

tism of a youth from Indapore, the fruit of it: liberating preaching there. At Nagpore, two of the converts will soon be licensed to preach the gospel. In every way God's work is advancing, and as new labourers are sent out new fruit will no doubt be gathered in.

**UNITED PRESBYTERIAN CHURCH.**—In Jamaica, the revival, in several of the stations still goes on, and in them all its results are apparent. As one of the fruits of the revival, there is mentioned a spirit of liberality. Some congregations have contributed considerable sums for the sufferers from famine in India. Some of the fruits of the revival have died in peace. At Duketown, Old Calabar, the missionaries have had considerable encouragement. The week of prayer in January was a pleasant and profitable time. Dr. Hewan, medical missionary, had been attending a native princess, and had opportunities for imparting Christian instruction. The Rev. W. Shoobred, at Beawr in India, reports favourably both in regard to the schools and the itinerating work.

**AMERICAN MISSIONS.**—The civil war at present being carried on in the United States, and the commercial and financial disorganization consequent on such a state of things, have had the effect of crippling the missionary resources of the churches. We observe that efforts have been made in Britain to aid the Lodianna mission, whence issued the proposal for the week of prayer in January two years ago. Among the Nestorians there has been lately a remarkable revival movement, manifesting itself especially in very liberal giving for the cause of God. Among the Choctaw Indians, the missionary work has been completely suspended, the mission school embracing 400 children broken up, and most of the missionaries have been compelled to leave the country. We sympathize with the missionaries thus ruthlessly expelled. This is another of the sad results of the present confusion prevailing in the Union.

**MISSIONS IN AFRICA.**—The last report of the London Missionary Society gives an account of the failure, for the present, to establish a missionary among the Makololo, in the interior of Africa. The missionaries, after many difficulties, reached the residence of Sokelatu at Linyanti. The chief insisted on the missionaries living with him, and would not allow them to remove to more salubrious quarters. Soon the whole party were laid low with fever, which proved fatal to many of them, including the Rev. H. Helmore, his wife, and two children, besides others of the missionary party. It is doubtful whether an attempt will be made at present to repeat the attempt to establish a mission to the Makololo. The narrative which is given of the mission shows the hardships to which missionaries are sometimes exposed, and the high Christian principle which often animates them.

## CHINA—THE INSURGENTS.

In our last number we inserted a letter from the Rev. C. Burns, in which he expressed his views as to the insurgents and the effects of their movements. We subjoin some interesting statements from the Rev. J. Mr. Muirhead of the London Missionary Society, who lately succeeded in visiting Nankin, the head-quarters of the rebels. Mr. Muirhead had opportunities of conversation with some of the leading Chinese officers, from whom he learned many particulars with reference to the commencement and progress of the movement. He had also opportunities of preaching to the insurgent soldiers, in their own dialect. He was encouraged by the number that attended, and the attention with which they listened. Mr. Muirhead makes the following observations on the CHARACTER AND PROSPECTS OF THE INSURGENTS:

And now a word or two, with regard to the character and prospects of the movement. Those engaged in it speak not boastfully, but calmly and confidently of its success. They acknowledge the difficulties in the way, yet believe in the Lord God that they shall be established. They do not apprehend it will be an easy thing to overcome their enemies; but fighting, as they think, under the banners of the heavenly Father and heavenly Brother, they contemplate a happy issue as a matter of course. As Kan-wang's followers were assembling in front of his palace, a young man came up stairs. I asked him if he was going out to join the army. He said, Yes. "Was he not afraid of being wounded or killed?" "Oh no," he replied, "The heavenly Father will befriend me." "Well, but suppose you should be killed, what then?" "Why, my soul will go to heaven." "How can you expect to go to heaven? What merit have you to get there?" "None, none in myself. It is entirely through the merits of the heavenly Brother that this is to be done." "Who is the heavenly Brother?" "I am not very learned," he said, "and request instruction." I then began to tell him that He was the Son of the heavenly Father; but before I had finished the sentence, he replied correctly. "What great work did Christ do?" I asked. The young man gave an explicit statement of the Saviour's work for sinners, of his coming into the world, suffering and dying in the room of sinful man, in order to redeem us from sin and misery. I enquired if he believed all this. "Assuredly," was his reply. "When did you join the dynasty?" "Last year." "Can you read?" "No." "Who instructed you in these things?" "The 'Tsan-wang.'" "What does he in the way of instructing his people?" "He has daily service in his palace and often preaches to them alike at home and when engaged in the field." "What book does he use?" "He has a number belonging to the dynasty." "Do you know the New Testament?" "Yes but cannot read it." "Can you repeat the doxology of the heavenly Father?" He went over it correctly. It contains in simple language the fundamental tenets of Christianity. "Are there any special laws or commands connected with the dynasty?" "There are the ten commandments." "Repeat them." He went over a number of them, till he came to the sixth. "Now," I said, "how is this command observed by you seeing that so much cruelty and wickedness are practised by your brethren all around?" "Oh!" he replied, "in so far as fighting in the open field is concerned, that is all fair play and cannot be helped. It is not intended in the command." "No," I remarked, "that is not my meaning; but look at your brethren going privately into the country and robbing

and killing the innocent people; what of that?" "It is very bad, and such will only go to hell." "What, notwithstanding their adherence to the dynasty, and fighting under the same banner as yourself?" "Yes, that is no matter; when the laws of Christ and the heavenly Father are not attended to, these guilty individuals ought to die and go to hell." "But is not this the case with a great number of your adherents?" "Alas! it is especially among our new recruits, whose hearts are not impressed with the true doctrine. 'In all the public offices is care taken to instruct the soldiers and civilians connected with them?' 'Yes, every man, woman and child of reasonable age in the capital, can repeat the doxology of the heavenly Father.' 'And what about those in the country?' 'Those who have short hair are not yet sufficiently taught, but are being distributed among them, in order that they may learn those things.'"

Such in brief, is a faithful transcript of what I have seen and heard in the course of my ten days' visit to this place. When I began to write, it seemed impossible to record a tithe of all that had transpired. Incidents without number appeared to crowd upon my mind so as to debar all idea of entering into details.

The whole may be regarded by you as rather prolix, but you have it such as it is.

Mr. Muirhead closes his deeply interesting paper by stating the following general conclusion:—

1. We cannot but acknowledge that by means of the 'Tae Ping clubs, a gratifying amount of Bible truth has been diffused among their numerous adherents. True, it is limited and mingled with much that is erroneous and blasphemous; still the continued and extensive employment of the same means would tend much to spread a knowledge of the cardinal truths of Christianity.

2. We cannot but believe that the rebellion, even if ultimately unsuccessful, has inflicted a death-blow on idolatry and superstition in many parts of the country, which will be of service when other means are employed, in the providence of God, for the overthrow of "Satan's seat" in this land. Such indignation has been shown to the idols that the reverence of fear once entertained in regard to them can never be revived in the minds of their former worshippers.

3. But notwithstanding this favourable aspect of things, I cannot but regard this city and its neighbourhood, and the rebel territory generally, as an *unsuitable* sphere for the establishment of a mission at present. It is not desired by such as are at the head of affairs, and their unwillingness is different from that of more heathen rulers in respect to the same thing. The grounds of their dissent I have already alluded to.

3. I would, however, recommend that in the meanwhile Nankin be occasionally visited by our missionaries. This will be especially useful as being best acquainted with the Mandarin dialect spoken here, and will serve to show Kan-wang and others the lively interest we have in the place. When peace is restored, or when war has been removed from the immediate vicinity, and when a settled population is being gathered, arrangements may be made for a permanent stay. At that time, too, an international treaty will be formed, on the basis of which open and public labour will be carried on.

5. There is every prospect of the new dynasty making great progress in the course of this year. The insurgents are resolved and preparing to do so while the imperial forces are greatly reduced. The conquest of these in a few more instances will utterly rout their strength in several surrounding provinces. Altogether, in the present aspect of affairs, it