

The Religious Intelligence.

AN EVANGELICAL FAMILY

NEWSPAPER FOR NEW BRUNSWICK

AND NOVA SCOTIA.

REV. E. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

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The Intelligence.

JESUS ONLY.

BY REV. THEO. L. CUYLER.

It is very probable that Christ's transfiguration took place upon Mount Hermon. The outlook from that summit carried the eye from Lebanon, with its diadem of glittering ice, southward to the silvery mirror of Gennesaret; but it was not that vision of natural beauty that the disciples looked at chiefly; they saw "Jesus only." Two illustrious prophets, Moses and Elijah, had just made their miraculous appearance on the top of the mount; but neither of these mighty men appeared any longer to the disciples' view, they "saw no man save Jesus only."

In this expression we find the clue to the power of apostolic preaching. That solitary figure on the mount became the central figure to the eyes and hearts of the apostles. One Person occupied their thoughts; one Person filled all their most effective discourses. It was no such benevolent charlatan as poor *Renan* has lately attempted to portray; it was the omnipotent and the holy Son of God. They saw in him "God manifest in the flesh," they saw in him an infinite Redeemer, a divine model, an ever-living intercessor and friend. And they saw no man save Jesus only. Paul gave utterance to the heart of the whole apostolic brotherhood when he said, "I determined to know nothing among you save Jesus Christ and him crucified." Has not this been the key-note to the best sermons of the best ministers ever since? Is not that the most powerful sermon that is the most luminous with Christ? Depend upon it that the pulpit, the Sabbath school, and the volume which God honors with the richest success are those which present "no man save Jesus only."

Here too is a clue to the best method of dealing with awakened and inquiring hearts. We are too prone to send the unconverted to a prayer-meeting, or to reading good books, or to listening to some popular Boanerges. The experiences of many a troubled inquirer have been somewhat like those of the woman to whom a faithful minister once said:

"Have you been in the habit of attending church?"
"Yes, I have been to every church in town; but the little comfort I get soon goes away again, and leaves me as bad as before."
"Do you read the Bible at home?"
"Sir, I am always reading the Bible; sometimes I get a little comfort, but it soon leaves me as wretched as ever."

"Have you prayed for peace?"
"Oh! sir, I am praying all the day long; sometimes I get a little peace after praying, but I soon lose it. I am a miserable woman!"

"Now, madam, when you went to church, or prayed, or read your Bible, did you rely on these means to give you comfort?"
"I think I did."

"To whom did you pray?"
"To God, sir; to whom else should I pray?"
"Now, read this verse, 'Come unto me and I will give you rest.' Jesus said this. Have you gone to Jesus for rest?"

The lady looked amazed, and tears welled up into her eyes. Light burst in upon her heart like unto the light that flooded Mount Hermon on the transfiguration morn. Every thing else that she had been looking at—church, Bible, mercy-seat, and minister—all disappeared, and to her wondering, believing eyes there remained no man save Jesus only. She was liberated from years of bondage on the spot. The scales fell from her eyes, and the spiritual fetters from her soul. Jesus only could do that work of deliverance, but he did not do it until she looked to him alone.

This incident—which has been given at length in one of the *American Tract Society's* narratives—reached us during the first years of our ministry. With this "open secret" in our hand, we approached the first Roman Catholic that ever attended upon our preaching. He had turned his troubled eye for a long time to the Holy Virgin and to sainted martyrs in the calendar. He had been often to a priest; never to a Saviour. We set before him Jesus only. He looked up and saw the Lamb of God that taketh away the sin of the world. "My Roman mother," said he to us, "would burn up my Bible if she knew I had no man in my house." But she could not burn out the blessed Jesus from his emancipated and happy heart.

Next we took this simple revelation to a poor invalid of threescore and ten. His sight was failing, and the vision of his mind was as blurred and dim as the vision of his body. We set before him, in our poor way, Jesus only. The old man could hardly see the little grandchild who read aloud to him. But he could see Jesus with the eye of faith. The patriarch who had hardened under seventy years of sin became a little child. The scepticism of a lifetime vanished when the Holy Spirit revealed to his searching, yearning look the divine form of a Saviour crucified.

We never forgot these lessons learned in our ministerial boyhood. From that time to this, we have found that the only sure way of bringing light and peace to an anxious inquirer is to direct them away from themselves—away from agencies of every kind—away from every thing save Jesus only. John the Baptist held the essence of the gospel on his tongue when he cried out, "Behold the Lamb of God, who taketh away the sin of the world." My anxious friend, be assured that you will find pardon for the past, and hope for the future; you never will know how to live, or be prepared to die, until you look to Jesus only.

Here is a hint too for desponding Christians. You are harassed with doubts. Without any fightings, and within any fears. Why? Because you have tried to live on frames and feelings, and you have rested on past experiences and not on a present Saviour. You have looked at yourself too much, and not to him who is made to you light, peace, strength, assurance, and joy! Think you ready and look to Jesus only.

When the godly-minded Ophiant was on his dying bed, they read to him that beautiful passage in the seventh chapter of Revelations, "And God shall wipe away all tears from their eyes." (It is the passage which poor *Burns* could never read with a dry eye.) The old man exclaimed, "Perhaps that is so." The Bible tells me that there is no weeping in heaven; but I know I shall cry the first time I see my Saviour! I was right. The

first object that would enchain his view on entering the gates of glory, would not be the jewelled walls, or the shining ranks of the seraphim. It would not be the parent who bore him, or the pastor who taught him the way of life. But amid the myriad glories, the thousand wonders of that wonderful world of light and joy, the believer's eye, in its first enrapturing vision, shall "see no man save Jesus only."—*Independent.*

THE PRIEST AT THE DEATH-BED.

When Protestants claim, as they are wont to do, a moral superiority for the principles of the Reformation over those of Romanism, they do not always get the best of the argument. If they refer to the casuistry which effaced the landmarks of good and evil in the Middle Ages, they are reminded that the Church, unchangeable though it be, must not be judged by its practice in an epoch of darkness and corruption. If they appeal to the example of priest-ridden countries in the present day, the answer is that vice and irreligion have crept in for want of that very authority which the Church once exercised, but against which the heretical spirit of the age rebels, even where she appears to be supreme. If they challenge the most venerable doctrines of Romanism writers, they are told that a religion can only be appreciated in its practical working; and if they cite the practical abuses which shock Protestant feelings, they are referred to the writings of fathers and the decrees of councils as the only fair test of what Romanism inculcates. From such tactics there is no escape for a plain man; and the indiscreet champion of the Reformed faith probably retires from the contest in despair of coming to close quarters with his adversary. There are certain pretensions, however, which the Romanist clergy have consistently asserted, not only in esthetic works, but before the face of the world, as essential to their system. One of these is the right and duty of a Romanist, still more of a Romanist priest, to sacrifice all other ends and obligations to the paramount interests of the Church. It was this policy, magnified into colossal proportions by the circumstances of the time, that the Hildebrands and the Innocents maintained with a desperation that convulsed Christendom. This has inspired most of the crimes that can fairly be laid to the charge of Popery; and which is the chief, perhaps the only, excuse for the suspicion with which its ministers are regarded by other communions. The conflict between the temporal and spiritual power, between our duty to God, as interpreted by priests, and our duty to man, as dictated by conscience and reason, is the greatest conflict of theory that has left its impress on history. There is no act too great and none too small to be embraced by it; it has divided the councils of statesmen, as it has disturbed the peace of private families. Wherever this issue is taken, however trivial the immediate occasion, we come upon a question of vital import, and catch the echoes of a controversy that formerly distracted Europe.

A very simple and by no means singular case, which has just been tried in the Irish Court of Exchequer, exhibits the collision between the two principles in its least embarrassing form. A Roman Catholic named Maguire died last spring, leaving a widow, herself a Protestant, and three children. Both the parents appear to have been somewhat lukewarm members of their respective Churches, for the mother took the children to be baptized at a Roman Catholic chapel, and the father, who seldom went to mass, approved their attending a Protestant Sunday-school. During his last illness, however, he sent for a priest, at his wife's suggestion, to administer the last rites. The Rev. Mr. Keon appeared, and soon discovered in confession that the children were imbibing heresy with their father's consent. Perhaps under like circumstances a Protestant would have warned the penitent against thus imperiling their faith; but a Roman Catholic priest has a more potent means of coercion, and seldom scruples to use it. Mr. Keon refused to give Maguire absolution until he had signed a will consigning the children to his own custody, to be educated in the creed of the true Church. He availed himself of the wife's absence to bring a testamentary paper ready drawn up, provided two strangers to act as witnesses, and with the sacrament until it was duly executed. Mrs. Maguire first heard of the transaction through an attorney's letter, and declined to surrender the children to Keon, who claimed them as a guardian, with two nominal co-trustees, under the will. He tried to get possession of them by writ of *habeas corpus*, but failed, and was at last compelled to go before a jury at Kildare. No verdict could be obtained, and the case has been tried over again at Dublin with a like result. The legal problem to be solved was, of course, whether pressure, put upon a dying man by one who professed, and was believed by him, to be capable of controlling his eternal welfare, amounted to "undue influence." It has been held that although a testator may have discretion enough to manage his ordinary affairs, yet that if he be actually deprived of his independence by the domination of another mind in making his will, that will is invalid. Baron Fitzgerald pointed out that the disposition in question was contrary to every presumption of Maguire's real intention, and that Keon admitted the use of a spiritual terrorism calculated to interfere with his freedom of action. If this influence be not, "undue" in the sense of impairing the disposing faculty, it would be hard to say what would be. What is the ascendancy of a strong will over the shattered nerves of an invalid compared with such a lever as this? It is idle to speak of such adjurations as though they were addressed to the judgment, when the motive suggested is not even in *pari materia*. He only exerted his power for an object which he believed to be right in itself, because favorable to orthodoxy and conducive to the salvation of the testator. And yet from the Protestant point of view he was guilty of treason against the sanctity of family affections, and of apostasy from the universal religion of the human heart. The ties that bind a mother to her child-

ren are prior to all theological dogmas, holier than the laws of theological expediency, more imperious than the commands of theological authority. We accept with all its consequences the position that the parental relation is of no religion, and pity the mortal who has the presumption to pretend that he can bind or loose it at his pleasure. We respect our own clergy, not the less because they are of ourselves by extraction and sympathy, but we should cease to listen to them if they employed the sanctions of religion in any other service than that of morality. We condemn as anti-social, and therefore anti-Christian, that code which palliates or justifies culpable acts done for the purpose of proselytism. If we are wrong, no doubt we are incurring a terrible responsibility, but, whether right or wrong, we have some reason to maintain that our moral standard, since it owns no superior, is higher than that of our opponents. —*London Times.*

WORDS IN SEASON.

1 Cor. xvi. 13, 14.

Here are five closing admonitions to the Corinthian saints. They speak to us as well as to them; even more to us, in these last days. They speak to us—believing men, saints, those who know the Lord, and who have tasted that He is gracious.

I. Watch.—Let not the night ensnare you, nor sleep weigh down your eyelids. Keep awake; for everything here tends to lull you to sleep and to throw you off your guard—Satan, the flesh, pleasure, the world, science, literature, revellings, and the like. Let none of these soothe you asleep. Watch, as the sailor on the sea, looking out for the day; as the soldier pacing his rounds in sight of the enemy; as the watchman on his tower lest the city be surprised. Watch for the Lord's coming; for the resurrection; for the kingdom; for the glory. Watch against sin; against the world; against the error of the last days; against flesh—self; against the devil. Watch constantly; day and night; earnestly; on your knees; believingly. What I say unto one I say unto all. Watch. Gird up your loins; trim your lamps; fill your vessels; be ready; listen for the midnight cry; let not that day overtake you unawares. He comes as a thief, and as a snare, and as lightning. In the midst of work, and worldly business, let us be looking up. Our inheritance is coming.

II. Stand fast in the faith.—Two kinds of steadfastness, in faith or unbelief; in truth or error. Stand fast in the faith, says the apostle. (1.) What is the faith? It is the faith once delivered to the saints; the faith concerning the woman's Seed, handed down from the beginning, and in the fulness of time expanded in Christ Jesus, in His cross and resurrection. "Jesus Christ died for our sins"—this is the sum of it. (2.) What is standing fast? "Take your stand in (or on) the faith," is the literal sense of the words. Here only can we rest. Faith stands in the faith. "The faith" is the foundation; all else is sand. No speculation, nor reasoning, nor philosophy, is to be our standing place. Standing anywhere else is insecure. It may last for a day; but winter frost, or summer heat, or sweeping tempest, will end it. Nothing but the faith lasts. The word of the Lord endureth for ever; all flesh is grass. Man's words and thoughts will do nothing for us. They furnish no soil, no foundation, no anchorage, no resting-place. Man himself, either in wisdom or greatness, is not for leaning on. Our faith and we ourselves must not stand in the wisdom of man, but in that of God. Our footing for eternity needs to be sure; and to be so, it must be superhuman, divine, perfect. By faith and in the faith we stand; otherwise we shall be unstable as water, changeable as the wind. "The faith" is one, whatever philosophers may say. "One Lord, one faith!" One way to the kingdom!

III. Quit you like men.—Be men! In courage; not cowering, turning our back on the foe, or giving way in danger, or reproach, or evil. In solidity; not shifting or shadowy, but immovable as the rock. In strength. As the man is, so is his strength. Be strong! In wisdom. Foolishness is with childhood. Speak and act with wisdom, as men. In ripeness. The faculties of men are ripe, both for thinking and working. They speak ripe words, think ripe thoughts, plan and execute ripe things. In understanding be men! In all things—what you do, and what you refrain from doing, be men. Act the manly part; be neither effeminate, luxurious, sickly, childish, puny, little, narrow, be seen about you. Christianity makes men, not babes. Adorn the doctrine of Christ by your manliness. In the Church, in the world, in business, in conversation, in prosperity and adversity—quit you like men! Let no man despise thee; and let no man despise the Gospel because of thee.

IV. Be strong.—Often does that word "strong" come from the Apostle's pen. A believed Gospel procures strength and health, spiritually and intellectually. We are strengthened with light in the inner man. The soul is braced for duty, for trial, for self-denial. Be strong in the grace that is in Christ Jesus. Be strong in the Lord, and in the power of His might. He with whom we are one is the mighty One. Divine strength is His: He is the strength of ours. Be strong—yes, be strong. The strength that we need must be heavenly and divine; and in him we have it to the full. He is our strength.

V. Let all things be done with charity.—Love must reign (see chap. xiii.); reign in every heart. Love must pervade everything—every action, every word. It was love that shone in the Master; let it shine in the disciple. Love kindled at a heavenly fire; love gladdened all around; soothing difficulties; composing quarrels; bearing burdens; soothing sorrows; cheering toll; lifting up the cast down; going out after the lost; forgiving injuries; sweetening life's bitterness, and calving its storms. Let all things be done with charity; the charity that springs from life; not mere politeness or natural amiableness; the charity which pours itself out of living souls. This would unite saints; would quicken congregations; would stimulate zeal; would build up the Church. Yes; let all things be done with charity! The reign of love is coming; let us anticipate it by doing all things in love. So shall we have the earnest of the kingdom here; and so shall we show men that we at least know that "God is love." Thus let our light shine; let us be true witnesses for God.

THE CLOSET HOUR.

Some one has remarked that there is but one place where long prayers are appropriate, and that is in the closet. And surely we have much to ask forgiveness for, many blessings to acknowledge, and to crave for the future; yet how often we hasten through the duty with a wandering heart, and but little feeling of the petitions we offer. O, no! so would we come into the presence of our earthly sovereign, and plead for our life. How few of the surrounding objects would catch our eye, or divert, for an instant, our attention! Who would like to have his closet prayers written out, and interlined with all the wandering thoughts that intervene? Would he dare to read aloud the petition on his bended knees, or would he consent to give it into the hands of even a fellow being for perusal?

We should "prepare our hearts to seek his face." We cannot come from the hot heats of our worldly pursuits, and rush into God's presence with an acceptable sacrifice. Meditation should precede our offering, and the door of the mind be carefully shut against the world, or it will be only "lip service."

An old man used to say, with considerable pride, that he had not omitted saying the prayer his mother taught him, a single night for seventy years. A severe illness came upon him, and he was led to see himself as a great sinner, who must be saved by the free mercy of Christ. His last years were spent as an humble Christian, and he was often heard to say, "I am the old man who said his prayers for seventy years, yet all that time never prayed at all!"

Ah, how often might the same be said of us when we come forth from our closet devotions, and go about worldly pursuits again! We have no more prayed than if we had merely taken a newspaper in our hand, and read a paragraph from it.

O how should we double our watch about our closet door! Here is where declaration and assent always begin. Here is the only place where the Christian armor can be girded on, and strength obtained to wield it manfully.—*Presbyterian.*

SIMPLE FAITH.

We are assured that the following incident is literally true:

The pastor of a Congregational church in a New England city has a little son, now about ten years old, who hopes he gave himself to Christ three years ago. He has a hen, and with her eggs had managed to collect a little purse of seventy-five cents, with which to buy more hens in the spring. After hearing an earnest appeal one Sabbath for contributions to assist a feeble church in building a meeting-house, he went to his mother and told her what a struggle he had to give up the money for it; and he wanted her to go with him to the same spot where he gave his heart to Christ, that he might pray there. She did so. In the course of his prayer he said: "Here, O Saviour, we are two, where we were three years ago, when I gave myself to Thee. Now meet us here again. O give me power and strength to part with this money, to help build the church, and be with it as it goes from hand to hand until it reaches its consummation." Destination, he probably meant. And the little Christian brought forth purse and all, and with tears in his eyes, told what a struggle he had been through, and how glad he was to give it. He thought God would yet give him the hens somehow.

When the above prayer and its results were mentioned to the brethren and sisters of the little church assisted, it was affecting to see them weep, and hear the blessing they invoked upon the liberal-hearted little brother at Providence.—*Congregationalist.*

PRAYING WIVES.

The following is the public testimony of a young man who had been a Free-thinker, and who was led to reflection, and subsequently to Christ, through the example of an affectionate wife, who was permitted to express to him her own feelings, but who lived near to Christ, and at length drew her husband from her to the Cross. "It is only a short time that I have hoped that I was a Christian, I was always as I called myself, a moral man. To be this was all that I supposed necessary for happiness here or hereafter. In religion I was a Free-thinker. I made little account of Christianity in the world; I thought all professions of religion a mere sham; I thought that all that would be required of a man was a moral life; I prided myself on my morality. I was well read in all the creeds and forms of religion of the day. My head was full of arguments against religion; I felt that no one was able to confute them. Two things made a deep impression upon my mind—a sentiment and an example. I will say a word of the example. I married a young, pious wife. She set before me a consistent Christian example. She never argued with me on the subject of religion; she knew this would do no good, I could have overhauled her with arguments, but she reproved me every day by her consistent Christianity. I felt the power of that reproof. If she had not been so consistent, I would have got along better with myself; but she said nothing, and kept living religion out in her life. She did not conceal the fact that she made me the subject of daily, earnest prayer. This troubled me. I did not feel easy to have her continually praying for me. I knew she would not pray for me unless she knew I needed prayer—needed the blessings which she endeavored to procure by prayer. What a commentary on my life! My wife had a calm, dignified, sweet repose, of spirit. She enjoyed her religion. I could see she did. I had to admit it. I knew that her religion was of priceless value to her; and it was beyond all price to her. I wondered why the same experience might not be beyond all price to me. I was troubled and anxious, and she seemed to be in a state of perfect rest. My mind became very much aroused and all peace fled away from my mind. I knew not what to do. Not a word had as yet passed between us. I knew she was anxious about me, and was praying for me, and I thought she was well aware that I was anxious for myself. The struggle was an awful one. Here I stood, a self-condemned sinner.

"Now let me say a word about the impression. I had heard my minister say, in one of his discourses, when I was not more than ten years old, 'that men should think of the world as they will think of it when they have been in hell or heaven a hundred years.' This made a deep impression.

I could never controvert the sentiment. How poor it made everything appear. I had nothing but the world, and at such stand-points how worthless it was. I was very miserable. I felt guilty and very wretched beyond expression. I thought of prayer, but I had never prayed in my life—how would I begin? You cannot think how wretched I was; it was an awful struggle for me to get down on my knees; but God brought me on my knees; I was completely humbled; I could only say 'God be merciful to me a sinner.'

"My wife, with a Christian woman's instinct or penetration, soon found out my state of mind. She prayed now with me. I was not ashamed to acknowledge that I needed prayer, and that I prayed for myself. I loved my wife, and how unspeakable was my sense of the blessing to my soul of that consistent Christian example which adorned her life. At length I was led to embrace the Saviour just as He was offered to me in the Gospel. He became my joy and my hope. I trusted him without a shadow of wavering and doubt. I look back to these two things as the means of hopeful conversion: the light and influence of a consistent Christian example, and the influence of the sentiment which fell upon my mind from the lips of the living preacher, when I was but ten years old, that we should think of it when we have been in eternity one hundred years, whether it be in heaven or in hell."—*Five Years of Prayer and the Answers.*—By Rev. S. S. Irwin, Prime, D. D.

TRANSLATIONS OF THE BIBLE.

What is the meaning of the word Septuagint? Seventy. The translation was so called because it was made by seventy, or more strictly speaking, by seventy-two men; six having been chosen from each of the twelve tribes of Israel for this purpose.

When and where was this translation made? At Alexandria, in Egypt, about 300 years before Christ. It was a translation of the Old Testament from the Hebrew into the Greek.

How was this regarded by the Jews in the time of Christ?

It was regarded with peculiar reverence. Our Saviour and the apostles in their discourses generally quoted from this version.

What is the Vulgate translation?

It is a Latin translation of the Septuagint, not of the Hebrew, and called the Vulgate because being the only version which the Roman Catholic church holds to be reliable, it is in that church the common version.

When and by whom was this translation made?

By Jerome, about the year A. D. 430. It was hastily made, and became very incorrect by many changes.

What of the Donay Bible?

It is an English translation of the Vulgate, with notes and comments, and this is the only English Bible approved by the Roman Catholic church. From what did it receive its name? From the place where it was first published—Donay, a town in France.

When was it published?

In 1610.

Why does it differ so much from the English Bible?

Because it was not from the original Hebrew, but from the Vulgate, which was from the Septuagint, and very imperfect. It could not be as correct as a translation made directly from the Hebrew.

Why is our English version called "King James' Bible?"

Because it was made during the reign of James I., King of England, and when completed?

In the year 1607 the work was commenced, and was finished in about three years, and published in 1611.

By whom was the translation made?

Fifty-four of the most learned men of the kingdom were appointed for the task. Seven did not serve—leaving forty-seven as the number who were actually engaged in the work.

How was the labor apportioned among this number?

They were divided into six classes, to each of which a certain portion of the Bible was given to translate—not from the Latin or from the Septuagint—but directly from the original Hebrew and Greek.

How will our English translation compare with other versions of the Bible?

It is by the most competent judges to be better than any other.

When, and by whom, was the Bible first divided into chapters?

It is generally said to have been done by Cardinal Hugo, A. D. 1240. But as early as the third century, the four Gospels had been divided into chapters.

When, and by whom, were the chapters divided into verses?

By Robert Stephens, in the year 1551. It is said that he performed the greater part of this laborious task while on horseback, on a journey from Paris to Lyons.

From Zion's Herald.

OUR CHINA MISSION.

BY BISHOP BAKER.

China is one of the most extensive, and in many respects, one of the most interesting countries in the world. The whole of China comprises about five millions of square miles or about one tenth of the surface of the inhabitable globe. The eighteen Provinces, which are known to us under the name of China, embrace 1,558,424 square miles, nearly equal in territory to all the organized States east of the Rocky Mountains. In this territory reside about one third of the population of the globe. Protestant Missions in China are of recent origin. Dr. Morrison entered China in 1807, but he was hardly known there publicly, as a minister of Christ. Stringent laws existed against "all superstitions," and merchants and seamen felt no interest to protect an ambassador of Christ. Severe laws were enacted from 1814 to 1821 by the Chinese authorities forbidding, under penalties of imprisonment and death by strangulation, the propagation of Christianity. Even the hearers of Christian teachers and their followers were to be transported, if they would not repent, to the Mohammedan cities, and reduced to slavery. And those civil officers who failed to detect Europeans who were clandestinely propagating their religion, were to be cashiered. These severe enactments were supposed to be aimed at the Romanists.

About this year 1830, Mr. Gutzwiller of the Rhein

ish Missionary Society, and other missionaries, made frequent and extensive journeys along the coast of China, and some hundreds of leagues of the rivers distributing the word of God. These facts having come to the knowledge of the Emperor, an edict was immediately sent to the Government of Canton to examine, secretly, into the matter, and ascertain who were the intruders, from whom they obtained their books. This was followed by a proclamation from the authorities of Canton referring to the existing laws against Christianity, and to severe penalties which had been inflicted upon certain parties, and warning the people to reject the "corrupt doctrines" and follow in the ways of the ancient Kings. The Commercial Treaty with China in 1842, by which the ports of Canton, Amoy, Fuh Chan, Ningpo, and Shanghai were opened to foreign residence and commerce, made no allusion to the Christian religion. To the French Ambassador, M. Lasserre, is due the honor of securing the protecting of Christians at the five commercial ports. Keying, the Chinese Imperial Commissioner whom Lasserre addressed on the subject of the persecutions of Christians, secured the assent of the Emperor that all natives and foreigners, without distinction, who claim and practice the religion of the Lord of Heaven might be permitted to erect churches at these several points; but if they presumed to enter the country to propagate their religion, they were to be restrained and punished by the civil authority. This partial concession by the Emperor awakened the Christian churches to renewed zeal to enter the open door and labor for the millions of Pagans who were thus brought within the reach of Christian effort. * * *

Fuh Chan, or Happy Valley the capital of the Fukien Province, is situated on the north bank of the River Min, about thirty miles from its mouth. The Min is a noble stream, navigable for vessels of large size within ten miles of the city, and for junka of a large size to the great bridge in the immediate vicinity of the city. The valley in which the city is located forms a large amphitheatre, about thirty miles long and twenty miles broad, surrounded by a high mountainous range, some of whose peaks rise three thousand feet above the valley. The city proper is surrounded by a brick wall twenty feet high and ten feet thick, resting upon a granite foundation, and surrounded by a parapet five feet high, and supported by bastions of regular distances.

The Fukien Province contains a population of 15,000,000, and the city of Fuh Chan a population of 600,000. The city is surrounded by large and populous villages, and occupies an important commercial position from its relation to the Black Tea trade. The climate is regarded as a healthy one. In summer the thermometer rarely rises higher than ninety degrees, or in winter below thirty-two degrees, yet like some portions of our own country, the thermometer fails to indicate the influence of the climate upon the physical constitution. From May to October the weather is warm and frequently rainy; from September to April it is clear, dry, and bracing. In this happy valley, where "only man is vile," our missionaries began their labors in eighteen hundred and forty-seven, and they now occupy residences on an eminence on the south side of the Min which overlooks the city and surrounding villages. * * *

The early preaching services were peculiar. The natives had no idea of the sanctity of place. When the church doors were thrown open, all were invited to come in. "The smith comes from his anvil, the tradesman from his shop, the cake vender enters boldly with his tray on his head, the rustic marches up the aisle with his poultry on his shoulders, the coolie lays down his bundle at the door, and all take their positions, either sitting or standing." The first sentence perhaps calls forth loud approval or dissent. The disaffected soon retire, while the earnest seeker lingers to hear the word of the Lord. The early missionaries in China gave special attention to the translation of the Bible into the Chinese language. The entire Bible was completed and published by the joint labors of Morrison and Milne, in 1818.

There are two languages in China, the classical and the colloquial. The Confucian classics are studied throughout China. The boys at an early age are sent to the schools and commence learning the pronunciation of the characters. Every dialect, and there are eighteen dialects, has its own peculiar pronunciation of the characters. "None but those who intend to make literature, their profession, attempt to acquire anything beyond the pronunciation of the characters; they are entirely ignorant of their signification. When a literary man reads the characters, he is not at all understood by the uneducated who speak the same dialect with himself, nor by the educated who speak a different dialect from himself. In writing the colloquial language, the classical characters employed when the sound of the character corresponds with the idea intended to be conveyed. When such characters cannot be found, the characters are used as mere phonetics, without regard to the classical signification of the characters. Many books have been published in China on this principle. 'Nine tenths of those sold by the way side are formed on this principle. The learned affect to despise this kind of writing, but it is popular among the common people. Each can pronounce the characters in his dialect, and sound conveys thought to the unlearned. The Shanghai version was designed for the learned, but a colloquial version was commenced as a matter of experiment by Rev. M. C. White of our mission in 1851, and they are now furnished with the same type by which they can give to the common people the word of God in a language which they understand. 'The poor have the gospel preached unto them.'

The work in China, especially during the past year, has been spreading itself among the country people. The treaties formed with China in 1858 by the four great powers, the United States, England, France and Russia, refer specifically to the benign influences of Christianity, and it is provided in them, that the Chinese authorities shall not interpose any obstacles to any persons professing Christianity, and all the former orders of the Government against the Christian faith are wholly abrogated. And some of the missionaries have received passports from the Chinese authorities to travel and preach throughout the Fukien Province. This provision encourages the mission to look to the regions beyond them. * * *

There are four kinds of readers—the sponge, the funnel, the strainer, the sieve. The sponge sucking up all; the funnel taking at one end and letting out at another; the strainer separating the wine from the lees; the sieve dividing the grain from the chaff.