

meetings, as in some cases they have, or even any votes at all, is an arrangement so unaccountably strange, that had not our Church, in other respects, the highest claim on the attention of the world, this one regulation alone would have been enough to shatter it to pieces long ago. "I do not believe in those half-churchmen," said a nonconformist to us a few days ago: "what right have these to govern the Church who are not full members?" But it is herein that the source of our great trouble lies; and we know of no other religious body in the world that would admit into any of its offices, or of its local governing bodies, those who are not full and accredited members of the organization. In fact, no other community anywhere could possibly hold together with a regulation so thoroughly suicidal.

We think we are correct in saying that it is nothing but a worldly policy, a fear of making our church unpopular if we aim at so much strictness, as to confine the government of the Church in in all its details, to those who are communicants. But we cannot make a greater mistake. What systems flourish so much as those which profess to aim at the greatest strictness? We can point to a number of organized bodies, some religious and some moral ones, which flourish in exact proportion as they are believed to be strict in enforcing their most stringent regulations. And while we have known a very few who profess to be members of our Church on account of its extreme laxity, we have met with multitudes who have become alienated from us, and joined other communions because, although some stringent regulations are provided for our Clergy, *we have scarcely any discipline at all for our private members.*

THE JESUITS IN CHINA.

The Jesuits are regaining some of their ancient influence in China. Under recent treaties they have obtained possession of the enormous property which they owned two hundred years ago, but which was confiscated when they were expelled from the country. Large profits have arisen from these possessions; and from them they are building in Canton a cathedral which is to cost three million dollars, besides another quite as magnificent and expensive in Peking, while churches thronged with worshippers are rapidly growing up in every important city of the empire. The French minister has obtained from the Chinese government a decree permitting the priests to decide all questions of law between the Chinese members of the Roman Catholic Church, and those who still adhere to Chinese systems. It will be seen that this is a privilege of great importance, and one which cannot fail to exercise considerable influence upon the spread of Romanism in China. It is reported also that the priests pick up foundlings by the hundred, and purchase the children of the poor in order to train them up for the Church.

The zeal and energy displayed by the

Jesuit missionaries two or three hundred years ago in China were worthy of the highest praise, and ought to furnish us with a sufficient stimulus for exertions imbued with a little more life and power than we have been accustomed to aim at. While the most numerous and the most influential of the Christian communions is displaying so ardent a zeal as this, there are minor bodies which are showing themselves equally energetic in scattering over the world what they believe to be the truths of the Gospel. From a short item in a recent issue it appears that so comparatively obscure a sect as the Welsh Calvinistic Methodists, not disposed to confine their peculiar creed to the hillocks of their own beautiful land, and to the music of the language of Taliesin, have sent it far away to the Khassiah hills in eastern Bengal, where the children are learning to sing their Welsh hymns in the Bengali tongue. When circumstances like these force themselves upon our attention, it becomes time to ask ourselves the question, "What are we doing?" The Roman Catholics and the Welsh Calvinistic Methodists have given us these proofs that they believe in their religion. What proofs have we shown that we believe in ours? While they are striving to extend their systems to the remotest corners of the earth's surface, what are we doing? The answer may be given that many of us are expending our energies in squabbling about little points of ritual and church ornament, the dress of the priest and the furniture of the altar. Forming as we do a branch of the Church of Christ which occupies a position perfectly unique in itself, the grandest among all the Churches of Christendom and absolutely peerless, we are allowing the millions of the earth's population to pass away from the influence we ought by this time to have exercised over them, while other religious bodies less favored than ourselves are gathering them within their fold, and increasing their own vitality and power at home by the reflex influence of their active operations abroad. The very trifling symptoms of life that we have shown in this way are almost too languid in their character to exercise much influence upon us at home, or to cultivate the boundless charity which embraces a world, much less to produce any perceptible effect upon the countless millions that are lying in the region and shadow of death.

THE EMPEROR OF BRAZIL.

Dom Pedro II. is now on a visit to the United States, where he appears to be received in a manner which shows that they have considerable appreciation of the eminent qualities of mind and heart of which this potentate can boast. He is the first sovereign of imperial rank to visit the cities and prairies of the United States; and boastful as their people are of republican institutions they are seldom backward in the worship they are ready to offer to ancient blood or exalted titles, nor do they ever forget to blazon forth any family

distinctions to which they can lay claim themselves. In the case of the Emperor of Brazil, both Bourbon and Hapsburg blood run in his veins. It is not often that emperors, whether their predecessors for generations back, have been "to the manner born," or whether they are made ready for some particular emergency, have so many accomplishments, and those of so varied a character as the present Emperor of Brazil. He is the second constitutional emperor of that country since its independence. It was formerly subject to Portugal, by which country it was partially colonized. Brazil became independent in 1821, and Dom Pedro I. who had headed the revolution was proclaimed emperor. Having become unpopular from imprudence and vacillation, he abdicated, after a reign of nine years, in favor of his son, the present Emperor, then only five years old. A regency was established, but in 1840 a revolution took place, the result of which was to substitute the young Emperor's personal authority, who, though only fifteen years old, was declared to be of age. The events that have succeeded, and the beneficent reign of the emperor have fully justified the step that was taken. In practical legislation and the administration of his large empire—almost a continent—he has been eminently successful. But his success has not been attained without the most assiduous attention to the duties of his exalted rank, and the most careful study of the requirements of his people. To better the condition of his subjects, to lessen their taxation as much as possible, to promote national improvements, to set in motion projects of political progress and the improvement and successful pursuit of industrial objects—these it has been the labor of his life to endeavor to secure. But with all this attention to the demands of an imperial position, he has cultivated literature to an extent which, ordinarily, is only granted to the studious recluse. His tastes are of the highest refinement, and his acquirements are equal to the purity and excellence of his tastes. He has an intense love of poetry, and the people of the adjoining republic ought ever to retain a grateful remembrance of the enthusiasm with which he received their eminent naturalist, Agassiz, and of the interest he took in the researches of that man of science when he visited the interminable forests of Brazil. As might have been expected from what we have said, Dom Pedro II. has carefully guarded the constitutional rights of the Brazilians; and has done the best he could for the promotion of every social improvement he could devise. He has long ago set free all his own slaves, and as soon as his country will be prepared for the change, will immediately effect the abolition of slavery throughout his dominions.

A. T. STEWART.

The death of Mr. A. T. Stewart, who was one of the wonders of the age, has caused considerable sensation over this continent. He stood at the head of the

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