is, I believe, going very well…’

I see no prospect of reviving our Chinese Mission on the old footing, and should be glad to know your wishes with respect to Mr. Young.
The Chinese Mission was abandoned, not because money was scarce or hard to be obtained for the cause of God, but it died of most culpable neglect, died at a time when everything was propitious. The Chinese attended worship in large numbers.—six at one place and three at another were waiting to be baptized. The principal causes of its abandonment were these:—

1. The Mission was Catholic, not Sectarian, and did not awaken a strong Denominational zeal. The Methodists now carrying on the Castlemaine Branch with nearly as great efficiency as of old, tho’ under the original plan they rendered very little aid.

2. Mr. Young was allowed to leave the field of action and reside in Melbourne. This he always wanted to do but as long as I could I resisted the proposal and his influence in Melbourne was prejudicial. He was diligent… but he is very Despondent and … a melancholy feeling upon others.

3. The Committee was utterly ineffective. If funds were supplied, they were faithfully applied, but little effort was put to obtain subscriptions…

Since my return I have been appealed to several times to reestablish the Mission but I refuse. It could be done and had I time and energy to spare would not fear to provide the means and of carrying it on and I rejoice to know that tho’ not exactly in the way I would like, yet the work is going on, both at Castlemaine and Ballarat. Were I to enter into it again, I would not reengage Mr. Young. Our Chinamen are almost all Canton Men, speaking a Hokkien dialect which he has mastered, and beside he so Desponds that he cannot work well. No man who Despounds can ever be very successful in preaching the Gospel of hope and joy…

Money is scarce in the Colony…

We need an efficient European Agent among the Chinese. If a missionary in ill-health were to come from China here to recover instead of going home, his visit would be invaluable. Could the Society not support a Missionary either partly or in connexion with the Chinese Mission
Provenance: London Missionary Society, Australian Correspondence, mfm
National Library of Australia, 17 June 1859
Author: Rev. Richard Fletcher
Location: Melbourne
Category: Chinese Missions
Subject Possible Formation of Independent (Congregational) Mission
Visit of Anglican Bishop of Victoria (Hong Kong) to Australia

Rev. Dr. Tidman,
St Kilda, Melbourne, 17 June, 1859.
I am in receipt of your favor of April 18th. The decision of the Directors not to commence an Independent Mission to the Chinese here, I cannot find fault with...[refers to other LMS activity].

We, the Independents, are doing nothing at present for the Chinese in Victoria. But the work, as I said in my last, is going on, at Ballarat on the old Union principle, and at Castlemaine, by the Wesleyans. The Episcopal Head of Hong Kong is at present at Sydney and is exciting some attention there. He has delivered an admirable lecture on China which I have read with much pleasure. He intends visiting Melbourne. I should not wonder if his visit may stir up the Church of England to take up the Chinese Mission in these colonies.

Provenance: Wesleyan Chronicle, Vol II, No 8, 1 August, 1859, p. 52
Author: Editor
Category: Wesleyan Chinese Missions in Victoria and New South Wales
Subject Quarterly Meeting, Castlemaine, 29 June 1859

The most interesting part of the proceedings of the evening was the baptism of Leong Chew Fong, a converted Chinaman. This was the fourth baptism of Chinese brought from the false systems of Confucius and Mencius, to the faith of Jesus Christ by the instrumentality of Leong A Toe, the Chinese missionary at Castlemaine.

Provenance: Wesleyan Chronicle, Vol II, No 8, 1 August, 1859, p. 52
Author: Editor
Category: Chinese Missions in Victoria and New South Wales
Subject Visit of Anglican Bishop of Victoria, Hong Kong

Dr. Smith, who has for many years been laboring in connection with the Church Missionary Society in China, and who for some time held the important and honourable office of ‘Bishop’ is on a visit to this colony.

Rt Rev George Smith, Anglican Bishop of Victoria, Hong Kong.
The presence in Geelong of the Right Rev Geo. Smith, the Bishop of Victoria (Hong Kong), who has recently been making the tour of these colonies was availed of on Thursday, the 7th instant, upon which occasion his lordship addressed a numerous attendance at the Mechanics' Institute on the subject of China and the Chinese. The text for his lordship's lecture was supplied by a visit to Ballarat, whence his lordship had just returned after an inspection of the working of the "Geelong and Western District Chinese Evangelisation Society," in that locality. Clergymen of nearly all denominations were on the platform, and his lordship, who spoke for an hour and a half received the utmost attention. At the conclusion of the address, a handsome collection was made for the society; and Lo Sam Yuen, the Chinese Catechist, at Ballarat, expressed, through the Bishop, his grateful thanks. He said, as interpreted by his lordship "It gives me great pleasure to see so many Christian people here, interesting themselves about the Chinese. I am also very glad to meet my old friend the Bishop here. I am most struck with the meeting, and I am most pleased at it, because this is so far from China. I have very much to say to you, if I could speak so that you would understand." At the suggestion of the Bishop, Lo Sam Yuen then repeated the Lord's prayer, and the Apostles' Creed, in Chinese, and apparently with rational devotion.

The following were the resolutions passed at the meeting:-(1.) "That the existence within our boundaries of many thousands of benighted idolators involves a deep responsibility upon Christians of making every effort under the Divine assistance towards bringing them to a knowledge of the Gospel, and that the mission now carried on at Ballarat with that view is such as to commend itself to our warmest sympathy and prayers, and that this meeting do pledge itself to support the Chinese Evangelisation Society." And (2.) "That this meeting having heard with heartful satisfaction the report submitted to it by the Bishop of Victoria, desires to express its acknowledgment to his lordship for the valued exertions in visiting the mission, and in communicating to this society and to the people of Geelong, so much information relating not only to the mission itself, but to the spread of Christianity in the Chinese empire." The meeting terminated with the usual formalities.

The presence among us of a strange Bishop is always a subject of interest with Churchmen. All who deserve the name look upon the office with respect; and there are, perhaps, some who look back with somewhat of regret to times when a Bishop's blessing, given in the name of his Divine Master, was more generally valued. The Prelate who recently paid a flying-visit to the Colony, and who is, we believe, about to return to us for a short period, is one whose person is well known, and whose work, as well as his office, is had in honour in most parts of the United Kingdom. We have not, however, to do so much with his work in China, as with that which he has voluntarily undertaken in this Diocese.

The Bishop of Victoria has been requested by our own Diocesan to visit the Chinese Mission at Ballarat, and report to him upon its condition. This he is better able to do than any other person, even the ugh that person should have attained far greater proficiency in the Chinese
language than Bishop Smith’s many and arduous duties have permitted. His ability for the work arises mainly from the fact, that Lo Sam Yuen, the agent of the Chinese Evangelization Society at Ballaarat, is an old pupil of the Bishop, having been for six years under his care in the Institution at Hong Kong.

The required visit has been made during the past month, and some portion of its results have appeared in the very able speeches delivered by his Lordship at two special meetings of the Chinese Evangelization Society, Holden—the one at Ballaarat itself, the other in Geelong. The first of these meetings was attended by four hundred, the second by at least six hundred persons; and great indeed was the impression produced upon the numbers thus assembled. The Bishop’s statements, as coming from one who has for fourteen years had opportunities of most intimate acquaintance with the Chinese character, carry with them weight and power which we shall look for in vain from our best Colonial orators when dealing with this subject.

We observe that very little information on the state of the Mission at Ballaarat was given in either of the speeches above referred to; the Bishop contenting himself with stating his own confidence in Lo Sam Yuen, and, at the same time, his conviction that, necessary as was the native catechist, there was another thing, absolutely indispensable to success, viz., the superintendence of an ordained Missionary acquainted with the language. A clergyman should be as soon as possible sent down to Hong Kong to learn the dialect spoken by the Chinese emigrants to this Colony, and when sufficiently advanced, should be forwarded hither as superintendent of the Mission. We are neither able nor willing to forestall the Bishop’s formal report upon the Mission, which we hope to attain for Publication before going to press, but we gather from hints dropped in his speeches in Ballaarat and Geelong, that his Lordship’s view coincides with that which has been more than once expressed in our columns upon the necessity of establishing a Church of England Mission to the Chinese.

We have not space for inserting a lengthened report of the Bishop’s speeches. Our readers will, however, be interested in the following extract from the report in the *Geelong Advertiser*, on the filial piety of the Chinese …

**Provenance:** London Missionary Society, Australian Correspondence, mfm

**Author:** Rev. Richard Fletcher to Rev. Dr. Arthur Tidman, LMS, London

**Location:** Melbourne

**Category:** Missions to the Chinese

**Subject** Regarding William Young

The decision of the Board in relation to Mr. Young’s case has duly arrived. As the Chinese Mission here has not been revived I did not feel warranted in leading Mr. Young to expect that any further Bills could be drawn upon the Society for him. But he has sought an interview with Mr. Binney and myself to lay his case before us. He has been cherishing the hope of something being done by the Presbyterians, or by another union of Christians, as the thing has been talked of again and again, all feeling it to be a great reflection upon the Christian community that the poor Chinese among us should be continuously neglected. But up to this time nothing has been done. Then again, he has entertained some hopes of a Government appointment as an interpreter. Sir Henry Barkly had set his heart upon obtaining suitable interpreters, and induced his ministry to place a sum upon the estimates to pay them. He also wrote to Sir John Bowring

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9 “CHINESE INTERPRETER. A Chinese spurious gold case, tried at the Court of General Sessions, on Friday, says the Ballarat
at Hong Kong to send him three. But Sir John replied that he could find no persons suitable who were likely to come, and so the vote fell through and has not been replaced on the Estimates. There is a growing feeling however that something should be done to secure a competent interpreter and a wish to secure Mr. Young’s services: and he is living in hopes that some arrangement of the kind will be made. We are however, just now in the midst of an election, and nothing can be done until we see who gets into power.

In the meantime, Mr. Young has not been idle. He corresponds with and visits that missionary at Ballarat and those at Castlemaine who are still going on with their work. He visits as usual the Chinese in the quarter in Melbourne and is constantly being consulted by them. He visits the Chinese prisoners, and the ships also containing Chinese returning to China.

Rev. Thomas Binney.

With respect to means he without any, and he recently besought us to consent to his drawing a Bill for £50 for the present Quarter, hoping that he may fall into something before the next, and upon considering the matter carefully over, Mr. Binney and I agreed to sanction his so doing thinking that he ought not to be thrown on the wide world destitute, after so many years of service, without giving him a little longer change of doing something for himself.

I have accordingly endorsed a Bill for £50 drawn on your Treasurer, which my son has cashed and remitted to England for payment for goods shipped. I have to request you that this is duly honored, and if any temper should arise among the Directors, Mr. Binney (who is going home by the Mail which bears this) has authorized me to refer you to him and he will see it is paid. I have apprised Mr. Young, that I cannot do this again without authority from the Society.

Richard Fletcher

Star, afforded another illustration of the extremely unreliable nature of the present system of Chinese interpretations. An interpreter, having converted a monosyllabic grunt of a witness for the defence into a long sentence in English, the Crown Prosecutor interposed, and drew the attention of the Court to the fact. His Honor admitted that, unless the Chinese language was singularly comprehensive, the conversation of the evidence was extraordinary. The interpreter was cautioned and the case proceeded.” Mount Alexander Mail, 22 August 1860.
To the Right Reverend the Lord Bishop of Melbourne.

Melbourne, 6th August 1859

My dear Lord Bishop, — I take the opportunity of writing to you, on the eve of my re-embarkation for Kong Kong, a detailed report of my views and suggestions, respecting Missionary efforts on behalf of the Chinese immigrants, in this colony of Victoria.

At your request, and the invitation of some zealous friends of the existing Chinese Mission at Geelong and Ballaarat, I visited both those places a month ago, and availed myself of all accessible means of promoting the work, and of arriving at a right conclusion concerning the present condition and prospects.

In this undertaking I received valuable aid from the Rev. Cooper Searle, the Secretary of the Chinese Mission at Ballaarat, whose kind hospitality I enjoyed for five days; and from the Rev. G. Goodman, at Geelong, under whose hospitable roof I also passed two or three days. At each place I received a kind Christian welcome from the local Clergy of the Church of England, and from the Ministers of the various denominations of Protestant Christianity, which rendered my visit not only, (I trust) one of usefulness to the Mission, but also of great gratification and enjoyment to myself. My meeting with Lo Sam Yuen, the native catechist, after three years separation, was an event of great interest and joy to us both. For six years he resided with me in St. Paul’s College, at Hong Kong, and ever proved himself a faithful and efficient labourer in our Mission.

On Sunday, July 3rd, I preached a sermon in aid of the mission, for Mr. Searle, in St. Paul’s, at Ballaarat East, in the morning, and in the afternoon I accompanied Lo Sam Yuen on a visit to the Chinese encampment at Golden Point, on the outskirts of Ballaarat. Six lay gentlemen, who have long manifested a zealous interest in the Mission, and shown much personal kindness and sympathy in sustaining Lo Sam Yuen in his visits among his Pagan fellow-countrymen, joined us on the present occasions, and contributed greatly to the usefulness of my visit.

In accordance with the usual practice, they commenced singing with uncovered heads, the Hundredth Psalm, in the English version, in an open space in front of some of the Chinese tents; during which time a crowd of Chinese was attracted to the spot, and at the close, a little congregation of two hundred Chinese was assembled. Lo Sam Yuen delivered a lengthened address to them in the Canton dialect, on the more prominent truths of the Gospel, and afterwards interpreted from me a few remarks to them in the Mandarin dialect concluding with a prayer in Chinese, during which they generally preserved a respectful silence. We afterwards visited a few of the tents, and one or two shops and taverns, in which a number of the Chinese gold-diggers were idling their time on this day of weekly rest from their toil. Thence we made our way to a little weather-boarded Chapel a mile distant, raised exclusively from the subscriptions of the Chinese, at the cost of nearly two hundred pounds, contributed by several hundred donors in small sums of from half a crown [two shillings and sixpence] to one pound each. A list of the donors, with the Chinese names, and the amount given, was suspended from the wall, inscribed on a piece of white calico. The Chapel is calculated to contain three hundred persons, and was generally well attended, until the gradual removal of the diggings to an inconvenient distance, which of late rendered necessary an early removal of the building to a more eligible vicinity to the present Chinese encampment.

On the following Tuesday evening the Council Chamber Rooms (the largest public building in Ballaarat) were filled with an attendance of above four hundred persons to receive from me an address respecting the state of the Mission. For an hour and a half I received the kind
attention of the meeting, and at the termination warm and cordial acknowledgements were
tendered to me by the various speakers who followed. Indeed it was one of the most gratifying
spectacles which I witnessed, to observe the many hearts deeply interested in the welfare of
the Chinese, and realizing the wonderful course of Providential occurrences which has brought
this race of partially civilized but Pagan aliens close to the dwellings of Christian people on
British territory, amid unparalleled opportunities of benefiting their spiritual condition.

On other occasions, I accompanied Lo Sam Yuen and some Christian friends to the
goldfields, and witnessed the Chinese and Europeans miners engaged in their laborious work.

On Wednesday, July 6th, I returned by coach to Geelong, and on the following evening
delivered a lengthened address to eight hundred persons convened for the purpose in the large
rooms of the Mechanics’ Institute. The Archdeacon of Geelong and all the various Protestant
Christian Ministers were present.

The same hearty welcome and Christian fellowship were afforded to me as at Ballaarat; and
the course of proceedings was mainly similar. Lo Sam Yuen accompanied me and before the
close of the meeting I interpreted for him a short address to the meeting. He also repeated aloud
to satisfy the curiosity of those present, the Apostles’ Creed and the Lord’s Prayer, in the sounds
of the Chinese language.

At the present time Lo Sam Yuen is the only native agent in connection with the Mission,
and since the disconnection of Mr. Young from its superintendence, there has been no one in
the colony qualified by an acquaintance with the Chinese language to undertake the work of
watching over and controlling the labours of the Chinese Catechist. This is not a satisfactory
state of matters. The natural effects of this deficiency of European superintendence, and the
want of an English clergyman capable of testing the work and following up the results of Lo
Sam Yuen’s daily visits to the Chinese labourers, are sufficiently obvious.

If we picture to our minds the circumstances of a Catechist formally raised and educated
amid the associations of Paganism, and only within the last ten or twelve years of his life
brought into contact with the higher influences of Christianity, we shall see much to suggest
thoughts of commiseration, sympathy, and even of anxious alarm for his continued stability,
and growth in grace. Although he has secured universal esteem among his English friends, and
appears faithful, conscientious, and upright, he is nevertheless in a great measure cut off from
the interchange of religious thoughts with Christians more matured than himself, and is shut
out from communion of soul with his fellow-believers, except through a few words of broken
English. He is thus isolated from the kind counsels, exhortations, and solaces of his foreign
friends and elder brethren in Christ. He has doubtless also often to mourn in secret and only
with the eye of God watching over him, in discouragement of heart from the unbelief of his
Chinese kinsmen after the flesh, and the possible fluctuations of hope and doubt in his own
soul. He is exposed also (as we know) to the depressing effects of sorrowful tidings of
bereavement from his family in China. It is right for me to state that all that I saw in his
deportment and spirit made a very favourable impression upon me. It is from a judgment of the
inevitable tendency of the circumstances in which he is placed, rather than from any observed
decay of religious character, that I draw attention to his anomalous position, and seek to enlist
on his behalf the continued sympathy of his Christian friends.

Another subject for my remark offers itself in the consideration of the actual present results
of the Mission. There have been very few, if any, cases of baptism, though five or six applied
for baptism in the last year, and three are candidates for baptism at Ballaarat. Of the 5,000
Chinese gold-diggers and others at Ballaarat, many after a time return to China, or migrate to
other gold-fields, and any impression made upon such is forthwith likely to be lost from the
want of a more extended system of native agency, as well as of European clerical
superintendency. If possible, additional Chinese Missionary Agents should be employed at
various assigned posts in the different gold-fields and those Chinese who have been under more
private religious instruction in one locality, should continue to receive the same individual attention from native Christian fellow-labourers in their place of residence and toil.

Allied to this difficulty is also the matter brought to my notice by the representations of Lo Sam Yuen, that various promising ... of candidates for Christian baptism have apparently been lost to use through the want of prompt individual attention and the presence of an ordained Christian minister speaking the Chinese language, and ready to administer the Sacrament of Baptism.

I should be sorry to express any sentiment likely to endanger that friendly and fraternal harmony hitherto so happily subsisting in reference to the local Chinese Mission. The co-operative principle of associated Agency of all Protestant Christians interested in the spiritual welfare of the Chinese, may possess some advantages at the outset; but in a more advanced state of a Mission, when the fruits of conversion begin to appear, it is beset with embarrassing difficulties, and the question of particular Church membership arises, involving a more than ordinary degree of delicate and cautious action. A delay of baptism until the latest period is likely, under such circumstances, to be the general rule; and the question of attendance at a particular communion must necessarily arise sooner or later to embarrass all schemes of a co-operative Mission. The ten or twelve cases reported by Lo Sam Yuen of individuals applying for baptism and afterwards removing to other districts, without being admitted to this sacrament, may possibly have been of men unripe and unfit for the solemnity, but part from these individual cases, the larger question involved needs an early solution, and admits (as I believe) of only one easy and simple remedy. I beg to suggest to your Lordship, and to the many kind Christian friends whose acquaintance it has been my privilege to form in this colony, the desirableness of terminating this embarrassment by the amicable arrangement of their respective and distinct spheres of labour, and the distribution of their Missionary endeavours in the channel of their several Church organizations and Missionary Societies.

To yourself and the members of the Church of England, I beg to submit the desirableness of engaging a Missionary Clergyman to be sent out from the Church Missionary Society or the Society for the Propagation of the Gospel in Foreign Parts to act as a general superintendent of your Chinese Mission in Victoria. I have two young Chinese Christians teaching at St. Paul’s College, who volunteered their services for missionary work in this colony but whom I deemed at present too immature in religious character, in knowledge, and in general attainments, to be sent to this distant field, and to be exposed to the temptations arising from their eligibleness and value as English interpreters in the present wants of your local Government. It is not improbable that at no distant time they, or some native Christians unacquainted with English, may be available in China, and sent to help you in this Mission. Each of them might be fixed at one Mission station at the several gold-fields, and an English clerical superintendent already acquainted with the Chinese language, might be entrusted with the pastoral supervision of the whole Mission as an itinerant preacher and visitor from place to place.

For this purpose I recommend that a Clergyman be designated for this post of usefulness, should first visit the South of China, and for a period of two years occupy himself in the endeavour to acquire the dialect of the Chinese immigrants. I offer him the rites of Christian hospitality in our College of St Paul’s, during such brief period as it is expedient for him to continue at Hong Kong. But I recommend that he should at once transfer himself to the localities from which the far greater proportion of the Chinese immigrants come to Australia. There, in daily, hourly association with the Chinese villagers (in accordance with the privileges secured by the new treaty) he might acquire in two years such an intimate knowledge of the people, their language, customs, habits, and modes of thought, as would, under God’s blessing, qualify him for effective, zealous and energetic Missionary labour as Superintendent of the aggregate Chinese Mission in Victoria. Our dear friend and brother, the Bishop of Sydney, has expressed himself ready to fall in with any feasible plan in co-operation with yourselves in this work,
your Clerical superintendent might also extend his sphere in occasionally visiting the Chinese
gold-fields in the adjoining Colony and Diocese of New South Wales.

The tract of China from which the 40,000 Chinese immigrants of this Colony chiefly
proceed is called Sze-yip i.e., the ‘four districts’ and occupies that extent of country on the
southern sea-board of Canton province, which contains the four cities of Sannwai [Xinhu],
San-ning, Hoe-ning, and Yan-ning, and lies at the distance of about fifty to one hundred British
miles southwest of the provincial capital of Canton, and about the same distance due west of
Macao and Hong Kong. Many also come from the adjoining Island of Heang-shan and other
parts of southern China. They are attracted hither by a desire to benefit their worldly
circumstances, and belong chiefly to a rural agricultural class of population, with the
intermixture of a few petty traders and artisans. Their dialect resembles that of Canton city; but
in many points is dissimilar. They are generally of the less educated classes of society, and
come hither on their own account or under an engagement to work on behalf of some kinsman,
neighbour or capitalist, till the expense of their passage from China is reimbursed [credit ticket
passage]. They have the usual vices belonging to the Pagan character; but are not (so far as I
can learn) inordinately addicted to immoral practices beyond what generally (it is to be feared)
prevails in their own country. The inequality of the sexes is a great and flagrant evil; and I see
no prospect of an early remedy. Many also are members of those secret societies which have
given great trouble to the present Manchow Tartar dynasty of China; and their system of oaths
and watchwords sometimes may be expected to occasion difficulty in detecting crime and in
procuring their veracious testimony in your courts of law. They nevertheless with few
exceptions belong to a thrifty, industrious, temperate, docile and easily governed race, from
whom I believe that no fears need be entertained of dangers to the security of society, or of
serious difficulty in he ordinary administration of police. Content with the opportunity of
earning by the sweat of their brow the means of a present scanty livelihood, they toil onward
through years of patient industry, in the sole prospect of carrying or of remitting to their
fatherland a slender amount of pecuniary earnings; sustained in the hope of hereafter spreading
comparative affluence around their humble ancestral abode, of introducing the comforts of a
higher material civilization, or of furnishing the means of new mercantile ventures at home,
they dwell as strangers within your gates, and supplicate the hospitality of all Christian men.
They seek at your hands only that tolerance and immunity from unequal laws, which their own
Imperial Government in China has been compelled by the blaze of musketry and the cannon’s
roar to concede to Britain’s favoured and formidable sons. The reflex benefits of their kindly
treatment in your Australian Colony of Victoria will be felt and appreciated in our Chinese City
of Victoria at Hong Kong and in the neighbouring parts of China. The friendly sympathy here
manifested in their favour is likely to spread among their countrymen there, a more lively
appreciation of our equal laws, a juster estimate of the character of the religion of the cross,
and a deeper confidence in the disinterested charity of British Christians on their behalf.

I beg to offer another concluding suggestion:—that of establishing a systematic
receiving agency between English Christians in Australia and in China, in respect to the
Chinese Immigrants. Probably ten thousand Chinese every year leave the harbour of Hong
Kong, for the shores of Australia; and most of these ultimately find their way, sooner or later,
in spite of immigration-taxes and other prohibitory measures, into your territory of Victoria. If
on their first landing here or at Sydney, some zealous Christian minister or some lay-man of
missionary spirit would take special charge of the newly arrived Chinese; affording them
counsel, help, information and protection from unprincipled persons, a valuable means of
moral influence would be established, and the prospects of missionary usefulness among them
would be increased. The Dean of Sydney has kindly undertaken to receive letters of
introduction from us at Hong Kong, recommending the Chinese bearers thereof of his
favourable notice and help. Some English-speaking Chinese at Sydney and at Melbourne are
generally available as interpreters, and ready to second such good efforts, of a European Christian benefactor of their race. On their leaving these Colonies a letter addressed to us at Hong Kong would ensure to the bearer a kind attention, and more intimate observation from ourselves; we should thus be in a position to watch over those who might be partially convinced and beneficially impressed by temporary instruction received in other places, and a system of mutual correspondence and information would in many other ways be productive of good moral results.

The length of my letter precludes me from fulfilling my intention of giving a more detailed report of the character and occupations of the Chinese, in Australia. I have written enough to answer the immediate objects of a report. In the hasty preparations for my re-embarkation for China, I must conclude with offering up a prayer for God’s blessing on this special work.

I remain, my dear Lord Bishop,
Your affectionate friend and brother,
G. Victoria.

Author: Editor
Location: Melbourne
Category: Ballarat Chinese Mission
Subject: Ineffectiveness of interdenominational missions to Chinese

The letter of the Bishop of Victoria, in another column, is fraught with an amount of interest which will at once commend it to our readers independently of any suggestions of our own. A graphic personal narrative of the visit to our boundaries, of one who has been so long and so familiarly known to many of us, cannot fail to awaken attention. The letter, however, includes a report on the state of our Chinese Missions. On the conclusion at which his Lordship has arrived, we wish to advance a few remarks. In describing the embarrassment incidental to what his Lordship appropriately calls ‘the Co-operative principle of associated Agency of all Protestant Christians, he sums up his remarks in these terms:

I beg to suggest to your Lordship, and to the many kind Christian friends whose acquaintance it has been my privilege to form in this colony, the desirableness of terminating this embarrassment by an amicable arrangement of the respective and distinct spheres of labour, and the distribution of their missionary endeavours in the channel of their several Church organisations and Missionary Societies.

There are, perhaps, few persons more competent than the Bishop of Victoria, to advance an impartial opinion on a plan which, in one form or other, continues to occupy the thoughts of churchmen in these Colonies. Mr. Binney’s lecture in the Exhibition Building, or rather the noble audience that thronged to hear it, was a demonstration, valuable in its way, of a desire for Christian Union. The same remark will apply with equal force to the vast audiences of miscellaneous creeds, gathered by the writer of the letter to which we now refer. I was shown on these occasions, that Protestant Christians can delight in instruction, relating either to St. Paul himself, or to those who in our own day strive to follow in his steps, in the great work of preaching to the Gentiles; that they do not moreover allow the distinctive creed or church of the Lecturer to be a barrier in their way. But these admiring crowds do not solve the question of co-operative Missions.

It must be at once admitted, that union among Christians is alike desirable and delightful. Our deepest spiritual instincts cling to the principle of there being one holy Catholic Church. We may multiply proofs that Christ’s people are, and ought to be one in heart, as they are one in Faith and Hope, and no one would be disposed to deny their validity. The variation is in the mode of realizing the principle. The Romanist endeavours to give it visibility, and acknowledges no Christianity beyond the pale of his own Communion. The view which stands
in negative polarity to this, disregards organisation and external unity, and contends only for a oneness in belief. Between these extremes, we found various degrees of compromise, exhibiting the visible and spiritual unity in different proportions, leaving, perhaps, to the extremes, the advantage of logical consistence. But we are now considering unity, not of faith or affection, but of work. An army derives its coherence, not from any unity of language, or of patriotic sentiment but from its various regiments fighting against the common enemy. Even political faction, and party animosities are seen to disappear, under the pressure of external danger. It is of the greatest benefit when Christians, whatever be their creeds, can find common objects of piety or charity, in which they can labour together. These joint efforts smooth down prejudice, cause mutual animosity to be forgotten, if not altogether to cease. To refuse the occupation of common ground, where such exists, will, on the other hand engender suspicion, create coldness, and allow misunderstanding to grow unchecked and uncorrected.

It is obvious that co-operation is practicable in reference to objects of charity or social improvement. In regard to these, little need be said. The fundamental difficulty passes into view when religious teaching is the object sought. The question may therefore be stated; how can Christian bodies agree in any system of religious teaching, when their separate existence bears testimony to irreconcilable differences in doctrine or Church Government? If these differences are unimportant why do they remain separate? If they are such as to justify the disunion, how can they be overlooked in any scheme of united action? This is a dilemma that no reasoning can altogether avoid? Compromise therefore becomes the alternative, and compromise will ever by a clog to united zeal, and a burden on the individual conscience.

There is, however, one great Society which really solves the difficulty and avoids the dilemma. We refer to the British and Foreign Bible Society. Here there is no compromise. The Word of God without the notes or comments of man, is the one rallying object for our common Protestantism. Independently of the noble work carried on by that Society, a work in which it can have no rivals, for the majority of versions have been issued by no other, it commends itself to our interest and envisioning an object which can enlist the sympathy of all Christians, without offending the prejudices of any.

The London City Mission is another Co-operative Institution, which has been blessed with success, but it is compelled to grapple with difficulties unknown to the first mentioned Society. It takes the Word of God to the homes of the poor, and so far the object is one on which all may agree; it attempts no ecclesiastic organisation, but urges the neglecters of God’s House to choose a place of Worship for themselves. It employs no ordained men, for ordination is distinctive. The agents are simply Christian laymen. But though laymen, they have their separate views and propossessions, and they work may come into collision with parochial organisation. The Bible Society may carry on its work by Colporteurs of the Romish or even of the Jewish faith, but the Bible will be the same, the Society is not compromised. The agency of the City Mission cannot be approved of by all parties. The London Clergy have, as a body, held themselves aloof, and sought to accomplish the object by modes more in accordance with the Parochial system. The London City Mission only partially carries out the co-operative principle, for it induces but a fraction of the Christian community to join in the work.

Our own Mission to the Chinese, has been an attempt to apply the principle of co-operation under yet more formidable conditions, but under existing circumstances the attempt has been most laudable. It is true, the agency employed, like that of the City Mission, has been of Laymen, but their very success has proved the ultimate impracticability of the plan. Our Lord’s command was to baptize as well as to preach, in other words, to gather into a visible body, as well as to work a spiritual change. Baptism at once implies Church organization, even if it does not imply an ordained agency, which yet more strongly pre-supposes Ecclesiastical discipline. So long as there were no converts, or no candidates for baptism, the Mission might progress noiselessly; but if Lo Sam Yuen asks instructions of his co-operative Committee, as to the
Church in which his first candidate is to be baptized, can his application fail to prove an apple of discord? The agent is a member of our church it is true; but will the Committee allow him to use his discretion, the bias of which we may at once anticipate.

The Bishop of Victoria, we again say, is thoroughly competent to judge of the ultimate hopes of success in a co-operative Mission. He is himself a lover of the Bible Society, bound to it, we might say, by domestic ties. He is not less disposed to hold out the right hand of fellowship to all of every creed, than was his excellent relative the late Rev. A. Brandram, Secretary of that Society. But he has told us, that we must take the Mission into our own hands. Let us, with God’s help, accept the responsibility. We may still be thankful if our brethren hitherto associated with us, work in the same field through their respective organisations. There is room for us all. Ephraim need to not envy Judah, nor Judah vex Ephraim.

Our own beloved Diocesan has lately appealed to the Clergy on behalf of Church Missions. We trust that appeal will not be in vain, but be largely blessed of God, in stirring up an interest for the souls of the perishing heathen. Our well-being as a Church before god, depends on the degree in which the Missionary spirit is alive and active amongst us; and supplying our own spiritual wants, but in endeavouring to carry out our Lord’s command—to go into all the world and preach the Gospel to every creature.

Provenance: Wesleyan Chronicle, 1 September 1859 p 215
Author: Editor
Location: Melbourne
Category: Chinese Mission—Castlemaine
Subject: Erection of Chinese Methodist Church

The interest manifested by the Chinese themselves in the preaching labour of Leong A Toe is not only unabated but delightfully increasing. Interest on the part of European Christians towards that peculiar race is also on the increase. It is now resolved to erect a church for the special use of the Chinese. A piece of land, in an eligible position, has been purchased, and the money is now wanted for the building. Methodists—Christians of every name, and throughout the colony—come and help us—send your donations to any of our ministers in Melbourne, or to the Rev T Raston, Castlemaine. There appears to be promise of much good amongst the Chinese.

Provenance. The Church of England Record for the Diocese of Melbourne, Vol 3
Author: Editor
Location: Melbourne
Category: Church Missionary Society of Victoria
Subject: Creation of Anglican Mission to Chinese in Victoria

The Church Missionary Society of the Diocese of Melbourne CMSV
A meeting in connection with the Chinese Mission was held in St Luke’s Church, Emerald Hill, on the evening of the 29th ult. The Rev. S L Chase mentioned that the Board of Management of the Church Missionary Society of the Diocese of Melbourne, had, on that very afternoon, determined to establish missions to the Chinese in this land, and alluded to the failure of previous attempts to maintain amalgamated missions of different Protestant bodies. He showed how wonderfully the providence of God had brought these strangers to our shores to seek for gold; and how incumbent it is on us to teach them the truths of God’s Holy Word and to gather them into the fold of his church. The Rev. R B Dickinson showed the evil effects of European tyranny in forcing the opium traffic on the Chinese, and read some interesting extracts from the journal of the Bishop of Victoria illustrating Chinese habits and customs; and
detailing the labours of the Church missionaries in the five ports of China, viz; Canton, Amoy, Ningpo, Foo Chow and Shanghae. He showed the folly of attempting artificial union amongst those who differed in religious principles, and expressed his conviction that the purely Church missions now established would succeed, as all other Church Missions have succeeded. A collection was then made on behalf of the Chinese Mission Fund, the Benediction pronounced, and the meeting separated.
PART 7.
1860.
DENOMINATIONAL MISSIONS.
The Chinese Evangelical Society, in Ballarat, is now three years old. It began in weakness. The commencement of the second year saw not half of its expenses met by its funds. Lo Sam Yuen its devoted and useful agent introduced and recommended by the Committee in Geelong, was engaged by the society in January 1857 but funds came in so slowly that at the beginning of 1858 the society was indebted about £150, principally to the Treasurer, Mr. Oddie, who had advanced the salary of the agent. The whole of the money raised during the first year of its history was £51.14.6d. During 1858 an effort was made to relieve the Society of its pecuniary embarrassment. A circular was issued, setting forth the state of things, and earnestly appealing to the Christian public in behalf of the Mongolians, and many generous friends responded to the appeal. Matters had gone on steadily improving. At the close of 1859 how altered is the state of affairs! Not only is it likely that there will be a balance in hand, after the accounts are adjusted, but there is actually not yet applied for, a reserve of £50, rendered available by this Society through a vote of the Wesleyan Missionary Committee. In truth, prospects were so encouraging that the Committee had begun to entertain the hope of being in a position, ere long, to seek to employ a second agent. The Christians in the neighbourhood were beginning to understand their obligations to the heathen in their midst, and to appreciate the aims and labors of the Society. The whole sum that has been actually raised expended, during the three years of the Society’s existence, is about £650 besides which Lo Sam Yuen has secured the erection of a place of Christian worship for Chinese at a cost of £200 defrayed almost entirely by his fellow countrymen. Now, however, the Chinese agent is about to leave the district, and his removal takes place in connection with circumstances upon which it is impossible to reflect without the deepest sorrow. As the committee have had no previous expectation of his removal, they have not had to look after and arrange for any successor to Lo Sam Yuen, hence they fear that the Mission may, even in the midst of encouragement, fall to the ground.

THE BISHOP, THE CHINESE MISSION, AND LO SAM YUEN.

LO SAM YUEN is a Chinaman who owes his conversion to the efforts of the late Rev. Dr Gutzlaff, of the London Missionary Society, and for some years connected with the Church of England Missions in China. He was sent to this colony by the Bishop of Victoria (Hong Kong) at the request of the Bishop of Melbourne, who "placed him at the disposal of the committee of the Chinese Mission, upon the understanding that, while he was under the general superintendence of Mr Young, he should be left to pursue his own course, like the native agents already employed, without any interference on the part of the ministers or other members of any other religious denomination." C. Melbourne regarded Lo Sam Yuen ns a special and peculiar convert of the Church of England, and was jealous of any infringement upon the convert's religious principles.

For six months Lo Sam Yuen was stationed at Castlemaine, where lie is understood to have faithfully performed his mission, and with considerable success among his countrymen. He is also stated to have "constantly attended and communed at the Independent chapel" here, without any suspicion lining entertained that he would fall a prey to proselytizing influences. Churchmen and Dissenters agreed alike in forwarding the good work in which the convert was
engaged, and the Mission prospered. In an evil hour Lo Sam Yuen was removed to Ballarat. The Mission there was in a desperately low state. The Chinese Evangelical Society, to which Lo Sam Yuen was "lent" by C Melbourne, was £130 in debt to the treasurer. Mr Oddie. During 1858, an effort was made to relieve the society of its pecuniary embarrassments, and at the close of 1859, not only was there a balance in hand, but there was actually a reserve of £50, rendered available by a vote of the Wesleyan Missionary Committee. In truth, prospects were so encouraging that the committee had begun to entertain the hope of being in a position ere long to seek and employ a second agent. The christians of the neighborhood wore beginning to understand their obligations to the heathen in their midst, and to appreciate the aim and labors of the society.

Now wo come to an example of christian practice as set forth by the head of the Colonial Episcopate, and which threatens the destruction of this Mission. Lo Sam Yuen was frequently accompanied in his visits to his countrymen by Mr Oddie. "Some few months ago, after the afternoon visitation, he went home with Mr Oddie and took tea with him, as he had oft done before; but in the evening he wished to accompany Mr O. to the Wesleyan Church in Lydiard-street, and when there partook of the elements of the Holy Communion. This was altogether Lo Sam Yuen's own act and deed, no persuasion whatever having been employed to induce him to it." Intelligence of this act of independence was forwarded to the Bishop, who wrote to the Secretary and stated his intention, if he found that Lo Sam Yuen's principles as a member of the Church of England had been tampered with, not only to take him from under the control of the committee, but also to recommend the clergy, and other members of the Church of England, to withdraw from the Mission, and to establish one in direct connection with their own Church." The committee replied that “as a committee” they had not interfered with the convert’s religious predilections. This was not satisfactory to the Bishop, who gratuitously inferred that as individuals they had been guilty. The committee repudiated, “both as a body and individuals, the charge of seeking to infringe upon or tamper with Lo Sam Yuen's principles;” but the Bishop was inexorable; he admitted the explanation, but felt it necessary to withdraw Lo Sum Yuen, though at the same time, he "very cordially wished the committee God speed in the evangelisation of the poor heathen for whom they were labouring." The Ballarat Chinese mission was therefore so disarranged, by the removal of the only instrument the committee had to work with, that they fear "the mission may even in the midst of encouragement fail to the ground." And all this happens because Lo Sam Yuen chose to kneel in a place of worship not accredited by C. Melbourne.

We gather these facts from an abstract, in the Ballarat Star, of a pamphlet issued by the Committee in explanation of the circumstances attending this remarkable affair, with a view to their own exculpation. That they have succeeded in accomplishing their object must be admitted by all impartial readers. They deny that any influence was brought to bear upon Lo Sam Yuen; they appear to have treated him as a free agent in selecting the particular mode in which he chose to evince an observance of Christian ceremonials; and so long as the great end and aim of his mission was accomplished, were content to leave Lo Sam Yuen to his own discretion in the manifestation of his religious faith. The Bishop, however, is more scrupulous. Lo Sam Yuen, it appears, was only "lent" by the Bishop, and the loan was accompanied by an offer of a donation of two guineas to the mission, on condition that all converts made by this human chattel should be baptised according to the forms of the Church of England. This seems rather a small sum to pay for the exclusive possession of Chinese converts, and we can hardly feel surprised that Lo Sam Yuen should have publicly recognised the value of that other body of Christians who had contributed £50 towards maintaining him in his sphere of action. Lo Sam Yuen when questioned upon the subject of his removal, stated that he preferred remaining at Ballarat, where he said there was plenty for him to do. We cannot help thinking that the conduct of the Bishop in this matter is offensively sectarian. If his lordship expects that the
Chinese Mission can be successfully conducted without the active co-operation of ministers of all denominations, he will be grievously disappointed, but it is hardly consistent to invite their assistance, and at the same time insist on the absurd stipulation above mentioned. Any form of Christianity is better than paganism; but C. Melbourne apparently thinks otherwise, and that a Chinaman should be allowed to remain a Buddhist rather than to approach the shrine of Christianity through any other portal than that of the Church. Poor Tom Hood was right--A man may cry church! Church! at every word,

With no more piety than other people —
A daw id not reckoned a religious bird,
Because it keeps a cawing from the steeple.
The temple is a good, a holy place
Bit quacking only gives it an ill savour.

— We need not finish the notation.

Provenance. The Church of England Record for the Diocese of Melbourne, Vol 3 No xxxix, Supplement, March 1860

Author: Editor
Category: Ballarat Chinese Mission
Subject: Withdrawal of Lo Sam Yuen from Ballarat Chinese Mission.

CORRESPONDENCE BETWEEN THE BISHOP OF MELBOURNE AND THE HONORARY SECRETARY OF THE CHINESE MISSION AT BALLARAT.

The following correspondence, with the exception of the last three letters, has already been published by the Ballarat Committee; but as the prefatory statement with which it is introduced, and the remarks which are interspersed, together with the omission of my reply to their last letter, are calculated to mislead the reader, and to convey to his mind an erroneous impression of my conduct and motives, I now, for the satisfaction of the Church of England in Victoria, publish it entire. The last two letters were, as the reader will perceive, written after the publication the Committee’s pamphlet.

For myself, I am quite willing to be judged by what I have written. In my first letter, I may have used, as a friend recently intimated to me, too strong language; but the circumstances, as they were related to me, seemed to require me to state my feelings plainly. Afterwards, the tone of the Committee’s communications left me with no choice as to the course which I should pursue.

C.M. [Charles Melbourne]

To the Rev. Mr. Searle (Rev Cooper Searle of St Paul’s Anglican Church Ballarat).

MY DEAR MR. SEARLE, Castlemaine, Oct. 10, 1859.

I would request you as Honorary Secretary of the Chinese Mission at Ballarat, to inform me whether it is true, as I have heard, that Lo Sam Yuen has been induced to attend, and communicate in, a place of worship not belonging to the Church of England; and also that objections have been made to the Baptism of some Chinese who have been converted by him according to the forms of the Church.

When Lo Sam Yuen, who was sent here at my request by the Bishop of Victoria, arrived at Melbourne, I placed him as the disposal of the Chinese Mission, upon the understanding, that while he was to be under the general superintendence of Mr. Young, he should be left to pursue his own course, like the Native Agents already employed, without any interference on the part of the Ministers or other members of any other religious denomination. Afterwards, it was arranged that he would go to Ballarat; but I took for granted that he would be regarded as a Church of England Missionary, and that he would not be subjected to any restraint inconsistent with that character, still less to any proselytizing influence of the Committee or others.

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The only principle on which, as it appears to me, a joint Mission can be conducted, is non-interference with the particular views of the Agents employed. If, however, the circumstances to which I have alluded have been correctly reported to me, this principle has been, in the case of Lo Sam Yuen, flagrantly violated; and I therefore shall be compelled not only to take him from under the control of the Committee, but also to recommend the Clergy and other members of the Church of England, to withdraw from the existing Mission, and to establish one in direct connection with their own Church.

I shall be glad however, if you can contradict this statement, and assure me that Lo Sam Yuen’s Christian liberty has not been infringed, nor his principles, as a member of the Church of England, tampered with.

I am, your faithful brother in Christ, C. Melbourne

To the Right Rev. the Bishop of Melbourne.

MY LORD

Ballarat, Dec. 13, 1859

At a special meeting of the Committee of the Chinese Evangelization Society, held December 12th, your Lordship’s two letters, bearing date respectively October 10th and November 25th, 1859 addressed to the Rev. C. Searle, the former Secretary of the Society, were laid before the Committee, when the following resolutions were passed:—

That this Committee have duly considered two letters from the Bishop of Melbourne, relating to the attendance of their Agent, Lo Sam Yuen, at other places of Worship than the Church of England, while respectfully declining to recognise his right, in an official capacity, to interfere with their doings as a Committee, hereby resolve and declare that, as a Committee, they have never interfered, nor do mean to interfere, with Lo Sam Yuen’s right to attend what place of Worship he may think proper; and since they have taken no steps to induce Lo Sam Yuen to leave the Church of England, or to join any other Christian body, so they decline further to enter upon the subject of the Bishop of Melbourne’s communication.

That a Copy of the above resolution be sent to Dr. Perry.

I have the honor to be, My Lord, Yours very faithfully,

Wm A Lind,

Secretary.

To W. A. Lind, Esq

SIR,

Bishopscourt, Dec. 19, 1859

I beg to acknowledge your letter of the 13th instant, enclosing copy of a resolution of the Chinese Evangelization Society at Ballarat, in reply to a communication addressed by me to their Secretary, relative to the Church of England Agent, Lo Sam Yuen, whom I placed some years ago at the disposal of the Society. Upon that resolution I would first remark that I claim no “right in an official capacity to interfere with their doings as a Committee,” but that under the circumstances in which Lo Sam Yuen was lent to them, I do claim a right to make the enquiries in my letter of the 10th October, concerning the influence which has been used to induce him to violate the rules of the Church to which he belongs.

I am constrained also to say that the Declaration of the Committee, that as a Committee they have never interfered, nor do mean to interfere with Lo Sam Yuen’s right to attend what place of worship he may think proper, is by no means satisfactory to me. In my opinion, the members of the Committee were bound in honour not to interfere as individuals with Lo Sam Yuen’s Church principles, and the Committee were bound to protect him from all such interference.

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1 The second letter, dated November 25th, was simply a request that Mr. Searle would attend to the former.
I have no wish to say or do anything that would be offensive to the Committee, but I feel that after what has taken place I am not justified in leaving any longer a member of the Church of England, who has been sent from China to my care, as an Agent under their control, I would therefore request you to mention to the Committee that I propose to employ Lo Sam Yuen elsewhere at the end of the current year.

I am, Sir, Your faithful Servant in Christ,

C. Melbourne.

W.A. Lind Esq

P.S.—You must excuse me if I have not addressed you correctly.

To the Right Rev. the Bishop of Melbourne.

MY LORD

Ballarat, Dec. 29, 1859.

At a meeting of the Committee of the Chinese Evangelization Society, held on the 28th instant, your Lordship’s letter of the 19th instant was read and received, and it was resolved:—

That the Secretary be requested to write to the Bishop of Melbourne, stating, that inasmuch as the Bishop in his communication of the 19th instant, reasserts what the Committee had denied in their resolution recently forwarded to him by the Secretary, the Rev. W. A. Lind, that they are now under the necessity of asking him for the charges which are alleged to be against members of this Committee, and the sources whence the information authorizing such charges was derived; and that a more formal reply to the Bishop’s letter be reserved until an answer to the above request be received.

From the above resolution your Lordship will perceive that the Committee intend the language employed by them in the resolution previously transmitted to your Lordship, to be regarded as a total and bona fide denial by them, both as a body and as individuals, of the charge of seeking to infringe upon the religious liberty, or tamper with the principles of the Agent hitherto in their employ. I have the honour to be, my Lord, Very truly yours, in the work of the great Master,

Wm. A. Lind

To the Rev. W. A. Lind,

REVEREND SIR,

Bishopscourt, Dec. 30, 1859.

I beg to acknowledge your letter of yesterday, enclosing copy of a resolution passed by the Committee of the Chinese Evangelization Committee of Ballarat.

I have not before me copies of my letter to the Secretary of the Committee respecting Lo Sam Yuen, but unless my memory greatly deceives me, the Committee will find on looking at them again, that they contain no such assertion as their last resolution supposes.

My first letter was simply a letter of enquiry, to which the Committee replied by a resolution, in which they deny having done so and so “as a Committee” and decline holding any further communication with me upon the subject.

My inference was a natural one, that some of them might, as individuals, have done what the whole of them, as a Committee, had not done; and I wrote simply on the assumption that such might have been the case.

I am happy now to learn from you that “the Committee intend the language employed by them in the resolution previously transmitted to me to be regarded as a total and bona fide denial by them, both as a body and as individuals, of the charge of seeking to infringe upon the religious liberty, or tamper with the principles of the Agent hitherto in their employ.” I am quite willing to accept this denial in the sense in which you have explained it, and can only regret that the language in which the former resolution was drawn up misled me as to their meaning.
I would repeat that I have no wish to offend or to take offence at the Committee, or any of its members; and that while I feel it necessary to withdraw Lo Sam Yuen, I very cordially wish them “God speed” in the Evangelization of the poor heathen for whom they are labouring.

I am, Reverend Sir,
Your faithful servant in Christ,

C. Melbourne

To the Right Rev. the Bishop of Melbourne.

MY LORD,

Ballarat, January 10, 1860

The letter addressed by your Lordship to the Committee of the Chinese Evangelization Society, bearing date December 30th, 1859, was read at the usual Monthly Meeting of the Committee, held on Thursday, the 3rd instant, and in reply thereto, a Sub-Committee then appointed beg leave to write to your Lordship.

In the first place, your correspondents cannot but complain of the matter in which the Committee were treated by their late Secretary, with regard to the letter from your Lordship, (of February 15th, 1859), in which the Subscription of £2.2s., was offered them. That letter was suppressed by Mr. Searle; and only just before the Committee Meeting of the 3rd instant, did its contents come to light. Had that gentleman, when announcing to the Committee the receipt of your Lordship’s Subscription, read the terms upon which that Subscription was presented, there is not an individual on the Committee who would not have rejected a Subscription, the price of which was to be the admission of a principle so repugnant to common sense and Christian liberty. Ever have the Committee imagined themselves to be labouring in connection with a Society whose basis was entirely un-Sectarian. To have pledged themselves to what would have been, according to your Lordship’s requirement, merely a Church of England Mission, would have been to do violence to their personal convictions, and altogether to have compromised themselves in the eyes of the public whom they represent. The history of the Mission, has, however, proved, that while they largely value religious liberty for themselves, they are careful to avoid any infringement upon it in others. When the Chinese Agent, Lo Sam Yuen, came to Ballarat, the Committee, knowing him to be a member of the Church of England, removed his dwelling near to St. Paul’s Church, in order that he might be under the pastoral care of the Rev. Mr. Searle, with whose Church he has ever been connected.

Your correspondents would now pass to the letters more recently addressed to the Committee by your Lordship. In the letter dated October 10th, 1859, you accuse the Committee, or some of them, of having flagrantly violated the principle of non-interference with the religious views of their Agent, and continue—“I shall, therefore, be compelled, not only to take him from under the control of the Committee, but also to recommend the Clergy and members of the Church of England, to withdraw from the existing Mission, and to establish one in direct connection with their own Church.” In their first letter to you, the allegation of your Lordship was repudiated, in terms which the Committee thought you would receive in all Christian candour, as the simple, bona fide language of men of Christian integrity. To your Lordship, however, it appeared that the Committee was endeavouring to deceive you, by using equivocal language; and, beneath the words of the resolution transmitted in that letter, your Lordship discerned lurking craft and insincerity. Therefore, the Committee were compelled, in reply to another letter from you, to re-assert, in plainest terms, their denial of your Lordship’s accusation; at the same time, asking “for the charges which are alleged to lie against members of the Committee, and the sources whence the information authorizing such charges was derived.” To this last communication from the Committee, paying no regard to the request just referred to, your Lordship replies—“I am happy now to learn from you, that the Committee intend the language employed by them in the resolution previously transmitted to me, to be

2 I have no Copy of the Letter referred to, and therefore cannot furnish it. C. Melbourne.
regarded as a total and *bona fide* denial by them, both as a body and as individuals, of the charge of acting to infringe upon the religious liberty, or ramper with the principles of of the Agent hitherto in their employ. I am quite willing to accept the denial in the sense in which you have explained it, and only regret that the language in which the former resolution was drawn up, misled me as to their meaning.” So that the reason by which, according to your Lordship’s first letter, you were led to determine upon the withdrawal of Lo Sam Yuen had disappeared, and the Committee would therefore have supposed, that your Lordship’s influence over Lo Sam Yuen would not now be used to the detriment of this Society. But, to their astonishment, you proceed to state, that you “still feel it necessary to withdraw Lo Sam Yuen.” Does your Lordship desire the Committee to infer, that you originally had another ground for determining upon the withdrawal of the Chinese Agent, than that indicated by your Lordship in the before-mentioned letter of October 10th, and again the letter of December 19th? But that, for some reasons best known to your Lordship, it appeared desirable to you to cover his removal by an accusation of the Committee.

In conclusion, your correspondents sincerely deplore the step which your Lordship has taken. By the removal of Lo Sam Yuen, a Mission *almost entirely supported by a Christian public not in connection with the Church of which your Lordship is a member*, and prosecuted not without many reasons for encouragement, must be abandoned for want of a Chinese Evangelist; while an impression, not at all favourable to the general interests of the religion of the Cross, will, no doubt, be produced upon the minds of many who are ever ready to take up any plausible excuse for their own irreligion. But of these consequences the Committee wash their hands. Most solemnly would they charge upon your Lordship the results of your own course,—a course which, however consonant it may be to principles held by your Lordship, is utterly at variance with the upright and loving Christianity received from our Lord and his Apostles; and when, at the close of your Lordship’s letter, they read that you “cordially wish them God speed in the Evangelization of the poor Heathen,” the Committee feel it difficult to regard such language otherwise than as bitter irony, seeing that it comes from one who has done all in his power, not only to impede their endeavours, but to render such endeavours impossible.

I have the honor to be, my Lord, (In behalf of the Sub-Committee,)  
Yours sincerely in the bonds of the Gospel,  
A Lind, Hon. Sec.  
Ballarat Chinese Mission.

To the Rev. W. A. Lind  
REVEREND SIR,  
Bishopscourt, Jan 12, 1860  
I have to acknowledge the receipt of your carefully prepared letter of the 10th instant, which has just come to hand.  
In reply, I have simply to say that my character, as a man of truth and straightforward conduct, is, I trust, sufficiently know to protect me from the charge of insincerity and deceit which the Committee have thought it right to bring against me. The principles on which I expected the Mission at Ballarat to be carried on were none other than those on which that at Castlemaine had been uniformly conducted, and which Mr. Young always recognised. The Native Agents there were not connected with the Church of England, and I never evinced any desire to interfere with them in their mode of performing their Missionary work, but always cordially cooperated with the other members of the Committee in its support. The case of my resolution to withdraw Lo Sam Yuen from the Mission at Ballarat was that which I have stated in my letters. He had been persuaded to go to a Wesleyan place of worship, and receive the Lord’s Supper there. I considered, therefore, and I still consider, that his principles as a member of the Church of England had been tampered with, and I wrote to the Committee upon the subject.
The resolution which they passed in consequence was unsatisfactory to me, both on account of the qualified denial which it contained, and the tone in which it was written; and my determination was accordingly taken to withdraw Lo Sam Yuen. This occasioned the Committee to pass a second resolution, which, although it afforded you an opportunity of explaining their intention in the first, was not in itself at all calculated to restore my confidence in them. While, therefore, I was quite willing, as I expressed myself, to accept your explanation, I saw no reason to for altering my purpose in respect to Lo Sam Yuen. The tone adopted by the Committee throughout the correspondence was such that I could not feel justified in leaving a person, who had been intrusted by the Bishop of Victoria to my care; any longer under their superintendence.

As to the assertion that his removal must render the endeavours of the Committee to carry on the Mission impossible, I am unable to discover any just ground for it. The may experience some difficulty in procuring a suitable successor, but there is no reason to suppose that this will be more than temporary, or that the Mission may not be speedily and successfully renewed. I do, therefore, very sincerely wish the Committee of Management, whoever they may be, “God-speed” in it. To the charge that I am responsible for the evil which may result, my only answer is, the Lord judge between us. I have no desire to recriminate, but trust that notwithstanding the common corruption of our nature, which is too apparent in our correspondence, you are united with me, as you subscribe yourself, “sincerely in the bonds of the gospel,” and I am.

Your faithful brother in Christ

MELBOURNE

P.S. As this letter has been necessarily written in haste, you must excuse some erasures.

To the Rev. W. A. Lind

REVEREND SIR

Bishopscourt, Jan. 31, 1860

I have this morning received a copy of a pamphlet published at Ballarat, entitled, “Facts and Correspondence relating to the removal from Ballarat, by the Bishop of Melbourne, of the Chinese Agent.”

It is due to myself to state distinctly to the Committee of the Chinese Mission at Ballarat, through you, that the inference which might be drawn from the Rev. C. Searle’s letters of the 24th and 31st October, that I wished to withdraw Lo Sam Yuen for the purpose of employing him in a Church of England Mission [which see at end of this letter], would be altogether erroneous.

My letter to Mr. Searle, then Hon. Secretary of the Mission, was dated the 10th October—a fortnight before his resignation; and at the time of writing it, I had no idea that he intended to withdraw from the Mission, or resign his office. It is true that he wrote to me something to the effect of his letter of the 31st October; but there is nothing in his communication which at all altered my views. I replied by requesting him to lay my letter at once before the Committee. Even then I was not aware of his having resigned the Secretaryship.

It was never the intention of the Church of England to establish a Chinese Mission at Ballarat, and I cannot see why the fact of such a one being established at Beechworth should prevent Mr. Searle, or any other Clergyman of our Church, from appearing on the platform to advocate the united Mission at Ballarat. Certainly I myself should not have hesitated to do so.

It seems to me scarcely candid in the Committee in their preliminary statement to keep out of sight the fact on which all our letters and conduct have been grounded, that Lo Sam Yuen was sent to me as a Native Missionary Agent from Hong Kong, by the Bishop of Victoria, at my request, and at the expense of the Church of England. However, I would pass over this;
and I would point out how very easy it would have been for the Committee, if the circumstances mentioned in page 4 of their pamphlet [which see at end of this letter] was indeed, “the only event” which could “possibly have given occasion” to our correspondence, to have frankly stated this in reply to my letter by their very equivocal resolution of the 12th of December.

There is one other circumstance on which I would be obliged to you for information. Immediately on receipt of your letter of the 10th instant, (i.e., if I remember rightly, on the 11th), I addressed to you a letter in reply. This latter letter was not published in your correspondence. Allow me to ask you, first, whether you received it? Secondly, if so, whether or not you received it previous to the publication of the rest of the correspondence? And, thirdly, why, in the former case, it was not published with the rest, or in the latter, you did not wait a reasonable time for my answer to a communication of such a nature as yours of the 10th.

I would hope for the sake of the Committee’s character as the servants of the God of truth that my letter, to which I am now referring, never came to hand. If it did, I cannot conceive on what grounds they can justify its omission. I will not however suppose them to have omitted it. I will rather believe that it was through some accident lost in my Registry, and never forwarded to you.

Waiting your answer to this inquiry,
I remain, Reverend Sir, Your faithful servant in Christ C. MELBOURNE

Gentlemen, Ballarat, October 24, 1859

I beg to resign the office Honorary Secretary to the Chinese Mission at Ballarat. My leading motive for so doing is the fact that the Diocesan Board of Missions connected with my own Church have determined to take up a Mission to the Chinese. The Rev. Mr. Dickinson, the Secretary, is on the eve of visiting Ballarat, to urge the claims of our Missions. As I feel bound to cooperate with this movement, and I feel I could not consistently appear on the platform or advocate our Mission while I was Secretary to your Mission, I deem it to be the most open course to resign my office.

I am, etc.

To the Committee, etc. C SEARLE

Dear Sir, Ballarat, October 31, 1859

I enclose you a letter from Mr. Young and one from the Bishop of Melbourne. In reference to the latter, I may mention, that upon its receipt I wrote privately to the Bishop, stating that Lo Sam Yuen attended the communion at the Wesleyan Church as his own act, and it was that for which the Committee could not be responsible. In reference to cases of Baptism—he had been misinformed—for no case had to my knowledge occurred. I have since received a note from his Lordship, directing me to forward his note to the Committee. This I now do, but I do so strictly officially, as having been addressed to me as the late Secretary, and as I would any other letter.

I am, etc,

J Oddie, Esq.

To the Right Rev. the Bishop of Melbourne.

RIGHT REV. SIR, Ballarat, February 9, 1860

Peculiar circumstances over which I have had no control, together with my necessary absence from Ballarat, have prevented my replying earlier to your letter of the 31st ultimo. The question therein can be answered in a few words. When your letter of January 12th reached me, I forwarded it to the Treasurer, and asked his opinion of the propriety of adding to the
documents then in the printer’s hands; and as he coincided with myself in the conviction that we already had a case sufficiently strong to lay before the public, without printing a letter which would only tell more unfavourably against the course you have pursued, it was determined to reserve that letter. That, after having in a former communication professed to accept the Committee’s denial of the charge you had preferred against them, of having infringed upon the religious liberty, or tampered with the principles of the Agent in their employ, you should, in the letter referred to, state that you “still believe his principles as a member of the Church of England had been tampered with,” evinces a degree of disingenuousness and inconsistency, the public exhibition of which you have little reason to desire. The Committee would therefore intimate, that, if the printing of that letter be a thing you wish they would rather leave the printing of that letter in your own hands, at the same time expressing their desire to carry on no further correspondence which can serve no additional end.

I am, Right Rev. Sir, yours, etc.

WM. A. LIND

The Bishop of Melbourne.

Provenance: Wesleyan Chronicle, Vol III, No 34, 1 pril, 1860, p. 77
Author: Editor
Category: Ballarat Chinese Mission
Subject Withdrawal of Lo Sam Yuen by Anglican Bishop of Melbourne

PROSELYTING

What is proselyting? Of the word the definition is not far to seek, nor could there be much difference of opinion about it; but of the thing opinions would probably differ as widely as do men’s personal idiosyncracies. The Right Rev. Dr. Perry, Bishop of Melbourne, for instance, would probably define it to be “the preaching of the gospel to nominal members of the Church of England by other than Church of England ministers.” The facts connected with the removal from Ballarat of Lo Sam Yuen, the Agent of the Chinese Mission there, because he had attended public worship and partaken of the Lord’s Supper in the Wesleyan Church, have already engaged the attention of the religious public ad nauseum. The correspondence is reproduced at length in the Church of England Record for last month. The facts had previously been commented upon with deserved severity in the public press, and to these comments the Bishop had felt himself called upon to reply. Now, we have no wish to continue a discussion so discreditable to our Protestant Christianity, nor by any notice of ours to give to the miserable exhibition a fictitious importance; but Wesleyan connection with the affair in its origin, and the plainness of his Lordship’s allusions in his letters to the Argus newspaper—allusions which it would be mere affectation on our part to pretend to misunderstand—allusions which he has therefore just two words to say by way of reply.

First, the implication that the Wesleyan Church increases her numbers by proselyting the members of other churches is not true. We challenge his Lordship to produce a case. We humbly conceive that he is plainly either to do so, or, if he cannot, then to make such amends as Christian consistency and courtesy dictate. That the Wesleyan Church is a pioneer church, is most true; and that she constantly endeavours, with a greater or less assiduity, to fulfill her mission in this respect, we most gladly admit. Her peculiar constitution has the happy effect of furnishing her, in addition to her regular ministry, with a constant supply of pious and intelligent laymen, who are employed, some of them with great ability and with signal success, in spreading the knowledge of the gospel and establishing the kingdom of Christ. Her agents go forth into the highways and hedges, and wherever they find men without the gospel, without

4 “‘Local preachers” have been a part of Methodism from its beginnings as a revival movement in 18th century England.” See online https://en.wikipedia.org/wiki/Methodist_local_preacher
enquiring to what church they belong or whether they belong to any church, proclaim the truth to all who are willing to hear. Rarely indeed does it happen that they continue long to frequent a neighbourhood without collecting a band of believing men around them. The church thus planted grows, and speedily seeks to put forth efforts similar to those by which it was itself originated; and thus gradually, but with a; rapidly and surely, the Redeemer’s kingdom is extended. But that this should be done by Wesleyan agency we have reason to know is just the thing to which the Bishop objects. We have no right, he thinks, thus to go out and obtain the advance of our neighbours, especially of “the national church.” We confess our surprise that his Lordship does not see the puerility of such objections as these, and their reflex inference as to his own church. He may be true that the Church of England cannot compete with the Wesleyan Church when placed on equal terms, and each allowed freely and legitimately to develop its powers; but we are surprised that the Bishop of that church in Victoria should be so anxious to proclaim the fact … The Bishop of Melbourne may rest assured that we shall not stop to consider whether the progress of our church is agreeable to him or not.

We must say we have little hope that this plain statement will induce in the Bishop any desire to rectify the evil he has done.

In the correspondence before us the Rev. C. Searle writes to the Committee under date of 31st October 1859. “On the receipt of the Bishop’s letter I wrote to him privately, stating that Lo Sam Yuen attended the communion at the Wesleyan Church as his own act.” The Committee had previously, oftener than once, declared that not only had no influence adverse to the Church of England been exerted upon him, but that, “knowing him to be a member of the Church of England, they had removed his dwelling near to St. Paul’s Church, in order that he might be under the pastoral care of the Rev. Mr. Searle, with whose church he had ever been connected.” And yet. On the 12th January, 1860, the Bishop writes: “I considered, and I still consider, that his principles as a member of the Church of England had been tampered with.” We expect, we say, nothing from his Lordship: our appeal is to the candor and good feeling of the churches. …

But secondly, Church of England agents have, within a few months past directly proselyzed several members of the Wesleyan Church. … Why, Lo Sam Yuen is himself a proselyte! He is a convert of the late Mr. Gutzlaff, of the London Missionary Society but before coming to this colony was connected with the Church of England Mission in china, whence he was sent to the Bishop of Melbourne, by whom he was “lent” to the Committee of the Ballarat Mission. Pong See, who is a covert from heathenism by the instrumentality of Leong-a-Toe, at Castlemaine, was baptized by a Wesleyan Minister, is now employed with Lo Sam Yuen under the auspices of the Bishop at Yackandandah. It stands, however, on permanent record as the deliberate conviction of the Bishop of Melbourne that attendance and communion in the Wesleyan Church by a member of the Church of England constitutes a treason against that church, and, if perpetrated by an official member, can be adequately punished only by his removal, no matter what the consequences. There let it stand.
Bishop of Melbourne withdrew him from the mission and employed him elsewhere. We write this statement with grief, and refrain from comment. The Committee have done right to publish the facts.

**Provenance:** *Mt. Alexander Mail, 14 March 1860; 16 March 1860*

**Author:** Staff Journalist

**Location:** Castlemaine

**Category:** Wesleyan Methodist Chinese Mission

**Subject:** Annual Meeting, 13 March 1860

The annual meeting of the Wesleyan Missionary Society at Castlemaine, was held in the Wesleyan chapel, on Tuesday, the 13th inst. The Rev. Mr. Raston opened the meeting with prayer, and the Rev. Mr. Draper was appointed chairman.

The CHAIRMAN urged on the meeting the great importance of their work, and the necessity of increasing exertion. He referred to the interesting ordinance of adult baptism, to be given to three of the Chinese. He regretted they were not able to hold more direct communication with that numerous race, and paid a well merited eloquent on Leong a Toe, the Chinese missionary. The speaker in glowing terms described the vast opening presented by the Holy Spirit in the work of evangelizing the Chinese, and urged the Church to dedicate themselves afresh to the mighty and noble task of aiding to being the benighted heathen to the knowledge of the truth as it is made known in Jesus Christ…

The Chinese mission in Castlemaine had been twelve months under the direct care of the Wesleyan body. Encouraging results had been found, and Leong a Toe has labored diligently daily in visiting and teaching. Some of the Chinese have sought admission into the Christian Church, to the number of eleven, and have renounced idolatry. One of the Chinese to be baptized is a man of considerable attainments in the literature of his own country [i.e. Lum Khen Yang]…

The Rev. Mr BLAMYRES [Blamires] moved the adoption of the report … and remarked that, as God had placed the Chinese mission in their care, they were bound to carry it on, and, when truly christianised, make them “Celestials” indeed, not of the material sun, but of God’s own Son.

The resolution was seconded by the Rev. Leong a-Toe, Chinese Minister, who took the opportunity of presenting a report of the progress of the Chinese mission—It has existed for five years; during three and a-half years (of) which Leong-a-Toe has labored among them—his hearers numbered 24,210; there been eleven conversions, seven of whom had been baptized by the Rev Mr. Raston. We trust to be able to present this report in our next.

…the three Chinese converts presented themselves, the Rev Mr Draper superintending.

The Rev. Mr RASTON stated that he had the applications of the Chinese candidates in their own hand writing, for admission to the church, and translations made by an eminent scholar in Melbourne, one of their own countrymen—and there was every proof that these documents were genuine. The confessions of faith were read in English, and the result of a private examination of the three converts as to their views of Christianity. The former detailed their previous history, and the latter was exceedingly simple and interesting. When asked what they would do with their religion when they went back to China, they replied that they would never give up the religion of Jesus, but would teach it to their families. The baptism was performed in the usual way, the three converts kneeling, whilst being sprinkled with water in the name of the Father, Son and Holy Ghost. The three Christians—“Ing-tye” or “brethren” were then addressed by Leong a Toe, in Chinese, and the impressive and most interesting ordinance concluded. …

The Missionary Society has voted £100 towards building the Chinese chapel, near the National School. The Chinese themselves have contributed £140 towards its erection on the
land already bought…

Provenance: *Mt. Alexander Mail, 14 March 1860; 16 March 1860*
Author: Editor
Location: Melbourne
Category: Presbyterian Chinese Mission
Subject: Appointment of Rev. William Young as Superintendent
Missionary of the Presbyterian Chinese Mission

Presbytery of Ballarat. ‘The Rev. Mr. Campbell, Geelong and Convenors of the Assembly’s Committee on Heathen Missions were present, and introduced the subject of his coming to Ballarat. He commended to the Presbytery’s care the Rev. Mr. Young, who as the Assembly’s Missionary to the Chinese, would be under the jurisdiction of the Presbytery.’

Poorly attended public meeting that evening in Sturt St Presbyterian Church Ballarat to initiate Presbyterian Chinese Mission which has taken over Lo Sam-yuen’s mission at Redbank.
CHINESE CHRISTIAN CHURCH
The Foundation Stone will be laid on Monday 2nd April, at 4 o’clock p.m.
by
Lieut. Smith, Chinese Protector.
The Revs. J. Low, E. Day, T. Raston, J. J. Storie, W. L. Blamires, Leong-a-Toe,
with other friends,
will be present on the above interesting occasion.
The public are respectfully invited to attend.

Chinese Methodist Church, Castlemaine.
CHINESE CHRISTIAN CHURCH SOIREE.

The soirée announced for Monday last, was held according to announcement, at the Mechanics’ Institute. The tea tables were loaded most liberally with the offerings of the fair sex, and not less than 300 sat down to partake of the good things provided. The Chinese men, in whose behalf all the arrangements were made, attended, but quietly. Christianity appearing to be one of the articles of disbelief. Even of those who attended, when the tea party proceedings were going on, but few stayed longer than was necessary to fill themselves with the tea and listen to the proceedings.

The proceedings were opened by the Rev. J. Harcourt giving out the 200th hymn, when the Rev. J. Low engaged to pray.

Rev. J. Harcourt then introduced Lieut. Smith, who said that as Chinese Protector, he had gladly consented to preside on this occasion. He alluded to this being the first Christian Church, and expressed his surprise at seeing such a large attendance of Chinese at the last services on the preceding day, when he attempted to see how the Chinese would be likely to receive the gospel. He referred to the difficulties which attended the introduction of Christianity into China, and concluded by passing a high compliment to the Wesleyan body, who had been the chief agents in the prospect satisfactory condition of the cause, and called on the secretary to bring forward his report.

Mr. Middleton brought up a statement which showed that the amount received from the former mission was £140; collected by Mrs. Chwewa £31 7s.; by Mrs. Houston, £9 6s.; and by Mrs. Wilson, £6 12s.; grant from the Wesleyan Missionary Society, £50; by Leong Y. Tse, in Castlemaine, £10; in Melbourne, £4; by Mr. Earnest, £5 7s.; collection by laying the foundation stone, £10 10s.; at opening service £12. The total expenses were £8 10s., leaving a deficiency of £6 10s., towards which the Committee had received in premium, £20, and calculating the proceeds of that meeting at £20, a surplus of £13 13s. 6d. would be left. The speaker hoped that the apparent surplus would not allow one to abuse his earnings.

LORD A TOR then read a paper in English, giving a sketch of the rise and progress of the Christian Church in Castlemaine, amongst the Chinese, and the general advance of the gospel amongst the Chinese race generally. He spoke in very good English, and was listened to with great attention, the conclusion of his specimen being greeted with great applause.

The Rev. Mr. Woodall said that he liked being prevailed upon by two or three speakers, as they contributed ideas for him to enlarge on, and what he had been told might have given him the opportunity. He made an excellent speech, and concluded by moving that the report be adopted. (Cheers).

Rev. J. Lowe, with great pleasure, seconded the adoption of the resolution, and congratulated the Wesleyans and Chinese on the manner in which they had conducted this to be a successful issue. If succeeding generations found the Castlemaine creation either too small or too immense, they must erect larger and more substantial ones. The progress of evangelisation had been great, and he hoped it would be yet greater. He trusted that yet eventually, become they might be engaged towards the admission of Chinese into this colony, some might have any objection to their admission in that higher land, where European and Asiatic were alike admitted, where no distinction of persons existed. If the Chinese were once evangelised, there would be no necessity for making special laws for their government, as they would become equally good citizens with the rest of the colonists. He concluded by an earnest hope that the cause so ably introduced by the Wesleyans, might flourish and prosper.

Mr. Musgrave moved the next resolution, “That the meeting hailed with the greatest joy the establishment of a Christian Chinese Church, and called on its members to pray that the minds of the Chinese might be turned from darkness to light, and that those converts might publish in their own land the glad tidings of salvation through Jesus of Nazareth.” He contrasted the difficulties in imparting Christianity to Chinese in the colony and their own land, and hoped that the example the Chinese might see set here, might bear true to their own country. He concluded by hoping that the sense of the resolution might be speedily carried out.

Rev. J. Harcourt seconded the resolution, and was glad that a number of long-tailed Chinese men attended at the opening services (laughed). He hoped

Provenance: Ballarat Star, 5 May 1860
Speaking at length on his attitude to other denominations, Bishop Perry said…

(Regarded Presbyterians as a national church)… with regard to other bodies, he would treat them with common courtesy. He would point out errors if called on, he would accord to any clergymen of these bodies due civility, but treat them as persons who had separated themselves from the Church of England. He could not but regard them as inimical to the interests of the Church of England and they had separated themselves from the Church and held certain doctrines and opinions of the Church of England in contempt. All they could do would be to treat them with Christian civility and charity but not to seek to associate too much with them. These were the motives that had influenced his conduct. He considered that they could not forward the interests of their own Church if they connected themselves with other Christians. He could say that the members of the Church of England were not in their proper places when in the chair at a meeting having for its object the promotion of Denominational Christianity. He had deviated from this rule in the case of the Chinese Mission. He had been in England when it was formed and on his return he found it formed and he thought he was bound to support it...

Provenance:  
*Ballarat Star, 10 May 1860*

Author:  
Staff Journalist

Location:  
Ballarat

Category:  
Anglican Chinese Mission

Subject:  
Bishop Perry’s attitude to other denominations

BISHOP PERRY AND HIS TEACHINGS.

Bishop Perry at a Bible Society meeting in London just after his consecration as first Bishop of Melbourne (Westminster Abbey 29 June 1847).

I love the constitution of this society, because I rejoice in the opportunity it affords me for co-operation with Evangelical Protestant Dissenters. I rejoice to believe that many dissenters in this country, laymen and ministers, are like members belonging to my own Church, “Members of Christ, Children of God, and heirs of the kingdom of Heaven,” therefore I regard them as my brethren and desire to love them in that character. I lament that they are separated from us. I lament that they cannot co—operate with us in all things.
The completion of the first church destined for Christian worship by the Chinese in the colony is an event worthy of record. On Sunday next the opening of a Chinese Christian Church will take place at Castlemaine, and the services will be performed by the Rev. J. Harcourt, and Leong A Toe, a Chinese missionary, who will preach a sermon in his native tongue. This is an announcement that will doubtless afford pleasure to many of our readers, and cannot fail to exercise a beneficial influence upon the minds of those who have accustomed themselves to look upon the Celestials as an inferior and altogether heathenistic race.

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**Provenance:** Australian Messenger and Presbyterian Record, November, 1860, p 125

**Author:** Editor

**Location:** Melbourne

**Category:** Presbyterian Chinese Mission

**Subject:** Journal of Rev. William Young

**July 29** Went to Little Bendigo; Collected a small congregation of Tokeen Chinese, to whom I expounded a good portion of Matthew ii. Great attention and much interest were exhibited by the hearers, and many expressed their satisfaction at my coming back to Ballarat. One of the number seeing me give away a few tracts, produced one which he had brought with him and asked me what it was. I perceived it was part of a volume entitled ‘Village Sermons’. He said the volume had been given him by some Europeans who saw him in an English place of worship. I told him and others that I hoped they would exert themselves to bring out more of their countrymen to hear the Word of God, which they promised to do.

**Editors Note:**
Of that man Mr Young speaks afterward, mentioning that he was no longer a worshipper of idols, and seemed animated by a sincere desire to know the way of truth.

**August 1** Met a man who told me he had seen me at Singapore. He had been in a missionary school there. All the religious instruction, however, which he has received does not seem to have raised him above his countrymen. Opium smoking, the bane of hundreds and thousands of these people, stands in his way. It has evidently made him very poor—his sullen countenance indicates a long addiction to the baneful luxury.

**August 10** On my way home met a Tokeen Chinese, who after nine years residence here is anxious to return home. He told me that he was a relative of Tu (a servant I had in China, and a convert). He had been acquainted with the missionaries in Amoy, and been in their services. I remarked—then he must have heard of Jesus Christ? ‘Yes!’ ‘Who was Jesus Christ?’ He pointed to the sky and said—‘He is God.’ ‘The Son of God,’ I said. ‘Who became man to save us.’ some little of what missionaries in China teach these heathen people is thus retained upon their memories; and who knows but the bread cast upon the waters long ago may yet be found after many days. This man has been since a frequent attender on our Sabbath services at Little Bendigo.

**August 22** Visited the Hospital; saw a sick Chinese afflicted with leprosy. He was in a detached house. I asked him if he had ever heard of the doctrines of Jesus Christ. He replied he had, but did not remember them. I gave him a tract. Perceiving ‘A’ to be in the Chinese character, he eagerly caught it up and began to read it. He appeared well pleased with my visit.

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Milne, Rev. William, *Village Sermons*, (Malacca, 1824). This contained twelve items, later issues numbered fifty-two items.
August 23  Stopped at a small Chinese temple, and witnessed a Chinese there making inquiries at an idol, through a lay priest, as to the result of an application to a European doctor in the case of a sick friend; also as to his own future good luck. The officiating priest having gone through the forms observed on such occasions, presented the enquirer with a couple of divining sticks, which the latter took to an adjoining house, occupied by a fortune teller, and obtained from him the answer that corresponded to the numbers marked on the sticks. These answers were explained to the enquirer. I had not the opportunity of ascertaining the answers nor the fee paid for them. Gave the fortune-teller a tract, and hope, on a future occasion, to have a conversation with him.

August 28. Visited the jail, where I addressed about seven prisoners. They appeared to be glad to see me, and were very attentive. They blamed the foreigners for selling them opium.

Heard of a poor woman, a European, who, with a child, were in great destitution. Her husband (a Chinese) had been arrested at Bendigo on suspicion of selling spurious gold, but she had heard nothing from him for several weeks.

Editors Note:
Mr Young interested himself in this poor woman’s case, and through the Government Interpreter, traced her husband, who had been discharged for want of evidence, and induced him to remit her some money. He was also instrumental in getting a disabled Chinese some relief from the Benevolent Society, and afterwards of getting him sent home to his friends in China.

August 29  Was hailed by a Chinese from inside a tent. I found that he was one of my hearers last Sabbath afternoon. He told me that he was a doctor, but that he had given up his calling on account of being summoned before the authorities for the ill results of his treatment of a Chinese patient. He thought it very hard that such a step should be taken because he was not successful; nor did he think their mode of treating cases was proper, for they seemed to be guided more by their stethoscopes than by the pulses of their patients (and every man has six different kinds of pulses). He could invariably tell whether they were laboring under curable or incurable diseases. He wished me to give him £10 to set him up in business, etc.

September 2  At a fortune-teller’s, where I met half a dozen Chinese, some strange questions were asked me—‘Was it necessary,’ asked the fortune-teller, ‘if a man wished to become a Christian to pay a sum of money? Was it necessary to cut off his tail? And would becoming a Christian exempt a Chinese from the payment of the residence fee?’ I told him ‘That Christ did not require a man to part with his tail, nor was it necessary to pay a sum of money. What was required was, true faith in Jesus Christ; and, as to taxes imposed by the State, Christianity taught us to pay them.’ ‘Then it is of no use to become Christians’ some of them exclaimed.

September 25. Rev Mr Raston, Wesleyan Minister, called on me this day with Leong a Toe, the Chinese Catechist at Castlemaine. The latter told me of the resolution he had come to—to leave this country for China, which I told him I very much regretted, as there would be no Christian Chinese to take his place; he had laboured successfully at Castlemaine, and had been the means of bringing several of his countrymen to the knowledge of the truth. But quite as strong and stronger claims are drawing him back to China. Two Chinese who had been baptised at Castlemaine are going back to China with him. The idea is indeed pleasing, that of christianised heathen, converted by God’s grace in this country, having here obtained, along with the gold that perisheth, the imperishable treasure of the knowledge of the truth as it is in Jesus. Leong looked at my stock of books, and took several copies of those he considered most suitable for distribution on board the ship among his Chinese fellow passengers.

Editor’s Note
Mr Young has been urging upon the Committee the importance of having a School opened 

See online http://www.empirical-health.com/services/pulse-diagnosis/
where the Chinese might be instructed in the knowledge of English; and still more earnestly has been representing the necessity of his labors being sustained and extended by the appointment of one or more Native Catechists.

Provenance: Australian Messenger and Presbyterian Record, June 1861, p 125
Author: Editor
Location: Melbourne
Category: Presbyterian Chinese Mission, Ballarat
Subject: Appointment of Cheong Peng-nam as catechist

Ever since Mr. Young’s settlement among the Chinese at Ballarat, he has represented the necessity of a Catechist being appointed to help him... The Committee, heeding the force of Mr. Young’s representations, have ventured to engaged the services of a very promising Chinese convert [Cheong Peng-nam]. He is engaged by the month at the rate of £100 per annum.

Provenance: Australian Messenger and Presbyterian Record, August 1861, pp 173-174
Author: Editor
Location: Melbourne
Category: Presbyterian Chinese Mission, Ballarat
Subject: Testimony of Cheong Peng-nam

I am a native of the district Oye Wooey, in the department of Sew Hing, of the Kwong Tung Province. I was living with my father at Fat Shan during my youth. I went to school while my father was in business. It was to be hoped that I might make myself useful in the life of business. Years passed, I was full-grown, and I was obliged to cease my learning to go to business. It happened that the insurgents were creating confusion in all parts of the Kwong Tung Province, in consequence business was unable to be carried through from one place to another. I left off business, and returned to Canton, where I met with some of my friends returning from Australia, who told me that the state of affairs in this country were very good, and that the government here was most friendly to foreigners. I was glad of the news. I reported the matter to my parents, and instantly took my passage to Australia.  

Cheong Peng Nam said —
Christian friends, I am very glad to meet you this evening. I beg to say a few words to you. I am employed by the Presbyterian Church of Victoria to preach the gospel to my countrymen in Ballarat; some of them are willing to hear it, some are unwilling; others again ridicule, and show their hatred of it. And why is this? Because the Chinese value the doctrines handed down by their own wise men. From a boy I was taught that these doctrines were the true doctrines, and that they were first taught above 4000 years ago. But they say nothing about God’s creating heaven and earth in six days, and resting on the seventh — nor about Jesus coming into the world to redeem us from sin; and they do not tell us what we ought to do in this world; nor what we are to expect in the world to come. We cannot learn from them about God’s righteous judging of men at the last day; and therefore the study of the doctrines of China is not sufficient to enable us to regulate our lives. Although the ancient sages worshipped a supreme ruler, and called him the great Lord of Heaven and Earth, and also sacrificed to him; yet in after times, there being no Bible among the Chinese; the people gradually became darkened, and made all sorts of images and gods, and sacrificed to them, and to deceased ancestors, and tombs, and other objects, and thus served the devil, who in this way led them astray, until they were quite

7 Australian Messenger and Presbyterian Review, August 1861, p 173.
ignorant that God was the great Lord of heaven and earth, and believed that a dead man who was deified by one of the Emperors was the Supreme God; some of the Chinese also said that Buddha had power over heaven and earth; others again said, there were gods greater than Buddha who would exist when heaven and earth had passed away. Besides these errors, the Chinese believe in fortune-telling, witchcraft, and such things; and they believe to be true what they find in wicked books and novels; they believe also false doctrines, ghost stories, and other superstitions. Then there are educated men among the Chinese, who do not comprehend the importance of heavenly doctrines; but who adhere with great tenacity to the ancient doctrines of China, and argue with me, and maintain that these doctrines are the true ones; thus they stick to their errors and cannot be convinced, and Satan deceives them. They will not permit the Holy Word of God to be their guide. But by the efforts of good men who wish to spread the truth, the doctrine of salvation has penetrated China; and it is gradually removing the film that has darkened the minds of the people, and enlightening them, and bringing them out of death into life. In order to cause its universal spread it is of the first importance to get the transforming influence of the Holy Spirit, and next to obtain your assistance, Christian friends, to send laborers into the harvest — and what you sow, you shall reap — and thus the lost piece of silver will be found, and the glory of the triune God will be manifested, and your own happiness will be vastly increased. This is my heart’s wish.’