

prayerful habits. Of the kindness of his natural disposition, his generosity and hospitality, our readers are all witnesses. On thing must be mentioned before we close this obituary notice,—a characteristic in which we always especially delighted,—the late bishop was pre-eminently free from sectarianism. His heart was open towards all that love the Lord Jesus Christ in sincerity, and he truly and cordially acknowledged as a brother every member of Christ's church under every denomination.

"His end was most peaceful,—perfect peace. All cares of office, all earthly bonds, seemed loosed. He rejoiced in hope of the glory of God. No complaint passed his lips: all was serenity and holy waiting upon God. We were privileged to witness this triumph of faith, and it was truly edifying. The last words we heard from him were—'Preach Christ, my friend; preach Christ to the end; Christ Jesus. All-Sufficient, and sufficient for all!'"

HUNG-JIN, THE KAN-WANG, OR SHIELD KING, OF THE CHINESE INSURGENTS.

Of this man, often referred to in the letters of missionaries respecting the insurgents, and who appears to be mainly the author of whatever there is among them of a correct view of Christianity, the following account is published in the *Hong-kong Overland Register*:—

"For the greater portion of four years, 1854-58, there lived here, in connexion with the London mission, a Chinese to whom the attention of strangers was sometimes called, as being a relative of the Tai-ping-wang, leader of the rebellion, which had established its head-quarters at Nanking. The man was commonly called Hung-Jin, and had previously been known and esteemed by the late Rev. Mr. Hamberg, of the Swedish mission, who received from him the information which he published, in 1854, under the title of "Visions of Hingsew tsuen, and Origin of the Kwang-si Insurrection." Mr. Hamberg had also sent him to Shanghai, that he might be in the way of an opportunity to proceed to Nanking; but after staying there several months, and finding communication with his friends impracticable, the intermediate country being all held by imperial troops, he returned in the spring of 1855 to Hong-kong. During his absence, Mr. Hamberg had died, and this circumstance threw him into the hands of the London missionaries, who were the more willing to receive him, as the late Dr. Medhurst, with whom he had been in constant communication in Shanghai, had written to him in very high terms of his principles and capacity.

"He was at first employed as a teacher by the Rev. Mr. Chalmers, and subsequently was appointed a catechist and preacher. He soon established himself in the confidence and esteem of the members of the mission, and the Chinese Christians connected with it. His literary attainments were respectable; his temper amiable and genial; his mind was characterized by a versatility unusual in a Chinese. His knowledge of Christian doctrine was largely increased, and of the sincerity of his attachment to it there could be no doubt. His intercourse with Chinese Christians was what is termed *edifying*, calculated to promote their piety, and stimulate