

News Department.

CHINESE MOVEMENT.

The following are extracts from a most interesting letter from the Bishop of Victoria, (Hong Kong), to the Archbishop of Canterbury, in reference to the wonderful events now going on in China. We are persuaded that they will be read with deep interest by every reflecting mind :

" I take this opportunity, through your Grace, of earnestly imploring the great missionary societies of our Church to turn their attention towards the East, and to hear the voice of Providence which now calls upon them to redouble their exertions in this direction. China is now on the brink of a mighty change—a change which will affect one-third of the human race. May it be ours to take possession of this land in the name of Christ, and, with an adequate force of Missionary laborers, to enter upon these fields white unto the harvest! Japan, also, is now probable much nearer the period of her visitation and day of grace. The American expedition is already on its way from China to that secluded region. The United States' Commodore has offered protection to the solitary missionary at Loo-choo, and bears from me a letter encouraging Dr. Bettelheim to render his temporary assistance as interpreter in the powerful fleet now about to unfurl the standard of a Christian nation on the Japanese waters.

" In an opposite quarter, Burmah is obeying the same universal law of Eastern despotisms melting away before the Anglo-Saxon power; and the Anglo-Indian empire, in spite of the pacific policy of her successive governors-general, is extended until it nearly touches the south-western confines of China. The word of God is now also given to the Chinese in an improved version, the Old and New Testament having been recently completed by Dr. Medhurst and his colleagues of the London Missionary Society. The translations of the late Dr. Gutzlaff and others are extensively circulated in the rebel-camp. The Christian tracts and books so long distributed by Protestant missionaries, often with heavy heart and desponding mind, among the listless multitudes in the streets and suburbs of Canton, are at length bringing forth fruit, and God has been better to us than our own weak faith and hope. These little messengers of mercy have winged their flight into the far interior as a testimony to the boundless power and influence of the Christian press in China, and, in the adjacent provinces of Kwang-se, have given a character and impetus to what is likely to become the most important of modern revolutions. A body of men, who, in the great outlines of their belief, may even be termed our fellow-religionists, are now advancing towards the capital of the most populous of empires; and, in the event of ultimate success, they may, if more perfectly instructed, become the pioneers of the pure Gospel of Christ; or, if neglected, they may degenerate into the most ignorant of mere fanatics and iconoclasts.

" It is gratifying to hear that one of the oldest of Protestant missionaries, Dr. Medhurst, of Shanghai—the first of living Chinese scholars—is about to make the attempt of visiting Nanking, and it is to be hoped that no consular restrictions will be put into force to hinder him in such a peculiar emergency. We of the Church of England must be further prepared to take full advantage of the crisis. Our few missionaries at Shanghai, Ningpo and Foochow, should seek to add to their knowledge of those local dialects, an acquaintance also with the Mandarin dialect, and thus be ready to avail themselves of the probable removal, at no distant period, of those restrictions as to boundary regulations by which British consular officials deem themselves now bound to co-operate with the Chinese mandarins in preventing our entrance into the interior. Above all, we need a new supply from Europe of able-bodied, well-educated, and devoted young men—or even men of middle age, if not beyond the capacity of acquiring a new and difficult language—who may come hither and give their time and strength to the acquisition, of the Mandarin or court dialect, the language spoken at Peking, and by all the government officials of the empire. Such missionary laborers should hold themselves ready to go, in the spirit of love and the power of faith, wherever God may indicate that their presence hereafter will be most influential and effective. The Church Missionary Society will doubtless renew her long and—alas! it must be added—her almost fruitless appeal for men, and lengthen her cords, and strengthen her stakes in this her field of labour. And especially would I beseech her elder sister, the Society for Propagating the Gospel in Foreign Parts—some of whose missions I have lately visited in India—to put forth her strength in all the vigour of a renovated youth, and exhibit in China the spectacle which it afforded me delight to witness in Trinnavelly—the missionaries of two great societies of our Church laboring in the same field, in unity of spirit, and oneness of faith, devoted to the cause of the same Redeemer, and the extension of the same spiritual kingdom. I offer them the facilities of St. Paul's College for their first reception and preparation. They might soon go northwards. I would myself accompany them. I will not ask them to go whether I am not willing to accompany and lead them. We are ready to break asunder family and domestic ties. We, who have wives and children, are willing to be as those who have them not. At present we can do little but take our measures and arrange our plans. But we want men here at once, and without delay, to study the language and prepare for battle: for a great door and effectual will soon be opened unto us.

" And if Britain, and, above all, if Britain's Church

neglect the call, arise not to her highest behest as the ambassadors of Christ and the heralds of the cross among these eastern empires—for three empires are now convulsed and shaken before the force of Anglo-Saxon Christendom—then the page of history will hereafter record the melancholy fact, that, like Spain, Portugal and Holland, who each enjoyed their brief day of supremacy and empire in these eastern seas, and then sank to insignificance and decay—so Britain, wielding the mightiest sceptre of the ocean, and ruling the vastest colonial empire of the world, failed to consecrate her talents to Christ, and, ingloriously intent on mere self aggrandizement and wealth, fell from her exalted seat in merited ignominy and shame.

" My Lord, my heart is full of these stirring considerations. I pour them forth into your friendly ear and sympathising heart, as my Metropolitan; and through you I sound the trumpet of appeal to the Church at home, on this occasion of China's exigency, which may become Britain's golden opportunity."

" A letter from the British Chaplain at Shanghai, written to me immediately after the return of the British steamer from Nanking, contains the following interesting statement:—'The *Hermes* returned from Nanking yesterday, bringing the strangest news. The rebels are really a body of Christians! That is to say, they have renounced idolatry, worship Jehovah and Jesus, and believe in the Trinity! I have several of their books now before me: one is the book of Genesis; another is an almanack with all the Sabbath days marked. They have a calendar of their own, in which the year is made to consist of 366 days. Another book is San-tze-king, containing an abstract of the true religion from the creation downwards. Another book is a comment on the Ten Commandments. In the seventh commandment opium-smoking is forbidden, as leading to the breach of that command. The religion, however, of these men is, as we might expect, mixed up with much superstition and peculiar Chinese notions. They seem to hold a notion of supremacy over all the world. Their *Tao-pang-wing* is not the name of an individual, but the title of their dynasty—Great Prince of Peace, or rather, Prince of Universal Peace.

In the Digest of their books made by the Rev. Dr. Medhurst, are the following prayer, Doxology, and version of the Commandments:—

" I. A. B., kneeling down with a true heart, repent of my sins, and pray the Heavenly Father, the Great God, of His abundant mercy, to forgive my former sins of ignorance, in repeatedly breaking the Divine commands, earnestly beseeching Him also to grant me repentance and newness of life, that my soul may go to Heaven, while I from henceforth truly forsake my former ways, abandoning idolatry and all unchristian practices, in obedience to God's commands. I also pray that God would give me His Holy Spirit to change my wicked heart, deliver me from all temptation, and grant me his favor and protection, bestowing upon me food and raiment, and exemption from calamity, peace in this world and glory in the next, through the merits of our Saviour and Elder Brother Jesus, who redeemed us from sin. I also pray that God's will may be done on earth as it is done in Heaven—Amen."

On Sundays the following Doxology is to be said or sung:—

- " We praise Thee, O God, our Heavenly father ;
- " We praise Jesus, the Saviour of the world ;
- " We praise the Holy Spirit, the sacred Intelligence ;
- " We praise the Three Persons united as one true Spirit."

The above is followed by a verse of a hymn, viz:—

- " The true doctrine is different from the doctrine of the world ;
- " It saves men's souls and affords the enjoyment of endless bliss ;
- " The wise receive it at once with joyful exultation ;
- " And the foolish, when awakened, understand thereby the way to Heaven.
- " Our Heavenly Father, of his infinite and incomparable mercy,
- " Did not spare his own Son, but sent him down into the world,
- " To give his life for the redemption of all our transgressions :

" When men know this and repent of theirs, they may go to Heaven."

- " Then follow the Ten Commandments :—
- 1. " Worship the great God.
- 2. " Do not worship depraved spirits.
- 3. " Do not take God's name in vain: His name is Jehovah.
- 4. " On the seventh day is the Sabbath, on you must praise God for His goodness." (The Sabbath occurs on the same day as our Sunday.)
- 5. " Honour father and mother.
- 6. " Do not kill or injure people.
- 7. " Do not commit adultery or practice uncleanness." (Under this command opium and foreign tobacco is forbidden.)
- 8. " Do not steal.
- 9. " Do not lie.
- 10. " Do not covet."

A CURIOSITY.—Mr. Moore, our Legislative Reporter, has now in his possession, for transmission to the World's Fair at New York, a pair of woollen stockings, knit by Mrs. Frost, of the town of Madison, in State, who is now enjoying tolerably good health though now in the hundredth year of her age. Ten years ago the old lady could say: " Arise, daughter, go to thy daughter: for thy daughter's daughter had a daughter!"—*Concord, N. H. Patriot*,

APPEAL FOR A FISHERMAN'S CHURCH.

The Settlement of Turn's Bay is the next westward of Sambro, within 18 miles of the City of Halifax. It was formed 35 years ago, by the removal of several families from St. Margaret's Bay, all at that time Members of the Church of England; and it now contains about 200 souls. The soil is exceedingly rocky, and fishing has therefore been the chief dependence of the people. No Protestant Minister having visited them until the last summer, and there being a R. C. Chapel at Prospect, in the vicinity, some had been induced to resort thither for Baptism and other offices of religion; and had thus been led to join that Communion.

But the commencement of a Church of England Service among them, last summer, was hailed with delight by the remainder, and has arrested many who were on the eve of abandoning the faith of their fathers, while some who had nominally done so have returned. There are now about 120 Protestant Souls at the Bay itself, besides about 100 within reach from other directions, exclusive of Sambro, and besides Lower and Upper Prospect, distant respectively 1 and 4 miles; in which, among several hundred Romanists, there are generally a good many transient Protestants, attracted by the fishery, from the Western Coast of the Province.

Under these circumstances, it has been thought desirable, (with the concurrence of the Rector of the Parish,) to erect a Church among the rocks of this hitherto destitute region, for the accommodation of the poor fishermen and their numerous families; there being at present no Protestant Place of Worship from Halifax Harbour to St. Margaret's Bay, except a small Wesleyan Chapel at Sambro. The poor people themselves, through the failure of the fisheries, can give nothing but their labour, and therefore an earnest appeal becomes necessary, to the sympathies of those in this City and elsewhere, who desire to extend to their destitute neighbours, a share of those blessings which they have themselves so long and so largely enjoyed. So poor, indeed, are those for whom this Church is designed, that last winter numbers were indebted to the charities of Halifax for food and raiment.

And when the peculiar circumstances of this harbour, as above related, are considered, it is hoped that no Protestant, of whatever name, will withhold his aid. The importance of raising, in such a position, a Standard in behalf of our common faith, will no doubt be appreciated by all to whom that faith is precious.

A Burial Ground has already been enclosed and consecrated, within which, upon a broad and solid rock, has now been raised a humble Building to the honour of Almighty God, and for the present and eternal benefit of the dwellers on that destitute coast. Although not provided with the means, the writer has gone on with the work, in faith, that the Lord's people will, out of what He has given them, enable him to pay for it. The outside is nearly finished, and Divine Service was held in it for the first time on Sunday, Oct. 9th, to the great joy of many hearts. The Church is conspicuous by sea as far as the eye can reach, and for many miles in other directions; and it is hoped, that its tall spire, as seen from the distant wave, by the hardy fisherman, will serve not only to guide him to his earthly home, but also to remind him of that House Eternal in the Heavens, where the weary are at rest, and for which, it is humbly trusted, this Sacred Building may be instrumental in preparing him.

It will thus be seen that this is emphatically a FISHERMAN'S CHURCH, in which "to the poor the Gospel is preached," and every inch is FREE. In the name, therefore, of the Lord of rich and poor, the aid of all to whom He has given a portion of His goods, is very earnestly requested, as being essential to the completion of this good work, which is likely to prove a blessing to so many souls.

Donations of any amount will be thankfully received and acknowledged in the *Church Times*, by the Rev. J. C. COOMAN, Maynard-place, Jacob's Street, Halifax, N. S.