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affords an excellent medium for advertising.

# The Christian Visitor.

THE OFFICE OF THE  
CHRISTIAN VISITOR,  
68 PRINCE WILLIAM STREET,  
SANTO JOHN, N. B.  
REV. I. E. BILL,  
Editor and Proprietor.  
Address all Communications and Business  
Letters to the Editor, Box 194, St. John, N. P.  
The Christian Visitor  
Is emphatically a Newspaper for the Family.  
It furnishes its readers with the latest intelligence,  
RELIGIOUS AND SECULAR.

Hold fast the form of sound words.—2d Timothy, i. 13  
SAINT JOHN, N. B., THURSDAY, MARCH 19, 1868.

THE ROYAL INSURANCE COMPANY, 92  
Lombard-street, London, and Royal Insurance build-  
ing, London.  
Chairman of the London Board.—SARAH BAKER, Esq.  
Chairman in Liverpool.—CHARLES TURNER, Esq.  
The Royal Insurance Company is one of the largest  
Offices in the Kingdom.  
At the Annual Meeting held in August 1859, the following  
nightly satisfactory results were shown—  
The most gratifying proof of the expansion of the business  
is exhibited in the one following fact:—The increase  
alone of the last three years exceeds the entire business of  
some of the existing and recently defunct fire insurance  
companies of this Kingdom.  
The Premiums for the year 1858 being.....\$210,000  
While the Premiums for the year 1859 are.....186,148  
Showing an actual increase of.....\$23,852  
or upwards of 50 per cent. in three years.  
The recent returns of duty made by Government for this  
letter-year (1859) against the "Royal" is more than  
maintaining the ratio of its increase as stated in former years.  
Only one among the London insurance offices exhibits an  
advance to the extent of one-half the increase of the Com-  
pany, while all the others respectively fall far short of the  
majority of its advance.

LIFE DEPARTMENT.  
The amount of new Life Premiums received this year is  
by far the largest received in any year since the commence-  
ment of the business, and must far exceed the average  
of amount received by the most successful offices in  
the Kingdom. The number of policies issued in the year  
was 255, the sum assured \$2,777,777 and the premium  
\$12,554 5s. 4d. These figures show a very rapid extension  
of business during the last ten years. Thus—  
No. of Policies. Sum Assured. Premiums.  
1850.....190.....\$5,550 3 11.....\$2,927 4 7  
1851.....429.....181,504 10 6.....5,293 5 10  
1852.....408.....151,843 12 0.....4,924 12 0  
1853.....708.....297,940 18 8.....8,550 3 11  
1854.....822.....357,752 8 3.....12,554 5 4  
The remarkable increase in the business of the last four  
years is mainly consequent upon the large bonus declared  
in 1855, which amounted to no less than 23 per cent. per  
annum on the sums assured and averaged 30 per cent. upon  
the premiums paid.  
W. J. STARR, Manager and Actuary.  
JOHN M. JOHNSTON, Secretary to the London Board.  
All descriptions of property taken at fair rates, and fire  
losses promptly and reasonably paid. The profit of loss—without  
franchise to the head Establishment.  
JAMES J. KAYE, Agent for New Brunswick,  
Opposite J. W. Starr's Building.

CONTINENTAL FIRE INSURANCE COMPLY.  
Capital \$500,000—all paid up and invested.  
Surplus in hand, 1st July, 1855, \$250,000.  
New Brunswick Agency—71 Prince Street, opposite Com-  
mercial Bank.  
POLICIES issued at the lowest rates, payable in New  
Brunswick Currency, with and without participation  
in profits.  
The average dividends to Policy Holders entitled to Pro-  
fits for the past nine years, amount to 4 1/2 per cent.  
References of the first respectability, and any other in-  
formation given on application.  
W. J. STARR, Agent.  
Feb. 15. Opposite J. W. Starr's Building.

THE PHENIX FIRE OFFICE, LONDON.  
ESTABLISHED IN 1782.  
CAPITAL.....\$5,000,000.  
Insurances effected at the lowest rates.  
C. W. WELDON,  
Agent for New Brunswick,  
St. John, March 18, 1868.

LIVERPOOL AND LONDON AND GLOBE  
FIRE AND LIFE  
INSURANCE COMPANY.  
Fund paid up invested.....\$3,212,345 5s. 1d. stg.  
Premiums received in Fire Risks, 1864, 2745,074 stg.  
Losses paid in Fire Risks, 1864, 520,450  
Premiums in Life Risks, 1864, 2,200,000  
Losses paid in Life Risks, 1864, 143,197  
In addition to the above large paid up capital, the Share-  
holders of the Company are entitled to a dividend of 7 1/2 per  
cent. on the amount of their shares.  
EDWARD ALLISON,  
Agent for New Brunswick,  
71 Prince Street, opposite Commercial Bank.

W. WILLIAMS, teacher of Piano-Forte and  
Violin, Musician, and Vocalist, at J. W. Starr's, at J.  
King Street, will be present at the  
Oct. 20.

FIRST PRIZE CABINET ORGANS.  
PROVINCIAL EXHIBITION, Oct. 13, 1867.  
The first and only prizes for CABINET ORGANS was  
awarded to A. LAURELIER.

READ THE JUDGES' REPORT.  
Mr. LAURELIER'S cabinet organs, with two banks of Keys, Eight Stops,  
FIRST PRIZE.  
Mr. L. also shows a Cabinet Organ, in Rosewood Case,  
Double Pedal, with Knee Stop and Automatic Swell, of great  
beauty and purity of tone, which is entitled to Honorable  
Mention.  
Also, an Organ in Native Wood, and one in Black Walnut,  
without stops.  
These instruments are equal in every respect to the best  
American makers, and will be sold at 20 per cent. less than  
can be imported.  
Every instrument fully warranted. An inspection re-  
spectfully solicited.  
PIANO WAREHOUSE—Sheffield House, No. 5, Market  
Square, (Oct. 17.) A. LAURELIER.

AGENCY.  
HAYING recently and considerable stocks fitted  
up the necessary machinery and appliances for the  
successful carrying on of the manufacture of VENE-  
TIAN BLINDS, parties in want of BLINDS of this  
description, would do well to give us a call before purchas-  
ing elsewhere.  
Orders for any style of VENEZIAN BLINDS received at  
the Office and House, 71 Prince Street, opposite the  
Commercial Bank, or at the Manufactory, where  
patterns can be seen.  
The Subscribers have always on hand—Boons, Sashes,  
and all kinds of Window Blinds, and will be ready to  
order with the utmost dispatch and upon the most reasonable  
terms.  
Our personal attention is given to every variety of Car-  
peting, House Building and General Jobbing, and moderate  
charges made.  
A. CHRISTIE & CO.,  
April 4. Dooley's Building, Waterloo St.

SAMUEL J. SCOVIL,  
BANKER.  
Agent for St. Stephen's Bank.  
Corner Prince Wm. Street and Market Square.  
INVESTMENTS made and Sales effected of Bank Stock,  
Mortgages and Securities of every description.  
Exchange on Gold and Currency, on the United States, Ital-  
y, Montreal, Prince Edward Island, and all the Provinces.  
Uncurrent Funds, Specie and Sterling Exchange.  
Sums of \$10 and upwards required on deposit, for  
which receipts will be given, bearing interest at the rate of  
5 per cent. per annum, payable either at call or at fixed  
periods, as may be agreed upon.  
St. John, January 16th, 1868.

LORILLARD INSURANCE COMPANY.  
Capital \$1,000,000—all paid up and invested.  
Surplus in hand, 1st Aug. 1866, \$212,150.  
POLICIES issued at the lowest rates, payable in New  
Brunswick Currency, with and without participation  
in profits, and every information afforded on application to  
W. J. STARR, Agent, Prince St.,  
Oct. 12—77. Opposite Commercial Bank.

GEORGE THOMAS,  
Commission Merchant and Ship Broker,  
Central Fire Insurance Company, Agent at St. John,  
Dec. 4. GEORGE THOMAS.

MASON & HAMLIN'S  
PARLOUR, CHURCH, AND SCHOOL  
CABINET ORGANS.  
Have taken the first Prize at the  
GREAT PARIS EXHIBITION OF 1857.  
The above is the Fifty-seventh First Premium awarded  
to Mason & Hamelin within twenty years.  
E. KENNA, Agent for New Brunswick for above  
CABINET ORGANS, Price \$75 to \$100  
Central Fire Insurance Company, Agent at St. John,  
Dec. 4. GEORGE THOMAS.

DE. J. N. FISCH,  
of the College of Physicians and Surgeons,  
New York.  
Residence at St. John's, New Brunswick,  
Lakeville, N. B.  
Nov. 17.

Leaving the Old House.  
There's sunshine on the meadows,  
And sunshine on the road,  
And through the brightness toils my horse  
Beneath a weary load;  
And as I stand beside my gate, with hand before  
my eyes,  
I hear the children laugh to see the household  
gods I prize.  
There was a time when this old home  
Was full of mirth and glee,  
But one by one the household went  
And left it all to me—  
A quiet house of vacant rooms, each made a sac-  
red place  
By echo of a missing voice, or dream of vanished  
face.  
Ah, how I used to pause before  
The mirror on the stair,  
And shake my long, bright ringlets out,  
And fancy I was fair!  
I took that quaint old mirror down, and packed  
it up last night,  
And never stopped to trick my hair—for what is  
left is white.

In later years I used to sit  
And watch the long green lane,  
For one who came in those old times,  
But cannot come again:  
And, somehow, still at eventide my chair is turn-  
ed that way;  
I sit and work where once I watched—I sat so  
yesterday.  
My new house is a pleasant place,  
But yet it grieves me how  
Its small completeness seems to say,  
My world is narrow now.  
'Tis far too small for any one with festivals to  
keep.  
But for my funeral large enough, for few shall  
come to weep.

Good bye, old house—a long good bye;  
My hand is on your gate;  
Thought tears are gathering in my eyes,  
I may not longer wait.  
Good bye, old house; and, after all, the love  
which makes you dear  
Awaits me in the heavenly home which I am  
drawing near.

The Bible, in Politics and Literature.  
BY PROF. DEMILL, CHAP. V.  
The Reformation had given an immense impetus  
to popular progress. The Bible increased this  
more and more. But the Stuarts could never  
either learn anything or understand anything. The  
stupidity of James brought him into collision  
with his Parliament; and his insane desire for  
absolute power would have led to war in his reign,  
if he had possessed greater courage or more  
energy.

The glory of the Elizabethan age was darkened  
under James. From the first, the minds of men  
were darkened by forebodings. They marked  
the insipid opening of his melancholy reign. They  
saw him follow with rasher footstep in the  
dangerous path which his father had trodden, to-  
ward absolutism. The dumpy pedant who de-  
lighted to be called by his flatterers, "The British  
Solomon," had his Rehoboam; and the parallel  
went on, for this Solomon had cherished the  
nation with whips, and the son tried to do so with  
scorpions. What was the result? The war cry,  
"To your tents, O Israel!" the uprising of a  
greater than Jeroboam, and a worse fate to the  
king than that of his Jewish prototype.—Edge  
Hill, Marston Moor, Naseby, the betrayal of the  
monarch, the lawless tribunal, the stern judges  
who treated a king as a man, the scaffold at White-  
hall, and the dread catastrophe, followed by a cry  
of horror from all Europe.

We have seen that out of Christianity or the New  
Testament, and through the Reformation,  
England received the idea of religious liberty.  
We have seen three things resulting from Ju-  
dism:—  
1st. That of God's special favor to his people;  
2d. The right of his people;  
3d. The right of revolution.

All of these combine together, and are made  
manifest in the great struggle. They inspired the  
Puritans. They impelled them on to the end.  
Their interpretation of the Word may have been  
wrong; they may not have balanced one part  
against another with sufficient care; they may  
have made too hasty inferences from isolated  
texts; but the fact remains, that the Bible was  
the great impelling power of this revolution.

What was the meaning of the Revolution?  
It was the recognition of man as man. By  
virtue of his humanity alone, the poorest peasant  
has certain inalienable rights, the chief among  
which is personal liberty. To deprive him of this  
was a thing which should not be permitted,  
except where law interposed. Over all the inhabi-  
tants the power of law was supreme; the poor  
beggard could appeal to it; the king on his throne  
should not dare to go beyond it. All had from  
this law the same protection; nor could any man  
be condemned without reference to this. Thus it  
asserted the rights of man; it settled and de-  
fined the true position of the king and the noble.  
As the meaning of the Reformation was religio-  
us liberty; so the meaning of the Parliamen-  
tary war was civil liberty.

In this civil war this was secured. Afterward  
the nation had to pass through many vicissitudes.  
There were reactions; there were re-  
volutions. But the principles that had triumphed  
here, continued to be victorious. From age to  
age the same Book has perpetuated and widened  
the same influence. It has imparted its own  
spirit to the English race; and now, after the  
lapse of ages, we see older nations and races, less  
blessed than our own, vainly and painfully striving  
to gain those precious possessions which the Bible  
has ensured to us.

It is therefore something more than mere religio-  
us sentiment, and something far more than a mere  
theoretical flourish, when we point to the Bible,  
and say, "Behold the secret of England's great-  
ness!"

ROBINSON says, with his old pungency, in one of  
his new essays: "You voices of England are all  
now shrieking with one voice—you and your  
clergymen together—because you hear of your  
Bible being attacked. If you choose to obey  
your Bibles, you will never care who attacks them.  
It is just because you never fulfil a single down-  
right precept of the book, that you are so careful  
of its credit. The Bible tells you to dress plain-  
ly, and you are mad for furs; the Bible tells  
you to have pity on the poor, and you crush them  
under your carriage-wheels; the Bible tells you  
to do judgment and justice, and you do not  
know nor care so much as what the Bible-  
word justice means."

Three Hundred Revivals.  
In the reports of one hundred revivals estimates  
of the conversions are made, and amount to more  
than four thousand, of whom 1,300 have already  
united with the Church. These welcome tidings  
come from twenty-three different States. In In-  
diana there have been thirty-one revivals, in Iowa  
twenty-three, in Illinois twenty, in Michigan nine-  
teen, in Pennsylvania seventeen, and in both New  
York and New Jersey fourteen.

Generally the religious interest dates from the  
Week of Prayer, and in many instances the work  
has been carried on by continuing the union meet-  
ings where it had originated. In Philadelphia,  
"with less excitement and probably with more  
effect than in the days of the great revival at  
Jayne's Hall, a general revival of religion is in  
progress; and churches of every name are feeling  
the blessed influence." In Brooklyn, also, the  
religious interest is general. At one church 150  
conversions have taken place, and at another,  
several entire families have been led to profess  
their faith in Christ. The third all-day prayer  
meeting was recently held in Cincinnati, and the  
interest was well sustained to the close. At West-  
ley, R. L., a powerful revival is in progress. The  
Episcopal as well as other churches share in the  
blessing. At Newington, Conn., Christians of all  
names are happily united in a revival where al-  
ready more than 100 are inquiring the way of  
life—80 have been converted. In this State, at  
Port Jackson, among the Reformed, Presbyterian  
and Methodist societies, 200 conversions are re-  
ported; and at Waverly, through God's blessing  
on the labors of devoted Presbyterian elder, who  
has for years maintained a Sabbath school a little  
out of the village, a profound religious interest is  
felt. Fifty have been hopefully converted, and  
the work is carried on without ministerial aid by  
the happy co-operation of three laymen, repre-  
senting the Presbyterian, Baptist and Methodist  
churches.

In the State of Iowa the religious interest is  
very general. The *Dubuque Times* 2d inst. says:  
"Our exchanges from Waterloo, Cedar Falls, Iowa  
Falls, Cedar Rapids, Acamasa, Manchester, Waverly,  
Marion, Clinton, Davenport, Muscatine,  
Burlington, Keokuk, and a number of other towns  
in this State, give accounts of extensive revivals  
of religion going on in these places."  
At Sudas, Mo., the converted embrace Catholics,  
Jews, infidels, Gormans and Americans. The  
work seems only beginning. In Hagerstown,  
Ind., fifty have been added to the different  
churches.

Revival intelligence reaches us from sixty-two  
Presbyterian churches. In fifty of these the num-  
ber of converts is one thousand three hundred  
and thirty-five, more than one half of whom—  
eight hundred and sixty-one—are now members  
of the Church. In Illinois, the churches of six-  
teen different towns rejoice in the outpouring of  
the Holy Spirit. With the Walnut street in St.  
Louis, Mo., thirty-two converts have recently  
united; and at Newark, Pleasant Prairie, Booneville,  
and four other towns in the State, a strong reli-  
gious interest prevails. In Leesburgh, Pa., eighty-  
two, and at Strousburgh, fifty-six have been added  
to the Presbyterian churches. Accounts are also  
received of a similar work in the second church  
of Pittsburg, in Nelson Farmington, and three  
other towns of Pennsylvania. Fifty have been  
received into the church at Henderson, Ky., and  
in the First and Second churches of Danville,  
much religious interest is manifested. At Jones-  
boro and Lount Lebanon, Va., and at Bluff and  
Sardis, N. C., more than a hundred have profes-  
sed their faith in Christ. Five churches in Ohio,  
and five in Indiana, three in Iowa, three in West  
Virginia, and three in this State, are also enjoying  
revivals of religion.

In fifty Baptist churches, one thousand two  
hundred and thirty-seven conversions are re-  
ported, while in thirty-four more, revivals have com-  
menced. At eleven towns along the line of the  
Michigan Southern and Central Railroads, and at  
eight other places in the State, as well as in  
twenty towns of Indiana, large accessions have  
been made to the Baptist churches. At Butler-  
ville, Ind., and in its immediate neighborhood,  
one hundred and sixty-four converts were recent-  
ly baptized. At Cambridge, Pennsylvania, one  
hundred and fourteen have been received into the  
church, and at seven other places in the State, a  
similar work is in progress. At Baptiststown and  
Woodstown, New Jersey, one hundred conver-  
sions have taken place. Thirteen other towns in  
the State, eight in New York, ten in Vermont,  
and three in Illinois, have been visited in like  
manner by revivals.

Powerful revivals of religion prevail in the  
Congregational churches of Homer and Centre  
Lisle, in this State. At the former place, one  
hundred and fifty, and at the latter one hundred  
have been converted. In Blauford and East  
Weymouth, Mass., one hundred and sixty persons  
have been awakened to religious inquiry. At  
South Dedham, where no special interest in re-  
ligion has manifested for thirty years, a re-  
vival is commencing. A Christian Convention  
recently met in Franklin, Mass., for many years  
under the pastoral care of Rev. Dr. Emmons, and  
during the sessions, many in the town were led to  
inquire the way of life. In all, thirty-three Con-  
gregational churches have been heard from, and  
in these, six hundred and thirty-five conversions  
are reported.

(From the Christian Era.)  
A Hard Case.  
A pastor, much esteemed by his brethren and  
much beloved in the community where he dwells  
writes a private letter in which he asks:  
"What shall I do! I have a kind church, and  
a people whom I dearly love. But there are  
one or two discontented men who seem resolved  
to break up my congregation. Ought I to yield,  
discourage the church, injure the feelings of the  
vast majority, in order that two men may have  
their way?"

To this question we give an unhesitating  
answer in the negative. A few men should not be  
allowed to break up the pastoral relations of a  
useful minister. The church should see that  
their pastor is shielded from their attacks, and if  
they persist in their they should be made sub-  
jects of discipline. We more than suspect that  
the case of our brother is not a solitary one.  
There are many churches in which one or two  
unhappy, dissatisfied members are making the  
stay of their pastor sorrowful. They have taken  
offence at something he has said or done, and in-  
stead of going to him in a christian way, are  
sneakily striving to cast him from his pulpit. The  
church want him to stay. The interest of reli-  
gion require his stay. But a little excited, dis-  
contented element is at work against him. It is  
so in more churches than we think of, and mis-  
chievous being made in many a quarter where  
we little suspect it.

It is not time that a state of things was brought  
about in our churches, which would render it  
impossible for one or two ugly men to keep a

whole congregation in confusion, until the pastor,  
discouraged or indignant, takes his departure?  
Pastors have some rights and churches have some  
rights as well as dissatisfied members; and when  
a few men in a society undertake to break up the  
pastoral relation to gratify some whim or caprice  
of their own, there should be power enough in a  
gospel church to prevent any such work.

The matter is becoming a very serious one, for  
young men are frightened from a ministry which  
has so little of permanence and reliability. They  
must feel the claims of duty in an unusual man-  
ner to expose themselves to the annoyances of  
pastoral relations, and the vexation of being goad-  
ed one half the time by uneasy, restive members.

The churches are also sadly injured by it. They  
may love their pastors, but seeing the determina-  
tion of the few, they yield and let the servant  
of God go. The members of our churches  
should learn that it is the meaneast kind of busi-  
ness possible for a man to be about, trying to  
oust his pastor, and make changes in the office.  
And yet some men are doing it always. They  
let a minister rest about two years, and are then  
at him. Such a class of men are mischief makers.  
They make the churches sad, and generally there  
are a few of them in every congregation. The  
majority of our church members want permanence  
in the pastoral office; a few are thorns in the  
side of the minister and the rest of the church.  
The sooner such persons are out of the church,  
or are taught to behave themselves, the better it  
will be for Zion. Two or three men in a con-  
gregation should not be allowed to disturb its quiet.  
If they cannot live at peace, let them go where  
they can. A pastor should not be broken up in  
his work as soon as one or two men become dis-  
satisfied toward him. If so, we shall soon have  
no pastors at all, and no churches at all. It is  
time a change was wrought in this respect.

Early Missions in China.  
When the arms of Great Britain and France  
opened China to Christianity, they really re-  
opened it. Nestorian Christians began missions  
there more than twelve hundred years ago, and  
kept them up for nearly one hundred and fifty  
years, during which period Christian churches are  
believed to have been established in the chief cities  
of the empire. The sword of the Mohammedans  
however, and still later the persecuting policy  
of the Ming dynasty effected the complete  
extirpation of the Nestorians. The Ming dynasty  
lasted from 1368 to 1628, and comprised sixteen  
different emperors. It was Chinese, the present  
king succeeded it, is Manchu Tartar. Mr.  
Knowlton gives in the *Magazine* for February, an  
interesting account of the "Ming Tombs," near  
Peking, where thirteen of the Ming emperors  
were buried. In viewing the scene from the  
midst of the array of the sepulchral mounds, with  
their magnificent temples and pavilions, "he  
thought occurred to him," he says, "that proba-  
ly there were but few places on earth where re-  
pose more remains of human greatness." But  
the proud Ming dynasty has passed away. Has  
the Christianity which it for a time extirpated  
from the empire?

Before, however, the rise of the Ming dynasty  
the Roman Catholics had commenced missions in  
Peking—the first missionary, Corvino, baptizing  
nearly 6,000 persons in eleven years and attain-  
ing to the office of archbishop, with seven assist-  
ing suffragan bishops. He died in 1550. The  
Ming dynasty swept away the Nestorians and  
Catholics alike. Toward the close of this dynas-  
ty, papal missions were again cautiously resumed,  
and between 1580 and 1723 some five hundred  
missionaries had been sent out. At this latter  
date commenced the exclusive policy which has  
only lately been overthrown by the Western  
powers. The missionaries were banished from  
the country, and the converts, of whom there  
were more than 300,000, were subjected to severe  
persecutions.

The *Magazine* for March contains the account  
of Mr. Knowlton's visit to Peking.  
Among the objects of interest was the Old  
South church of the Roman Catholics, built  
about two hundred years ago. It is large, in the  
European style, most substantially and tastefully  
finished, with its walls and ceilings painted in the  
most gorgeous manner, representing Scripture  
scenes, the persons introduced, being of life size.  
Over the gate was an inscription in Chinese, com-  
memorating the gift of \$20,000 to the church by  
the emperor in whose reign it was built.

He also visited the Jesuit Cemetery, where  
there are about ninety tombs of the bishops and  
priests who had labored as missionaries at Peking.  
He felt his soul inspired in recalling their hero-  
ism, energy, perseverance and great learning,  
while he felt sad that such noble powers and labors  
had been expended in propagating a corrupt  
Christianity.

He also visited the new cathedral now being  
erected within the imperial city, on grounds pre-  
sented to the missionaries some two hundred  
years ago, and which now furnish a site not only  
for the cathedral, but for school rooms, dispen-  
sary, residences for the bishop and other mis-  
sionaries, and building for the Sisters of Charity.  
It may be remarked here, that many church-  
tots and churches which were confiscated during  
the period of persecution have been restored.  
Moreover, several of the high Chinese officials  
connected with the foreign office were present at  
the laying of the corner stone of the cathedral.  
There are 25 priests at Peking and about 6,000  
native converts, and the strong hold of the mis-  
sion at the capital gives it great influence through-  
out the empire.

Since the ratification of the treaty, seven years  
ago, about five hundred Roman Catholic priests  
are said to have entered China.

The *National Baptist* says that—  
"The word of God only,  
The Holy Spirit only,  
The righteousness of Christ only,  
Have often been put forth as fundamental prin-  
ciples of Protestantism." These are Protestant  
principles; but they do not include all peculiar  
to our system. Says the above journal:  
"The Baptists are not the offspring of the Re-  
formation; their faith and polity are fifteen hun-  
dred years older than Protestantism, and were in  
the ascendancy several centuries before there was  
ever a Pope or a hierarchy; they never had any-  
thing to do with Rome; they were ever a sepa-  
rate people; and if their system, even incidentally,  
includes any thing Romish, it has been taken  
on by weakly aping other denominations."  
These principles cover large ground, and Baptists  
rejoice to have others coincide with them in  
their statement and defense. But they do not  
cover the whole ground of the Baptist system.  
They insist upon others as fundamental, such as  
the supreme headship of Christ in his church;  
the concentration in himself of the entire priest-  
hood; his kingly prerogative in choosing and in-  
structing his own ambassadors; the retention in

his own hands of all legislative authority; the  
independence of the several companies of the  
embodied believers; no appeal, except to Christ,  
from the disciplinary action of a church; the un-  
alterableness of the only two church ordinances;  
the purity of the ministry; the rights of the in-  
dividual conscience; soul liberty; the complete  
separation of the church from all worldly associa-  
tions and alliances, having no political ends and  
no rights, prerogatives or obligations, as a church,  
with reference to political government.

"How many of these are Protestant prin-  
ciples? They are all Baptist."  
Very True.  
The following remark, apparently intended for  
pastors, we have seen attributed to the Rev. The-  
odore L. Cuyler, of Brooklyn, N. Y.:  
"If you let a new convert be silent for three  
months, you will have a drone in your hive, a si-  
lent partner in your concern forever after."  
How to train all the newly converted for the  
largest measure of useful service is a great prob-  
lem in the mind of every considerate pastor. One  
evidence of their conversion is a desire to be  
made serviceable to the christian cause and a dis-  
position to place themselves under his direction  
as pupils to be instructed, not only in christian  
doctrine, but also in christian work. By the  
blessing of God upon his fidelities, they have be-  
come new creatures in Christ, and they look to  
him, for that, formative discipline which shall  
qualify them for a life of useful activity. He  
feels his responsibility in this department, and  
while he intermits none of his efforts to bring  
others into the same posture of docility, he en-  
deavors faithfully to meet the demand from such  
as have already entered the school of Christ.  
One part of the training to which he promptly  
devotes himself relates to the use of their facul-  
ties in service that shall render the social meet-  
ings of his charge both interesting and profitable.  
These meetings, more or less frequent, he justly  
regards as auxiliaries, eminently important, to the  
growing spirituality of the members, and to the  
conversion of the impenitent. A well-sustained,  
lively prayer meeting is ever necessary to the  
most successful prosecution of his general work,  
and as its interest and effectiveness depend largely  
upon the co-operation of his brethren, he is  
anxious to bring them into active service in such  
numbers as to give variety to the exercises. New  
recruits may not always make the most graceful  
demonstrations; but a new voice, a new style of  
address, a new manifestation of zeal—almost any  
thing to break up the old monotony—is service-  
able by imparting freshness, awakening attention,  
and giving a new turn to the current of thought,  
and feeling.

The first three months after conversion are ordi-  
narily decisive of the question whether the con-  
vert is to be a worker or a "drone in the hive,"  
an active or a silent partner in the concern for-  
ever after. If through that period his gift of  
speech is not called into requisition, he will con-  
clude that it is not wanted, and never afterward  
will it be easy to persuade him to open his lips.  
Therefore he may count one in the church  
census, and that may be all.

The older members—possibly the deacons—  
sometimes chide the ardor of a new convert by  
some cold, disheartening treatment. We remem-  
ber a notable case of a young man of very pro-  
mising talent, yet sensitive to the mildest repro-  
val, who felt constrained to exhort in the prayer  
meeting, urging his young friends to come to Christ.  
One evening he was a little too zealous to suit  
the staid senior deacon, who followed him with a  
lesson to young men to be sober-minded, to sit  
as learners rather than assume to be teachers.—  
His object was manifest to all, and pity for the  
sufferer was general. But he accomplished more  
than he intended. His words were as a dash of  
ice-water on that warm heart, and the pastor was  
never unable to undo what had been so cruelly  
done. That young man remained in the church,  
and grew old a silent member, his voice never  
more heard except in sacred song. "Take heed  
that you offend not one of these little ones" who  
is doing his best to become a future helper in  
Zion.

Newman Hall in a recent preaching.  
Rev. Newman Hall in a recent communication to  
the *Congregationalist*, gives his impressions of  
the American style of preaching. He had but  
few opportunities of hearing our most eminent  
ministers, but judging from two or three occa-  
sions, and the conversation of American clergy-  
men, he is of opinion that American sermons are  
too profuse, too elaborate, too argumentative, too  
loosey loose, too much like books, and too little  
like earnest talk. Moreover, they are often read  
with strict adherence to the prepared manuscript,  
and thus, though reported verbatim they would be  
read as finished treatises, as heard they are fre-  
quently unimpressive. The evil is increased by  
our system of "sermon stealing"—that is, the  
printing of sermons as reported. He gives in  
his communication his own experience and tells us  
that, not he, but the reporter, who was tak-  
ing down his sermon, though he did his utmost  
to forget him, his thought was "the reporter  
may blunder when he says what I could not im-  
prove—he may be accurate when I, eager to con-  
vince my audience, have used a word or con-  
structed a sentence inaccurately. That I was  
made to speak as for a book greatly interfered  
with my comfort in speaking, to produce an im-  
mediate effect on my audience. In the name of  
all fellow preachers, anxious to do good to their  
hearers, I protest against the system.—*Christian  
Secretary.*

"HALF WAY TO CHRIST."—Half way to Christ  
said a minister in quoting the remark of an emi-  
nent man; "half-way to Christ is a dreadful  
place."  
Indeed it is. But do you realize the fact when  
you talk so earnestly on religious topics, and en-  
force the laws of morality, while your heart is  
not given to Christ, and you fail to walk in the  
way of his commandments?  
There is no neutral ground in Christ's territory.  
You must be either for or against the establish-  
ing of his Kingdom; and if your sympathies are  
not thoroughly enlisted in the right cause, then  
you belong wholly to the adversary.

Half-way to Christ! Half-way home is to be  
still excluded from the light, the love and hap-  
piness centered therein. If you have been absent  
some time, parted from those you love best on  
earth, and are now on the homeward journey,  
low the heart leaps when some one beside you  
whispers—"We are half-way there now;" and how  
impatient you grow at each delay; for the "last  
half" always seems to be the longest. Full of im-  
aginary forebodings, apprehending evil that never  
entered your thoughts before, home becomes each  
moment dearer, and over the door-posts is in-  
scribed in shining letters, "Peace" and "Safety."  
"Almost saved," is still left to perish!

Who KNOCKS?—O careless sinners this is the  
Saviour whom we have always been preaching to  
you; this is the Divine Redeemer whom you  
have always trodden under foot. You would  
think it a great thing if the king left his throne,  
and knocked at your door, and besought you to  
accept a little gold; but oh! how much greater a  
thing is here. The King of Kings has left his  
throne, and has knocked at your door, and be-  
sought you to accept a little gold; but oh! how  
much greater a thing is here. The King of Kings  
has left his throne and died, the just for the un-  
just, and now knocks at your door. Careless  
sinner, can you still resist!—*Mc Cheyne.*

No INFLUENCE.—A man in a blouse once said,  
"I have no more influence than a farthing rush-  
light." "Well," was the reply, "a farthing rush-  
light can do a good deal; it can set a haystack on  
fire; it can burn down a house; yea, more, it will  
enable a poor creature to read a chapter in God's  
book. Go your way, friend, let your rushlight so  
shine before men, that others seeing your good  
works, may glorify your Father who is in heaven."  
STRAINING OUT A Gnat, ETC.—Henry Ward  
Beecher, in his discourse on Sunday, said that,  
"Some men will not shave on Sunday, and yet  
they spend all the week in shaving their fellow  
men; and many folks think it is very wicked to  
black their boots on Sunday morning, yet they  
do not hesitate to blacken their neighbours' reputa-  
tion on week days."

The still water stagnates; the running brook  
keepeth itself pure. Set thy grace at work, and  
thy life shall grow beautiful with purity and joy.  
In his *Magazine*, the *Sword and Trowel*, Mr.  
Spurgeon recently said: "I have spent two  
months in ill-health, and much of the time in se-  
vere pain; but, by the good hand of God upon  
me, I am now much better, and hope to resume  
my home work very speedily. I have resolved, for  
twelve months at least, to refuse almost all work  
away from home, and now earnestly beg friends  
not to disturb me with importunate requests to  
preach here, there, and everywhere. For years I  
have preached from eight to ten times a week, be-  
sides issuing the weekly sermon, editing the mag-  
azine, overseeing the church, superintending the  
college, directing the orphanage, founding new  
churches, attending committees, and a thousand  
other things; but many signs indicate that there  
must be a pause. I am not less willing, but I am  
far less able than I was; to serve the church by  
preaching." An assistant pastor has been pro-  
vided, in the person of Mr. Spurgeon's brother.