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Original Contributions  
For the Christian Watchman.  
Conquest of India.

The Mahatta was succeeded by a profound peace, in which the English, again endeavouring to strengthen their rule and improve the country, introduced great reforms, and put down great abuses. Turning their attention to the many cruelties of internal commotion, they waged war against them with an unrelenting hand.

There were the Pindars, vast numbers of whom whose profession was robbery. They roamed singly or in detached bodies, and never assembled in masses. Wherever they went, they robbed and murdered. Against so agile and intangible a foe, ordinary warfare was useless, and the English meeting them on their own ground, turned against them numerous similar detached bodies of men, which followed them up till they were exterminated. There were also the more mysterious and dreadful Thugs, whose religion consisted in waylaying and murdering travellers as an offering to their hideous Divinity. Against these the same system was put in force, until they too were exterminated.

But in spite of the peaceful determination of successive governors, war was forced upon them again. The pride, obstinacy, and ignorance of the Burmese government, led the English to inevitable hostilities. An army was sent to Burmah, which met with the usual success, and when the war ended, a large portion of Burmah was added to English territory. This war, more than all other Eastern wars, is familiar to us, for the noble Judson was taken out from prison, and sent to conduct negotiations on the part of the Burmese, and we heard the exiled American, as soon as he heard the English language, say the English face, forgetting all national differences, blest with a bursting heart the glorious race of his fathers.

And now the march of events goes onward rapidly. The energetic acts of the English, their conquests, their extent of influence around, the improvements introduced all over the land, were worthy of their great race, considering their actual and unquelled position. But among these noteworthy acts, we behold acts of wrong, injustice, bad policy, and downright immorality—which we see only to deplore.

Wherever the English power extended, there a collision with surrounding nations was inevitable. Hence arose the unfortunate quarrel with the Afghans, which produced the mournful episode of the expedition into the Afghan country, the retreat of Cabul, a miserable event which for awhile obscured the prestige of English law, and clouded the glory of her arms. But prestige and glory were shortly afterwards fully recovered, and rose to all their pristine splendor during the fourth great Indian conflict—the War in the Punjab.

This country is situated at the termination of the River Indus, and takes its name from the five months through which that river flows to the sea. It is a fertile and a beautiful district, and the Sikhs who inhabit the land, are a stalwart, brave, and high minded people. If there be a race in India who can be compared with Europeans for hardihood, courage, and resolution, that race is the Sikhs. The ambition and impetuosity of this people, soon brought about a war with the still more ambitious English.

When Lord Gough with 11,000 men, after a terrible march across the intervening desert, fell upon them. A great battle was fought in which they were defeated, and shortly afterward, they were overcome at Ferozepore. The defeat was so terrible, that the Sikhs implored peace, which was at once made.

But with so proud a people, peace could not long continue on such terms, and so their rage and turbulent passions soon stirred the natives up into frenzy which burst forth in a second war.

This last one is fresh in the memories of us all. We have all heard of the siege of Multan, the great conspiracy of the Sikhs against the English, and the triumph of the English over the Sikhs.

We saw—and well we remember it—we saw Lord Gough directing against them the military of English arms at the fierce battle of Chillianwallah; and we behold him direct a final blow at the enemy amid the dread thunders of the battle of Gujrat. There the vast army of the Sikhs were utterly overthrown by the arms of England, and after a convulsive struggle, they fled in ruin from the decisive field.

All that great country with its populous cities, its rich mineral treasure, its fertile fields, its noble population, fell beneath the sway of England, who, from that time, were the Lords of India, from the mountains to the sea.

Yet another event remains which closes this period—the annexation of Oude. This was all that remained to complete the universal sovereignty of England.

This kingdom was brought under the protection of the E. I. C. during the last century, in consideration of certain territory ceded to England, and the ruler of the country was permitted to style himself King.

This system of protectorates has been fruitful to evil, as well as in good. To our eyes, how-

ever, the evil shines conspicuously. Take this kingdom of Oude for example. The king was protected by England on his throne. No foreign army could invade; no army at home could revolt. If the people were oppressed, they had to bear it. The kings were generally of the most besotted, cruel, depraved, and licentious character. Tyranny in its worst form reigned over the land. The people were plundered, the nobles tortured, the peasants robbed. The best of them left their native country to serve in the armies of the East India Company, chiefly on account of the oppression at home. There is only one thing to which we can compare these conditions, and that is the state of the Bengalee during the earlier period of their conquest. The miserable state of things was evident to all. Englishmen while they mourned over the abuses in British India, felt some satisfaction as they considered Oude, and saw how infinitely superior their exile was to that of a native power. Foreigners were compelled to acknowledge the same thing, even though they hated England.

One of the latest books on India was written by one of this class, and there you will find a corded a fervent wish, that degraded, miserable, down-trodden Oude, may soon find peace under the shelter of British Rule.

This was a lengthed effort. Only a few years ago, Lord Dalhousie sent an army there. The King was called upon to deliver up that trust which he had violated, and abdicate the throne which he and all his ancestors had disgraced. An English army surrounded the city; English cannon threatened him. Three days were given him to consider. But there was only one excuse left for him. He acceded to the demand, resigned his crown, and with his toys, his play things, and £150,000 sterling per annum, he retired to the obscurity of private life.

Thus, in 100 years, the British conquered India. Standing at this point, and taking in that history with one glance, we feel that we can find no more thrilling sight in History. Bursting in suddenly among the Dutch and Portuguese, and snatching from their feeble hands every hope of conquest, although the first chances were so greatly on their side. The brave and impetuous French, favored by unexpected circumstances, shot at one time far beyond them, but it only roused the English to stronger efforts, and again in their turn, sent them forever far beyond their discomfited rivals.

What valiant acts are crowded into that eventful century! what grand thoughts, noble enterprises, deeds of heroic suffering and strong endurance! On the other hand, what evil is mingled with this good; what wrong, tyranny, and oppression; what detestable vice; what abominable cruelty! Still, amid all, we find more to admire, than to detest. Rising from the contemplation of this subject, we are filled with wonder. Was it indeed that little island far away in the most distant seas, that accomplished all this? Honor then to her glorious arms. Honor to that gallant race so daring, so successful. But are not other nations as gallant and as brave? There is the French, whose history shows us many noble deeds, and whose present passion is the love of glory. As brave, as daring, as enterprising as the English, how is it that they failed?

And here we are led to behold a mightier power than France or England; that hidden, mysterious, yet mighty influence, which guides all nations, and moves the destinies of the world. We see it in all the past. It is the agency of Providence.

Losing sight of this, the whole history of the world becomes unmeaning, detached, disconnected, and confused. But viewing it as controlled by Providence, then it becomes a great unity—no longer the history of the world—but of the human race. And there is the same difference between the two views of India. He who sees England only in that country, sees a handful of foreigners, liable at any moment to be swept into the sea; whose coming was by chance, whose power like Aladdin's palace, grew up in a single night, to be dissolved as soon.

But he who believes in Providence, who sees behind all the whirl of human affairs, the shadowy form of the Deity, arguing all things by his unerring counsel, and moving them with his Almighty hand, sees in the English invaders the instruments of everlasting blessing to miserable India. In that country he sees the means appointed by God to carry the truth of a pure religion into all parts of the earth, to raise India from the dust and elevate her into a glorious nation. All circumstances strengthen the belief. This vast missionary scheme which have embraced the land, the schools, colleges, churches, newspapers, presses, Bibles, all show the purpose for which England was chosen. It was, therefore, the God of Providence which guided the energies of England in this unequalled strife which gave victory to her arms, and crowned her with honor among the peoples of Asia. Viewing her as the messenger of God, we cease to wonder at her success.

Here we may pause. Beyond what is related above, there is a chapter in Indian history more terrible than any which have preceded it. But every event of this is yet fresh in the minds of our readers, to whom nothing would be new that we could compress into our narrow limits. It is enough to say that if this last struggle must be considered as a retribution for the past, it is no less a guide and a preparation for the future.

"BY PURENESS, BY KNOWLEDGE—BY

SAINT JOHN, NEW-BRUNSWICK.

It is an experience by which England will be made wise; a chastisement by which she will be blessed. Out of the sweat and blood of this great agony, she comes forth, no longer a grinding oppressor, nor a traitor to the religion from which she draws her power; but elevated, strengthened, and purified; to recognize her true mission; to stand forth as the benefactor of India; and to use all her mightiest efforts for the highest good of the nation.

For the Christian Watchman.  
Letters to a Young Minister.

DEAR YOUNG BROTHER—  
In my last letter I pointed out some of the discouragements and trials to which a minister in our denomination is exposed. We did not enumerate them all. We forbore any allusions to the trials of one who must govern a community by the force of love, wisdom and common sense—to the deep anxiety of the Christian minister, concerning the impenitent and the backsliding, to the sense of responsibility of him who rightly apprehends his position. We will not dwell on these now, but proceed to direct your attention to the peculiar advantage which you as a Christian minister, will enjoy.

Your work will satisfy the noblest instincts of your nature. The toil of the labourer, the anxiety of the merchant, the intellectual labor of the lawyer or politician, are compensated by money or honors. The toil of the minister are rewarded by the consciousness that he is looking for something far more precious than gold or honors, the salvation of souls, the approbation of his God. If he cannot gratify covetousness, vanity or ambition, he can satisfy the noblest yearnings of the heart, the highest impulses of the conscience.

As a minister you will continually contemplate the noblest themes. The mind is not wearied by the monotony of the workshop or manufactory, the corroding cares of mercantile life, the intricacies and tediousness of themes which law presents. You will penetrate into the depths of the human soul, or pass into the world of spirits, or look upon the great White Throne, or seek to know the will of the love, which passeth knowledge, manifested by the Son of God. Your mind can never grow weary in these contemplations.

Furthermore, consider the dignity of your calling, and the vast power which you may obtain. You are in a profession instituted by Jesus Christ, a profession which he delighted to follow. He, when on earth, was teacher, pastor, bishop, and is now the great bishop and pastor of our souls. Every department of ministerial labor was performed by him. Is it a trivial honor to be in a profession which has such an illustrious founder?

You profess also to be called into the work of the ministry. What this call is in itself, we shall consider hereafter; meanwhile your warrant for the discharge of your duties is the special appointment by the great King. Now the head of our courts, our governors, the great and noble officers of the empire, have a call from nobody but a Queen. The Christian minister has received his call from the King of Kings and the Lords of Lords.

The influence which you can exert is enormous. The man of the world can rule by money, or flattery, or craft, or force; but the minister of the gospel trains and rules the conscience, the most authoritative impulse of the soul, with the very word of God, with a doctrine which is the power of God. As to the means of influence which the man of the world exerts; when poverty comes—the voice of flattery ceases, when the smooth tongue of the orator is silent, or the hand of power removed—the locks of the Sampson are shorn, but the word of God spoken by the preacher wins its way into the very soul, liveth and abideth forever—principles are infused, character is moulded, and men are delivered from the power and consequences of sin. Nor are those who seem to be irreligious, beyond the sphere of the influence of the ambassador of Christ. The hours of reflection, the restraint, the tears when sinning, the attraction to the house of God, prove this.

However ungodly men are, the very fact that they surrender their last hours to the minister, and then prefer his society to that of all other men, attests the extent of his real influence. The Christian minister under God, sows the seed, waters it, and reaps the harvest. We commend ourselves to every man's conscience in the sight of God. Nay, when the judgment day comes it will be seen that the words we have spoken, when received have been the means of eternal salvation, and those same words when rejected have sunk the soul into a deeper darkness.

The influence of the minister is of wide extent. The Christian ministry not only exerts the greatest influence over a man, but no one agency exerts so wide an influence over humanity. What would be the condition of the world in one year, were we to become silent. The fearful effects upon individual, social and national morality, could not be remedied in a life time. As the missionary among the heathen soon becomes the head of the community in which he dwells, so at home, ministers are less conspicuously, but not much less really, the heads of the community, regarded with love by the Christian, with respect by the ungodly.

What are the privations which we endure?

LOVE UNFEIGNED.—ST. PAUL.

WEDNESDAY, JANUARY 30, 1861.

Why the soldier in the prospect of victory or promotion will endure privation greater than we ever knew, and unprepared though he be, will rush into the jaws of death with a cheerfulness which might teach a lesson even to Christian ministers. Let us thank God under every circumstance of life that he hath put us into his ministry.

For the Christian Watchman.  
Officers of the Church.

The Church, as an organized society for the extension of the Redeemer's Kingdom, needs officers. These were essential not to the existence of the Church, but to the efficient performance of its great work.

For a time the twelve apostles conducted the worship of the brethren, were the recipients of the offerings which were made for the benefit of the community, and were the agents for the relief of the destitute.

However, not long after the day of Pentecost, it became necessary for them to attend more exclusively to the spiritual duties which devolved upon them. The number of disciples greatly increased, and multitudes of penitents were seeking the salvation of their souls. The proclamation of the gospel to sinners, the instruction of the new converts, and the maintenance of the worship of God in the Church, taxed all the energies of the apostles.

In the meantime the temporal affairs of the community became decayed. The Grecian Jews murmured against the Hebrews, alleging that their widows were neglected in the daily distribution of alms. A new office now became necessary, and accordingly the church, conducted by the apostles, chose seven men of honest report, full of the Holy Ghost and of wisdom, to attend to the secular business of the Church, so that the apostles might give themselves up wholly to prayer and to the ministry of the word. In this way, and for the reasons above alleged, deacons were first appointed. This office, as we find from subsequent notices, was intended to be permanent. In the course of time the sphere for apostolic labour was greatly enlarged. It is probable that as the necessity of surrendering up the secular business of the Church, led to the appointment of deacons, so a similar necessity of surrendering up the government and oversight of the community led to the institution of the office of the Elder. But however this may be, we know that men were ordained whose special office it was to preside over the Church, and to preserve order and harmony in all its meetings.

1. The first notice we have of these officers is in Acts 11, 30, where notice is given of a collection sent to the Elders. We there learn, Acts 14: 23, that after churches had been organized in Iconium, Lystra and Derbe, Paul and Barnabas ordained elders in them. The office is afterwards frequently alluded to, and the duties connected with it pointed out.

2. We also meet with the term Episcopos. The terms bishop and elder apply to the same office. Paul, in addressing the elders of the Church of Ephesus, said, "Take heed unto yourselves and to all the flock, over which the Holy Ghost hath made you bishops," etc. He writes to the brethren at Philippi: "To all the saints which are in Jesus Christ at Philippi, with the bishops and deacons." So in Timothy 3: 1, no other church officer besides the bishop is mentioned, except the deacon. Again Paul exhorts Titus (Titus 1: 5) to ordain elders in every church, and immediately afterwards calls them bishops.

It seems very probable that so long as the Churches were confined to the Jews, the term Elder well known to them, would be employed; but that when Churches were founded among the Gentiles, the term bishop—far more intelligible to them—would be also used to designate the heads of the Christian communities.

As to the numbers of these officers it would seem that several were appointed over each Church. The reason of this probably was, that the Church was obliged to meet in various localities. Until suitable places of worship were erected, a large Church could not conveniently meet at one time in one place.

The Evangelist was not an officer in the Church—he was simply a missionary. He might be a deacon as Philip, (Acts 21: 8, or a bishop as Timothy, (2 Tim. 4: 5; but his special work was the proclamation of the gospel to the destitute.

For the Christian Watchman.  
Luther's Theses.

It is interesting for us to notice those circumstances in the life of Luther, which led him to begin a battle which all wise men saw was impending. Luther in his conversion had learned by experience, that it is by faith we are justified. But though the seed of the Reformation was thus planted in him, he yet believed himself to be a genuine Romanist.

In 1508, not long after his conversion, he was appointed to the University of Wittenburg, and among other duties, was required to lecture on the Holy Scriptures once a day. Soon his lectures were attended by throngs of eager listeners. His studies were enlightening his mind—and he was dispensing the light all around him.

In 1511, he visited Rome, and was amazed at the licentiousness, avarice, and infidelity which

he discovered there. This visit had the effect of diminishing his veneration for the Papacy. A few years after, Tetzel appeared in Germany—raising immense sums of money for the pope, by the sale of indulgences. This terrible abuse—he rendered still more shocking in the eyes of all thoughtful men.

On the 31st of October, 1517, the city of Wittenburg was crowded with pilgrims, who had come to worship the relics collected in the splendid church recently erected by the Elector.

At noon, Luther was seen advancing through the throng of pilgrims—towards the portal of the church. On this he posted his memorable Theses against indulgences. Though there was nothing in these Theses which a moderate Romanist would not condemn, yet this act was none the less heroic—not the consequences less momentous.

Luther knew not then what he had done. He did not clearly perceive that his Theses implied, if they did not express, a denial of Papal infallibility, and the affirmation of a pardon beyond the power of Popes to confer. The act was a most courageous one, for no man yet had with impunity, attacked the pope. Yet he could not then perceive the moral sublimity of what he had done. He obeyed the dictates of his conscience, yet he could not foresee that this obedience to a generous and righteous impulse would impel him to advance until he had thrown off all the burdens which Rome had imposed. His conduct was applauded by many, and he became, at once, the leader of those who were disgusted by the present morals and manners of the church. Yet he little knew that the time would come when grateful millions in both hemispheres, would regard him as the great Reformer.

King Chung Wang's Letter to Lord Elgin.

Lee, the faithful King Chung Wang, and Commander-in-Chief of the Imperial forces of the Tae-Ping-Teen Kok dynasty, to the British Plenipotentiary and Ambassador Extraordinary in China, greeting:—

Inasmuch as I have long heard that your honorable country most particularly reverence the heavenly system of worship which has been promulgated for more than eighteen hundred and sixty years, therefore I presume that your honorable country early obtained evidence respecting this wonderful doctrine of origin and promulgation in the West. How exceedingly excellent. But our true and holy Lord Teen Wang (the Emperor) in the year 1848 was received up by a heavenly messenger into heaven, and himself had an interview with the heavenly Father and heavenly elder brother [as he thought], and thence obtained a commission to circulate the true doctrine for the regulation of the whole country. Again from Kwang-ai he came to Nankin, and promulgated the heavenly system of religion, cut blocks and printed the Scriptures and administered the washing ceremony. (Washed their breasts with a cloth I presume, scilicet, rightly named for this purpose.) Although there is the difference of sooner and later, first and last, still with your honorable country we have received the same system of worship, and have regarded its principles all the same as yourselves. At present the Middle Kingdom Chinese people have come to know the true doctrine, but when I consider that our people for thousands of years had not obtained this extraordinary doctrine, it is to be regretted. Anciently it was, difficult to realize its excellencies for want of the knowledge of its principles. On examination I find that from the year 1853, the third year of our true and holy Lord's ascension of the Imperial throne, the desire to become disciples of the Lord Jesus prevailed, and all turned to the one principle. The literati in the presence, the court of the Emperor, soon became of this class, and now it has widely extended and become deeply impressed in its main ideas, and is observed in its rites, all of which has been accomplished by the power of God. Truly it is not in man to have brought these things to pass.

I have now prepared for your honorable country a manifesto and true explanation so as to remove the difficulties that intercept the way between us that it may not hence be as the navigation of an intricate sea, or the scaling of a mountainous rough road. The fish are deep and the wild geese distant; their mutual sounds and inquiries are difficult to comprehend! (We must come nearer together to be mutually understood.) Having increased the army, the press of business has not permitted me to do as I would wish.

During this year, relying on the power of Heaven, I have succeeded in capturing Soo-Chow and Hang-Chow, and should now be pleased that the missionaries of every country would come forward, prepare and make known the true principles of the gospel to my people, at which I should greatly rejoice beyond the power of expression, desiring that those who are of the same doctrine might soon become of the same heart. The publication of this doctrine would soon become general, and the right way be made clear. Ere long the whole country, even to its very borders, would practice Christ's system of worship, and publish it without limit. Truly would this be a flourishing, glorious result.

I have reverently received the imperial commands to march through every Choo, Foo and Hia. I myself wish to have an interview with the several foreign commissioners, in order to explain and obtain instruction, that we might mutually maintain a good understanding; but ultimately, was disappointed, I marched to Shanghai, and unexpectedly there was a ship of your honorable country, that seemed inclined to repel our approach to the place. Now, our heavenly dynasty reverses the same heavenly system of worship equally with your honorable country, and of course we are appertained to the same discipline. Why, then, so hastily repel us? Why doubt and fear without knowing my country? Were my inmost thoughts and reasons clearly known, you would perceive that I consider your honorable country as equally benevolent with ours. If you truly, without knowing, drove us away, I am not disposed to quarrel with you about it, nor have I deeply examined into the matter. Because several of my officers having gone out three or four miles and pitched their tents for a short time, waved a signal that Ka-hing was in jeopardy. I was therefore under the necessity of hastily assembling my troops to march to the rescue. These are the facts in relation to my former visit to Shanghai.

Now as to the honorable countries, the several ministers of which are at Shanghai, fostering the establishment of factories for commerce, I beg to remark to them, that for commerce, for these several past years in succession, has been going on as it should, why not pursue the same road as in former days? I, myself, am willing to treat with the several ministers, and according to the constant regulations, govern all the laws of the custom houses in relation to receiving duties, entirely acting upon the prepared rules, most certainly not increasing the duties. Because our heavenly dynasty, together with these honorable countries, reverses the same heavenly system of worship, so that it may be said that all of us under heaven so doing, appertain to one family. Why should not all the brethren of the four seas throughout the world—East, West, North and South—pursue the practice of peace and good will towards each other? Throwing all together, I beseech your honorable countries to exercise liberality of thought towards us. It has now been ten years since our true and holy Lord—Hung-Sow-Chuen—was elevated to imperial power. In the year 1851, when he received heaven's mandate to go around and carefully govern the beloved people, but to expel the injurious; to quiet the good, but to make it his business to execute the evil, retain the upright as heads or officers, seeking truly to imitate as Lord of the nation the great Lu and Shun (two famous ancient Emperors). And moreover, Christ's system of religion, which has hitherto not been practiced in western countries, now flourishes in our middle country—China, which has had its commencement from our true and holy Lord. Every foreign minister near us in our country must be able fully to know these things, his own eyes seeing, and his own ears hearing them. Hence I trust that he himself will early prepare a document and carry the report to his own honorable country. Although upon rumination you should think the capital distant, yet the sails and wind will waft you thither in a short time; do not, upon beholding the great ocean, turn back. (In this passage he seems still to be in the dark about our postal arrangements.) Though I have this year repeatedly urged a correspondence, yet I have not had the good fortune to receive a documentary reply by which my mind might be delivered from perplexity and suspense.

I have recently received the command to subjugate the South, North, East and West, without reference to the place of location. Although at the time of receiving the holy instructions I most devotedly designed their fulfillment in minutes, yet in embodying the way of carrying them out, I did not purpose greatly producing disorder and destruction, bringing shame and remorse on myself.

At present the American missionary, Lo-How-Chuen-Sing Sang, with whom our true and holy Lord, Hung Sow-Chuen, was formerly acquainted in Canton, not regarding the distance of several thousand li, has arrived, with whom I have had an interview. Availing myself of his full knowledge of the several countries that reverse the heavenly system of religion; his abilities to make known the mysteries of the Gospel in words to the near and in ideas to the distant, opening up their understandings and, moreover, he has fully informed me concerning the business of my former approach to Shanghai; therefore—having come a distance of seventy thousand li from his native country with the desire to publish the true doctrine in China—it is proper that he should be unrestrained in doing so. Our heavenly dynasty, in the establishment of such a work for myriads of years, will unite promoting the effort to publish the Gospel—which may be called doctrine indeed—not being another system of religion of like origin. Even should it not immediately produce harmony among neighbors and polish them well, yet, with united effort of body and mind, ere long its holy doctrines shall attain their desired results. Where then can its compeer be found?

Again, the New Testament, which your honorable country so greatly prizes, is that which our heavenly dynasty has cut out blocks for printing, and though the language is different, the meaning is but one, and soon we shall obey, regard it and thoroughly circulate it throughout China. But I truly fear that the yeomanry and common

several foreign commissioners, in order to explain and obtain instruction, that we might mutually maintain a good understanding; but ultimately, was disappointed, I marched to Shanghai, and unexpectedly there was a ship of your honorable country, that seemed inclined to repel our approach to the place. Now, our heavenly dynasty reverses the same heavenly system of worship equally with your honorable country, and of course we are appertained to the same discipline. Why, then, so hastily repel us? Why doubt and fear without knowing my country? Were my inmost thoughts and reasons clearly known, you would perceive that I consider your honorable country as equally benevolent with ours. If you truly, without knowing, drove us away, I am not disposed to quarrel with you about it, nor have I deeply examined into the matter. Because several of my officers having gone out three or four miles and pitched their tents for a short time, waved a signal that Ka-hing was in jeopardy. I was therefore under the necessity of hastily assembling my troops to march to the rescue. These are the facts in relation to my former visit to Shanghai.

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