

7th of March last, the day on which the Society entered the 125th Year. It was convened at the London Tavern, Bishopsgate Street, in the room in which the Society was originally formed.

On the next day, Tuesday, March the 8th, a Public Meeting was held in Exeter Hall. The proceedings were highly gratifying, and a most intense interest appeared to be excited.

At this Meeting the Jubilee Fund was formally and publicly opened; and, before the close, the Contributions announced amounted to £7,000, including sums of £500 and even £1,000.

The review of the year just closed affords much cause for thankfulness; the retrospect of the past half century, with its changes, and conflicts, and triumphs, viewed in connexion with the position which the Society now occupies, is adapted to fill our cup of gladness even to overflow.—What an amount of goodness and mercy does the history of our Institution present! "The Lord hath done great things for us, whereof we are glad." "O come, let us magnify the Lord, let us exalt His name together."

CHINA.

SEARCH OF THE REBELLION, AND TRANSLATIONS OF PAMPHLETS BY THE INSURGENTS: BY THE REV. W. S. CULBERTSON, JUNE 1, 1853.

We have received full accounts of Chinese matters from our missionary brethren. They possess great interest for all classes of readers, and especially for those who look for the coming of Christ's kingdom. Our missionary friends, moreover, as was to have been expected, are not all agreed in their estimate of this remarkable rebellion or revolution. Some apprehend little but evil from its success. We believe the prevailing opinion, especially at the northern stations, is that of sanguine expectation of great good.

The pretensions of the leader to have spiritual revelations made to him is certainly a bad sign, showing, we fear, more than ignorance; the alleged cruelty to the Manchus and to the Buddhist priests can be accounted for with less difficulty, though not to be justified. On the other hand, the destruction of idols, and the profession of many important points of the Christian faith, with a corresponding example as it would appear, must be regarded as signs of good and great results. But we forbear to enlarge on "the merits of the case."

The last mail will have carried to you the intelligence brought from Nanking, by the British steamer which recently visited that city. A number of pamphlets published by the insurgents were brought down by the steamer, and I now send you a translation of some portions of them, as they are of deep interest, from the knowledge which they exhibit of Christian truth.

Before giving the extracts from the pamphlets, it may be well to give some of the facts respecting this rebellion, which now seem to be established by satisfactory evidence. The facts respecting the origin of the movement seem to be these. In the year 1846 a literary graduate of more than ordinary talent, a native of the province of Kwang-tung, (Canton) while on a visit to Hong-Kong, received strong religious impressions from a small religious tract, distributed by the agents of some of the Protestant missionary societies. These religious impressions led him to seek more particular instruction, and he then went to his home and disseminated among his neighbours and friends the knowledge which he had acquired. His name is Hung Sew-Tsuen, and he is now probably about forty years of age. He professes to have been confirmed in his religious convictions, and in the course of conduct which he has pursued, by dreams and visions of heavenly things.

In endeavouring to communicate his views, he met with much success, and he extended his efforts to the neighbouring province of Kwang-si. Although many opposed his views, the number of adherents to his doctrine steadily increased. They held meetings for religious worship, and the numbers attending them soon became so great as to attract the attention, and excite the fears of the local authorities. Two of their principal men were seized, and on some pretence of disloyalty or rebellion, were put to death. The others immediately took up arms in self-defence, and it may be supposed that many who felt no special interest in the new doctrine, would easily be persuaded to aid in resisting such tyranny and oppression; and the more so, as it can hardly be doubted that there would be not a few anxious for an opportunity to avenge wrongs which they themselves had previously endured.

It would be deeply interesting, if we had the means, to trace from this beginning the various successes and reverses of this courageous band, until they reached the commanding position which they now hold. We may hope one day to learn the details of their early struggles, but at present, very little is known about them.

The effect of their success has already been to excite rebellions in other parts of the Empire. A formidable one is in progress in Iowan, and another is reported in the province of Shantung. We have just heard also that an insurgent force has taken possession of Amoy. This, however, appears to be local. It is evident now to all, that the government, with an empty treasury, unfaithful officers, and disaffected or cowardly armies, is perfectly helpless. What all these disorders may lead to it is impossible to foresee, but in view of the promises of God we can hardly doubt that they will all lead to the furtherance, sooner or later, of the gospel. The insurgents at Nanking, holding as they do, the same religious faith, profess the most friendly feelings towards foreigners.

From the first, this movement seems to have been a religious one.

The leaders express their belief in the one living God, and declare that their sole reliance is on him. They ascribe all their success to him, and go forward in the full confidence that they are acting under his express authority and direction. They are enemies to all idolatry, and are uncompromising iconoclasts. Throughout their march they everywhere demolished the idols, and the officers of the Marines had ocular demonstration of this fact in the fragments of broken images lying in the temples and by the road-side.

They have not only discarded idol worship, but also all the absurd superstitions to which their countrymen are enslaved. Astrology and fortune-telling, lucky and unlucky days, omens and auguries, are all thrown to the winds. We had supposed that ages almost would be required to eradicate these vain notions from the Chinese mind. But it is easy for God to work when the appointed time comes.

A glance at the contents of some of their books will show something of their religious views. In the first place they have reprinted, from Guttaf's translation, portions of the Scriptures. How large a portion has been printed by them is not known. All I have seen is the first twenty-eight chapters of Genesis, neatly bound in a separate volume. It is not to be doubted that they have some copies of the whole Old Testament, but there is no evidence that they possessed any part of the New Testament, until two copies were placed in their hands by the captain of the steamer Hermes. It is evident, however, that they take the Scriptures as their rule of faith, so far as they know them.

One of the pamphlets procured at Nanking is an almanac. From this it appears that they have introduced a new calendar, discarding the Chinese notion of lunar months, and making the year to consist of three hundred and sixty-six days, and the months of thirty and thirty-one days alternately. It may be fairly presumed that this is in imitation of foreigners, though they seem to be but imperfectly acquainted with the Gregorian calendar, or the calculations upon which it is based. In their calendar the Sabbath days are noted, and correspond with our Sabbath. The year seems to commence on the 4th of February, or the beginning of Spring.

The following is a translation of some portions of one of their pamphlets, entitled "The Book of Instructions of the Thao Ping Dynasty." The article from which these extracts are made is entitled "A Discourse to Awaken the Age." It is chiefly an argument against idolatry:—

All under heaven are one family. All in every place are brethren. If you ask how this can be so, I answer that, with respect to the body, though each has his own parents and his own family clan, just as there are territorial divisions, yet all clans have alike proceeded from a single clan, and that one clan came from a single ancestor. Thus, as to their origin, there is no difference. Then, with respect to the soul, from whence has every human soul sprung, from whence proceeded it? They are all derived from the August Supreme Ruler. This accords with the saying "One root spreads into ten thousand branches, and ten thousand branches may be traced back to one root." King K'ieh says—"That which is derived from heaven is called nature." The Ode says—"The people are all the offspring of Heaven." The Shou-king says—"It is Heaven produces the people beneath." These are wise sayings, and are not in the smallest degree erroneous. From this it appears that the ancient sages regarded all the world as one family. In those days the people all regarded each other as if cherished in the same womb, and could not bear to forget, for a single day, their brethren throughout the world. But in modern times a false notion prevails that there is a demon, Yen Lo, [Pluto] who presides over life and death. This demon, Yen Lo, is the old serpent, the devil, who performs many wonders to entangle and seize the souls of all the world. Our brethren throughout the world ought to destroy him. It is only to be feared they will not be in sufficient haste to do so. On the contrary, men stretch out their necks to him. Why should they themselves put from them the happiness of Heaven, and voluntarily bring upon themselves the misery of hell?

The August Supreme Ruler in every generation produces intelligent and wise sages; and there is no age in which there are not some also who are blown promiscuously by the wind [of false doctrine]. In these modern generations there are many who are stupidly ignorant of the August Supreme Ruler, and who obstinately refuse to fear Him. They are completely entangled in the wiles of the serpent, the demon Yen Lo. They are plunging into the destruction of hell, and they themselves do not know it. Alas for future [generations of] men, although they may wish clearly to understand the doctrine concerning heaven, earth, and man, where will they be able to find it? Great indeed is men's love of falsehood. They look not for its source, they do not consider its end. If a thing is but false, they willingly listen to it. All men throughout the world, although they are so numerous, are created and produced by the August Supreme Ruler. If produced by him, it must be he also that causes their growth, and they must be dependent on him for food and raiment. The August Supreme Ruler is the Universal Father. Death, life, calamities, happiness, are all alike from him. Raiment, food, and every necessary thing are made by him. Looking up to heaven—the sun, moon, stars, thunder, rain, wind, clouds, are all derived from the vast wisdom of the August Supreme Ruler. Look down upon the earth, the hills and plains, the waters and streams, birds and fishes, insects and plants, are all the product of the mighty power of the August Supreme Ruler. All these may be clearly seen, and easily understood. Therefore he is the True God. Therefore all in every place under the whole heaven ought every morning and evening to worship him.

With reference to the idols which men have set up, of wood, and stone,