

idolatry in China. We have reason to believe that he set forth on his undertaking sincere in his belief in Christianity, and ardently pursuing the work of religious proselytism. He may yet disappoint us in the higher objects of the movement. He may fall a victim before the lust of empire, or of vain-glory, or of any other of the various forms of temptation with which, we may be assured, he will be assailed by him who invariably sows tares among the wheat. But, even if worse counsels prevail and the gold become dim, and fanaticism, ambition, and hypocrisy corrupt and mar the work, blasting the buds of early promise and crushing the more hopeful elements of good; yet I doubt not even in this, to my mind, unlikely result, there will be enough to survive, which will be the beginning of a glorious era in Chinese history. The prestige of Buddhism will have passed away; myriads of copies of the Word of God will have been circulated through the land; and a general knowledge of the more prominent truths of Christianity will have pervaded the length and breadth of the empire too widely diffused for us to fear the power of any general persecution to arrest the progress of the Truth. Feeling deeply these considerations, looking to the million of New Testaments to be distributed by British Christians in this land, and convinced that our issue almost immediately of our own Liturgy will also contribute its blessed portion of wholesome influence, I will not despond at present appearances, nor despair of the Christian commonwealth, the extension of the kingdom of our Lord and Saviour Jesus Christ.

Postscript,--July 22, 1854.--Since the above was written I regret to state that additional intelligence has reached us from Shanghai of the increasingly unfavourable aspect of matters at Nankin. Yang-sew-tsing, the Eastern King, is giving forth new and most blasphemous accounts of personal revelations from the Deity, and, unless something occur to remove him from the scene, his influence may lead to the most deplorable results. He appears to be aiming at the supreme control; and the chief of the insurrection, Hung-sew-tsuen, seems either unable to restrain him, or has his attention diverted from the religious to the military and political part of the movement. The British steamers, the *Styx* and the *Rattler*, were unable to obtain interviews with the chiefs; and there is at present little hope of foreign missionaries gaining access to a body of men who stand in need of such an influence to guide and control them in their present spiritual dangers. It is difficult to account for the diminished friendliness towards foreigners now perceptible at Nankin; unless it be the recklessness with which British and American sailors have served as volunteers in fighting for the Imperialists off Chin-keang-foo, and their dread of a collision with foreigners on the opium question. The Insurgents evinced a far more friendly spirit during the visit of the *Hermes* in May, 1853.

It is a melancholy and disappointing spectacle to witness a body of men, possessing so much that was hopeful among them, gradually deteriorating through the want of intercourse with missionaries. A year and a quarter has elapsed since the religious element in the revolution was first authenticated. We must not be too severe in judging men so disadvantageously circumstanced; but it is impossible to exculpate Yang, the Eastern King, from blasphemous assumptions, and not to entertain the fear that the original chief

of the insurrection is letting the reins of supreme power slip from his hands. While placing the worst possible view thus prominently forward, I cannot but repeat my confident hope that with the publication of the *Chinese Scriptures still carried on at Nankin* God will overrule even this to the spread of His own Gospel in China; and, though we would desire to see the course of His own Word free from these hindrances, yet it is our duty to commit the result in prayer to Him, and to say "Not our will, but Thine, O Lord, be done."

[We have received a letter from the Rev. W. Welton, missionary of the Church Missionary Society at Foo-Choo-Foo, which strongly corroborates the views of the Bishop, as set forth in the foregoing, on the evils of the opium-trade. We hope to see a revival of the movement against that iniquitous traffic.—Ed.]

UNION AMONG PRESBYTERIANS.

In a previous number of the "Messenger" we called attention to the efforts that are being made in different quarters to promote union between the various sections of evangelical Presbyterians. We are sure that to such efforts every sincere Christian, every Presbyterian, will heartily bid God speed. It is humbling to think that, among all the evangelical denominations in Christendom, Presbyterians are broken-up into a greater number of sections than almost any other; and these sections are often practically more estranged from each other than they are from other denominations differing widely from them in doctrine and discipline. We have sometimes thought that in such cases "the likings of the unlike" were somewhat unaccountable. Here in England in our own Church fraternal feelings have been manifested, pulpits have been exchanged with Independents, Wesleyans, and Baptists, while with other Presbyterians were remain as far aloof as if, instead of being one in doctrine and discipline, we were separated by a gulf as wide as that which exists between us and Popery or Socinianism.

Our object in returning to this subject is not to show in what way or on what terms a union can be effected, or if it can safely be effected at all, but more especially to acquaint our readers with what is being said and done in this matter by Presbyterians in different parts of the World.

In January last we find that the established Presbytery of Melbourne had the subject brought before them by the Rev. L. Hetherington, when the following Resolutions were adopted:—

"1. That this Presbytery, deploring the existing divisions in the Presbyterian community of the colony, and recognising the benefits which the restoration of union in that community would confer, and their own obligations to seek it by all competent means, do resolve to take measures to promote so desirable an object.

"2. That with this view a Committee be appointed to ascertain, by correspondence and conference with the other Presbyterian bodies in the colony, how far they on their part are disposed for union, and on what terms they would agree to it. The said Committee to report to the Presbytery at its next Meeting."

In support of these Resolutions Mr. H. dwelt at length on the desirableness of the proposed union, and, in proof of its practicability, read a letter from the Attorney-General, to whom, on behalf of the Presbytery, he had appealed for counsel on the several legal points involved, and also referred to interviews he had had with ministers of the other Presbyterian bodies.

The Synod of the Free Church was held at Melbourne, a few days later than the above, in a Report of which we find that Dr. Cairns submitted a document from a Committee of the Presbytery of Melbourne, in connexion with the Established Church of Scotland, requesting the Free Church to appoint a Committee to confer with them in reference to union; when, after due deliberation, they resolved to appoint a Committee

for that purpose, and report to next Meeting of Synod.

At a subsequent diet we are informed that the Synod proceeded to take up a communication from the United Presbyterian Synod, on the subject of union with the Free Church, which being read, the different members expressed their sense of the great importance of the subject, and the desirableness of the object aimed at; and it was resolved that the Moderator should be instructed to express to the Synod of the United Presbyterian Church the great importance which they attach to the union of the Presbyterian body in this colony; and to request information, especially with reference to their standards and course of education for the ministry; and to forward a copy of the Acts of the Synod.—*Eng, Presbyt.*

☞ We beg to notify that Messrs. A. H. Armour & Co., Toronto, will supply the "Edinburgh Christian Magazine" for 1854, at 6s. 3d. per annum. We have frequently selected extracts from this periodical for the columns of the *Presbyterian*, and embrace this opportunity of warmly recommending it to our readers.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

James Lang, Chateauguay,	1854,	0	2	6
John Anderson, Kingston,	1854,	0	2	6
F. A. Harper, do	1854,	0	2	6
Wm. Ireland, do	1854,	0	2	6
Mrs. H. McDonald, do	1854,	0	2	6
Major Logie, do	1854,	0	2	6
Allan McPherson, do	1854,	0	2	6
Rev. Wm. Johnson, Saltfleet,	1855,	0	2	6
Peter Reid, do	1855,	0	2	6
Hugh Borthwick, Kingston,	1853-4,	0	5	0
N. P. Stromberg, Belfast, P. E. I.	1854-5,	0	5	0
Rev. John Macmurchy, Eldon,	1854,	1	15	0
Malcolm Malloy, Kingston,	1853-4	0	5	0
Miss Wilson, Toronto,	1854,	0	2	6
Hugh McNeil, do.	1851-2,	0	5	0
James Paterson, Streetsville	1850-1	0	10	0
2-3-		0	10	0
S. W. Rogerson, Toronto,	1854,	0	2	6
Andrew Jamieson, Vaughan,	1854,	0	2	6

University of Queen's College, KINGSTON, C. W.

MEDICAL DEPARTMENT.

Session 1854-'55.

THE LECTURES will commence on the FIRST MONDAY IN NOVEMBER.

Clinical Medicine and Surgery:

JAMES SAMPSON, M. D.

Anatomy and Physiology:

JOHN STEWART, L. R. C. S., Edin.

Principles and Practice of Surgery:

JOHN R. DICKSON, M. D.

Theory and Practice of Medicine:

HORATIO YATES, M. D.

Midwifery and Diseases of Women and Children:

WILLIAM HAYWARD, M. R. C. S. L.

Materia Medica and Pharmacy:

DR. HARVEY.

Practical Anatomy:

DR. STEWART.

The Lectures on Chemistry will be delivered in common with the Course of Natural Philosophy, in the other Department of the University by Professor Williamson.

The Presbyterian

Is published for the Lay Association by John Lovell, at his office, St. Nicholas Street, Montreal.

All communications, and letters enclosing remittances to the *Presbyterian*, to be addressed (Post-paid) to "The Editor of the *Presbyterian*, Montreal."

Printed by JOHN LOVELL, at his Steam Printing Establishment, St. Nicholas Street.