

from his nation and becoming an exile forever from all that he ever held dear and sacred. And, in truth, so it is. If such be his own condemnation, how much severer must that be of his countrymen ! It is a frowning world he must always afterward face when once this step is taken. Companions, relatives, and kindred will look upon him "as an ingrate wretch who, following the leading of outside barbarians, has turned his back on his country, his clan, and his own family, on the father who begot him, on the mother who bore him, and therefore deserves to forfeit all share in the paternal estate, and to be an outcast on the face of the earth."

Thus one may realize what it costs to become a Christian in China ; what unconditional surrender means ; what a glorious victory the cross has won in every such concession. When a Chinaman has severed this link that has bound him enslaved to idolatry and heathen superstition and the dead past, it is clearly through the work of the Holy Ghost wrought in his soul ; that the divine work is complete, and that his life forever after is linked with Christ and the glorious future, even eternal life by the Son of God.

THE WORSHIP OF HEAVEN BY THE CHINESE EMPEROR.

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On December 21st there is annually celebrated in Peking one of the most remarkable religious services of the world. On the morning of that day the Emperor of China, as the vicegerent of heaven for the Government of China, and as the high-priest of the Chinese nation, worships the Heaven god in the presence of some two thousand of his grandees and officers at the altar to Heaven. An entrance to the park in which this altar is located is no longer permitted. Tourists visiting Peking cannot obtain access to it, and hence no description of these grounds or of this worship is sent to the papers. Perhaps some account of these ceremonies, compiled from notes made during a visit to Peking in 1878, would be interesting to the readers of the REVIEW.

Heaven, regarded as a divinity, is the patron god of the Chinese Empire. Heaven appoints the ruler. The distinctive title of the emperor is "Heaven's son." Only the emperor can worship at the imperial altar to Heaven. The time and place of this worship, the ceremonies and offerings and the prayers and the music connected with it are all prescribed in the imperial statutes, and may not be in the least modified. The time is at the winter solstice. The place is at the altar in the southeastern part of the park. The park is in the southeastern part of the city of Peking. It comprises some five hundred acres, and it is four-square. It is surrounded by a high brick wall. It is divided into three parts by walls running north and south. The western division is planted with cypress trees in rows. The entrance to the park is on the west side, by an