

The Church Times.

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“Evangelical Ecay—Apostolic Order.”

W. Gosse—Publisher.

VOL. VI.

HALIFAX, NOVA SCOTIA, SATURDAY, SEPT. 17, 1853.

NO. 33.

Calendar.

CALENDAR WITH LESSONS.

Day & date.		MORNING.	EVENING.
S. Sept. 18.	17 B. of Tris.	Ezekiel 14.	Mat. 19.
19.		Zech. 2, 3.	Zech. 4, 5.
20.		—	—
21.	St. Matthew Ap.	Eccles. 35.	Eccles. 35.
22.	(Ev. & M.) Euz. D.	Zech. 8.	Zech. 9.
23.	Labour Day.	—	—
24.	Labour Day.	—	—
25.		—	—

Poetry.

THE USE OF THE FLOWERS.

BY MARY HOWITT.

God might have bade this earth bring forth
Enough for great and small,
The oak-tree and the cedar-tree,
Without a flower at all.
He might have made enough, enough
For every want of ours,
For luxury, medicine and toil,
And yet have made no flowers.

The ore within the mountain mine
Requireth none to grow,
Nor doth it need the lotus-flower
To make the river flow.
The clouds might give abundant rain,
The nightly dews might fall,
The herb that keepeth life in man
Might yet have drench them all.

Then, wherefore, wherefore were they made
All dyed with rainbow light,
All fashioned with supremest grace,
Upripping day and night.
Springing in valleys green and low,
And on the mountains high,
And in that silent wilderness,
Where no man passeth by?

Our outward life requires them not,
Then wherefore had they birth?
To minister delight to man,
To beautify the earth:
To whisper hope—to comfort man,
Whene'er the earth is dim,
For who so careth for the flowers
Will care much more for him.

Religious Miscellany.

THE REBELLION IN CHINA.*

(From the North China Herald of the 7th May.)

VISIT OF HER MAJESTY'S STEAMER HERNES TO NANKIN.

(From the China Mail of 7th June.)

CAPTURE OF AMOY.

The capture of Amoy, mentioned in our last Overland, was, it appears, made, not by the rebels, but by a gang of discontented spirits, numbering about 3,000, led on by a few men of influence, who have taken advantage of the disturbances in other parts of China to wreak their vengeance upon the authorities for punishments formerly inflicted. One of them was formerly an opium broker, who was branded on the cheek for some offence against the laws; while a second, we are told named King Sing, was at one time an interpreter to Mr. Layton, British Consul at Amoy.

On the 18th May an ineffectual attempt was made by the Government to regain possession of the citadel. Some 500 to 600 men landed from nineteen junks, and marched boldly forward, but were ultimately attacked in a narrow lane, and routed by the insurgents with the loss of their colonel and twelve to fifteen men killed and about fifty made prisoners. Among the latter were two petty officers, who were subsequently decapitated, and their heads, with that of the colonel, were stuck upon poles on the walls of the citadel. The Imperialists were expected shortly to return with larger force.

In Kwang-tong, everything remains quiet. A communication from the capital is said to have been received by the officials with the most lively demonstrations of satisfaction, but its contents have not yet

* Concluded from last week.

been made public. Forty criminals were executed on the 1st June.

The British Merchants at Canton have been questioning Sir George Bonham as to their indemnification in the event of their property being destroyed during any outbreak there. The answer, we need hardly say is equivocating.

We have received, by Loreha from Amoy, the following translation of a proclamation issued to the merchants by Hung the insurgent leader, previous to the capture of the town:—

“Proclamation, by Hung, Commander-in-chief of forces under the Chinese great Ming dynasty—to enforce military discipline for the security of commerce and the inhabitants:—

“We know that, according to the revolutions to which the universe—both heavenly and terrestrial—is subject by nature, a long state of inertia when arriving at the extreme end, must induce commotion like anarchy: and that supervision of things, on reaching its climax, will acquire stability.

“The same principle is applicable to empires. The Manchu dynasty has now lasted a long period of 200 years. Rapacious mandarins and their depraved subordinates are cruelly oppressing the people. Accordingly the time is at hand when the term of its existence is to run out and the empire is at its last breath.

“The Commander-in-chief being invested with the command of a humane and righteous army, is come to rescue the suffering people and to put down oppression.

“The troops shall not be allowed to plunder the merchants and people, nor to debauch the females, on our arrival in your city; and no crime whatever shall they commit at the places through which they shall pass. And if any disobey my commands, they shall be dealt with according to martial law, and immediately executed, with the strictest impartiality.

“All of you merchants and people may every one therefore pursue your occupations in peace and quiet, and need no alarm.

“These my commands are implicit; and I, the Commander-in-chief, am prepared to enforce them. Let each of you pay respectful obedience, and offer no opposition. A Special Proclamation.

“50th year of cycle Tai-tio, Kwei-chow year, 4th month, 10th day.”

We are told further, that several of the rebels, having been caught committing depredations, were summarily beheaded by order of the chiefs.

Our informant adds, that the insurgents landed at 5.30 a. m. of the 18th, and at 5.30 p. m. they had entered the city, having experienced but a trifling loss, only eight of their number being killed.

It is also said, that they had commenced their march for Fuh-chau, and, if so, we may expect to hear of a desperate struggle, there being 60,000 Tartar troops in the department, while one third of the inhabitants within the walls are also Tartars.

The Chinese papers give the following account of the wreck of the Larriston:—

The screw steamer Larriston, Capt. Baylis, belonging to Messrs. Jardine, Matheson, & Co., was totally wrecked off Turnabout Island at ten o'clock on the night of the 1st May, and thirty-one of her crew who attempted to reach the shore on spars and by swimming were carried to the south-west, and probably all drowned. The vessel struck upon the rocks about ten at night, and next morning at eight o'clock, pieces of the wreck were seen floating past the Zephyr, thirty miles distant. The first who observed the land is said to have been the Rev. Dr. Parker, who pointed it out to the second officer. The majority of the passengers and a portion of the crew got ashore in the boats before midnight, but the rest remained on the bowsprit and jibboom in the utmost danger until ten o'clock next morning, when the boats succeeded with great difficulty in reaching the wreck, and removed all but Captain Baylis, the chief and second engineers, and two lascars, who, also, however, were ultimately landed in safety.

THE RELIGIOUS BOOKS OF THE INSURGENTS.

Some of the books brought from the insurgents camp at Nankin, have been translated at great length by the Rev. Dr. Medhurst, and published in the North China Herald, and it is understood the remainder will follow—those treating of religion at any rate. Some of them are now in our hands, and may assist in rectifying the erroneous notions of many, taken up, we fear, upon insufficient grounds, respecting the Christianity of the

insurgents, which seems to bear more resemblance to Mahomedanism than to the religion of the New Testament. Too little is known to pronounce positively on the subject, but quite enough to excite a lively interest throughout Christendom. As regards its probable effect on the character and progress of the insurrection, we have had placed at our disposal a letter from a gentleman in China to a friend at home, which will be found deserving of attention even from those who are least disposed to concur in the views it expresses:—

“You will hear a shout of triumph sent forth to the west, that the day of the regeneration of China is at hand. To a certain extent this is true, but the issue is not so near as many believe, nor would lead others to believe. The books obtained at Nankin seem to show that the rebel force now in that city seek as much a religious as a political reformation. The insurgents at the south aim at only political change; and while both desire the extermination of the Tartars, the latter body has no link in common with the religious views of the former; so that, should the Tartars be driven out, the contest will then only in reality begin, and almost as great evils ensue as those sought to be removed, and a war of creeds will follow. Although, therefore, the religious movement of the Nankin rebels has elicited the active sympathy of the western people, it might have been better if this element had not been so early introduced, and the movement had been exclusively of a national character, and confined in its incipency, first, to exterminate the Tartars, and secondly, to reform the effete and decayed political system of China. One object and one will would then have animated the entire mass of the people, and the issue would have been earlier and easier—attended with less bloodshed and sooner settled.

“There is no doubt that the Nankin rebels have stood the brunt of the battle; and their rapid success of late has exhibited to the world, as well as to the Chinese, the feebleness of the Tartar Government, but the introduction and adoption of the religious element, which may be looked upon more as the means of gaining western sympathy than as a conviction on the part of the leaders, while it attracts comparatively only a few adherents, must repel the greater portion of the Chinese people. Expulsion of the Tartar race and political reform would have been more available watchwords till the work of political regeneration had been accomplished, when the introduction of religious tolerance would have left free scope for the divine precepts of Christianity. Thus, while the shout of triumph is sent forth by western people, the form the rebellion has taken may be regretted by those more immediately interested in its results—the Chinese themselves.

“It is difficult, therefore, to predict anything more than that the Tartar rule is likely to be soon terminated: the sequence of this is hardly within the scope of human foresight. Revolutions are necessarily slow and protracted, and there is no good reason for supposing the present one will be an exception. Neither railroads nor the electric telegraph has been introduced in China to accelerate the movement of armies or the transmission of intelligence, and the sluggishness of the Chinese mind remains unchanged.

“Three months have already elapsed since the fall of Nankin, and yet at the north, both the contending forces have remained nearly in the position occupied in March, the Tartars afraid or too weak to attack, the rebels unable or unwilling to advance. Meanwhile important movements are going on at the south, and in the interior provinces, headed by chiefs independent of each other, and having no acknowledged centre.—Wherever the rebels have come in contact with foreigners they have been friendly, and so far from molesting have protected them—a disposition evinced even more at Amoy, where the insurgents are idolaters, than at Nankin, where Christians were saluted as brethren.—This argues well for the future, and affords hopes of a more liberal policy towards foreigners than has characterized the Manchus. It is not probable, however, that the power of the latter will be exterminated without further efforts, and for a time it may appear to have some vitality ere it becomes only one of those great facts of the past recorded in history.”