

the condition and principles of the great Chinese rebellion. He regards the movement as eminently *Christian* in its inception and progress, and on its success he founds strong hopes of the spread of true religion in China. Mr Martin says that "latterly it has been hinted that the Insurgents are laying aside their profession of Christianity." This is however a groundless conjecture, thrown out to disparage the revolution. Such an event is next to impossible in the nature of things. Christianity is so interwoven with the entire constitution of the party that they cannot exclude it without hazarding its dissolution. The chief claims the throne by virtue of a commission from the Heavenly Father, and publishes to his people that he has achieved his most splendid victories by the help of Jesus. And it is by the inspiration of the Holy Ghost that the Eastern King pretends to guide his counsels. They cannot therefore drop these pretensions without forfeiting the semi-idolatrous reverence, with which they are regarded by their followers—they cannot abjure Christianity without invalidating every decree issued since the commencement of the revolution, and abrogating their whole political system. Indeed so zealous have the Insurgent leaders been in diffusing a knowledge of the rudiments of Christianity among their own followers, and so successful in imparting their own zeal, that there is not now on the face of the earth any other military body, which is so fully pervaded with religious enthusiasm.

"Here on the borders of the contested region, we have frequent opportunities of meeting with those who have been among the rebels. One of my Missionary colleagues copied a hymn which contains a beautiful summary of Christian doctrine, from the recitation of a Ning-po man, who had been for a time detained among them; and I have myself obtained the same from two others, one a native of Nanking and the other a refugee from Chin-kiang. The account of the practices of the insurgents given by the latter, is so interesting that I shall relate a few particulars. Immediately on entering the city, religious tracts were put into his hands, after reading and approving of which he received the rite of baptism, by kneeling (in company with others) repeating the above mentioned hymn, with a doxology to the Trinity, renouncing his sins, swearing fidelity to

the cause, and then washing his bosom with a towel, which they call 'cleansing heart.' The Sabbath, though not strictly observed, owing to the interruptions incidental to a state of war, was still distinguished from other days. On the evening previous, a banner was hoisted bearing the inscription 'The morrow is the day for worship, beware of disregarding it.' At daybreak on Sabbath morning the troops were called together for prayer, and at a later hour they assembled in places called "Worshipping halls," to hear a discourse from some officer, on the righteousness of their course, the certainty of success, the wickedness of idolatry, and the oppression of the Tartars; or in lieu of such service which was always accompanied by prayer, to be examined as to their acquaintance with the religious manuals of the party. Those most esteemed were, the ten commandments with notes, the ode for Youth, commencing with a brief but correct statement of Christian doctrine, and concluding with the duties of social relations; the Trimetrical classic, which after giving an epitome of the book of Genesis, and a detailed account of the deliverance from Egypt, speaks of the coming of Jesus Christ to save the world, and then proceeds to describe the Mission of the 'Celestial king' to deliver China from the Tartars. Of these the narrator repeated from memory considerable portions: together with a hymn and prayers, which each soldier was expected to recite daily as a devotional exercise. Those whose hair had grown long in the service were generally the most devout and were often seen on their knees repeating their morning prayer, while putting on 'their clothes'; but their later adherents, who had learned those forms by constraint, would slip away to their breakfast without prayer, unless they were observed by some officer. They were even required to say a separate grace before meat. In times of peculiar danger they were accustomed to fall down, at any time and in any place, and implore the Divine assistance."

The success of the insurrection, Mr Martin contends may be useful to the cause of Christianity, but its suppression cannot be otherwise than pernicious.

The bishop of Victoria has also publicly stated that "if foreign intervention shall restore the sinking fortunes of the Imperialists, then it may be confidently predicted that the civilization of this