

I get reports from brother Salt, as means of conveyance allow. It appears he has made a good impression, and is contemplating the establishment of a regular Mission Station away from the fort, but had not, at last accounts, determined on the locality. He has taught a small school, and made himself otherwise useful, and has won the respect and confidence of all, both Indians and traders.

### THE CHINESE REVOLUTIONISTS AND CHRISTIANITY.

BY REV. MR. MARTIN.

"Latterly it has been hinted that the insurgents are laying aside their profession of Christianity. This is however, a groundless conjecture, thrown out with a design 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 by 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 Ningpo man, who had been for a time detained among them; and I have myself obtained the same from two others, one a native of Nankin 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 right 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 day-break on Sabbath morning the troops were called together for prayer, and at a later hour they assembled in a place 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 to be 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 the 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 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 vast empire will be hopelessly postponed; and the conversion to Christianity of this people, will (to human view) be indefinitely delayed. . . . The peans of Manchu triumph will be the melancholy dirge of a vast nation, having her liberties entombed among the dead, and sinking into the lowest depths of political annihilation."

### USES OF THE SABBATH.

A celebrated English physician has lately given the following evidence before the House of Commons on the physical uses of the Sabbath:

"I have been in the habit, during a great many years, of considering the use of the Sabbath, and its abuses. The abuses are chiefly manifested in labor and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense, it is a holy rest, providing for the instruction of new and sublime ideas in the mind of man, preparing him for his future state. As a day of rest I view it as a day of compensation for the inadequate restorative power of the body under continued labour or excitement. If I show you, from the physiological view of the question, that there are provisions in the law of nature which correspond with the divine commandment, you will see from the analogy that the Sabbath was made for man, as a necessary appointment. A physician is anxious to preserve the balance of circulation as necessary to the restorative parts of the body. The ordinary exertions of man run down the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer of life) prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. For this reason one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system. I consider that, in the bountiful provision made by Almighty God for the preservation of human life, the Sabbathical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution; but that it is to be numbered amongst the nat-