

vocabulary, I have been engaged somewhat in making use of it. For a few weeks, until their vacation, I opened every morning a school of girls, first reading a chapter in the New Testament, upon which a few questions were asked, and after this a few short prayers. I have also a regular day-school at "Sing-Dzak," to which I go two or three times a week. Here there are about twenty-five boys, who are instructed by one of the candidates for baptism, in the Catechism, Creed, Lord's Prayer, and Gospels. The teacher seems to be a conscientious man, and instructs the children faithfully, and from their answers to the questions propounded them, show that they have a little knowledge of the subjects of their studies. The Chinese system of education, if one may judge from their method of recitation, too often results in the pupil "making nothing of it," both as regards the rapidity with which he pours out the words, and certainly as regards the comprehending a single idea contained in the lesson.

The teacher of "Sing-Dzak" is, like the majority of his nation, very polite and garrulous, so that with his aid I find my knowledge of the language gradually increasing. Besides this work, a class in our Sunday School, and occasional preaching in English, are all that I can record.

I am very happy to say that my health has been very good, better even, I might say, since I came to China, than it was before I sailed from America. With proper care and prudence I hope long to continue in such a condition as will not impede my duties.

The hot summer is passed, and with it the alarm which we recently received from the rebels. You will have heard, I doubt not, from other sources, before this reaches you, that they have been here. They represented that they were invited by foreigners to come and take the city of Shanghai, and certainly their quiet method of approach, and considerate and respectful treatment of all Europeans and Americans, established beyond a doubt their strong desire to be at peace with us. But whoever invited them hither did not convey to them the opinions which those in authority held concerning them, for they were met in the most warlike manner, with shot and shell. After one or two ineffectual attempts to gain the city, they retreated as suddenly and as quietly as they came, leaving only a Chinese proclamation, full of bombast and absurdity. Their excesses together with the outrages of the local thieves among the inhabitants about us, were cruel and abominable. From the accounts given by some of the country people, the horrors of the French Revolution could scarcely exceed the scenes enacted here. My own teacher had his house plundered—all his winter clothing and furniture taken, even the doors and windows of his house carried off. One of his cousins was seized and taken captive to Soo-Chow, and another beheaded.

This is but a specimen of what has taken place. I trust that the rebels may not be stupid enough to return hither again.

A very strong feeling of sympathy for them seems to have filled—does yet possess—the minds of many here; but from what I have learned from them, they seem to be little else than marauders.

Some gentlemen lately visited Soo-Chow, and were greatly impressed in their favour. The rebels professed to believe in God, to worship the Saviour, and to have a fair idea of the Holy Spirit. They held public worship, and were punctual in asking a blessing before and after meals. A second visit destroyed much of the favourable impression produced by the first. The only man among them there from whom much could reasonably be expected, Kang Wong,

although a baptized Christian, and formerly a teacher in the London Mission, had so far backslidden as to adopt polygamy. This he confessed was wrong, but that he had consented after earnest persuasion, almost from compulsion. He professes to be anxious to do his people good.

A third visit, by one of the gentlemen who first went to Soo-Chow, to the head quarters, the city of Nankin, has resulted in a thorough upsetting of all our hopes that they will or can evangelise China. He found it, as he expresses it, not a purer system than that of the out-skirts of their territory, but a "tissue of blasphemy." Their idea of the Deity is material—one of their former kings, who was destroyed for his ambitious desires, has been placed in the calendar, and is worshipped. Another is said to have ascended to heaven, and has married the daughter of the Heavenly Father. Such honours were paid to the chief as led the gentleman to believe that he (Hoong Sin Tauer) was worshipped next after the Father and Son—thereby according to him such reverence as fully, or nearly, made him equal to them. Hoong Sin Tsen, the original chief and mover of the rebellion, is a kind of second Mahomet. He has had his visions, in which a great trust was committed to his charge, and the preaching of a new religion given him. He, too, has been to heaven, and his revelations are such, that he is able to dispense with any teaching in the Bible which does not please him. He is said to read the Scriptures constantly; but with such freedom and power to interpret them, we may well suspect that the truth, pure and unadulterated is not known or preached.

The city of Nankin does not exhibit signs of improvement. Although the insurgents have held it for seven or eight years, still it is a desolate place. No commerce—no new buildings—only a kind of garrison. The whole movement itself exhibits signs of dissolution. One of the chiefs, and the only one who is a general, has set up for himself, and it is said that others will follow his example.

Many persons, and among them many missionaries, have looked hopefully towards this movement, as a powerful instrument in the regeneration of this unhappy country. Their great opposition to idols, and the incessant destruction of these false gods, with their heathen temples, certainly promised something toward the beginning of better things; though even this method of introducing a new religion is not the best way to exterminate such deep-seated idolatry.

But the other tenet of their creed, the slaughtering of so many human beings, whom they choose to designate as "the Imps," is most decidedly contrary to the gospel of peace, and is not taught in the Scriptures which they profess to believe.

Instead of setting up the only true religion, I fear it is but displacing one superstition by one equally as bad, if not far worse.

Equally in China as in our own, or any other country, is it true, that an evangelical and enlightened ministry is needed to plant, nourish, and extend the true Church of Christ.

Just as truly here as at home are earnest, faithful, and efficient men needed to spread the truth contained in the living word.

You will also hear before this reaches you that hostilities at the north are nearly at an end. The English are victorious, and we can only hope that the result of the negotiations may be favourable for the greater prosecution and extension of the work in which we are engaged. May God hasten it in his own good time.

Sincerely and affectionately yours.

ANNUAL MEETING OF THE COLONIAL CHURCH AND SCHOOL SOCIETY.

(Reported for the Montreal Gazette.)

On Wednesday evening last, the annual meeting of this Society was held in the Mechanics' Hall. On the platform we noticed Col. Wilmot, R. A., Rev. Canon Townsend, Rev. Canon Bancroft, Rev. Mr. Bond, Rev. Mr. Irwin, Rev. Mr. White, H. Bancroft, Esq., T. Simpson, Esq., T. A. Evans, Esq., Mr. Hicks, &c.

The evening was inclement and the hall not full at the opening, but later in the evening it was well filled.

The LORD BISHOP of the diocese occupied the chair, and having opened the meeting with prayer, addressed those present. He said the inclemency of the weather that evening might lead them to expect that many who would otherwise have been with them on that occasion were kept away; but let us not believe that it was not with us as with him of whom it was stated "the stars in their courses fought with Sisera"—that in this inclemency of the weather there was really a test for those who wished to give their help to come forward; and when he considered it was not the many who did the work of God on that occasion, but the few, they might take heart. When they remembered it was the few honest, and good, and firm hearts that did the work, let them be more earnest in their work. It was the 300 with Gideon that gained the victory for the Lord—therefore, let them be encouraged and put forth greater efforts that they might warm up their friends and make them regret they were not with us now. Sometimes they compared what they saw around them now with what they remembered in times past, and were apt to congratulate themselves on the progress now made; and when they now looked at the schools in operation, under this the Colonial Church and School Society—whose cause they were advocating, when they knew the work carried on in the Normal and Model Schools in this city, and the many masters and mistresses sent out from those schools, well trained and capable of conducting schools in a most efficient manner, they might take courage and endeavour to make this work more progressive and successful. (Applause.) But they must look further and see how large a field is yet unoccupied. They saw here the progress made by the Normal and Model Schools, which were as excellent schools as could be found in any part of the Province. But they must endeavour to have such secured throughout the Province at large. There were some very good schools connected with this Society at present, but had they more means, improvements could be made, and they could send out better educated teachers to superintend them. In the country there were schools closed constantly, because the salaries for teachers could not be made up; and with the aid the Society might give, were they in a position to do so, the teachers could be retained, and the schools continued in operation. A school-master was employed by them in a distant part of the diocese, who certainly did a great work there; but the people began to fancy that he was not sufficiently educated, nor an efficient master, and that they might do better than retain him. They began to value him at a low price, and he went away. They thought they would choose for themselves, and the first they got soon left them. They got another, and he ran away with some of the money; and at last they sent for the old master, for whom they declared they would increase the salary. (Applause.) The Society professed to undertake, and trusted it did so, not to give its imprimatur to those not of sterling value. But